



KVH
K O S H E R

Pesach Guide



תשפ"ו | 2026

Pesach Zmanim

HALACHIC TIMES FOR BRIGHTON, MA

BEDIKAS CHAMETZ

Tuesday, March 31, 2026 / י"ג ניסן תשפ"ו

Bedikas Chametz (50 minutes after sunset)
after **7:59 PM**

*Preferably, one should daven Ma'ariv prior to
Bedikas Chametz.*

EREV PESACH

Wednesday, April 1, 2026 / י"ד ניסן תשפ"ו

Latest time for eating chametz:
Magen Avraham | **10:17 AM**
Gra & Baal HaTanya | **10:41 AM**

Latest time for burning chametz:
Magen Avraham | **11:33 AM**
Gra & Baal HaTanya | **11:45 AM**

Please remember safety first when burning Chametz.

Chatzos (Midday) | **12:48 PM**

■ Eruv Tavshilin

PESACH - NIGHT 1

Wednesday, April 1, 2026 / י"ד ניסן תשפ"ו

Shki'a (Sunset) | **7:10 PM**
Candle Lighting | **6:52 PM**
50 minutes after sunset | **8:00 PM**
72 minutes after sunset | **8:22 PM**
Chatzos (Midnight), Latest Afikomen | **12:48 AM**

PESACH - NIGHT 2

Thursday, April 2, 2026 / ט"ו ניסן תשפ"ו

Shki'a (Sunset) | **7:11 PM**
Candle Lighting:
50 minutes after sunset | **8:01 PM**
72 minutes after sunset | **8:23 PM**
Chatzos (Midnight), Latest Afikomen | **12:47 AM**

Omer 1 (To be counted at night for the following day)

PESACH - DAY 2

Friday, April 3, 2026 / ט"ז ניסן תשפ"ו

Candle Lighting | **6:54 PM**
Shki'a (Sunset) | **7:12 PM**

Omer 2 (To be counted at night for the following day)

SHABBOS CHOL HAMOED

Saturday, April 4, 2026 / י"ז ניסן תשפ"ו

Tzeis Hakochavim (Nightfall/Shabbos Ends):
50 minutes after sunset | **8:03 PM**
72 minutes after sunset | **8:25 PM**

Omer 3 (To be counted at night for the following day)

PESACH - DAY 6

Tuesday, April 7, 2026 / כ"ג ניסן תשפ"ו

Candle Lighting | **6:59 PM**
Shki'a (Sunset) | **7:17 PM**

Omer 6 (To be counted at night for the following day)

PESACH - DAY 7

Wednesday, April 8, 2026 / כ"ד ניסן תשפ"ו

Shki'a (Sunset) | **7:18 PM**
Candle Lighting:
50 minutes after sunset | **8:08 PM**
72 minutes after sunset | **8:30 PM**

Omer 7 (To be counted at night for the following day)

PESACH - DAY 8

Thursday, April 9, 2026 / כ"ה ניסן תשפ"ו

Shki'a (Sunset) | **7:19 PM**
Yom Tov Ends:
50 minutes after sunset | **8:09 PM**
72 minutes after sunset | **8:31 PM**

Omer 8 (To be counted at night for the following day)

PLEASE CHECK WITH YOUR
RABBI REGARDING WHAT TIME
CHAMETZ WILL BE BOUGHT
BACK AFTER PESACH

To sell your chametz, go to:
<https://kvhkosher.org/sale-of-chometz-form>



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KVH Kosher Certification

A division of the Vaad Horabonim -
Rabbinical Council of New England

Rabbi Moshe Kaufman | Executive
Director and Kashrus Administrator
Rabbi David Hellman | President

Board Members

Rabbi Yitzchok Rabinowitz
Rabbi Gershon Segal

Edited by

Rabbi Azriel Blumberg

Design and Layout

Boldface | Chaya Kaufman

About KVH Kosher

When you pick up a product bearing the KVH symbol, you're seeing the end result of a supervision system that stretches across dozens of establishments, hundreds of ingredients, and thousands of daily decisions. Here's a look at what that actually means.

Food Service Basics

Not every certified establishment requires the same level of oversight. Supermarket in-store bakeries and franchise locations (what we call "quasi-food-service") operate from centrally produced products that are prepared on-site for customers. Because their processes are standardized across locations, supervision is consistent and straightforward.

Bakeries that produce from scratch require considerably more attention. Every raw material is vetted, and every process must meet KVH standards. Where Pas Yisroel applies, systems are put in place and actively monitored. In Jewish-owned bakeries, our mashgichim ensure that Challah is properly separated from every single batch.

Full-Time Hashgacha

Full-service kosher kitchens, like caterers, restaurants, and dining halls, are where our supervision is most intensive. Complex, multi-ingredient dishes require constant ingredient verification. Dairy, Meat and Pareve must be rigorously separated in prep areas, utensils and equipment. Sensitive items like meat are sealed whenever a mashgiach is not physically present, Bishul Yisroel is upheld through hands-on lighting of ovens and stoves, and every piece of produce at risk for infestation is washed and checked before it ever reaches a cutting board.

Catered events bring their own layer of complexity. Our supervision follows the food from commissary preparation through equipment kashering at the venue, all the way through

service and cleanup. Even the drinks at the bar and refreshments brought in by outside vendors require KVH approval before they're served.

Beyond the Kitchen: Industrial Manufacturers

Some of the most critical kosher work happens at the industrial level. KVH supervises manufacturers from Boston to California to the Middle East, proactively approving ingredients and finished products before they ever reach consumers. Strict separation systems keep Dairy and Pareve distinct, and Kosher and non-Kosher lines entirely apart. Challah, Pas Yisroel and Bishul Yisroel requirements are applied wherever halacha demands.

Behind the Scenes

None of this happens without people. KVH's mashgichim work under the guidance of rabbinic coordinators and route supervisors, and participate in ongoing mandatory training to stay sharp on every standard KVH upholds.

Backing our field team is KVHWEB, recognized by peer agencies as among the most sophisticated kosher data systems in the industry. Mashgichim, coordinators, caterers and industrial clients all use the platform to track ingredients, log inspections, record events and document details as granular as produce checks and challah separations. Each night, that data syncs with the broader Universal Kosher Database (UKD), keeping the entire kosher ecosystem informed.

The Big Picture

KVH is a member of AKO (Association of Kashrus Organizations) and collaborates closely with national kosher certifiers and Heimishe hashgachos. That network, combined with our own dedicated staff and clients, is what makes the highest standard of kosher certification a daily reality.

KVH LEADERSHIP



Rabbi Moshe Kaufman
Kashrus Administrator



Rabbi Azriel Blumberg
Coordinator and IT Manager



Rabbi Nissim Delmoor
Food Service/
Catering Director



Rabbi Zalman Krems
International Coordinator



Rabbi Chuni Rappoport
Rabbinic Coordinator
University Dining



Rabbi Zvi Solomon
Rabbinic Coordinator

KVH BY THE NUMBERS

22,160

PRODUCTS CERTIFIED

846

BRANDS CERTIFIED

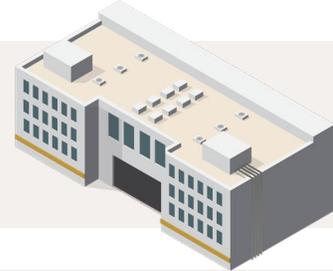
52

COUNTRIES

400+

INDUSTRIAL FACILITIES

Manufacturing commercial ingredients and retail end-products



60+

IN-STORE BAKERIES

Including the largest chain of kosher bakeries in the nation.



60+

ICE CREAM PARLORS,
LOCAL BAKERIES, BUTCHER
SHOPS AND RESTAURANTS



10+

KOSHER CATERERS & HOTELS

Plus many College Kosher Dining and Senior Living Facilities

OUR CLIENTS INCLUDE:



Foreword

RABBI DAVID HELLMAN

President, Rabbinical Council of New England - KVH Kosher

When Moshe initially stands before the Jewish people and informs them of Hashem's promise and plan to rescue them, the Jewish people simply cannot process the words "because of their shortness of breath/spirit (kotzer ruach) and difficult labor (avoda kasha)" (Shemot 6:9). This was indeed Pharaoh's plan; he made sure that the people were overworked and overburdened. Physically spent by the back-breaking labor and under the mental and emotional drain of the slavery, they simply didn't have the time or the emotional capacity to buy into Moshe's vision of freedom.

The geulah would free them from their slavery both in body and spirit. At the building of the mishkan, which marked the complete redemption of our nation, the people donating are described as, "everyone with an uplifted heart and generous spirit (nadav rucho)" (35:21). They no longer had a shortness of spirit, but an abundance of one, filled with giving, joy, and inspiration. They were still working, but it was not soul-crushing, hard labor, but "the labor of the holy work (avodat hakodesh)" (36:1) that energized and gave them purpose and meaning. Thus, they were redeemed both physically and spiritually.

Today, we are also davening for such a double redemption and salvation for the Jewish people. For over two years now, the Jewish people have endured immense suffering, initially at the hands of Hamas and their relentless attacks, which have instigated a wave of violence and fear. This suffering has not only persisted but has also been exacerbated by the alarming rise in anti-Semitism worldwide. In addition, the Jewish people have faced great challenges of the spirit (ruach). So many have been plagued with sadness and fear and all forms of psychological pain. We pray that this Pesach should be the chag hageulah that brings redemption to the Jewish people in all forms. May Hashem provide us with the opportunities and ability to focus all of our energies on avodat hakodesh, holy pursuits, and be filled with a ruach nediva, an uplifted spirit.

I take this opportunity to thank Rabbi Moshe Kaufman, and the entire KVH Kosher team who work tirelessly in their avodat hakodesh for the benefit of the community with a ruach of dedication, professionalism, and selflessness. In their busiest time, as they help the community, its restaurants, and caterers prepare for Pesach, I wish them and everyone in our beautiful community a good yom tov and a chag kasher v'sameach with prayers for peace, strength, and happiness to the entire Jewish people.

Yetzias Mitzrayim:

QUESTIONS, COMMENTS, & COMPLAINTS

RABBI MOSHE KAUFMAN

Kashrus Administrator, KVH Kosher

We live in a society that is preoccupied with feedback. Every product we purchase, every email we receive, and every service we accept is sure to be followed up with a survey. Interestingly enough, statistically, survey responses are overwhelmingly negative despite the vast majority of products and services provided are helpful and positive to clients and recipients.

As Jews, we have our fair share of expertise in negative feedback.

"Rabbi, the speech was too long...too short...too complex ...too simple...."

"Why?, What?, Who said?, etc...."

In fact, our history of complaining goes all the way back to when we first began to exist as the Jewish nation, Yetzi'as Mitzrayim – the Exodus.

The Torah records at least 10 instances of Bnei Yisrael (the Children of Israel) complaining to Hashem and/or Moshe, with

no less than 5 examples of complaints found in Sefer Shemot (the Book of Exodus) alone, beginning immediately with the Exodus from Egypt.

The complaints started right away. At the splitting of the sea, the people confronted Moshe, saying, "Are there not graves in Egypt that you brought us to die in the wilderness?... for it is better for us to serve the Egyptians than to die in the wilderness?" (שמות י"ד י"א-י"ב)

Following the miraculous crossing, their journey led them to a place with undrinkable water. They "traveled from the Yam Suf ... and they found no water....they came to Marah, but they could not drink water ... the people complained against Moshe, saying, "What shall we drink?" (שמות ט"ו כ"ב-כ"ד)

Shortly after, their hunger led to another outburst: "And all Bnei Yisrael complained... and they said... 'If only we had died by the hand of the Hashem in the land of Egypt... to kill this entire assembly with famine'" (שמות ט"ז ג)

Even the miraculous provision of the Manna did not stop all complaining. The Torah records, “And they did not listen to Moshe... And Hashem said to Moshe, ‘How long do you refuse to keep My commandments and My laws?’” (שמות ט”ז: כ”ב-ח) - this reference appears to combine two distinct verses related to the Manna and disobedience).

The final complaint in this early sequence was for water at Rephidim: “The nation fought with Moshe and said, ‘Give us water...’Why have you brought us up from Egypt to kill us with thirst?” (שמות י”ז: ב-ג).

Finally, this pattern of negative feedback and lack of faith culminated in the travesty of the Egel Hazahav, the idolatry of the golden calf.

Although every complaint offers a lesson, a particularly unique lesson emerges from the nature of the divine response. After most of the incidents, Moshe and Hashem offered a severe rebuke to Klal Yisrael, utilizing descriptions that included Refusal to follow Hashem’s laws, Stoning Moshe, expressions that Moses was angry with them, and the label of a Brazen nation.

However, the response following the first two incidents, which occurred immediately after the Exodus (Yetzias Mitzrayim), was notably positive and encouraging.

When the people complained about the fear of drowning at the Yam Suf (Red Sea), the response was:

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אֵל תִּירְאוּ הֲתִיַּצְבוּ וַיֵּרָא אֶת שְׁלוּעַת הַיָּם ... הֲלֹא הִלָּחֵם לְכֶם וְאֶתְּם תִּהְיֶינָה תְּחִרְשׁוּן

“Moshe said to the people, ‘Do not fear; stand firm and see the salvation of Hashem, which He will bring you today; Hashem will fight for you, and you shall hold your peace.’”

Similarly, when they complained about the lack of water in the desert shortly after Yetzias Mitzrayim, the response was an immediate provision:

וַיִּצְעַק אֶל ה'.... וַיִּשְׁלֶךְ אֶל-הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם

“He cried out to Hashem... and he threw it (the stick) into the water and the water became sweet.”

Furthermore, when they complained about the lack of food, Hashem and Moshe reassured them, and Hashem provided the miraculous Manna (Man).

It is only in the subsequent complaints—those concerning food, water, and leadership—that Hashem and Moshe adopted a harsh stance of rebuke.

Perhaps the answer to this change of tone can be explained as follows. When Klal Yisrael left Egypt, they were hardly the nation that would stand before Mount Sinai just 40 days later. They were a people scarred by slavery,

who had watched their brethren die and witnessed the murder of their own children. It was completely understandable that as they left Mitzrayim and stood by the Yam Suf, all they saw was further disaster. Finding themselves wandering a desert without water, and with no inkling of how they were expected to feed their children, they understandably thought they were better off in Egypt.

However, after Hashem miraculously split the sea and provided water and food from the heavens, it became incumbent upon a thinking person to realize who was truly taking care of them, leading them, and relying upon them to carry out His word.

We, as parents and educators, understand that without setting standards, we cannot have expectations. We want our children and students to rely on us and believe in us, so we ‘set the table.’ We ensure their every need is met, and they feel safe and comfortable. Only after this foundation is laid can the educational process truly begin.

As kashrus professionals, we are primarily educators and community providers. What we provide is the knowledge and confidence that when we certify or do not certify an establishment or product, there is a calculated reason behind the decision. This system only works if we communicate properly. When we fail to communicate the proper reasoning for instituted policies, it opens the door for dissent to take root.

This principle was clearly demonstrated recently regarding an update to a long-standing beer policy, where a notice sent out from several prominent kashrus agencies created confusion and debate simply because the reasoning and background of the policy change were not immediately clear.

The core challenge for us is to remember that our community, much like the generations leaving Egypt, needs its needs met—its ‘table set’—with clear, proactive communication and education. When we provide that knowledge and context first, we earn the confidence required for our policies to be accepted, not with complaint and dissent, but with understanding and reliance. Let us strive to communicate not just the what of our decisions, but the why and the how, turning potential complaints into opportunities for education and growth.

Our history of complaining goes all the way back to when we first began to exist as the Jewish nation, Yetzias Mitzrayim.



THIS PASSOVER LIBERATE YOURSELF FROM YOUR CELL



malikaigadesigns@gmail.com

Healthy Habits That Model Thoughtful Cell Phone Use:

1 At home
**KEEP CELLPHONE
OUT OF ARMS REACH**
as you would a
corded phone.

2 **PRIORITIZE YOUR
IN-PERSON SOCIAL
INTERACTIONS.**
Ask permission before
interrupting to react to
notifications or rings.

3 **MUTE NOTIFICATIONS**
when spending time
with your parents,
spouse, or children.

4 Make the effort to
**STEP OUTSIDE
OF PLACES OF PRAYER
AND TORAH LEARNING**
for all cell phone use.

5 **SET TIME LIMITS**
to reply to texts or
email in order to
limit distractions and
enhance productivity.

6 When you go to
sleep at night
**DON'T KEEP YOUR
PHONE IN YOUR
BEDROOM.**

GUIDES



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COMMUNITY SERVICES

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UP FOR SALE

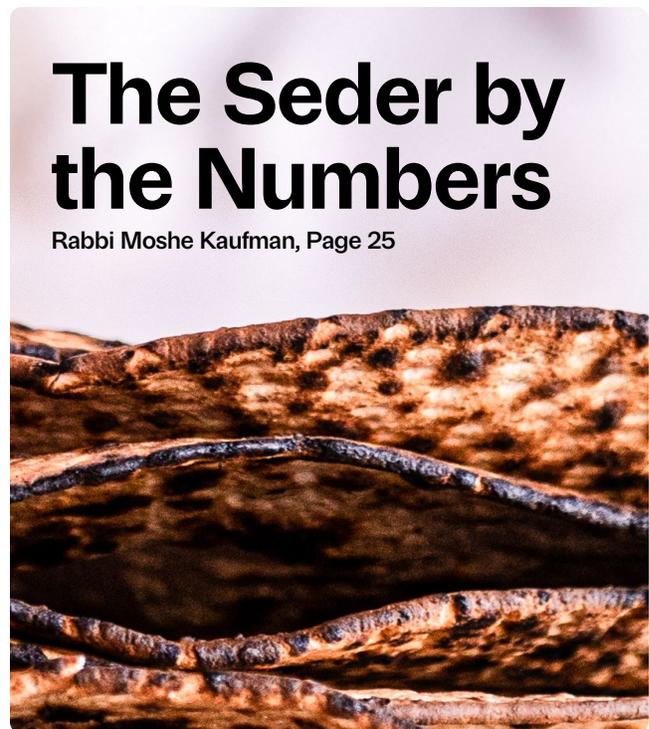
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**BIUR CHAMETZ
TAANIS BECHORIM
BITUL CHAMETZ**

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ERUV TAVSHILIN

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Methods of Kashering

RABBI MOSHE KAUFMAN

Which Items Can Be Kashered?

All utensils, equipment, dishes and cutlery which come in contact with non-Passover food must undergo a purging process known as Hechsher Keilim, aka “Kashering”.

Items fashioned from certain materials or fashioned in a certain manner **may not be Kashered**:

- Earthenware
- China
- Pottery
- Concrete
- Cement

Glass - According to the Ashkenazic custom, glass cannot be Kashered under normal circumstances (there are unique circumstances under which they may be Kashered, beyond the scope of this primer. Please consult your Rabbi.)

Plastic - While some authorities do not allow plastic to be Kashered, many others do allow.

Items which have nooks and crannies and cannot be cleaned properly — including (but not limited to), pots and pans with rolled “lips”, colanders, sifters, and some dishwashers — cannot be Kashered with Irui or Hagala (see below for definitions).

Any item which may get ruined through the Kashering process may not be Kashered. This can apply to light plastics which may bend, glass which can shatter, sheet pans and hotel pans which require libun gamur, or any item which is not heat resistant. This is out of concern that one may not Kasher it properly out of concern of breaking this equipment.

The basic premise behind Kashering is known as “K’bol’o, kach polto” - the very manner in which the item became non-permissible is the manner in which we Kasher to make it permissible.

Methods of Kashering

Irui - pouring or spraying boiling water. This method is used for items which only became non-Kosher or Chametz via indirect heat, such as sinks, counters, and tables on which hot Chametz such as pasta, soup, or toast may have been placed or spilled on. Every spot needs to be hit with a direct flow of boiling water. It is not sufficient to pour the water in one spot and allow it to spread out.

You do not have to Kasher the whole utensil at once. If you run out of water or need a break, you can do so. When using the Irui method, all items being Kashered should not be used for 24 hours prior to Kashering.

PRO TIP - The best way to do Irui is with an electric kettle. It is easier to handle and control the flow of water. A standard tea kettle will also work.

Hagala - Immersing in boiling water. This method is used for pots, pans, flatware, cups, and most small utensils that may be Kasherred. The water should be boiling when items are immersed. You do not have to Kasher the whole utensil at once. If you run out of water or need a break, you can stop in the middle. This is especially important for large items that cannot be submerged at one time.

When Kashering a large pot, fill the pot and boil. When the water reaches a boil, using a tongs, place a rock in the fire under the pot. When the rock is heated, place the rock in the pot and the water will boil over, Kashering the rest of the pot.

PRO TIP - If you do not wish to bother with the rock, after boiling the pot, empty the pot. Fill a disp-osable roaster pan with water and place it on the fire to boil. While holding the pot on its side, dip the pot gently into the

pan and slowly roll the pot until all sides have been Kasherred. Make sure the water is boiling while you do this.

Libun Kal - Light scorching. There are several methods that can be used.

ONE - Heat with a torch until the opposite side is hot to the touch (around 190°F depending on the density of the metal). This method can be used for items requiring Irui (use of blow torches is not recommended without specialized training.)

TWO - Heat with a torch until the opposite side can singe paper (around 375°F, depending on the density of the metal). This method is applicable to items requiring Hagala or when Libun is only required as a stringency. (Use of blow torches is not recommended without specialized training.)

THREE - Dry heat. Heat oven to 550°F (or 500°F if that is the highest

temperature) for 2 hours. This method is predominantly used for Kashering standard ovens that do not have a self-clean cycle, or warming boxes and drawers. Please note: warming boxes and drawers do not produce enough heat for Kashering. See below for instructions.) This method does NOT apply to ovens in which food is baked directly on the racks or the floor of the oven. If food is baked directly on the racks or floor of the oven, it will require Libun Chamur.

Libun Chamur - Intense scorching

Heat with fire until the item is glowing. (around 900°F). This method is used for grills, pizza ovens, broilers, etc. The generally accepted custom is that the self-cleaning cycle qualifies as Libun Chamur.

NOTE - Continuous clean, steam clean, aqua clean etc. do not qualify as any type of Kashering. Such ovens should be treated as non self-clean ovens.

Pre-Pesach Community Kashering

**AT YOUNG ISRAEL OF BROOKLINE
62 GREEN STREET, BROOKLINE, MA
ON SUNDAY, MARCH 29, 2026, FROM 10 AM - 12 PM.**

Please keep in mind the following guidelines:

Items should not have been used or washed with hot water for 24 hours

Items to be kasherred must be properly cleaned, until surfaces are 100% cleaned and de-greased. This usually requires 'elbow grease', chemical cleaners, and abrasive scrubbers. Special attention must be given to cleaning 'nooks and crannies', joints, handles, lips.

Equipment that cannot be cleaned properly may not be kasherred.

**SPONSORED BY KENNY WINTMAN
IN MEMORY OF HIS PARENTS, ABRAHAM AND SYLVIA WINTMAN Z" L**

Kashering Your Kitchen

NOTE - Items with pinch welds, rolled edges, hinges, rivets and other small cervices, can be impossible or nearly impossible to clean. These areas must be kashered with libun kal until the food residue/ grease is released. Items made from wood, plastic, or other flammable material, cannot be kashered. This applies to all equipment and small wares that require kashering.

O V E N S

Self-Cleaning Ovens - The self-cleaning cycle qualifies as a Libun Chamur. You don't need to clean the oven or wait 24 hours prior to Kashering. (Many cover the glass door of the oven with aluminum foil for the duration of Pesach. If you do not want to cover the door, the oven should not be used for 24 hours prior to Kashering. Please consult your Rabbi)

NOTE - Continuous clean, steam clean, and aqua clean do not qualify for any type of Kashering. Such ovens should be treated as non self-clean ovens.

Non Self-Cleaning Ovens - All surfaces of the ovens, racks, and door must be completely clean and unused for 24 hours. (Some cover the racks with foil, perforating for air circulation for the duration of Pesach. Please consult your Rabbi.)

Microwaves - (Many authorities do not allow microwaves to be Kashered. Please consult with your Rabbi prior to Kashering.) Clean thoroughly and do not use it for 24 hours. Place a large microwavable container filled with water in the microwave and run on high power until the steam fills the microwave with

condensation. This can take 10 minutes or longer. Then move the container, and run the cycle again to Kasher the area where the container originally was. The glass turntable should not be used.

Heating / Warmer Drawers - Thoroughly clean and do not use for 24 hours. Place one gel sterno can and let it burn for 2 hours. Be sure to leave the drawer a crack open so the flame is not suffocated.

S I N K S

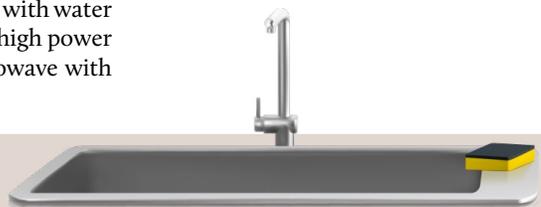
The most common type of kitchen sink is **stainless steel**; these instructions are for stainless steel sinks.

Clean thoroughly and do not use hot water for 24 hours. Pour boiling water over every spot of the sink, ensuring that

every spot is hit with a direct stream of boiling water. This is best accomplished using a kettle so you can easily control the small flow of water. Start on the bottom, middle, center working your way outwards and across the sink in straight lines. For the walls, start on the

bottom and work your way up in straight lines.

Porcelain sinks cannot be Kashered and a sink insert should be used. Strainers and aerators should be replaced. Spray hoses are difficult to clean and should not be used.



S T O V E S

Gas Range - Clean thoroughly. Cover burners with a blech (sheet metal) and turn on high for 20 minutes. If you have concerns about the electric control panel, Kasher each burner one at a time. The area between the burners usually cannot be Kashered. After Kashering, remove burner grates and cover the

stove top with aluminum foil and replace grates. Be sure not to obstruct any gas or air vents.

Electric Coil - Clean thoroughly. Turn coils on high for 15 minutes. If you have grates, place them on top of the coils. Cover burners with a blech (sheet metal)



and turn on high for 30 minutes. The area between the burners usually cannot be Kasherred. After Kasherred, remove burner grates and cover the stove top with aluminum foil and replace grates. Be sure not to obstruct any air vents.

Electric Glass Top – (It is questionable if this type of stove can be Kasherred. Please consult with your Rabbi prior to Kasherred.) Clean thoroughly. The burners **MUST** be Kasherred one at a time or the glass will crack. Cover each burner with aluminum foil and turn on

high for 30 minutes. Even according to those who allow Kasherred glass top stoves, the area between the burners is not Kasherred but also cannot be safely covered with aluminum foil.

KVH Kosher recommends using a thin metal plate known as an induction diffuser plate. This is commonly used on induction cooktops for non-compatible pots. Find one at <https://a.co/d/98LwTaw>

Alternatively, you can use a silicone mat made by LoMi (see below): <https://thecooktopmat.com>

Electric Induction Cooktop - Clean thoroughly and don't use it for 24 hours. Boil a completely full pot (unused for 24 hours) on the induction cooktop. As the water boils, allow it to boil over onto the cooktop. Move the pot around while it boils over, allowing it to spill over the entire cooktop. After Kasherred, use with a Pesach induction diffuser plate.

COUNTERS

The procedure for Kasherred countertops is the same regardless of the material. First we will outline the procedure and then some specifications for different materials.

Clean thoroughly and do not use hot water on the counter surface for 24 hours. Pour boiling water over every spot of the counter, ensuring that every spot is hit with a direct stream of boiling water. This is best accomplished using a kettle

so you can easily control the small flow of water.

Composite (including Formica, laminate, etc.) Special attention must be given to seams. Composite materials are similar to plastic. While some authorities do not allow plastic to be Kasherred, many others do allow it.

Stainless steel - No special instructions.

Natural stone (including quartz, granite, marble, etc.) No special instructions.

(Some treat quartz resin as a composite material. See Composite)

Wood / Butcher Block- Wood counters must be completely smooth. This is best accomplished by sanding and refinishing.

If you cannot Kasher your counters, clean thoroughly and cover with contact paper or corrugated plastic, available at hardware stores.

CABINETS, REFRIGERATORS AND FREEZERS

Clean thoroughly. Some also have a custom to cover the shelves. Be sure to allow for proper air flow.

KOSHER COOKTOP MATS

Kosher Cooktop Mats (available at <https://thecooktopmat.com>) offer a solution to allow the use of a non-kosher or chametz glass cooktop as follows:

- Clean cooktop thoroughly. In order to burn off any residue, turn the burners on high until they glow red.
- The Kosher Cooktop Mat should then be placed on the clean cooktop. Once the mat is in place, pots may be placed on it.
- One should not use the same Kosher

Cooktop Mat during Passover and the rest of the year.

- One should not use the same area of the Kosher Cooktop Mat for milk and meat since food may fall on it and affect its kosher status. We recommend purchasing two mats and dedicating one



for milk and the other for meat.

- Spills should be wiped up as soon as possible.
- One may use a Kosher Cooktop Mat to be used as a "blech" for Shabbos, provided it's only used for Shabbos and not during the week.

FLATWARE

Clean thoroughly and do not use for 24 hours. Pay special attention to serrated knives and fork tines. Boil a pot or disposable pan of water. While the water is boiling, gently drop flatware in, one piece at a time. Remove from water and rinse in cold water.

POTS

Clean thoroughly, paying special attention to the seams, handles, and rivets.

| **PRO TIP** - An inexpensive wire brush works wonders.

Fill the pot and boil. When the water reaches a boil, using a tong, place rock in the fire under the pot. When the rock is heated, place the rock in the pot and the water will boil over Kashing the rest of the pot.

PRO TIP - If you do not wish to bother with the rock, after boiling the pot, empty the pot. Fill a disposable roaster pan with water and place it on the fire to boil. While holding the pot on its side, dip the pot gently into the pan and slowly roll the pot until all sides have been Kashed. Make sure the water is boiling while you do this.

PANS

Baking and roasting pans - Baking and roasting pans require Libun Chamur which is likely to damage them and therefore should not be Kashed.

Enamel coated pans cannot be Kashed.

Frying pans - When used with liquid, a frying pan can be Koshered like a pot (from Chametz to Pesach only - frying pans cannot be Kashed from non-Kosher). Teflon coated and searing pans are usually used dry or with minimal oil requiring Libun Chamur which is likely to damage them and therefore should not be Kashed.

SMALL APPLIANCES

Toasters, sandwich makers, panini presses, electric grills, etc cannot be Kashed.

Mixers, food processors, blenders, immersion blenders - Ideally purchase separate ones for Pesach.

If the motor base is completely sealed and they can be cleaned thoroughly, they can be used. Mixing bowls and accessories and blender bowls and accessories should be purchased new.

Behind the Scenes

Out with the costumes, in with the clipboard.

While most people shift into Pesach mode after Purim, KVH's preparations started months ago. For some on the team, planning for next Pesach begins the day this Pesach ends.

The shelf doesn't stock itself.

By the time you're shopping for matzah after Purim, that product has been in production since Chanuka. KFP cheese requires special enzymes and cultures. Flavored nuts — like those from Fresh Roasted Almond Co. in Hollywood, FL — demand weeks of sourcing just to get the flavor range right. One company's finished product is another's raw ingredient, which means the earlier you are in the supply chain, the earlier you have to move.

Kashing season starts earlier than you think.

Local establishments begin kashing as early as two weeks before Purim — long before most people have put away their groggers. That process builds all the way through

erev Pesach, culminating in the annual Communal Kashing the Sunday before Yom Tov.

Can't make it to the event? We'll come to you.

KVH has partnered with Yeshiva Ohr Yisrael to bring kashing directly to your kitchen. Students trained by the KVH team are available by appointment to kasher homes across Greater Boston.





Tevilas Keilim

RABBI NISSIN DELMOOR

In the days leading up to Pesach many of us are busy purchasing new pots, pans and various other utensils in preparation for the upcoming Yom Tov. This presents a special opportunity to fulfill the mitzvah of tevilas keilim, dipping our newly obtained utensils into the mikvah.

In fact, even a temporary use of a utensil which has a tevila requirement that has not yet been performed is forbidden. This is true even at a hotel or restaurant, where the user does not even own the utensil.

Here are some general guidelines to keep in mind in the performance of Tevilas Keilim.

Ownership

The utensil must have been previously owned by a non-Jew and have been obtained by a Jew either by a gift, sale, or other type of transaction². If while after purchase, even a part owner of the utensil is not Jewish, then there is no Mitzvah of Tevilas Keilim³.

When one sells their Chametz for Passover to a non-Jew, the custom is

not to sell the actual Chametz utensils as this could present a problem after the Holiday is over when acquiring the utensils back from the non Jew⁴.

A utensil that is constructed while under Jewish ownership does not require tevila.

Intent

There is a common misconception that a utensil used only for food preparation is exempt from tevila. However, this is not accurate. The defining characteristic is that the owner must have the intent to use the utensil as *klei seudah*. This is defined as a utensil that is used either to serve a finished food product or to prepare food.

That being said, if a utensil only contacts food in an inedible state then tevila should be done without a beracha⁵. Thus a peeler used strictly for potatoes (which cannot be eaten raw) would require tevila without a beracha. However, a peeler used for carrots, or a baking pan (utensils that normally come into contact with edible food) require tevila with a beracha.

A container used strictly for storage but not for food preparation or serving food, such as a wine barrel or cookie jar, should have tevila performed, although without a beracha⁶.

Some Jewish owned stores have a special mikvah for toiveling on the premises. However, one should be careful. Store merchandise is not purchased by the store owner with the intent to be used with food; rather it is bought to sell and turn a profit. In such a situation it is not clear if the utensil has a requirement for tevila, for on the one hand it will eventually be used for food by the purchasing consumer but in its present state it is merely "*klei schorah*." One should be careful to toivel these items only after purchasing for personal use; if they are toiveled before being purchased, the tevila may not be effective.

The same issue may apply to utensils purchased to be given as a gift (something to look out for when receiving shalach manos that have bowls and dishes that don't directly come into contact with the food of the shaloch manos.) Ask your Rav for guidance.

The Blessing

The bracha made when toiveling a utensil is “al tvilas kli”. If toiveling more than one utensil at a time, we recite “al tvilas keilim”. When performing tevila for items which do not require a beracha (see examples below) it is good practice to first toivel an item that requires a beracha and have the rest of the items in mind.

If one forgets to recite the beracha, the tevila is still valid.

Performance of the Mitzvah

The utensil should be submerged completely in the water of the mikvah at one time and the waters of the mikvah should come in complete contact with the utensil, both inside and out.

One should wet their hands in the waters of the mikvah before grasping the utensil. The item should be held loosely when dipping in the mikvah⁷.

Utensils should be clean: any stickers, residue or glue attached to a utensil should be removed before tevila is performed.

Materials That Require Tevila

Utensils made of metal, glass, as well as Pyrex and Correlle (which are types of glass) require tevila with a bracha⁸. Wood, stone, porcelain, and synthetic utensils do not require tevila.

Utensils that are made of two or more layers of material, one that requires tevila and one that does not, should be toiveled without a bracha. An example would be a metal frying pan covered with teflon.

Single use aluminum pans do not require tevila⁹.

Food Contact

A utensil that does not come into intentional contact with food does not require tevila¹⁰. Thus the burners and grates of a gas stove do not require tevila. However, the grates of a grill do require tevila, as they come into direct contact with food under normal use.

Items which are covered with a layer of tin foil or baking paper still require

tevila, as this covering is considered insignificant.

An item which under its normal use does not come into contact with food, but sometimes will be used in a way that does have food contact, does not require tevila¹¹. An example of this would be a pocket knife which on occasion will be used to slice fruit, or the grates of an oven which might be used to toast bread.

A lid for a pot will require tevila; since the steam rises and touches the lid, it is considered to have direct contact with the food.

How fitting it is that as we prepare to celebrate and commemorate the Redemption from Egypt, where our ancestors were extracted from a land bereft of Kedusha, into the service of Hashem; that we now take our utensils purchased from non-Jewish ownership and sanctify them in the pure waters of the mikvah¹².

May we soon merit the Ultimate Redemption.

1 Igros Moshe YD 3:22, see there for advice on what to do when presented with such a situation.

2 Shulchan Aruch YD 120:1

3 Rema 120:11 and Shach Seif Katan 26

4 Pischei Teshuva 120:13

5 Rema YD 120:5, see the Shach Seif Katan 11

6 Rabbi Akiva Eiger on the Shulchan Aruch 120:1

7 Shulchan Aruch and Rema YD 120:2

8 Shulchan Aruch YD 120:1

9 Igros Moshe YD 3:23

10 Shulchan Aruch 120:4

11 Aruch Hashulchan 120:40

12 See Taz YD 120:1



4Q

Four Questions



Single-origin chocolate + Host gift boxes

handcrafted by Wild Child Chocolate

Made with only 3 ingredients, our single-origin chocolate celebrates the holiday and the unique flavor of our ethically sourced beans.

Dark chocolate, handcrafted in Somerville, MA, vegan/pareve, KVH-certified for Passover 2026 and all-year-round!

Order:

WildChildChocolate.com/Passover



PRE-PESACH COMMUNITY SERVICES

COMMUNITY KASHERING

We are pleased to inform you that we will be holding our annual Pre-Pesach communal Kashering. Kashering will take place at **Young Israel of Brookline**, 62 Green Street, Brookline, MA on **Sunday, March 29, 2026**, from **10 AM - 12 PM**.

Please keep in mind the following guidelines:

- Items should not have been used or washed with hot water for 24 hours
- Items to be kashered must be properly cleaned, until surfaces are 100% cleaned and de-greased. This usually requires 'elbow grease', chemical cleaners, and abrasive scrubbers. Special attention must be given to cleaning 'nooks and crannies', joints, handles, lips.
- Equipment that cannot be cleaned properly may not be kashered.
- **Sheimos pickup will be available.**

**SPONSORED BY KENNY WINTMAN IN
MEMORY OF HIS PARENTS, ABRAHAM
AND SYLVIA WINTMAN Z"L.**

PROVIDENCE EVENT

There will be a pre-Pesach Event at the Providence Hebrew Day School 450 Elmgrove Ave, Providence, RI 02906 on **Sunday March 29, 2026**.

Shacharis 8AM, followed by a Shiur by Rabbi Nissin Delmoor (light refreshments will be served.)

Kashering 10AM - 12 PM.

TEVILAS KEILIM

Halacha dictates that new food utensils be immersed in a Kosher Mikvah prior to usage. The Mikvah at Young Israel of Brookline will be open during the Community Kashering.

The Daughters of Israel Mikvah is open
Sunday - Thursday: 8 am - 4 pm
Erev Shabbos & Erev Yom Tov: 8 am-12 noon
(no appointment necessary.)

For more information, please visit
<https://www.bostonmikvah.org/mikvah-hours>

SHATNEZ TESTING

The Boston Shatnez Laboratory will continue testing clothing needed for Pesach until noon on **Monday, March 30**. Items should be clearly marked with name and phone number that can be texted when testing is complete. If you need by a specific time, contact us prior to drop off.

Clothing can be left on the coat rack on enclosed porch at **205 Chiswick Road, Brighton**.

For more information visit us at www.testshatnez.com
To contact us call **(617) 782-2624** or email
bostonshatnezlab@gmail.com

HOME KASHERING

KVH Kosher is partnering with students of Yeshiva Ohr Yisrael to provide kashering at your home.

To make an appointment, please visit
kvhkosher.org/home-kashering-service

Up for Sale

A MECHIRAS CHAMETZ PRIMER



KVH Kosher has an online option for designating KVH as an agent to sell your Chametz: <https://kvhkosher.org/sale-of-chometz-form>

The Mishna (Pesachim 21a) says that as long as one is allowed to consume Chametz on Erev Pesach, he can sell his Chametz to a non-Jew. We extend this to all situations where one owns Chametz that he cannot or does not wish to dispose of.

The Nature Of The Sale

In order for the non-Jew to truly own the Chametz, the sale must be complete and final. If one sells his Chametz on condition of receiving it in return the sale is not sufficient for Pesach purposes because in essence the owner is retaining some rights to the Chametz. In addition, if the owner retains the rights to the space in which the Chametz is stored, the transaction may not be complete. If one profits from the Chametz, while he may not own it, he is transgressing with prohibition of Hana'ah, to derive benefit from Chametz.

Types Of Sales

The simplest transaction is the one we are much familiar with. One appoints an agent (usually a rabbi) to sell his Chametz to a non-Jew. The sale takes place on Erev Pesach right before the prohibition of eating Chametz goes into effect. In order to avoid the issue of Kinyan Chatzer, the location of the Chametz is leased to the buyer as well.

The sale of the Chametz is final. If the non-Jew would like to partake of the Chametz during Pesach, he has every right to do so. However, we provide an incentive to the non Jew to sell it back after Pesach. On Erev Pesach, we take a small deposit for the purchase. The balance of the value of the Chametz, quite a sizable sum, is due after Pesach. Immediately following Pesach, the

rabbi meets with the non-Jew and asks him whether he wants to evaluate all the Chametz and pay the balance or whether he would like to simply take back his deposit and sell the Chametz back to its prior owners. Naturally, the non-Jew opts to sell it back.

Jewish-Owned Businesses

What about a business that will be operating on Pesach? Even if the owners are not religious, if they own or do business with their Chametz over Pesach, those products may not be consumed after Pesach.

To solve this issue, any kosher certified business which is Jewish owned sells not just the Chametz but the operation that is processing and doing business with the Chametz. Any profits made from its Chametz are sold to the non-Jew as well. To make this transaction more solid, we encourage the Jewish owners to sell their share of the company to an actual partner who is a non-Jew. If they cannot do so, the Jew's portion of the business is sold to an outsider.

What Can Be Sold?

Technically, any Chametz can be sold. Many have the stringency not to sell Chametz Gamur, complete Chametz. This includes any baked goods that would actually be prohibited by Torah law from consumption on Pesach. Items that are not included as Chametz Gamur are those which may have Chametz ingredients but are not pure Chametz. Also included are items that have potential to be Chametz but have not certainly become Chametz. According to many, flour is included in this category as well. Even if one tries to follow this stringency, it is worth having

in mind that if he inadvertently left over some Chametz Gamur, it should be included in the sale as well.

Dealing With Sold Chametz

The areas where the sold Chametz is stored must be clearly marked off and not used during Pesach. Most rabbis stipulate that if the sellers mistakenly partake of the Chametz, this does not invalidate the sale.

There is some discussion regarding whether one is obligated to do Bedikas Chametz in areas which he will sell. If one will not be at home on Bedikas Chametz night (the night before Erev Pesach), there are opinions that he should sell his Chametz the day before Erev Pesach so he does not become obligated to do Bedikas Chametz. If one is leaving for the entire Pesach and selling his entire house, he should leave out one area and do Bedikas Chametz prior to leaving (assuming that he is still at home within 30 days before Pesach.)

If one will be in an earlier time zone than the area in which his Chametz is sold, he must make sure that his Chametz are sold before the prohibition begins for him. For example, if a Boston resident goes to Israel for Pesach, he must make sure that the sale of his Chametz does not wait until the morning of Erev Pesach in Boston, because for him, the prohibition will have taken effect 6 or 7 hours prior. Therefore, he should sell his Chametz the day before Erev Pesach. In a year when Erev Pesach falls out on Shabbos, this is not a concern since the Chometz is sold by Friday, many hours prior to the prohibition takes effect in any time zone.

Bi'ur Chametz

The widespread custom is to burn the Chametz on Erev Pesach. In order to safely accommodate this custom many communities, including ours, have set up communal burn sites under the guidance of the Boston Fire Department. KVH Kosher will publish details about a communal burn site as it becomes available.

If you would prefer burning your Chametz at home, for safety reasons, KVH Kosher recommends using your outdoor BBQ grill, a device designed to burn. If you do not have a BBQ grill you can get rid of your Chametz simply by disposing of it prior to Pesach. Ideally, it should be disposed of and picked up before the prohibition of owning Chametz begins on Erev Pesach (11:45 AM - GR"א).

There will be a communal Biur Chametz at the Brighton Firehouse on **Wednesday, April 1 - 8:00 AM to 10:30 AM**

Please do not try to burn plastic, frozen bread or foil. These only serve to smother the flames.

Ta'anis Bechorim

FAST OF THE FIRST BORN

Halacha teaches us that all firstborn men and women (or parents of firstborn boys and girls who are minors) fast on Erev Pesach commemorating Makas Bechoros. The widespread custom is that one takes part in a siyum and is thereby permitted to join in the festive "meal" that follows. There are many reasons given and it is beyond the scope of this document to explain them all.

Bitul Chametz

NULLIFICATION OF CHAMETZ

Bitul Chametz is important as getting rid of Chametz. After one completes his search for Chametz on the night prior to Pesach he should say:

כל חמירא וחמיעא דאיכא ברשותי, דלא חזיתיה ודלא בערתיה, לבטיל ולהוי הפקר כעפרא דארעא

All Chametz or leaven in my possession that I have not seen, and have not destroyed, shall be nullified and become ownerless, like the dust of the earth.

After one disposes of any Chametz he has not sold, one should say as follows:

כל חמירא וחמיעא דאיכא ברשותי, דחזיתיה ודלא חזיתיה, דבערתיה ודלא בערתיה, לבטיל ולהוי הפקר כעפרא דארעא

All Chametz or leaven in my possession that I have seen and that I have not seen, that I have destroyed and that I have not destroyed, shall be nullified and become ownerless, like the dust of the earth.

PLEASE NOTE: This second declaration should be recited on Erev Pesach at or before the appropriate time:
Magen Avraham – 11:33 AM | Gra & Baal HaTanya – 11:45 AM

Eruv Tavshilin: Halacha, Principles, and Practice

RABBI AZRIEL BLUMBERG

We are familiar with the concept of *Ochel Nefesh*, that one may cook and bake on Yom Tov. However, this applies only to food meant to be consumed on Yom Tov, not food for after Yom Tov.

A dilemma arises when Yom Tov is immediately followed by Shabbos (or when the second day of Yom Tov is Shabbos.) In order to prepare hot food for Shabbos, Chazal (our Sages) instituted **Eruv Tavshilin**.¹

What Is Eruv Tavshilin?

Eruv Tavshilin, literally the “combining of cooked foods,” allows one to prepare food on Yom Tov for Shabbos by beginning the cooking process before Yom Tov begins. In effect, it establishes that any cooking done on Yom Tov is not a new act done specifically for Shabbos, but rather part of one continuous process that began earlier.²

How does it work?

Cooking on Yom Tov is permitted by the Torah only for the sake of *ochel nefesh*—food needed for that day. Preparing food explicitly for a later day, even for Shabbos, would appear to violate a Torah prohibition. This presents a serious difficulty: Chazal do not have the authority to permit an action that is forbidden by the Torah.

If cooking for Shabbos on Yom Tov were truly a biblical prohibition, no rabbinic enactment could override it.

The Principle of Ho'il

The Gemara introduces the concept of *Ho'il*—literally, “since”—to explain how certain actions may be permitted even when their apparent purpose is for a later time. With regard to cooking on Yom Tov, the Torah permits *melachah* for *ochel nefesh* only when the food is needed for that day. Nevertheless, Chazal reasoned that since guests might

arrive unexpectedly on Yom Tov, any food prepared could theoretically be consumed that same day. As a result, the act of cooking does not violate a Torah prohibition at all, because it retains the potential to serve Yom Tov itself.³ While this alone would not be sufficient to permit cooking for another day (since it might lead to preparing for weekdays as well), once the *D'Oraysah* issue is resolved Chazal can permit cooking for Shabbos with an Eruv Tavshilin.

Kedushah Achas vs. Two Kedushos

An alternative answer is that Yom Tov followed immediately by Shabbos might be viewed as *kedushah achas*, a single extended unit of sanctity. If so, preparing on Yom Tov for Shabbos would not be considered preparing for a different day at all, but rather preparing for a later stage of the same holiday.⁴

Again this is not sufficient to permit cooking for Shabbos outright without an Eruv Tavshilin.

Also, the practice of keeping two days of Yom Tov perpetuates the tradition from the time when outlying communities would not know which day the *Beis Din Hagadol* had designated as *Rosh Chodesh*. They would therefore keep both possible days as *sfeika d'yoma*.⁵ This means that the observance of Day 1 accounts for the possibility that Day 2 is not Yom Tov and vice versa. Therefore if the first day of Yom Tov falls on Thursday, it is not connected to Shabbos according to all opinions.

Resulting Limitations

To stay within the confines of these two underlying factors, certain limitations must be kept in mind:

- Eruv Tavshilin allows one to cook only for Shabbos, not from one day of Yom Tov to the next (since we are relying on the possibility of *Kedushah*

Achas.) For the same reason, one may not cook on the first day of Yom Tov when it comes out on Thursday.⁶

- Food prepared on Yom Tov should ideally be able to be eaten on Yom Tov (since we are relying on *Ho'il*.)

Practical Guide

To cover all food preparation, the Eruv Tavshilin requires a cooked item and baked item (e.g. an egg and a matzah.)

One need not cook these items personally; store-bought items work as well. On Erev Yom Tov (this year, on Wednesday, April 1) one should take in hand the food items and recite the following blessing and declaration.

ברוך אתה ה' אלוקינו מלך העולם אשר
קדשנו במצוותיו וציוונו, על מצות עירוב

בדין עירובא, יהא שרי לנא לאפווי,
ולבשולי, ולאטמוני, ולאדלוקי שרגא,
ולתקנא ולמעבד כל צרכנא מיום טוב
לשבת

*Blessed are You, the Lord our God,
King of the universe, Who sanctified
us with His commandments, and
commanded us in the mitzvah of
eiruv.*

*By means of these eiruv foods, we
will be permitted to bake, cook, keep
foods warm, light candles, carry, and
do all that we need on Yom Tov for
Shabbat.*

These items should then be placed in a designated area and not be consumed until Shabbos.

If you forgot to make an Eruv Tavshilin, or if it was accidentally consumed before Shabbos, please consult your Rabbi.

1 Mishnah Beitzah 15b

2 Rema Orach Chaim 527:7

3 Pesachim 46b

4 *ibid*

5 Beitzah 4b

6 Shulchan Aruch Orach Chaim 527:13

Pesach Shopping and Dining

THE FOLLOWING KVH CERTIFIED LOCATIONS WILL BE OPEN FOR PESACH 5786/2026:

Please check all items to ensure that they are marked Kosher for Pesach, KFP, or the regular Kosher symbol followed by a "P".

GROCERY

The Butcherie (www.butcherie.com)

428 Harvard St, Brookline, MA 02446 | (617) 731-9888
Full line of Kosher for Pesach groceries & wine
Meat Pesach Takeout & Catering

Zayde's Market (www.zaydesmarket.com)

15 Washington St, Canton, MA 02021 | (781) 828-3530
Full line of Kosher for Pesach groceries & wine
Meat & Pareve Pesach Takeout & Catering

Stop & Shop (Brookline)

155 Harvard St, Brookline, MA 02446 | (617) 566-4559
Kosher for Pesach groceries & dairy*

Stop & Shop (Allston)

305 Guest St, Allston, MA 02134 | (617) 779-9116
Kosher for Pesach groceries & dairy*

Stop & Shop (Stoughton)

278 Washington St, Stoughton, MA 02072 | (781) 341-1797
Kosher for Pesach groceries & dairy*

Stop & Shop (Norwood)

1415 Providence Hwy, Norwood, MA 02062 | (781) 255-1141
Kosher for Pesach groceries & dairy*

Shaw's (Sharon)

780 S Main St, Sharon, MA 02067 | (781) 784-5995
Kosher for Pesach groceries & dairy

CATERERS

Catering by Andrew (www.cateringbyandrew.com)

402 Harvard St, Brookline, MA 02766 | (617) 731-6585
Meat, & Pareve Pesach Catering

The Butcherie (www.butcherie.com)

428 Harvard St, Brookline, MA 02766 | (617) 731-9888
Meat Pesach Catering

Tova's Catering (www.tovascatering.com)

253 Mansfield Ave, Norton, MA 02766 | (508) 286-2242
Meat, & Pareve Pesach Catering

Zayde's Market (www.zaydesmarket.com)

15 Washington St, Canton, MA 02021 | (781) 828-3530
Full line of Kosher for Pesach groceries & wine
Meat & Pareve Pesach Takeout & Catering

Achva Catering *

450 Elmgrove Ave, Providence, RI 02906 | (401)272-4835
Meat, Dairy Pesach Catering

** Certified by Rhode Island Kosher, a KVH affiliate*

UNIVERSITIES AND RESTAURANTS

Harvard Hillel Kosher Dining | Meat - Glatt Kosher and Dairy- Chalav Stam Pesach Dining

Boston University | Meat - Glatt Kosher Pesach Dining

MIT Kosher Dining | Meat - Glatt Kosher Pesach Dining



Passover Approved Products

Items listed in this section are kosher for Passover even without special Passover certification (when certified for year-round use).

FOOD ITEMS

Baking Soda

Cocoa Powder - 100%, not from Europe, all Hershey's

Coffee - Unflavored whole or ground beans. Should be purchased before Pesach. (Decaf, instant, Via, and K-cups require Pesach certification/approval)

Eggs, whole raw - Should preferably be purchased before Pesach

Fruit, fresh - Cut fruit should be purchased before Pesach and rinsed with cold water

Fruit, frozen without additives - should be purchased before Pesach

Garlic, fresh - peeled garlic requires Pesach hashgacha

Lactaid - Should be purchased before Pesach

Milk (without KFP) - Should be purchased before Pesach

Nuts, whole, chopped, raw - some consider peanuts to be kitniyos. Blanched, roasted, glazed, ground or nuts containing BHA/BHT and pecans require Hashgacha

Raisins - no additives or oils (Raisins with oil and other dried fruit require hashgacha)

Salt - non iodized

Sugar - does not require certification year-round, but does require Passover certification. If you can not find Passover-certified sugar, it may be purchased before Passover without certification.

Vegetables, raw - Cut vegetables should be purchased before Pesach and rinsed with cold water or purchase items listed to be kitniyos and Chametz free

Water with no additives

KITCHEN ITEMS

Aluminum Foil

Aluminum Pans

Bags (even bags that specify Challah/bread bags)

Cheese Cloths

Cupcake Holders

Cups

Dishwashing Detergents

Napkins (paper)

Paper Towels

Plastic Containers

Plates (uncoated paper, plastic or foam)

Water Filters

OTHER HOUSEHOLD ITEMS

Body Wash

Candles

Cardboard

Carpet Cleaners

Charcoal

Cosmetics (see lipstick)

Deodorants

Laundry Detergents

Hair Shampoo

Conditioner, Sprays, Mousse, Treatments, and Removers

Household Cleaners

Hand Sanitizer- even containing denatured alcohol

Insecticides

Isopropyl Alcohol

Lotions and Ointments

Perfumes

Scouring Pads and Powders

Shaving Cream and Gel

Shaving Lotion

Silver Polish

Soaps

Talcum Powder 100%

Alcoholic Beverages

APPROVED FOR PESACH 5786

TEQUILA

BROWN FORMAN TEQUILA MEXICO:

Herradura Blanco Tequila 100% Agave
Antiguo de Herradura Blanco Tequila 100% Agave
Don Eduardo 100% Tequila Blanco
Hacienda del Cristero Blanco Tequila 100% Agave
Herradura Plata/Silver is NOT kosher for Pesach.

PATRON SPIRITS MÉXICO:

Gran Patrón Platinum Silver Tequila
Gran Patron Smoky Silver Tequila
Patron Silver Tequila
Roca Patron Silver Tequila
Tequila 100% De Agave Silver Gran Patron Platinum
Tequila 100% De Agave Silver Patrón
Tequila Blanco "Patrón"
Patron El Cielo - Tequila Blanco

PREFIERO TEQUILA:

In all presentations
Prefiero Tequila Añejo
Prefiero Tequila Blanco
Prefiero Tequila Extra Añejo
Prefiero Tequila Reposado
Tequila Mi Tierra Blanco
Tequila Don Fernando Blanco
Tequila México Azteca Blanco
Tequila Batallón Blanco

MEZCAL

MEZCAL DE AMOR:

Amarás Cupreata
Amarás Espadín Joven
Amarás Logia Chuparrosa
Amarás Logia Jabalí
Amarás Logia Sacatoro

Amarás Logia Sierra Negra
Amarás Logia Tepeztate
Amarás Logia Tobalá
Amores Cupreata
Amores Espadín Joven
Amores Espadín

Amores Logia Sierra Negra
Amores Logia Tobalá
Verde Momento
Verde Amarás
Verde Ma

SOTOL

VINOMEX:

Fiesta Chihuahua
Hacienda de Chihuahua Sotol Reposado
Hacienda de Chihuahua Sotol Añejo
Hacienda de Chihuahua Sotol Añejo Oro Puro
Hacienda de Chihuahua

SOTOL CASA LOTOS:

Sotol Casa Lotos Blanco

SOTOL ACRÓNIMO:

Sotol Acrónimo Blanco

SOURCE:

ALEPH KOSHER
CERTIFICATION



Chametz after Pesach

GROCERY STORES

Based on our research, Chametz from all major grocery stores is permitted to be purchased after Pesach this year. Almost all stores in our area have no Jewish ownership, and the ones that have Jewish ownership have divested themselves from owning Chametz for the duration of Pesach according to Torah law. For those that prefer not to rely on any sale of Chametz, the following are the best options:

BJ's

Costco

CVS

Trader Joe's

Wegman's

Whole Foods

All KVH Kosher Certified Establishments have divested themselves from owning Chametz for the duration of Pesach according to Torah Law.

PLEASE NOTE: While Ocean State Job Lot appears to be under Jewish ownership, KVH Kosher has not been able to verify the ownership status, nor whether the chametz was sold or not. Please consult your local Rabbi regarding purchasing chametz there during the next couple of months.

LIQUOR STORES

A serious concern has come to light in that many local liquor stores, as well as major liquor distributors in the Greater Boston Area are under Jewish ownership. Therefore, until the end of June, Chametz beverages should be purchased only in one of the grocery store chains mentioned here, any liquor store which is verified as not being Jewish-owned, or one of the following:

All Star Liquors

15 McGrath Highway Somerville MA

Fresh Pond Liquors

233 Alewife Brook Parkway Cambridge MA

Gary's Liquors

655 VFW Pkwy, Chestnut Hill, MA 02467

Gordon's DTX

39 Temple Place, Boston, MA 02111

Gordon's Main St

894 Main Street, Waltham, MA 02451

Gordon's Moody St

599 Moody Street, Waltham, MA 02451

Gordon's Newton

31 Austin Street, Newton, MA 02460

Gordon's Watertown

51 Watertown Street, Watertown, MA 02472

Locke Liquors

48 Broadway, Malden, MA

Murray's

747 Beacon Street, Newton Centre, MA 02459

MVP Liquors

2153 Mystic Valley Parkway Malden, MA

The Butcherie

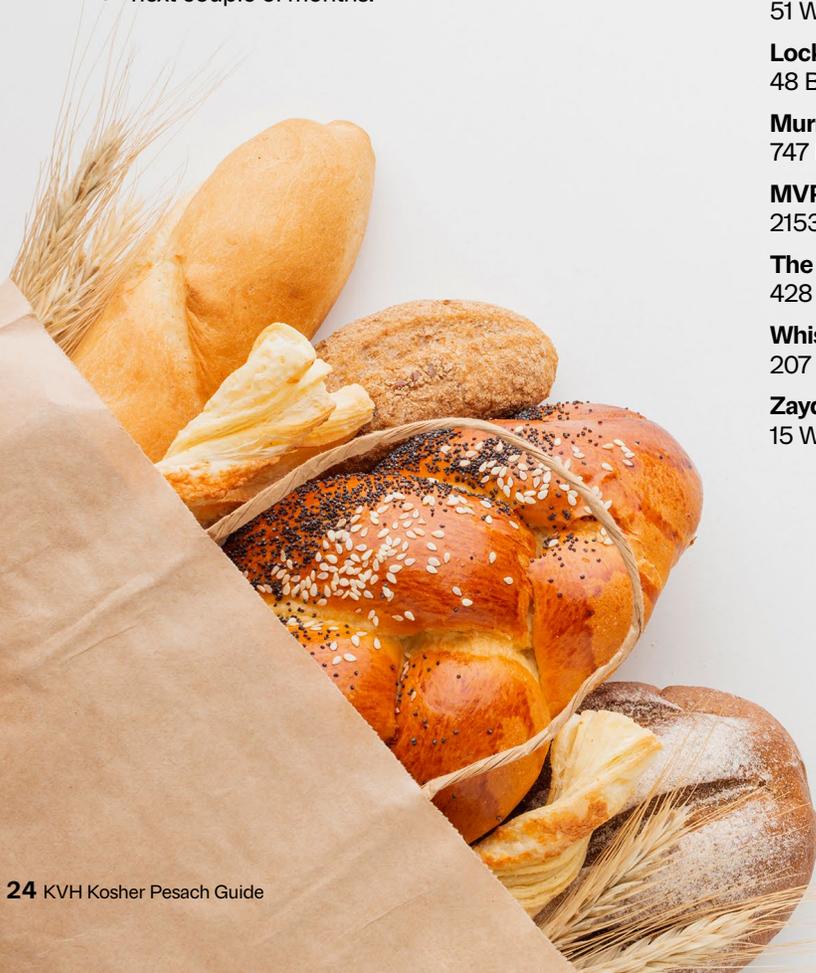
428 Harvard St, Brookline, MA 02446

Whiskey & Wine

207 Market St, Brighton, MA 02135

Zaydes Market

15 Washington St, Canton, MA 02021





THE SEDER

by the numbers

RABBI MOSHE KAUFMAN

An oft asked question when it comes to the Pesach Seder is “How much?”

Whether one is concerned about the amount needed to fulfill the mitzvos of the night to completion or needs to consume the minimum amount due to health concerns, this is one of the most common Seder questions. Here is a basic guide for the volume of wine/ grape juice, matza, and maror one must consume at the various stages of the Pesach Seder.

Four Cups

HOW WE MEASURE IT:

רבעית – *Revi'is*

A halachic volume of measurement calculated by modern poskim to be between

2.9 - 5.1 fl oz

The consumption of the 4 cups is spread across the Seder from the very beginning, starting with Kiddush, culminating with Hallel at the end of the Seder.

The amount one must consume for each cup is the halachic volume known as a *revi'is*. *Revi'is* is calculated by contemporary poskim to be between 2.9 fl oz and 5.1 fl oz. Which opinion one follows varies based on circumstances (elderly, infirm or otherwise medically compromised individual) and family custom. It will also depend if one is

fulfilling a Biblical (kiddush Friday night) or a Rabbinical commandment (the regular 4 cups).

According to many opinions, one should consume the entire cup. Other opinions hold most of the cup suffices and at the very least, most of a *revi'is*. If one cannot drink the whole cup/*revi'is*, the optimal method is to use a cup exactly the size of a *revi'is* as to fulfill most of the cup and most of a *revi'is* opinions.



Chazon Ish

FULL REVI'IS:

5.1 FL OZ

This is the most stringent opinion. If one cannot drink the entire 5.1 oz cup, one should try to consume at least a whole *revi'is* of 4.4/3.3 fl oz according to the opinion of Rav Moshe Feinstein.



Rav Moshe Feinstein

FULL REVI'IS:

4.4 FL OZ

MINIMUM:

2.2 FL OZ

Generally accepted opinion for the first cup when the first night of Pesach falls out on Friday night.



Rav Moshe Feinstein

FULL REVI'IS:

3.3 FL OZ

MINIMUM:

1.7 FL OZ

Generally accepted opinion for the standard 4 cups.



Rav Avraham Chaim Na'eh

FULL REVI'IS:

2.9 FL OZ

MINIMUM:

1.5 FL OZ

This cup size should only be relied on in great difficulty and the minimum consumption should only be relied on if absolutely medically necessary.

Matzah



HOW WE MEASURE IT:

כזית – Kezayis

The measurement used for eating is a Kezayis (lit. like [the size of] an olive). Obviously there are different size olives as well as a possibility the average sizes have changed over the millenia. **A generally accepted opinion is that a kezayis is the equivalent of 1 fl oz.** Ideally, one would accomplish this by crushing the matza and measuring it in a 1oz shot glass. This isn't very practical since you wouldn't have any whole matza left after measuring.

Here's a practical way of measuring your kezayis of matzah, translated into weight or surface area.

BY WEIGHT

The weight of a kezayis is a matter of dispute. Therefore, we have chosen the stringent opinion for Motzi-Matzah and the lenient opinion for Koreich and Afikoman.

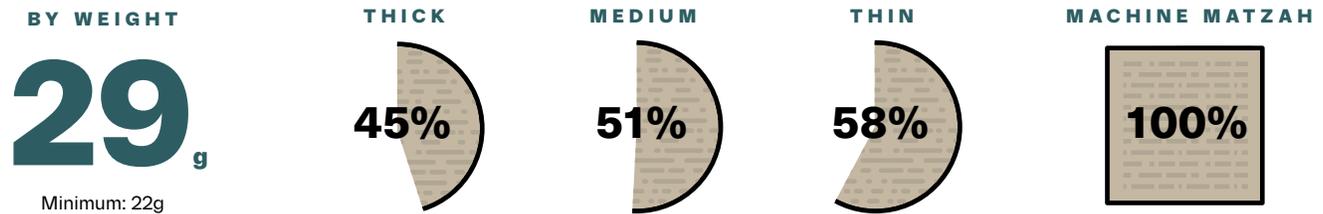
BY SURFACE AREA

When measuring by surface area, the measurement depends on the thickness and density of the matzah. **Find your matzah type** in these accepted categories, and then use that throughout the rest of this chart:

| Hand Matzah - Thin: | Hand Matzah - Medium: | Hand Matzah - Thick: | Machine Matzah: |
|---------------------|-----------------------|----------------------|-----------------|
| 9 matzos/lb | 8 matzos/lb | 7 matzos/lb | 15 matzos/lb |

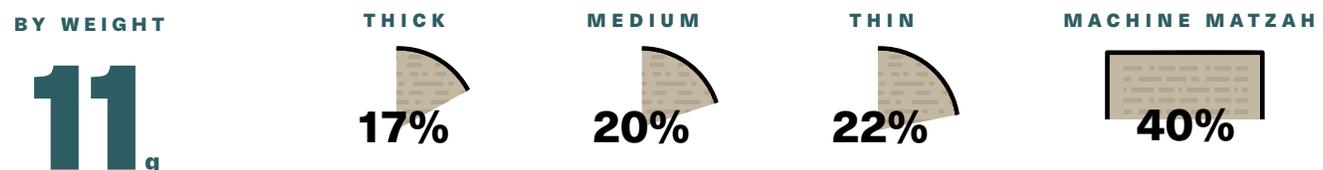
Motzi Matzah

This eating fulfills the biblical commandment to eat Matzah on the night of Pesach. For Motzi-Matzah, we eat 2 portions of matzah, hence the higher percentage of matzah shown on the chart. Also, since it fulfills the biblical commandment, we utilize a slightly more stringent measurement of a kezayis.



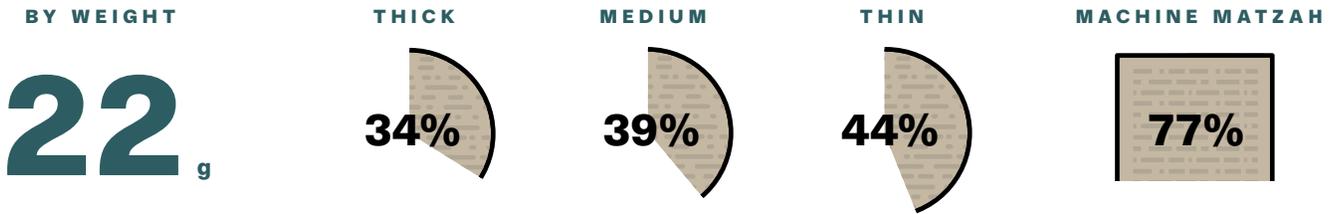
Koreich

Only one kezayis is necessary for Koreich.



Afikoman

Two kezaisim are eaten. Since eating the Afikoman is a Rabbinical custom (as we have already fulfilled the Biblical commandment when eating Motzi-Matzah) we use a more lenient kezayis measurement.



NOTE: If one cannot eat matzah during the 3 customary periods during the Seder, one should, at the very least, eat 11g of Matzah during Motzi-Matzah. This should only be relied upon after consultation with your doctor and your Rabbi.

Maror

HOW WE MEASURE IT:

כזית – Kezayis



Maror is eaten twice during the Seder. It is first eaten alone during Maror; it is then eaten during Koreich together with Matzah. We consume one kezayis each for Maror and Koreich.

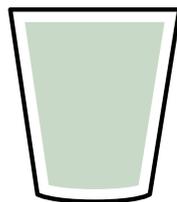
Using a surface measurement is difficult for romaine and is impractical for horseradish. Therefore, we have provided **weight measurements for both romaine and horseradish** as well as a **volume measurement for horseradish**.

NOTE: Romaine is commonly infested with thrips and aphids and therefore must be washed and carefully checked for infestation. A produce checking guide (and other helpful guides) can be found on the [KVH Kosher website](#).

BY WEIGHT

28g

Minimum: 20g



BY VOLUME (HORSERADISH)

FULL KEZAYIS:

1 FL OZ

MINIMUM:

2/3 FL OZ

QUICK TIP: Measure this easily using a 1 oz shot glass.

PRO TIP: One can pre-weigh the measurements for matzah and maror prior to Pesach using a simple digital food scale. This can be especially useful when hosting a large crowd at the Seder.

A [manual scale](#) specifically designed to weigh the Seder items is available at Judaica stores.

PLEASE NOTE: One may not weigh items on Yom Tov even with a manual scale.



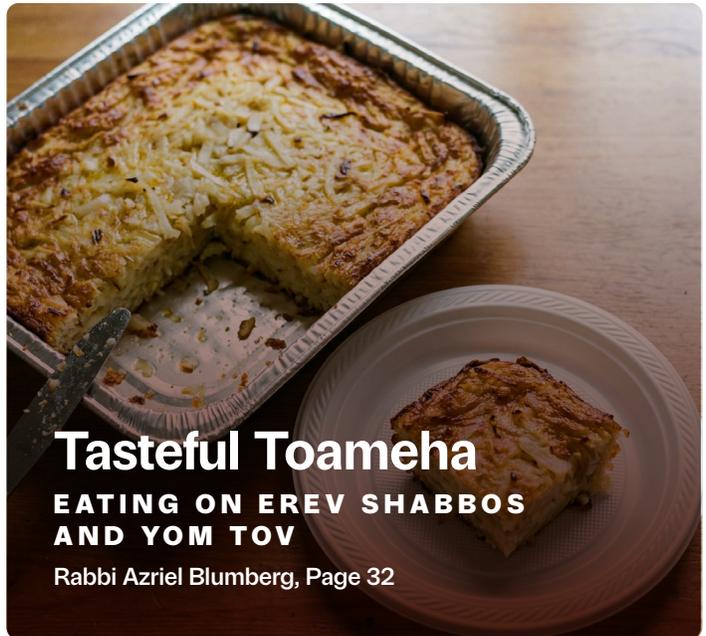
IMAGE CREDIT:
JUDAICA PLAZA

ARTICLES

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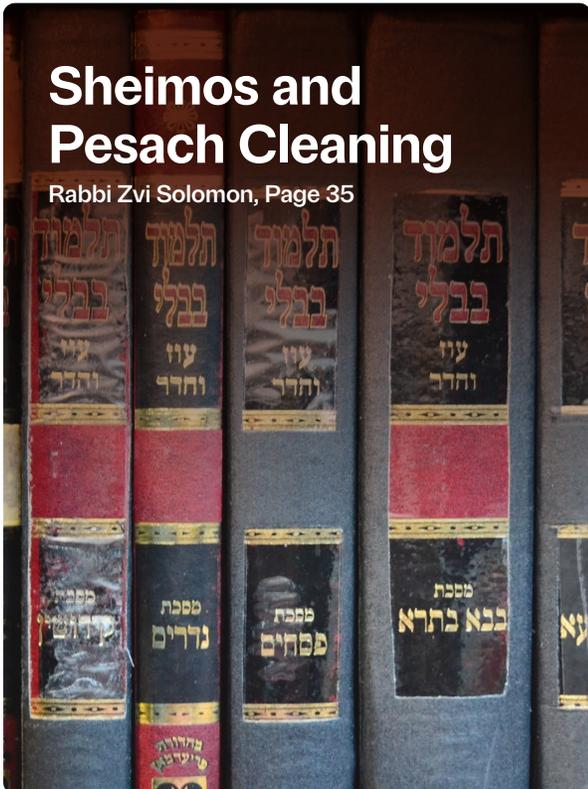
Tasteful Toameha

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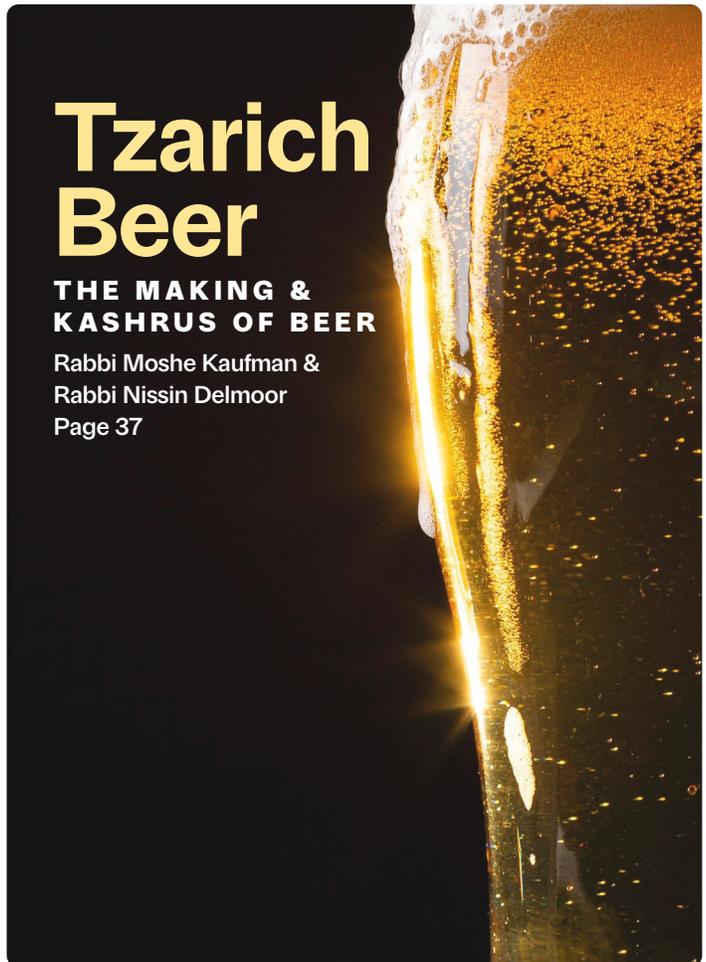
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Tzarich Beer

THE MAKING &
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Beyond the Buffet

THE KASHRUS WORK BEHIND YOUR PESACH HOTEL PROGRAM

RABBI CHUNI RAPPOORT

Any discussion of modern Pesach observance would be incomplete without the mention of Pesach programs at hotels.

Over the decades, some programs have been highly successful; others that far less so. What can be stated with certainty is that, from a kashrus standpoint alone, the amount of work, planning, and coordination required is monumental—and that is before factoring in programming, staffing, accommodations, and the needs of hundreds, and sometimes thousands, of guests.

The intent of this article is neither to promote nor discourage Pesach hotel programs, but simply to offer an overview from behind the scenes.

In 2026, there are over 140 Pesach hotel programs, in addition to many rental accommodations, around the world. The cost of some of these programs can be astronomical. This naturally raises several questions: Why choose a hotel for Pesach instead of staying home with family? Which hotel best fits the criteria for food, entertainment, and speakers? How far are people willing to travel? And what program fits their budget?

There are many reasons why people choose Pesach programs. For some, it is about not being alone for Yom Tov. For others, it is the relief of not having to cook and clean. Many families save all year to enjoy Pesach as a true vacation. Others are on a tighter budget and choose to rent a pre-cleaned and pre-kashered apartment, with catered Pesach food delivered to their door.

With so many options available, the question becomes: if cost were no object, where would one choose to go?

At the core of every Pesach program is the food—what is served, when it is served, what is on the menu, and when the next meal is coming, not to mention the 24-hour tea room. Yet much of what goes into preparing those meals from a kashrus perspective is often unseen.

Menus are planned months in advance to ensure proper ordering and delivery. In most cases, all food orders must be finalized by the end of January to guarantee arrival before Pesach. The actual food preparation is especially complex for large groups when Shabbos and Yom Tov fall so close together, as they do this year.

The Structure Behind a Proper Pesach Program

Producing Pesach meals while adhering to the highest kosher standards begins with the owners' and operators' overall vision for the program. They set the tone and standards, determining the focus on tefillah (prayer), general programming, on-site and off-site activities, and what the clientele will generally expect—or at times demand.

Selecting a Rav Hamachshir (halachic authority) is the first step in ensuring that appropriate standards are established. He determines the hashkafah (religious viewpoint) and overall kosher structure of the program and serves as the halachic authority not only for the kitchen and food, but also for areas beyond it, such as the eruv (ritual enclosure), elevator usage, automatic doors, bathroom fixtures, and other related concerns.

However, in some cases, a Rav Hamachshir is told upfront—or later discovers—that his role is limited strictly to kashrus, while all other religious considerations are handled separately. This can include permitting mixed swimming or dancing, or leaving it to guests to decide whether to use elevators on Shabbos and Yom Tov.

Depending on the size of the program and the number of kitchens involved, a determination is made as to how many mashgichim (supervisors) are needed. Too many mashgichim, or supervision spread over too large an area, can actually make it harder to maintain control at all times and does not necessarily mean that a program is better run or more kosher than others.

The Mashgiach Team

The role of the head mashgiach is paramount. His responsibilities begin with selecting and vetting appropriate mashgichim, arranging schedules, and ensuring that the mashgichim have time

to daven, conduct a proper Seder, and are provided with suitable accommodations.

The head mashgiach ensures that the team knows when and where they need to be, what to look out for at any given time, and provides guidance as needed.

Months before Pesach, the Rav Hamachshir visits the hotel to assess which equipment can be kashered (made kosher), how it must be kashered, and what cannot be kashered at all. He sets the standards and policies that guide the mashgiach team throughout the program.

When the mashgichim arrive—often a full week before Pesach—the real work begins. Equipment must be cleaned to precise pre-kashering standards and then kashered appropriately, often in two full kitchens and sometimes a third pareve (neutral) kitchen as well.

Prior to Pesach, the team is involved in kashering, marking all movable equipment once it is kashered, and checking in all food products to ensure they meet the Rav Hamachshir's and the program's guidelines. This includes ovens, stoves, dishwashers, mixers, tables, and more. Certain equipment must be partially disassembled, all while taking care not to damage expensive machinery. As those familiar with kashering know, large amounts of fire and water can be both unforgiving and dangerous.

Truckloads of food arrive daily, and every item must be checked to confirm that it is kosher for Pesach and that its certification is acceptable. This is especially critical with processed foods, where packaging often looks identical to year-round products.

Produce checking, unless items are brought in pre-checked, must also be addressed. When done properly, this can consume a tremendous amount of time and requires experience. In one program, the mashgiach team washed, checked, and dried between 25 and 30 cases of 20-lb boxes of romaine lettuce just for the two Sedarim. At another program, the produce was checked using a different method by a prominent

kashrus organization; unfortunately, bugs were found in the marror at the Seder.

Another ongoing task is ensuring that all small wares are properly marked for meat, dairy, and pareve use, and that nothing ends up in the wrong area.

Hotel staff and program employees are carefully instructed where they may eat and drink, and strict rules are enforced to prevent outside food from entering food preparation or service areas.

On or around Erev Pesach, signs are posted in bathroom areas and elevators indicating what may and may not be used on Shabbos and Yom Tov.

Practical Challenges

One challenge that has been observed is the lack of separate meat and dairy kitchens, which makes controlling food flow, equipment, and products significantly more difficult. Some programs have access to only a single main dishwasher. While there are halachic ways to address this, every time such arrangements have been used, equipment mix-ups have followed, making this a serious concern.

Another example is the use of non-mevushal (non-cooked) wine, which can create significant halachic issues, particularly when much of the waitstaff is not Jewish. Even under the best circumstances and with careful supervision, mistakes do happen.

Food for Thought

With all that goes on behind the scenes of Pesach hotels, the most important lesson is the need for coordination and communication. From the head of the program to the housekeeping staff cleaning the rooms, everyone must understand the significance of the Holiday and work in sync.

When choosing a program, it is essential for guests to feel comfortable with its religious standards, kashrus, hashkafah, and overall atmosphere. If guests are unsure, they should ask questions. A reputable program will provide clear and transparent answers. Vague responses can be a red flag. With so many programs available, the well-run ones tend to fill up quickly.



Tasteful To'ameha

EATING ON EREV SHABBOS AND YOM TOV

RABBI AZRIEL BLUMBERG

A recent practice has emerged in which people gather on Erev Shabbos (Friday afternoon) for food and drinks resembling those served at a Shabbos meal. This is based on the concept of *To'ameha*, from the phrase in davening "*Toameha Chaim Zochu*" - which is taken to mean that there is a mitzvah to taste from the Shabbos food on Erev Shabbos, in the merit of which one is rewarded which a long life. While there has been much discussion regarding the philosophical (*hashkafic*) perspective on this practice, it is important to explore the relevant Halachic (Jewish legal) considerations.

Eating on Erev Shabbos and Yom Tov

The **Shulchan Aruch** mandates that one must not eat heavily on Erev Shabbos or

Yom Tov to ensure a proper appetite for the upcoming festive meal¹. Historically, some pious individuals would fast on Erev Shabbos, though this practice is generally not encouraged today, as it may lead to a state of distress upon entering Shabbos. Nevertheless, a person who anticipates that eating during the day will diminish their appetite for the Shabbos meal should refrain from eating if doing so will not harm them².

In general, one should minimize heavy meals on Friday in honor of Shabbos, even if one is accustomed to eating such meals during the week.

A specific Halachic prohibition exists against beginning a large meal after nine hours of the day (all hours are calculated as *Sha'os Zmanios*, or proportional hours). This prohibition, however, is

understood to pertain only to a large meal, not one's routine meal. If one does not wash one's hands for bread, the gathering is not considered starting a meal³. However, one should not do so on a regular basis because it gives the appearance of degrading the honor of Shabbos⁴.

On Shabbos itself, one should not fill up at Kiddush to the extent that he does not have an appetite for the main meal (defined as the meal over bread.)⁵

On the first day of Yom Tov, one should not eat a heavy meal after Mincha Ketana in order to have an appetite for the meal of the Second Night.⁶ When Erev Yom Tov or the first day of Yom Tov falls on Shabbos, Shalosh Seudos should preferably be eaten before this time.⁷

Eating Before Mincha

On any day of the week, one may not begin a large meal after the time of Mincha Ketana (9 1/2 Sha'os Zmanios). However, a routine meal is permissible, especially for a person who attends a minyan.⁸

Erev Pesach Considerations

The same prohibition on heavy eating applies to Erev Pesach (the eve of Passover), where the objective is to retain an appetite to eat the required amount of matzah. On Erev Pesach, this begins at 9 Sha'os Zemanios.

Matzah Consumption: One may not consume matzah on Erev Pesach.⁹ The herbs used for Maror should also not be eaten. Many maintain a custom to refrain from eating matzah for 30 days prior, or at least from Rosh Chodesh Nissan. This custom does not apply to egg matzah, but it does include matzah that is not Kosher for Passover but has the taste of matzah.

Gebrochts: For those who consume

gebrochts (matzah that has come into contact with liquid), matzah balls may be eaten even on Erev Pesach.

One should minimize his consumption of matzah on the first day of Pesach, especially toward the afternoon, so he will have an appetite for the matzah at the second Seder.¹⁰

Alcoholic Drinks

A moderate amount of wine may be consumed on *Erev Pesach* if it is intended to increase one's appetite for matzah. However, large quantities should be avoided as they can lead to satiation as well as inebriation which could lead one to miss the Seder altogether.¹¹ Additionally, one should not become inebriated before Mincha, lest one forget to pray.¹²

Understanding the Mitzvah of To'ameha

Halachic sources cite a passage from the Talmud Yerushalmi which states that "one who tastes from Shabbos food on Erev Shabbos merits a long life".¹³ Most authorities interpret this as a mandate

to sample the actual food prepared for Shabbos to ensure it is properly seasoned. This custom, therefore, involves taking a small sampling of each food prepared for Shabbos meals, rather than large helpings of similar foods prepared expressly for an afternoon repast.

There are sources that suggest a spiritual imperative for *To'ameha*. The **Kaf Hachaim**¹⁴ rules that one may recite a blessing (*bracha*) when tasting Shabbos food, even if the amount is minuscule, as the intention is to fulfill the mitzvah (commandment) of *To'ameha*. While this seems to imply that *To'ameha* is inherently a mitzvah rather than a practical measure, it is at the same time apparent that the amount consumed is intended to be so small that it would otherwise call into question whether a blessing should be recited.

Let us ensure that all Erev Shabbos and Erev Yom Tov activities serve as a prelude to properly usher in these holy days, rather than detracting from them.

1 Shulchan Aruch Orach Chayim 249:2

2 Mishnah Berurah 249:18

3 Mishnah Berurah 249:15

4 Kaf HaChayim 249:17

5 Biur Halachah 249 (end of s.v. "Mutar")

6 Magen Avraham 529:1

7 Rema Orach Chayim 529:1; Magen Avraham 529:2

8 Rema Orach Chayim 232:2

9 Orach Chayim 471:1

10 Mishnah Berurah 471:16

11 Mishnah Berurah 471:8

12 Mishnah Berurah 232:35, citing Derech HaChayim

13 Machzor Vitry 191

14 Kaf HaChayim 210:23

Please note: The advertiser below is not certified Kosher for Passover.



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L'GENIZAH



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Under strict rabbinical guidance we ensure proper burial, preserving Jewish heritage and tradition.

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KVH Kashering Event

Sunday, March 29th

Young Israel of Brookline

62 Green Street

10:00 AM - 12:00 PM

Biur Chametz

Wednesday, April 1st

Brighton Fire Station

138 Chestnut Hill

Ave. Brighton

8:00 AM - 11:00 AM

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Contact us to arrange a pickup.



 **617-259-0104**

 **BostonShaimos@gmail.com**

All services are only available March 22nd through Pesach



Sheimos and Pesach Cleaning

RABBI ZVI SOLOMON

As Pesach approaches and homes are cleaned thoroughly, many people find themselves inadvertently sorting through piles of accumulated papers and Judaica: Jewish newspapers and magazines, children's parsha sheets and tests, notebooks, worn out siddurim and bentchers, and old mitzvah related items. A familiar question arises: What needs sheimos (geniza), and what may be discarded?

Not everything that relates to Torah and mitzvahs has the same halachic status. Some items may never be discarded or repurposed, and others do not require this level of treatment.

Pesach cleaning provides an opportunity not only to remove chometz from our homes for Pesach, but also gives us the opportunity to review the underlying principles of how the Torah views sacred objects. The following is a basic overview of Sheimos related categories and how to properly treat them.

What Is Geniza — and Why Is It Required?

Geniza is a result of the requirement that specific sacred items may not be erased¹, discarded², misused³ or treated in a degrading manner. The most familiar

form of geniza today is burial, but burial itself is not the goal. The goal is to ensure that sacred material is protected from disgrace, misuse, or destruction.

Ideally, sacred items could be put into storage⁴ respectfully and permanently. Practically, once items are worn out, damaged, or no longer usable, long-term storage becomes difficult. Burial developed as the most reliable way to guarantee that these items would no longer be mishandled. Placing items in designated sheimos storage until burial is arranged fulfills the same purpose since geniza is not about burial; it is about respecting and protecting the dvar kedusha even after it's no longer usable.

Items with Inherent Sanctity

There are items that are inherently holy either because 1. they contain one of Hashem's seven Names⁵ written properly and intentionally, or 2. because they are Torah texts and teachings even when they don't contain any of Hashem's names⁶.

This category includes items such as a Sefer Torah and Sifrei Tanach, tefillin and mezuzah parchment, siddurim, Chumashim, Tehillim, Talmud and its

commentaries or any words of Torah written down for the purpose of teaching Torah.

While these items are usable, they must be treated with respect. They may be used only for sacred purposes and may not be repurposed for mundane use or even uses of lesser Kedusha. Once they become worn out or unusable, they retain their sacredness and may not be discarded under any circumstances and must be placed in geniza.

Items That Serve Sacred Items

Some objects are not holy in themselves but since they were intentionally designated⁷ and used to serve, store, or decorate and beautify⁸ items inherently holy items as accessories to the sacred item they too assume the holy status. Examples in this category can include mezuzah cases, tefillin bags, and covers of sefarim.

While these items are usable, they may be used only for their sacred function and not repurposed for mundane use. Even after they are no longer usable, they too retain their status and require geniza and may not be discarded.

Secondary Accessory Items

There are items that may seem to relate to the sacred items but were never intended to serve the sacred object directly and are only an accessory to the accessory. Some examples are a paper or plastic non decorative cover protector for a sefer, a non decorative cardboard box for sefarim sets, and an outer plastic tefillin bag all fall into this category.

These items are not directly serving the dvar kedushah nor are they intended to adorn and decorate it and therefore do not acquire sanctity. They may be discarded once no longer needed, provided this is done respectfully.

Objects Used for a Mitzvah⁹

All other objects that are used to perform mitzvos but do not contain words of Torah or Hashem's names do not possess inherent sanctity. Examples in this category include tzitzis strings, lulav and esrog, hadassim and aravos, shofar, shabbos candles, sefiras haomer card¹⁰, left over chanuka oil and wicks.

While these items are in active use or even after use but still intended for re-use, they should be treated respectfully and used only for their mitzvah purpose and not other mundane functions. Once they are no longer usable, they may be used for dignified uses or discarded

respectfully such as wrapping before placing in trash¹¹ or placing in recycling. Although geniza is not needed, there are praiseworthy people that do prefer to put them in geniza¹².

Printed Torah Material: The Most Common Question

As was mentioned during Pesach cleaning, people often encounter large quantities of printed Torah material—Jewish newspapers, copied parsha sheets, school tests, homework sheets, Hebrew instructive calendars that may contain halachos.

Although many contemporary publications are careful to intentionally publish without **writing Hashem's Name properly**, there still is the concern of the content that has Torah teachings or laws. While it's ideal to put the pages or sections¹³ that contain Torah thoughts in geniza, nowadays with the proliferation of Torah weekly publications and the ease of printing copies, it is often impractical and costly to put them into geniza.

While each scenario needs to be discussed with a knowledgeable Rabbi, there is often room for leniency. Some opinions suggest that Torah content printed for temporary use was not intended to have the holiness of regular published

seforim. Consequently, it can be treated like other mitzvah items. This means it does not require geniza but must still be treated and discarded respectfully (e.g., by wrapping it).¹⁴ Nonetheless since this leniency is not unanimous there are people who choose to place even these items in geniza anyway, while others dispose of or recycle them respectfully. Both practices are well-established, and families should follow the guidance of their Rav.

In the end, the halachos of sheimos and geniza reflect a simple Torah sensitivity: that holy words and mitzvah-related items are never treated casually.

These questions come up throughout the year, and Pesach cleaning simply gives us the chance to take stock. Approaching them with clarity and care allows us to honor Hashem's Torah and mitzvos that fill our homes.

1 Shulchan Aruch Yoreh Deah 276:9. See GR"A Ibid., Mishne Berura 154:24. The prohibition against erasing or destroying the Names of Hashem is a Biblical prohibition derived from the verse "לא תעשון כן לה' אלקיכם" (Devarim 12:3-4). Beyond the Divine Names themselves, Chazal extended a prohibition against degrading or destroying sacred writings, including Torah texts, halachos, and aggados. This extension is generally understood to be rabbinic in nature. This distinction is articulated in Teshuvos Ein Yitzchak (Yoreh De'ah: 5)

2 Shulchan Aruch Orach Chaim 154:3

3 Ibid. 154:6

4 Aruch Hashulchan Orach Chaim 154:8

5 Shulchan Aruch Yoreh Deah 276:9

6 Shulchan Aruch Orach Chaim 154 Mishne Berura 24, Pri Megadim 153 cited in Sefer Tzedaka Vmishpat Chapter 16:36

7 See Mishne Berura 154:11 who clarifies that a casual or incidental use does not give an item the halachic status of a sacred accessory. Examples are packaging used for shipping seforim or mezuzos.

8 Decorative ornaments are tashmish Kedusha even if they don't physically contact the dvar kedusha. Examples of this are silver plates or bells on the Mantel that wraps the Torah.

9 Accessories to these items certainly have no sacred status and can be discarded. Examples can be esrog box or plastic lulav holder, tzedakah box.

10 Without blessings or halachos

11 The idea is not to treat disgracefully placing in our trash may be considered disgraceful therefore it is advised to wrap first which would mitigate this concern. See Sefer Ginza Kodesh 16:10

12 Shulchan Aruch Orach Chaim Rama 21:1

13 Certainly sections of magazines or newspapers that don't contain the divrei Torah can be put in the trash.

14 When Torah material is intentionally written or printed in a manner that avoids conferring sanctity it does not acquire the halachic status of kisvei hakodesh. While disrespectful treatment remains prohibited, there is no prohibition of destruction. This distinction is articulated in Teshuvos Ein Yitzchak (Yoreh De'ah:5) and underlies many accepted communal practices regarding newspapers, school tests, parsha sheets and temporary printed copies of Torah publications if they have specific intention not to confer sanctity. See Responsa of Rav Elyashiv Zt"l Siman 1 cited in Sefer Ginza Hakodesh. (It would seem this leniency will not work for those publications that explicitly write that the publications should be treated as shimos since by doing so they clearly are conferring sanctity into their publication.)



TZARICH BEER

**THE MAKING
AND KASHRUS
OF BEER**

Rabbi Moshe Kaufman &
Rabbi Nissin Delmoor

A recent update to a long-standing beer policy, communicated through a notice from several prominent kashrus agencies, led to some confusion and discussion, as the reasoning and background of the policy changes were not immediately clear.

For thousands of years, beer was considered kosher with few exceptions. As a processed edible product, it begs the question: why was this product considered kosher without formal certification and what changes necessitated the issuance of the kashrus notice from the major agencies? ►

To answer these questions let's first delve into what is in our beer and how it is made.

Ingredients

The process of brewing beer involves four main ingredients. In fact, the German Purity Law (also known as the *Reinheitsgebot*) stated that beer could only be made from three of these simple ingredients, while the fourth was added later. Today many brewers still adhere to these classic guidelines.

WATER

The primary component, about 90-95 percent of the volume of beer, is water.

MALT

These are grains, usually barley, that are malted to release fermentable sugars. Though water is the most abundant ingredient, malt is likely the most important and impactful as it gives the beer its base flavor and body. We will explain the process of malting grains later in the article.

HOPS

Flowers that add bitterness, flavor, and aroma to balance the sweetness of the malt. Hops also act as a natural preservative.

YEAST

Microorganisms that ferment the sugars in the malt to produce alcohol and carbon dioxide.

Beer comes in several main styles, with the two most common being lagers and ales. Lagers are fermented at colder temperatures, resulting in a clean, smooth taste, while ales are fermented at warmer temperatures, often creating fruitier and more complex flavors. Across these styles, beer can range from light and refreshing to dark and rich, with varying levels of bitterness, sweetness, and alcohol content. By adjusting the four primary ingredients and refining the brewing process, brewers are able to produce this wide spectrum of flavors and characteristics.

Beer Making Process

The process of making beer generally follows these steps:

MALTING

The grain, typically barley but sometimes wheat or other grains, is soaked in water to allow it to sprout. After a few days, the sprouted grains are dried. This malting process converts the starches in the grain into fermentable sugars and imparts flavor to the malt, establishing the foundation for the future beer's flavor, color, and body. Malting the grains also enables the subsequent fermentation process.

MASHING

This is the first stage of the brewing process. Malted grain is crushed and combined with hot water generally between 145–158°F in a large vessel known as a mash tun. This forms a thick, porridge-like mixture called mash. During this stage, heat activates natural enzymes in the malt, which convert the grain's starches into simple sugars that yeast can later ferment. The specific temperature and duration of the mash play a key role in determining the beer's sweetness and body.

BOILING

After mashing, the liquid is separated from the spent grain. Depending on the brewery's setup and space constraints, this may be done by removing the mash from the vessel or by draining the liquid from it—both methods have been observed by KVH Kosher. The extracted liquid, now called wort, is then transferred to a large kettle (or sometimes boiled in the same vessel) and heated.

Boiling the wort serves several important purposes. It sterilizes it and allows for the extraction of flavors from the hops, which are added at various stages of the boil to contribute bitterness, flavor, and aroma. With more than 400 hop varieties used worldwide, brewers can achieve a wide range of flavor profiles. Boiling also reduces the wort's volume, concentrating its flavors.

It is worth noting, however, that not all breweries bring the wort to a full boil. Some heat it only to approximately 180–190°F, a distinction that will become relevant later in the article.

FERMENTATION

After boiling, the wort is cooled and pumped into a fermentation tank, which is typically temperature-controlled. At this point, yeast is added—a step that closely parallels the winemaking process. The yeast consumes the sugars in the wort, producing alcohol and carbon dioxide as byproducts.

It is during this stage that the wort officially becomes beer. As the yeast converts sugars into alcohol, the beverage develops its characteristic intoxicating effects along with additional flavors and aromas. Fermentation temperatures generally range between 46°F and 75°F, although some Belgian ales ferment at temperatures as high as 85°F. The process typically lasts one to two weeks, though the exact duration varies depending on the style of beer being produced.

CONDITIONING (OR LAGERING)

After fermentation is complete, the yeast is removed from the beer, which may then be transferred to bright tanks for conditioning. Storing the beer in these temperature-controlled vessels allows it to mature in a cooler environment without further fermentation. During this time, flavors continue to develop, and suspended particles settle out, resulting in a clearer, more refined product.

The word “lager” comes from the German word *lagern*, meaning “to store,” reflecting this extended cold storage.

This conditioning period enhances the beer's smoothness and overall flavor. Some styles, such as lagers, benefit from extended and colder lagering times, while others, like many ales, require only a shorter maturation period at warmer temperatures before they are ready for packaging.

Bavarian Beer Purity Law

The **Reinheitsgebot**, enacted in 1516 in Bavaria by Dukes Wilhelm IV and Ludwig X, is one of the oldest food regulations in the world. It originally mandated that beer could be made only from water, barley, and hops (yeast was later recognized as a necessary fourth ingredient once its role in fermentation was understood). The law was designed to ensure quality, protect consumers from unsafe additives, and reserve wheat and rye for bread. While it became a cornerstone of German brewing

tradition and influenced brewing standards in neighboring countries, it is no longer a strict legal requirement, even in Germany.



The Reinheitsgebot, 1516, one of the oldest food regulations in the world.

Nevertheless, due to the widespread acceptance of the basic beer making principles of the Reinheitsgebot, it was safely assumed for centuries that standard beer contained only these simple ingredients, all of which have minimal kosher concerns.

This is great! My beer is kosher and we have solved the mystery!

Not so fast, there are still some additional considerations we must take into account, the first of which is...

Craft Brewing

With the advent of college drop outs, every guy and his dorm mate (or Dira mate) has become a master brewer. Oh, and they are not brewing according to Bavarian law. They're brewing by whatever ferments into their head at any given moment.

Additives in Modern Beers

In recent years, craft breweries have experimented with a wide range of unusual ingredients, some of which can raise kosher concerns.

Bavarian Law

The most influential predecessor of the modern Reinheitsgebot was a law first adopted in the Duchy of Bavaria-Munich in 1487. After Bavaria was reunited, the Munich law was adopted across the entirety of Bavaria on 23 April 1516. As Germany unified, Bavaria pushed for adoption of this law on a national basis.

The 1516 Bavarian law set the price of beer (depending on the time of year and type of beer), limited the profits made by innkeepers, and made confiscation the penalty for making impure beer.

SHELLFISH

Oysters and clams were once popular in oyster stouts and similar beers. While these beers themselves are not kosher and should be avoided by kosher consumers, standard beers produced in the same breweries generally do not pose significant kosher concerns, as any flavor absorption by the equipment is typically considered nullified.

FLAVORING AGENTS

Both natural and artificial flavors are commonly used across the craft beer industry. These ingredients require proper kosher certification, as outlined in KVH Kosher guidelines. However, their impact on the equipment is generally limited and will not render future productions non kosher. Based on our experience, standard non flavored beers will not contain these flavoring agents.

MORE EXTREME ADDITIVES

Ingredients such as pepperoni pizza or ham, are rare but can have serious kosher implications when added to beer production. (We have even come across this phenomenon in a local Boston brewery). Such ingredients can render not only the specific batch non-kosher but potentially affect production equipment, including steam systems that heat brewing vessels. If a steam system were compromised, all subsequent beer produced in the factory could also be considered non-kosher, a *Halachic* discussion beyond the scope of this article. However, based on KVH Kosher's experience, the small amounts of pepperoni or ham used in these rare and limited brews are not enough to render the equipment non-kosher, and such cases are very uncommon.

LACTOSE

Derived from milk, lactose is a dairy product and is sometimes used in the production of beer to add sweetness and body. Unlike regular sugars, lactose is a milk sugar that yeast cannot ferment, so it remains in the beer even after fermentation. This gives the beer a residual sweetness and a fuller, creamier mouthfeel.

Lactose is most commonly found in beer styles such as Milk Stouts and some flavored or dessert-style beers.

If a beer contains lactose then it would still be Kosher, however it would be considered Dairy and cannot be eaten with a Meat meal or even after eating a Meat food. Furthermore, if someone were to be careful to only consume *Cholov Yisroel*

The Bavarian order of 1516 was introduced in part to prevent price competition with bakers for wheat and rye. The restriction of grains to barley was meant to ensure the availability of affordable bread, as wheat and rye were reserved for use by bakers.

Although the Reinheitsgebot is a Bavarian law which explicitly excludes the use of wheat for beer brewing, wheat beers are prevalent in Bavaria. This is because the aristocratic Degenberger family received a special, exclusive right from Duke Wilhelm IV, who enacted the Reinheitsgebot, to brew and sell wheat beer, a favorite of the royal court. Eventually, the brewing privilege was leased out to private brewers starting in 1802. In 1872, Georg Schneider was commissioned to open a weissbier brewery, and his family still operates it today.

Dairy products then they would not be able to drink a beer containing lactose, unless the lactose was certified as being *Cholov Yisroel*. Currently we know of no *Cholov Yisroel* beers on the market.

Luckily, in most countries including the United States and the countries of the EU, **beers that contain lactose must indicate it on the label**. However, there is the possibility that small amounts of lactose used as a minor adjunct may sometimes be overlooked or inconsistently labeled. This needs further looking into, but the mere possibility is likely not enough to assume that a standard non-flavored beer contains lactose as an ingredient even when produced in a small craft brewery.

As to whether or not the equipment is affected by lactose beer production, please see the end of this article in the Conclusions section.

Kashrus Considerations

In theory, the ingredients of beer seem overall benign but there are some questions still brewing beneath the surface.

To really understand the issues at hand, we must first question the assumption that beer is acceptable as kosher despite the lack of oversight.

The Gemara in ל"י זרה עבודה asks:

אֲתָמֵר: מִפְּנֵי מָה אָסְרוּ שְׂכָר שֶׁל גּוֹיִם? רַמִּי בַר חַמָּא אָמַר רַבִּי צְחָקִי: מִשּׁוּם הַתְּנִינֹת, רַב נַחֲמָן אָמַר: מִשּׁוּם גִּילּוּי.

For what reason did they prohibit the beer of gentiles? Rami bar Chama says in the name of Rav Yitzchak: It is due to the concern (that Jews will befriend gentiles while drinking with them, which might lead to intermarriage). Rav Nachman said: It is due to the concern of exposure (the problem of having a liquid out overnight without being covered).

The Gemara clearly assumed that beer from gentiles was prohibited. However, the Gemara goes on to place narrow limitations on any such prohibitions such as limiting the prohibition to a beerhouse and according to some Rishonim, limiting the prohibition merely to date beer, the common beer in those times.

From the standpoint of the Gemara it seems pretty clear that besides for very specific limitations, purchasing and consuming beer from Gentiles is permitted (even without a KVH, OU, or Star-K Hashgacha).

Not so fast...

The Rishonim raise several additional points:

Why is beer found in the marketplace not a problem of *Bishul Aku'm* as it is most likely cooked by a non-Jewish worker?

Tosfos (*Avodah Zorah 31b, V'tarvayhu*) gives two answers to this question. 1. There is no prohibition of *Bishul Aku'm* because beer is not considered *Oleh al Shulchan M'lachim*, fit for a king's table (see the time line for concerns with this). 2. Water is the main ingredient, which is also the reason why the blessing on beer is *Shehakol* and not *Mezonos*. Water is *Ne'echal K'shehu Chai*, edible in its raw form, negating the prohibition of *Bishul Aku'm*. Later *Achronim* such as Pri Chadash, use a similar rationale to explain why coffee has no *Bishul Aku'm* concerns as well.

How do we know that non-kosher pots were not used to cook the beer?

The Ran dismisses this and says the rule of *Stam Keilim* applies. *Stam Keilim* refers to vessels or pots whose history of use is unknown or unspecified for hot food in the past 24 hours. This concept called *Aino Ben Yomo*, means that after 24 hours any flavor absorbed into a utensil from food is considered *Nosen Ta'am Lifgam*, stale or spoiled. While this flavor is generally forbidden *Lechatchila*, however *B'dieved* (after the fact), it is treated more leniently and the food will still be considered Kosher.

Perhaps the pots used were coated in lard?

Indeed, animal fats, including lard, were historically used as anti-foaming agents in fermentation processes, such as brewing. However, the Ran dismisses this concern that lard or other non kosher fats may have been smeared on the pot surface since the addition of lard flavor to beer would be considered *Nosen Ta'am Lifgam*, which as explained above does not render the food non-kosher. The Mordechai (*Avodah Zarah, 814*) likewise rules that barrels coated with lard may be used to store beer, as any taste of lard imparted into the beer would be considered *Nosen Ta'am Lifgam*.

Conclusions

A straightforward reading of the Rishonim makes it difficult to categorically declare that modern, non-flavored beer is not kosher or should be prohibited. To argue that "times have changed" or "the brewing process has changed" as a basis for forbidding non-flavored beer, one would need to show why contemporary beer is in a worse category than what the Ran and the Rosh describe.

However, due to the following two issues we do recommend that even standard beer from craft breweries be approved beforehand.

ISSUE ONE - EQUIPMENT AFFECTED BY DAIRY BEERS

Our hands-on research in breweries reveals that the amount of lactose used in these specialty beers is often high enough to make the equipment Dairy and *Cholov Stam*. This would create a situation where subsequent usage of the equipment to make non-lactose beers may make those beers Dairy and *Cholov Stam* as well.

Many opinions that are strict with the requirement of *Cholov Yisroel* Dairy products hold that the subsequent use of the equipment would render these beers prohibited unless the equipment were to be kashered at some point. One may attempt to argue that the equipment however, kashers itself when each subsequent batch is made as it is used with hot products. This however is a moot point for the following reasons: the mash tun generally only gets to the 150 degree range, even the boiling kettle at many facilities only gets to 180 degrees, and Poskim generally hold that kashering with Shar Mashkim (liquids other than water) should only be done as a *b'dieved*.

The complexities of modern factories and steam systems (which cannot be kashered without being drained) would exacerbate this problem. Though there is *Halachic* basis to permit, unless we are comfortable with a specific brewery that they either do not produce lactose beers or have strict regulations on how they produce the lactose beers, we would say that relying on the assumption that lactose does not affect the standard beers would be a situation of *b'dieved*.

ISSUE TWO - THE REUSE OF YEAST FOR MULTIPLE BREWS

Remember back in the article when we discussed the **Conditioning (or Lagering) stage** of beer production? At that point, the yeast was removed before the beer was pumped into the bright tanks for cold storage. So where did the yeast go? If you guessed that it's commonly **reused**, you're correct!

Yeast is often reused multiple times during beer production. As long as the next batch has similar properties to the previous one—such as being the same style of ale or lager—the yeast can be collected and repitched into the new batch. With careful handling, the same yeast strain can be reused **up to 15 times**, helping smart breweries maintain consistency and reduce costs while producing multiple batches of beer.

The reuse of yeast poses obvious kashrus concerns at craft breweries, notably the transfer of problematic tastes from prohibited brews to seemingly innocent and innocuous standard brews. If a previous flavored brew contained problematic ingredients, then any subsequent brew produced with that yeast would be problematic as well.

B'dieved vs. Kosher Certification

Kosher certification agencies operate according to a *l'chatchila* standard — literally, “before the fact.” This proactive, ideal approach ensures that food is unquestionably permissible from the outset. A reputable certifying agency carefully verifies ingredients, equipment, and production processes to guarantee compliance at every stage.

This should not be confused with *b'dieved* which means “after the fact”, a halachic leniency applied only once a mistake has already occurred. The distinction is critical: something may be technically kosher under *b'dieved* circumstances, yet still fall short of the standards required for certification. Certification is not merely about permissibility; it is about meeting a standardized, preventative benchmark.

Consider a common household scenario. Someone accidentally fries a cheese omelet in a meat frying pan and calls their rabbi in alarm. The rabbi asks whether the pan was used for meat

within the past 24 hours. If it was not, the omelet may be deemed kosher and permissible to eat under *b'dieved* principles.

Now contrast this with an industrial setting. Imagine a factory that regularly produces non-kosher food in large, steam-heated kettles. Even if management refrains from using the equipment for 24 hours, a reliable kosher certifying agency would not approve kosher production without first requiring proper *kashering* of the machinery. The fact that food might be technically permissible after the waiting period does not satisfy certification standards. This remains true even if the factory's owners, Jewish or not, simply hope to expand their market share by obtaining kosher approval (if the factory owners cooked the food in such a way for a specific Jewish client than even *b'dieved* the food may not be consumed, see *Igros Moshe Yoreh Deah 2, Siman 41*).

Let's take the distinction one step further.

Imagine a restaurant owner calling the local Rabbi to request kosher certification. The Rabbi, newly ordained and eager to apply his hard-earned knowledge of *Hilchos Kashrus*, walks into what has until now been a fully non-kosher establishment. After touring the bustling kitchen, he emerges with a creative, and perhaps questionable, proposal, much to the delight of management.

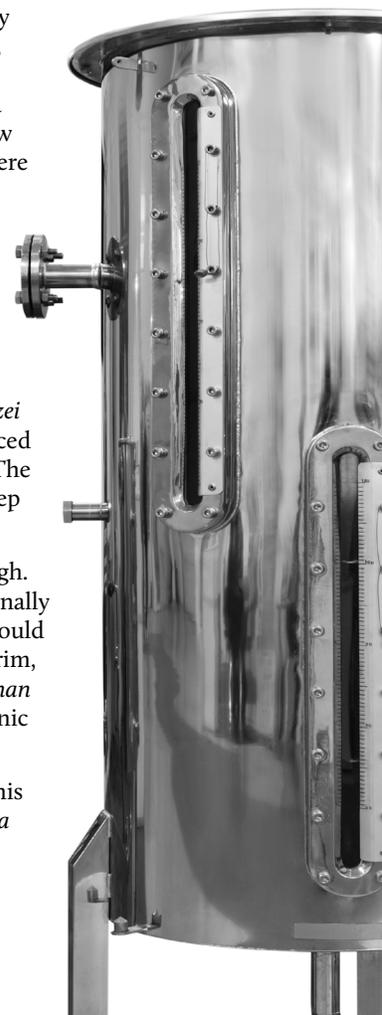
Unable to decide whether the facility should be designated meat or dairy, the Rabbi suggests alternating: one week dairy, the next week meat, with a weekly shutdown on Saturday to allow the utensils and ovens to “rest.” There would be no need for intensive oven cleaning, he explains, citing opinions that modern, vented ovens do not meaningfully transfer forbidden tastes.

As for supervision, he concludes that a full-time *mashgiach* is unnecessary. Instead, he will rely on *yotzei v'nichnas* — dropping in unannounced once a month at unpredictable times. The element of surprise, he reasons, will keep the staff vigilant.

The issue of *bishul akum*? Simple enough. During his monthly visit, he will personally ignite the ovens and stove pilots. Should a flame accidentally go out in the interim, he is prepared to invoke *safek d'rabbanan l'kulah* — leniency in cases of Rabbinic doubt.

We trust the implications are clear. This is not a system built on stable, *l'chatchila* standards; it is an edifice constructed

Certification is not merely about permissibility; it is about meeting a standardized, preventative benchmark.



from stacked leniencies, minority opinions, and after-the-fact reasoning. While isolated rulings of this nature may have their place under extenuating circumstances, no responsible kosher certifying body would design an entire certification framework upon them.

This distinction has been emphasized by leading halachic authorities, underscoring that certification demands adherence to *l'chatchila* standards, not reliance on post-fact leniencies (see Igros Moshe, IBID).

KVH Policy

We hope you enjoyed the entertaining examples. But what does this mean in practical terms, especially when it comes to beer? Does beer require kosher certification? And what if you simply want to enjoy a cold one?

The answer begins with a simple truth: **not all breweries are created equal.**

Large, multinational producers such as Anheuser-Busch (makers of Budweiser), Miller Brewing Company, and Heineken N.V. operate with highly standardized ingredients and tightly controlled production systems. That consistency makes their non-flavored, conventional beers far easier to approve from a kosher perspective.

While certain complex halachic questions — particularly regarding specialty additives and shared equipment — continue to evolve, KVH policy is clear: standard, non-flavored beers produced by major breweries are acceptable. Flavored varieties, however, require an approved hechsher.

Craft breweries present a different set of considerations. Many smaller producers make liberal use of unusual additives, re-used yeast, shared equipment, or even lactose. As a result, even beers marketed as “non-flavored” may raise kashrus concerns. For that reason, KVH policy is that craft beers should come only from a certified or specifically approved brewery.

KVH has inspected numerous craft breweries throughout New England and maintains an updated list of approved options. We are always happy to help you confirm whether your favorite brew meets our standards.

So go ahead, relax, pour a cold one, and enjoy your beer with confidence, knowing it's both delicious and kosher!

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1800 BCE

Sumerian poem and recipe The Hymn to Ninkasi is widely considered the oldest recipe for brewing beer. outlines steps like mixing bappir (bread) with aromatics, baking, fermenting, and filtering the brew. As both a hymn and a technical guide, it highlights the significance of beer in Mesopotamian culture.

1500 BCE

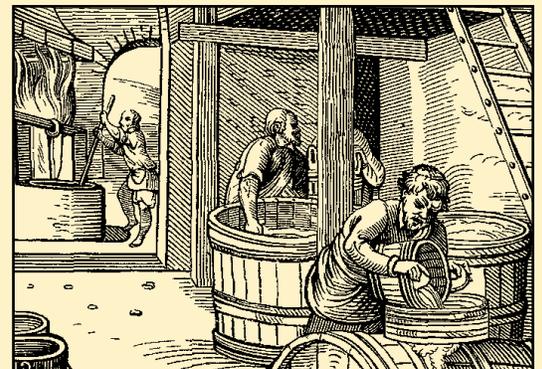
Beer had become central to ancient Egyptian culture. Egyptians brewed beer for religious rituals, everyday consumption, and even as wages for workers. Beer was often safer to drink than water, and with its nutritional value, it became a staple of daily life.

70 CE to 500 CE

Beer production and consumption is discussed throughout the period of the Tannaim and Amoraim, including the gemara in עבודה זרה ל"א אתמר: מפני מה אָסרו שְׂכַר שֶׁל גוֹיִם? For what reason did they prohibit the beer of gentiles?

1200s CE

By the 13th century, beer brewing had moved from monasteries to commercial breweries in Germany, England, and Austria. Beer was no longer just for monks or nobles—it became a common drink for everyday people.





1400s to 1500s CE

Brewing guilds and laws were established, including...

1516 CE

The famous German Beer Purity Law (Reinheitsgebot) of 1516, which dictated that beer could only be made with barley, hops, and water. This law ensured quality and shaped brewing standards that still influence the industry today.

1600s CE

Beer arrives in North America with European settlers. The first American brewery was established in New Amsterdam (Manhattan) in 1612. Beer quickly became part of colonial culture, and even Founding Fathers George Washington and Thomas Jefferson brewed their own beer.

1800s CE

German immigrants brought lager yeast, which had a longer shelf life and was better suited for large-scale production.

1860s-80s CE

Mechanical refrigeration in the 1860s and air-conditioned plants in the 1880s allowed for year-round production.

1873 CE

There were over 4,000 breweries in America.

1860s-80s CE

Mechanical refrigeration in the 1860s and air-conditioned plants in the 1880s allowed for year-round production.

1920-1933 CE

Prohibition

The 18th Amendment destroyed the brewing industry, forcing many breweries to close. After Prohibition ended in 1933, many breweries did not reopen, leading to a consolidation that favored large, national brands.

1935 CE

American Can Company introduced the first canned beer.



1978 CE

President Jimmy Carter repealed federal restrictions on homebrewing, sparking a revolution, by allowing individuals to experiment with ingredients like hops and malt.

1980s-90s CE

Successful craft breweries like Sierra Nevada, Boston Beer Company (Sam Adams anyone?), and others began to gain traction, moving from niche hobbyist appeal to the mainstream.

1987 CE

French brewers sued and the European Court of Justice found that the Reinheitsgebot was protectionist, and therefore in violation of Article 30 of the Treaty of Rome. This ruling concerned only imported beer, so Germany chose to continue to apply the law to beer brewed in Germany.

2000s - present

The “drink local” movement, combined with a desire for high-quality, diverse styles saw a rise in the number of breweries from around 1,500 in 2008 to over 9,000 in the 2020s.



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