



KVH
K O S H E R

Pesach Guide

5785/2025



Pesach Zmanim

HALACHIC TIMES FOR BRIGHTON, MA

BEDIKAS CHAMETZ

י"ב ניסן תשפ"ה / Thursday, April 10, 2025

Bedikas Chametz (50 minutes after sunset) | after **7:52 PM**
Preferably, one should daven Ma'ariv prior to Bedikas Chametz.

BIUR CHAMETZ

י"ג ניסן תשפ"ה / Friday, April 11, 2025

Since Erev Pesach is on Shabbos, **Bi'ur Chametz/Disposing of Chametz** is moved up to Friday morning. Although the prohibition of consuming and owning Chametz is not until Shabbos morning, the custom is to burn the Chametz on Friday morning as we would on a regular Erev Pesach. Please remember safety first when burning Chametz - KVH Kosher recommends burning Chametz in a BBQ grill or another means of disposal.

EREV PESACH

י"ד ניסן תשפ"ה ~ פרשת צו / Shabbos, April 12, 2025

Latest time for eating chametz:
Magen Avraham | **10:09 AM**
Gra & Baal HaTanya | **10:33 AM**

Reminder: Seuda Shlishis must be eaten before the last time for eating Chametz if you wish to consume bread. Otherwise, one can eat other Pesach food for Seuda Shlishis.

Latest time for burning chametz:
Magen Avraham | **11:27 AM**
Gra & Baal HaTanya | **11:39 AM**

PESACH - NIGHT 1

ט"ו ניסן תשפ"ה / Shabbos, April 12, 2025

Shki'a (Sunset) | **7:23 PM**
Candle Lighting:
50 minutes after sunset | **8:13 PM**
72 minutes after sunset | **8:35 PM**
Chatzos (Midnight), Latest Afikomen | **12:44 AM**

PESACH - NIGHT 2

ט"ז ניסן תשפ"ה / Sunday, April 13, 2025

Shki'a (Sunset) | **7:24 PM**
Candle Lighting:
50 minutes after sunset | **8:14 PM**
72 minutes after sunset | **8:36 PM**
Chatzos (Midnight), Latest Afikomen | **12:44 AM**

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

PESACH - DAY 2

ט"ז ניסן תשפ"ה / Monday, April 14, 2025

Shki'a (Sunset) | **7:25 PM**
Tzeis Hakochovim (Nightfall/Yom Tov Ends):
50 minutes after sunset | **8:15 PM**
72 minutes after sunset | **8:37 PM**

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

PESACH - DAY 6

כ' ניסן תשפ"ה ערב שביעי של פסח / Friday, April 18, 2025

Candle Lighting | **7:11 PM**
Shki'a (Sunset) | **7:29 PM**

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

PESACH - DAY 7

כ"א ניסן תשפ"ה שביעי של פסח / Shabbos, April 19, 2025

Shki'a (Sunset) | **7:29 PM**
Candle Lighting:
50 minutes after sunset | **8:19 PM**
72 minutes after sunset | **8:41 PM**

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

PESACH - DAY 8

כ"ב ניסן תשפ"ה שמיני של פסח / Sunday, April 20, 2025

Shki'a (Sunset) | **7:32 PM**
Yom Tov Ends:
50 minutes after sunset | **8:22 PM**
72 minutes after sunset | **8:44 PM**

Omer 9 (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

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ABOUT KVH KOSHER

KVH KOSHER CERTIFICATION SERVES BOTH THE NEW ENGLAND COMMUNITY AND KOSHER CONSUMERS WORLDWIDE.

At home, we provide constant supervision to many food service establishments. Some establishments are termed “quasi-food-service.” In this category are supermarket in-store bakeries and franchises. These stores receive their products from a central source and prepare it for serving. The supervision required is somewhat basic and the setup tends to be similar from store to store within a chain.

More complex are establishments that prepare food from scratch, such as bakeries. Here, all raw materials must be accounted for and all processes approved. Some bakeries have Pas Yisroel systems which must be monitored and maintained. In Jewish owned bakeries, it must be ensured that Challah is taken for every batch produced.

The most intense supervision takes place at catering operations and eateries, including university dining halls. In these venues, complex dishes are prepared, composed of many ingredients. All ingredients are checked on an ongoing basis to make sure they meet appropriate kashrus standards. There is a need to separate Dairy, Pareve and Meat in food preparation areas, utensils and equipment. Any sensitive ingredients, such as meat, are carefully monitored and are sealed up when a mashgiach (kosher supervisor) is not present. Bishul Yisroel is maintained by ensuring that all ovens and stoves are lit by the mashgiach. All produce that is at risk for infestation is washed and checked.

Catered events are carefully monitored from the food preparation in the commissary to the Kashering of the equipment at the venue to the serving and cleanup. Additional food items such as refreshments brought by party planners and drinks at the bar are subject to KVH approval.

Less visible but equally important are the industrial food manufacturers under KVH supervision. From Boston to California to the Middle East, KVH inspectors and coordinators make sure that each ingredient and product is approved on a proactive basis. Systems are put in place to maintain complete and reliable separation between Dairy and Pareve or Kosher and non-Kosher. Here as well, Challah, Bishul Yisroel and Pas Yisroel are implemented where applicable.

Bringing this all together requires a large team of inspectors and rabbinic coordinators working in collaboration with each other and with the ownership and management of the establishments and manufacturing facilities. Our mashgichim are overseen by rabbinic coordinators and route supervisors and undergo mandatory periodic training to ensure that they are familiar with all the requirements and standards KVH Kosher stands for.

Our work is aided by what has been hailed by other Kashrus agencies as one of the most sophisticated and effective data portals in the industry. KVHWEB is accessed by mashgichim, coordinators, caterers and industrial clients. It keeps track of ingredients, products, inspections and events, down to minute details such as produce checked and challah taken. Every night, our system shares data with other members of the UKD (Universal Kosher Database.)

KVH is a proud member of AKO (Association of Kashrus Organizations) and works in conjunction with all the national Kosher certifiers as well as Heimishe hashgachos. We look forward to continuing to work together with all our outstanding staff and clients to provide the consumer with Kosher products of the highest standards.

KVH Leadership



Rabbi Moshe Kaufman
Kashrus Administrator



Rabbi Azriel Blumberg
Coordinator and IT Manager



Rabbi Zvi Solomon
Rabbinic Coordinator



Rabbi Nissin Delmoor
Food Service/Catering Director



Rabbi Zalman Krems
International Coordinator

KVH BY THE NUMBERS

35,314

PRODUCTS CERTIFIED

1,110

BRANDS CERTIFIED

36

COUNTRIES

470+

INDUSTRIAL FACILITIES

Manufacturing commercial ingredients and retail end-products



60+

IN-STORE BAKERIES

Including the largest chain of kosher bakeries in the nation.



30+

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 the last year and half, the Jewish people have suffered physically at the hands of Hamas and all of the evil enemies of Israel as well as through the growing anti-semitism throughout the world. 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 kosher v'sameach with prayers for peace, strength, and happiness to the entire Jewish people.





From Our Kashrus Coordinator

RABBI MOSHE KAUFMAN

Of the many highlights of Pesach, perhaps none are as central as Matzah. Far beyond its being an item to eat at the Seder, Matzah (or the absence of chametz) is a concept that shapes the entire Pesach experience, from pre-Pesach cleaning and kashering to our food choices and so much more. There are many stringencies put in place (including customs such as refraining from kitniyos and gebrochts) in order to reinforce the separation between Matzah and chametz.

Jewish thought is rich with reflections on the lessons that can be drawn from the contrast between chametz and Matzah. Some Chassidic masters, including the Minchas Elazar, point out the difference in how the two develop. After all the preparation it has undergone, chametz (bread) continues to rise and expand. Matzah, on the other hand, exits the oven the same size as when it entered, the baking process having halted any further development.

Similar to Matzah, we often need to focus on the baseline of what is required, rather than focusing on extras or “unnecessary growth.” Bread which continues to rise without careful planning and fermentation control can easily grow to undesired proportions. Similarly, a small

thought or action may seem insignificant at first, but can cause irreparable harm if not carefully managed. However, when controlled properly, it can evolve into something beautiful, just as bread can become a delicious, nourishing product.

Nissan is considered the “first month”, the beginning of a new season of spiritual growth. As we begin our yearly journey to regain and strengthen our standing as Klal Yisrael, prepare to receive the Torah and begin a new cycle of seasons, we need to start by focusing on what is simply required of us.

As we grow during the period of Sefirah, we rise in our level to the point of being worthy to receive the Torah. It is on the Yom Tov of Shavu'os that the Torah specifically commands us to bring a chametz offering, signaling that we have now mastered the art of “baking bread.” Our simple actions, when done with care, can flourish into more elaborate good deeds, bringing blessings to all of Klal Yisrael.

Wishing you and all of Klal Yisrael a Chag Kasher v'Sameach!

Rabbi Moshe Kaufman
Executive Director- KVH Kosher



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KASHERING



METHODS OF KASHERING

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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.

KVH KOSHER AND THE KOLLEL OF GREATER BOSTON PRESENT A

PRE-PESACH DAY OF LEARNING

WITH RABBI SHALOM TENDLER OF THE STAR-K

SUNDAY, MARCH 23 AT THE KOLLEL OF GREATER BOSTON
62 CUMMINGS RD, BRIGHTON, MA

CHAMETZ SHE-OVAR OLOV HAPESACH

9:30-11:00 am | Chavrusa learning **MEN ONLY**

11:00 am | Shiur **MEN ONLY**

PESACH PRODUCTS | KASHERING TIPS AND TRICKS | MEDICINE

7:30 pm | General Pesach Q&A **FOR MEN AND WOMEN**

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.



STOVES

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 Kasherred. 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 Kashering, 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 Kashering.) 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 Kashering 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/98Lw-Taw>



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 Kashering, use with a Pesach induction diffuser plate.

COUNTERS

The procedure for Kashering 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.

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 its only used for Shabbos and not during the week.



CABINETS, REFRIGERATORS AND FREEZERS

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

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 Kashed 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, wine, sugar... In with the broom, mop, and shopping lists.

Shushan Purim (the day after Purim), marks the beginning of the hectic Pesach season for most.

At KVH Kosher, Pesach preparations begin far earlier. Some would say it starts the day after the previous Pesach when the debriefing takes place. Active Pesach preparations and food production usually begin sometime in December-January but much happens earlier.

PESACH PROVISIONS

Since consumers' begin shopping for Pesach immediately after Purim, supermarkets must have their Pesach provisions well before Purim. To complicate matters further, one company's ingredients are another's finished product which means the further up in the food chain your ingredients are, the earlier it must be ready.

Manufacturers begin sourcing Pesach ingredients right after the previous Pesach and throughout the busy Sukkos season. Generally, by the time Chanuka comes around, production is well underway. For example, KVH Kosher certifies several manufacturers producing Kosher for Pesach (KFP) items such as cheese, coffee and roasted or glazed nuts.

The cheese production requires special KFP enzymes and cultures. While sourcing cultures for standard KFP cheese is fairly simple, sourcing secondary cultures for specialty cheeses is far more difficult.

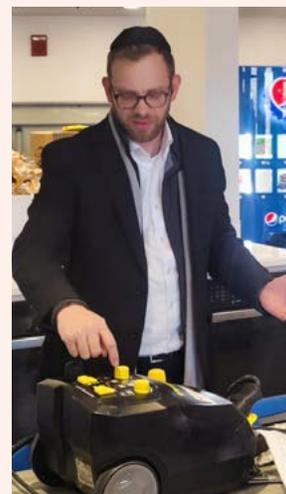
At Fresh Roasted Almond Co. in Hollywood FL, sourcing KFP flavors demands weeks of work to ensure maximum range of flavors.

KVH Kosher works with the production managers, owners, and colleagues at other Kosher agencies to obtain the necessary ingredients.

PESACH KASHERING

Even before Purim, local establishments begin kashering to meet consumer demand. Kashering begins as early as two weeks before Purim and continues through the week of erev Pesach, culminating with the Communal Kashering the Sunday prior to Pesach. Additionally, many consumers request assistance from KVH Kosher to kosher their home kitchens for Pesach.

To meet this demand, KVH Kosher and Yeshiva Ohr Yisrael (YOY) partnered to bring Kashering services to the Greater Boston Community. The students are trained by KVH Kosher team members and then visit homes upon request to kosher kitchens for Pesach.





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 utensil¹ 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 toveled 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 toveling a utensil is "al tvilas kli". If toveling 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 toveled 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 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



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WildChildChocolate.com/4Q



COMMUNITY KASHERING



We are pleased to inform you that we will be holding our annual Pre-Pesach communal Kashing. Kashing will take place at **Young Israel of Brookline**, 62 Green Street, Brookline, MA on **Sunday, April 6, 2025**, 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 kashed 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 kashed.

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

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 Kashing.

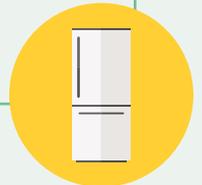
The Daughters of Israel Mikvah is open
Sunday - Thursday: 8 am - 4 pm
Erev Shabbos & Erev Yom Tov: 8 am-12 noon
(no appointment necessary.)

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

HOME KASHERING

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

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



SHATNEZ TESTING

The Boston Shatnez Laboratory will continue testing clothing needed for Pesach until noon on **Thursday, April 10**. 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

PESACH PREP



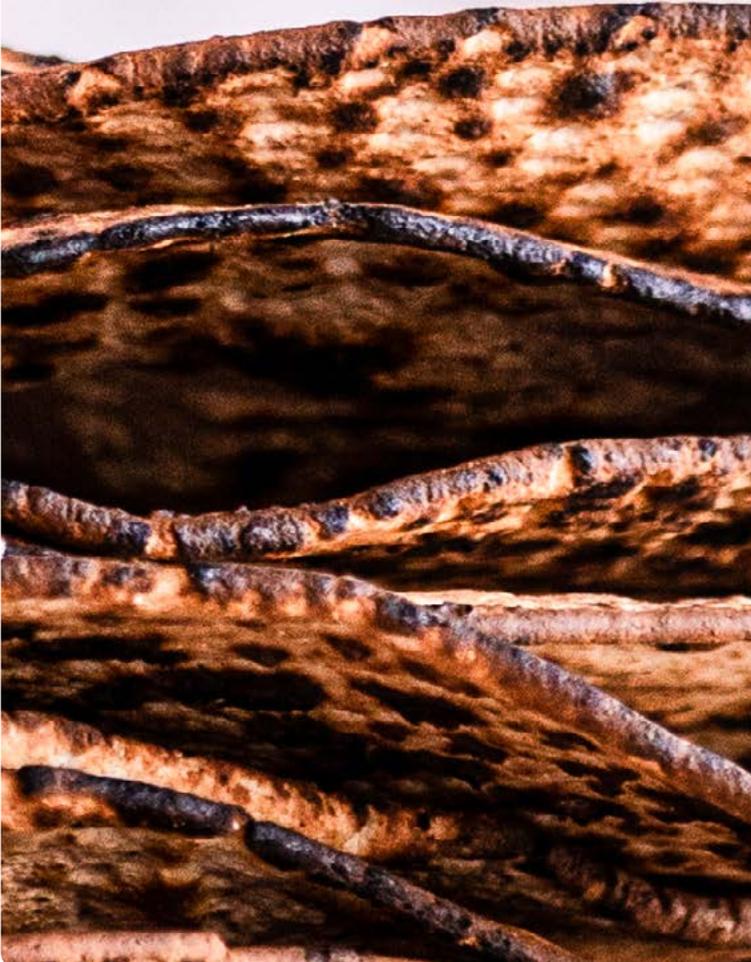
Up for Sale

A MECHIRAS CHAMETZ PRIMER

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BIUR CHAMETZ

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WHY IS THIS NIGHT DIFFERENT?

Rabbi Yaakov Jaffe

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SEFIRAT HAOMER

Rabbi Yaakov Jaffe

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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 (11:39 AM - GR"א).

There will be a communal Biur Chametz at the Brighton Firehouse on **Friday, April 11 - 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. According to most customs, since Erev Pesach falls on Shabbos this year, the fast is pushed to Thursday.

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 Shabbos morning at or before the appropriate time:
Magen Avraham – 11:27 AM | Gra & Baal HaTanya – 11:39 AM



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:

רבעיה – *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.

Some have replicated this volume measurement into weight as explained below. Others have translated the volume measurement into a surface measurement.

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.

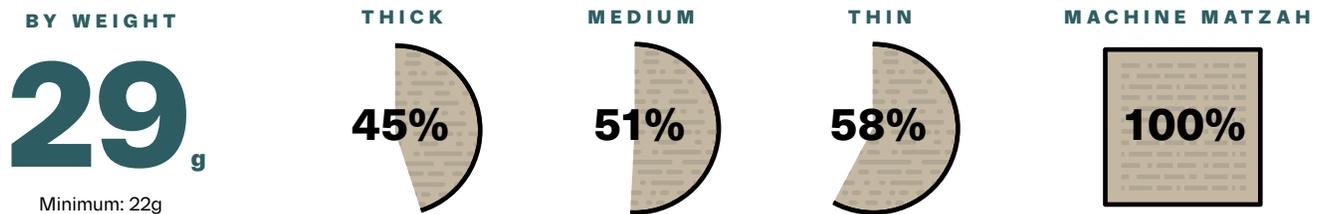
BY SURFACE AREA

When measuring by surface area, the measurement depends on the thickness and density of the matzah. These are the accepted categories:

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.



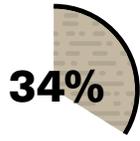
AFIKOMAN

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.

BY WEIGHT

22 g

THICK



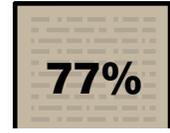
MEDIUM



THIN



MACHINE MATZAH



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](http://www.kvhkosher.org).

BY WEIGHT

28 g

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.

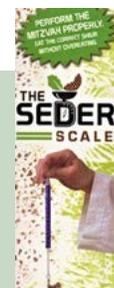


IMAGE CREDIT: JUDAICA PLAZA



Why is this Night Different?

WHAT CHANGES WHEN THE FIRST SEDER FALLS ON SATURDAY NIGHT?

RABBI YAAKOV JAFFE

Fast of the Firstborn

The fast of the firstborn is normally the day before Pesach. This year there is a difference of opinion whether the fast exists at all, and whether a siyum should be conducted to remove the obligation to fast.

Most congregations will provide a siyum on Thursday to enable firstborns to eat, some will provide a siyum on Friday instead or as well.

The Sale of Chametz

Normally, Chametz is sold just before it cannot be used, so we sell all your Chametz. This year (because business transactions are prohibited on Shabbat), Chametz is sold a day early. As a result, we do not sell all your Chametz, and you will need to specify what to sell, and what you intend on using for your Friday afternoon and Shabbat meals.

One should never sell one's Chametz using a vague, unspecified form. This year in particular, you should be careful to specify on your Chametz form exactly what you wish to sell and what you do not wish to sell, with your congregational rabbi.

Though in most years, Chametz is sold early for those spending Pesach in Israel and for those traveling before the time of the Bedikah, all Chametz is sold at the same time this year.

The Search and Disposal of Chametz

This year, search for hidden/unknown Chametz two nights before Pesach on Thursday night (after nightfall with the usual blessing), and dispose of it Friday morning two days before Pesach.

When you dispose of Chametz, you will dispose of all Chametz (having in mind the performance of the mitzvah of getting rid of Chametz) with the exception of the Chametz you intend to use for your

Friday afternoon and Shabbat meals.

The first kol chamirah is said after the sale Thursday night, the second kol chamirah is said Shabbat morning after disposing of lunch. The regular blessing is recited before searching for Chametz.

Many Jews are stringent in other years to specifically burn the last amount of Chametz they own, in fulfillment of the view of Rabbi Yehudah that there is a positive Mitzvah to burn one's Chametz. Some say this stringency does not apply this year, because the Chametz disposed on Friday is not the last amount. Others still burn it, following Rashi's responsum.

Shabbat morning, Erev Pesach

Most communities will daven Hashkamah this Shabbat, to enable everyone to return home and eat an early Shabbat lunch using Chametz.

The special Haftara of Shabbat Hagadol and Yotzrot of Shabbat Hagadol are

recited this Shabbat, but the rabbi's drasha is given the week before.

Shabbat Lunch

Shabbat Lunch must conclude by the time that eating Chametz is prohibited.

You may eat Chametz at this meal and are advised to use real bread for Lechem Mishnah. If this is not feasible, then you can use egg matzah. *(There are varying customs regarding this; please consult your rabbi.)*

Given the complexities of serving cooked Chametz food on this day (since your oven, sink, blech, and counters were already kashered or covered for Pesach), the side dishes should probably be kosher for Pesach, or eaten cold.

When the meal is done, remove all bread from your home, wipe table, tablecloths, counters, washing crumbs down the drain*, gifting leftovers to non-Jewish neighbors, throwing to the wind, or flushing down the toilet, then say "kol chamirah."

You should clean your teeth at that time as well.

Make sure to only use the food you have set aside, as Chametz already sold is no longer yours to be able to eat. After this time, Chametz becomes muktzah as it has no use.

*You may not use a drain that has been kashered for Pesach for this purpose. Use a bathroom sink instead. Make sure there is no trap in the drain to catch crumbs as they cannot be cleaned out on Shabbat.

The Third Meal

You should not eat bread for the third Shabbat meal this week, because one can eat neither Chametz nor matzah the afternoon of the day before Pesach, and should instead perform the mitzvah of the third meal of Shabbat with fruit.

If you are stringent to have a third meal using bread each week of the year, and want to do so this week, it may be possible to use egg matzah or real matzah to eat the third meal a few minutes before noon.

Many suggest eating mezonos made from matzah meal in the early afternoon as a third meal. *(There are varying customs regarding this; please consult your rabbi.)*

Pots, Pans, and Dishes

You may use Chametz pots, pans, and dishes if you would like, as they are not included in the sale of Chametz. Yet, because of the challenges of cleaning them, you may prefer not to do so.

We recommend against using Pesach pots, pans, and dishes if Chametz will be eaten at the meal, because of the risks of the transfer of Chametz into those pots, pans, and dishes. If you are eating on paper/disposable plates and bowls – then it is easier to use your Pesach pots, pans, and dishes. However, if you are having a kosher-for-passover snack in the afternoon, you may use Pesach dishes for it.

Since the washing of dishes on Shabbat is done not as a preparation for Pesach but to ensure the house is clean for Shabbat – You may handwash these dishes on Shabbat (do not place on a dishwasher

as it cannot be run). *(There are varying customs regarding this; please consult your rabbi.)*

You may not use a drain that has been kashered for Pesach for this purpose. Use a bathroom sink instead. Make sure there is no trap in the drain to catch crumbs as they cannot be cleaned out on Pesach

Preparing for the Seder

So as not to limit the sanctity of Shabbat, all preparations for the seder, including cooking food, plating food, and setting the table should not begin before nightfall on Saturday night.

You should say "Baruch Hamavdil ben kodesh le-kodesh" before making preparations or cooking.

You may choose to set the seder table in the dining room on Friday before Shabbat, and eat in the kitchen this Shabbat so the table is pre-set before the Seder.

A non-Jew may not cook or warm food for you on Shabbat, but may be hired to wash dishes or set the table for the seder in advance. *(There are varying customs regarding this; please consult your rabbi.)*

Candles should also be lit any time after nightfall.

Seder Text Changes

Havdalah is added to the seder.

The text of the blessing at the end of Maggid should not be changed, despite what is printed in many hagadot. *(There are varying customs regarding this; please consult your rabbi.)*

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



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Laws of Sefirat Ha-Omer

RABBI YAAKOV JAFFE

The Mitzvah

When the Temple stood, Jews were commanded to count 49 days from the second night of Pesach (the night after the Seder) until the holiday of Shavuot (Vayikra 23:15, Devarim 16:9).

There are differing views as to the nature of the Mitzvah when there is no Temple. According to some opinions, Sefirah is a Rabbinic Mitzvah established in order to remember the Beit Ha-Mikdash (Menachot 66a). Rambam is of the view that the Mitzvah is still Biblically in-effect even when there is no Temple (Ran to Rif Psachim 28a).

We observe a series of mourning practices during the Omer period. Rabbi Soloveitchik noted that these are a consequence of the Mitzvah being a reminder of the destroyed Temple. Other reasons are also given for the mourning, such as the tragedies of the first crusade, and the death of Rebbi Akiva's students (Aruch HaShulchan 493:1).

This Mitzvah is ideally performed standing, just like the rest of the

practices associated with Temple service (Rambam 7:22). Some offer a Kabbalistic reason for why the Omer is counted standing (AHS 489:4).

Because the count recalls the missing Temple, we pray for the rebuilding of the Temple immediately after we count the Omer (Tosafot Megilah 20b)

Nachmanides (Kiddushin 33b) obligates women in this Mitzvah like men, as it is not a time-bound Mitzvah, since it is linked to the Omer sacrifice and not to any date in the calendar (see also Magen Avraham 489:1). Most authorities believe it is a time-bound Mitzvah; however, like any time bound positive commandment, women are still encouraged to perform this Mitzvah as a way to come closer to G-d. Ashkenazic women recite a blessing upon the performance of this Mitzvah, like any time bound positive commandment (AHS 489:4).

The Mitzvah applies to each individual, and not just the court or leaders of the Jewish people. The Torah commands: "and you should all count for yourselves" and not just in the singular admonishing the court or leaders "count for yourself." (Menachot 65b)

Wording of the Mitzvah

Before performing the Mitzvah, one recites a blessing ending in the words "Al Sefirat Ha-Omer."

In synagogue, a Jew who is not reciting a blessing should listen to the blessing of the Chazan and recite Amen so that the Chazzan's blessing will apply to their count. One reciting their own blessing cannot say Amen to the Chazzan's blessing as doing so makes one's own blessing redundant. Therefore, Rabbi Soloveitchik taught that they should recite the blessing with the Chazzan out loud or in an undertone. Others add "Baruch Hu U-baruch Shemo" during the blessing of the Chazzan as an alternative.

When the Temple stood, the Jews counted 49 days and also 7 weeks between the two holidays. Since today the Mitzvah only recalls what happened in the times of the Temple, some require only counting the days. One should ideally count both (Menachot 66a).

One counts the days saying "Ha-Yom," today, is a certain number of days and weeks since the Omer. Some conclude

the count with “La Omer” from the Omer sacrifice, and others conclude with “Ba-Omer” in the Omer time-period. La-Omer is preferred (AHS 489:9).

One should understand the language one counts in. One may count in English; if one does not understand the Hebrew words, this would be preferable over counting in Hebrew (MA 489:2).

Some recite Psalm 67, which has 49 words, after counting. Others say that this Psalm refers to the 49 Shemittah and Yovel years and therefore do not recite it after Sefirat Ha-Omer.

Some add various Kabbalistic prayers before and after the Omer counting but these prayers are not required. Some authorities believe the prayers should be said, some believe they may be said, and some take a stringent view that these prayers must be omitted (AHS 589:6)

Though this Mitzvah is an annual Mitzvah, no She-Hechyanu is recited for this Mitzvah, because it is a Mitzvah of sadness as it reminds us of the lack of the Temple (Maor to Rif Psachim 28a, AHS 589:5).

This Mitzvah must be performed with one’s physical self, and therefore one should audibly count personally, and not just hear the count from others according to many authorities (AHS 489:4).

Timing of the Mitzvah

Fundamentally, this Mitzvah can be performed all night. Like most evening Mitzvot, it should be performed before midnight (Megillah 21a).

One should wait to perform this Mitzvah until nightfall; there is a difference of opinion in general when nightfall is (489:2). Since this Mitzvah is Rabbinic, one should be careful to wait less time to count the Omer than one waits for Biblical Mitzvot like the recitation of Shema, to avoid holding a Rabbinic Mitzvah to the same standard as a Biblical Mitzvah.

The Torah uses the word “Temimot” regarding the count of the Omer,

and consequently, the count of the first night must begin as early in the night as possible (Ohr Zarua 329 Levush 489). Consequently, men and women should count the Omer at Maariv on the first night. Some have the practice to wait till after the first seder to count, but this practice is erroneous (AHS 489:11). Others say any counting at night achieves Temimot (Taz 489:5).

It is better to refrain from eating a meal before counting. Thus, if one plans on attending the late Maariv Minyan, they should count before eating dinner (AHS 489:10-12). Others say one should count before dinner for a different reason, since the count should be close to nightfall to achieve “temimot.”

Since Shema is a more common Mitzvah than the Omer, one should ideally perform the Mitzvah of Shema first. However, if one will attend a late Maariv Minyan and delays Shema for a late hour, there is no reason to delay the count of the Omer until that time (AHS 489:10, MB 489:18). Others disagree and say one should wait to count until after Maariv in all circumstances (IGM 4:99:1).

Some communities daven Maariv before sunset in the summer months. In those cases, one counts the Omer after nightfall at home.

Can one ever count after sunset before nightfall? Counting as early as sunset fulfills one’s obligation after the fact (AHS 489:7). When counting in shul, one counts and recites a blessing on the count so long as it is after sunset even if it is before nightfall, and then repeats the count without a blessing later that night (AHS 489:8). A shul community may even, according to some authorities, count before sunset with a blessing, but one who finds oneself in such a synagogue should plan to count after nightfall instead (489:3).

In synagogue on Saturday Night, the Omer is counted before Havdalah in order to delay the prominent performance of Melacha, work, as long as possible (AHS 489:11).

Missing Days

If the first count is missed, the count is no longer “Temimot” and one may not

be able to perform the Mitzvot on future nights according to many authorities (Ran to Rif Psachim 28a). One still counts, but without a blessing if the first day is missed.

In general, if one misses a night of counting, one counts the following day without a blessing to preserve the consecutiveness of the count, even though one has not performed the Mitzvah for that date since the count was during the day and not at night (489:7).

In general, each day is its own Mitzvah, and consequently each carries its own blessing. If one misses one night entirely, most authorities say that this has no bearing on future nights, and one counts future nights with a blessing, even having missed one night of the counting. A small number of authorities say the blessing should be omitted in future nights, and common practice is not to recite a blessing in deference to those authorities when a night is missed - unless one counted during the following day and thereby maintain consecutiveness (AHS 489:15). If one is not sure if one missed a night, one may surely continue to count with a blessing on all future nights (489:8).

If one accepted Shabbat and realized one had not yet counted the count for Friday, one can still count Friday’s Omer without a blessing until sunset (Igrot Moshe 4:99:3).

Children count the Omer with a blessing, as children who have reached the age of education are rabbinically required to perform this Mitzva, under the rubric of Chinuch. For that reason, if a child reaches bar or bat mitzvah in the middle of the Omer, they may continue to count with a blessing as their count retains its consecutiveness (AHS 489:15). The ruling is more complex in the case of a convert, whose count previous to conversion was not obligatory in any way (Minchat Chinuch 306).

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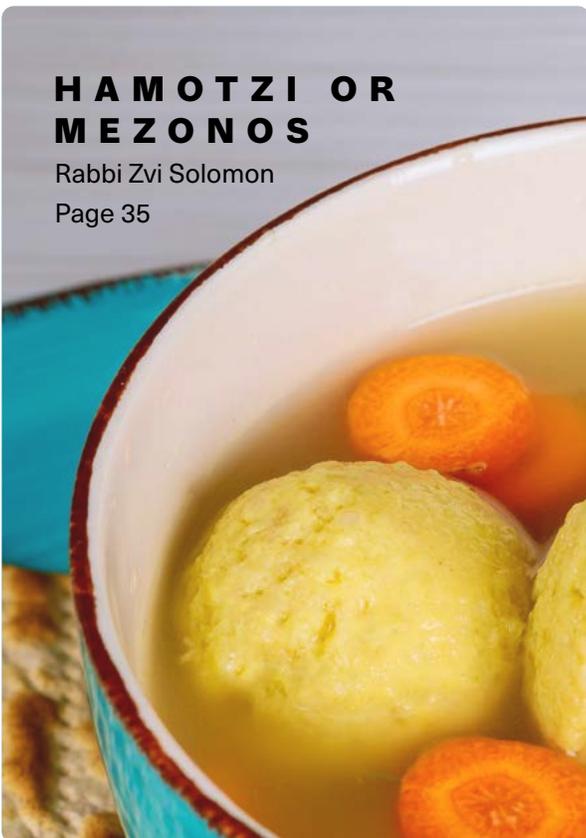
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No Spoilers, It's a Flavor Explosion!

Rabbi Moshe Kaufman

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Pesach Shopping and Dining

THE FOLLOWING KVH CERTIFIED LOCATIONS WILL BE OPEN FOR PESACH 5785/2025:

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

Chai Catering @ The Butcherie (www.butcherie.com)

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

Ora Catering

450 Cambridge, Allston, MA 02134 | (617) 987-0270
Meat & Pareve 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)

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326 Harvard St, Brookline, MA 02446 | Pareve, DAIRY
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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.

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%

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





Hamotzi or Mezonos:

WHICH BRACHA TO RECITE ON DISHES MADE WITH MATZAH

RABBI ZVI SOLOMON

After all the weeks spent preparing for Pesach, your house is finally Chametz-free. Now arises another challenge - how to determine the appropriate Bracha for foods made with Matzah.

What is “bread”?

“Bread” is defined as a product consisting of one of the 5 grains¹ and meant to be used as bread². The Bracha of *Hamotzi Lechem Min Ha'aretz* is recited. Even if bread is reduced in size and converted into crumbs or matzah meal it retains its bread status and Hamotzi is recited.

What about my Matzah ball?

Bread can lose its bread status and become Mezonos when it loses its bread appearance and is considered a *Tavshil*³ - a cooked dish (e.g. pasta, oatmeal or even your Matzah ball.) Its Bracha is downgraded to a *Borei Minei Mezonos*.

This change occurs when the bread pieces are broken down in size to smaller than a *Kzayis*⁴ and either

1. Halachically cooked (regardless if they retain the appearance of bread) or
2. Combined together in liquids such as egg, oil, gravy, honey to the extent that

they no longer resemble bread. Typically, Matzah meal loses its appearance when mixed into a batter with egg or other liquids; matzo balls would have a Bracha of Mezonos.

When is bread “Halachically cooked”?

Kli Rishon:

Halachic cooking certainly occurs in a *Kli Rishon*, a pot of liquid⁵ heated on the fire⁶. Mixtures containing crushed Matzah smaller than a *kzayis* cooked in a *Kli Rishon* are no longer considered bread; if no other steps are taken, their

1 Wheat, Barley, Spelt, Rye. Oats. Also see Chayei Adam 42:1

2 As opposed to the category of bread called *Pas Habaah Bkisinin* which is either 1. crispy, 2. sweet-flavored or 3. filled with fruit. By design these are not intended for regular bread use unless a Halchic quantity is consumed and it is explicitly shown that it is being used as bread.

3 Mishna Berura 168:49

4 No single piece larger than the approx volume of 29.5 cubic ounces.

This can be visualized by that which would fill a 1 ounce shot glass. For extensive details how to calculate a *Kzayis* see Halachos of *Kzayis*, Feldheim Publishing

5 Cooking with oil instead of water, such as deep frying according to many Poskim, is equivalent to cooking with water. See Halachos of Brochos, Feldhaim page 469 footnote 25

6 Even once removed as long as it retains the temperature of *Yad Soledes* (approx. 110 F)

Bracha is Mezonos. (If the recipe requires additional baking see section "Bread Again?")

Iruy Kli Rishon:

It is questionable if pouring hot liquid directly from a *Kli Rishon* onto the bread or Matzah pieces Halachically cooks and alters their Hamotzi bread status.

Kli Sheini

If the hot liquid is poured into a second pot or a dish before the Matzah contents are added, that dish is considered a *Kli Sheini*. Halachically a *Kli Sheini* does not cook contents submerged in it. Crushed Matzah placed in a *Kli Sheini* is not considered cooked and is still considered bread. A Hamotzi would be recited provided the Matzo meal has not yet lost its bread status before reaching this step (See section below Cooked vs Baked paragraph 1).

Pan frying

With little or no oil: Pan frying with only enough oil to prevent scorching is considered baking rather than cooking and does not alter the bread's

status. Hamotzi would be recited provided the Matzo meal has not yet lost its bread status before reaching this step.

Deep frying: When a fried item is covered by oil or other liquid, many Poskim⁷ consider this equivalent to cooking with water and would consider its bread status altered.

Ordinary pan frying: There is a halachic question if this is considered cooking⁹ or baking¹⁰. Even according to the opinions that consider it baking, its bread status will still depend on whether the mixture still has the appearance of bread. Typically, Matzah meal batter (e.g. Matzah meal latke or chremsel) loses its appearance when mixed with egg or other liquid ingredients; if so, it would be Mezonos¹¹.

Larger pieces of crushed matzah (fried Matzo farfel and Matzah brei) often will still look like Matzah even when mixed in liquid¹². Since it is questionable whether the frying removes its bread status, recipes of this type should be consumed together with a definite Hamotzi to avoid the Bracha question. Alternatively, one can deep fry or briefly¹³ cook the Matzah before frying.

Bread Again?

If matzah is kneaded and formed into a piece the size of a *Kzayis* (e.g. a Matzah ball), can it regain its Hamotzi status? It depends if it is cooked or baked:

Cooked: The prevalent custom is to recite a Mezonos for reconstituted matzah/ bread crumb batter when it is only cooked.

Baked: If the Matzah meal (or pieces smaller than a *kzayis*) had been cooked in a *Kli Rishon* or lost its appearance in the oil or egg batter prior to baking (e.g. Matzah rolls/popovers), it is debatable whether the subsequent baking restores the bread status^{14,15}.

If the Matzah pieces had not been halachically cooked but only softened in water or mixed in egg or oil but are big enough to still resemble Matzah (e.g. Matzah Kugel, they never lose their Hamotzi status.

As we thank Hashem for the miracles of Yetzias Mitzrayim, we can also thank Him for the sustenance He provides by reciting the appropriate Beracha for each variety.

B'Teyavon!¹⁶

7 See Halachos of Brochos, Feldheim page 469 footnote 25

8 Significant oil used but not enough to submerge the food as is done when deep frying

9 Mishna Berura 164:56

10 Mogen Avraham quoted in Mishna Berura 164:56 and Chazon Ish Orach Chayim 26:9

11 See Mishna Berura 168:59 and Halachos of Brochos, Feldheim page 472 footnote 37 (last parentheses)

12 See Chazon Ish Orach Chayim 26:9

13 Cooking Matzah pieces in a *Kli Rishon* for a minute is adequate. (See Halachos of Brochos pg 473 footnote 38,39)

14 See Mogen Avraham quoted in Mishna Berura 168:59, Chayei Adam Klal 54:12

15 If the mixture of additional ingredients of egg, oil or sugar are so significant in which case it is concerned a dessert type cake or roll referred to as Pas Ha'baa Bkisinin then even if the baking restores it to its former state, it will still follow the rules of Pas Ha'baa Bkisinin. See Mishna Berura 168:59

16 Thank you to my father, Chef Alan Solomon, for sharing his culinary expertise to help clarify some of the information for this article.

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



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No Spoilers, It's a Flavor Explosion!

FLAVORS: THE PESACH CONNECTION

RABBI MOSHE KAUFMAN

What is a flavor?

In its simplest sense, flavors are what allow us to enjoy what we consume. However, behind each flavor is a complex combination of sensory experiences. Any flavor is actually a combination of appearance (yes, even sight influences our taste), taste, fragrance, and mouthfeel or texture. The following basic elements work together to create flavor:

TASTE: Sweet, salty, sour, bitter, and umami (see below). These sensations are processed by nerves in our tongue and mouth.

FRAGRANCE: Much of what we define as flavor actually comes from our sense of smell. This is why food tastes different when you have a cold. (COVID flashbacks?)

TEXTURE: This refers to the mouthfeel or physical sensations when we eat, such as the texture, temperature, and moisture level of the food.

APPEARANCE: The color, shape, and overall appearance of food influences how our brains perceive the taste.

AFTERTASTE: The lingering flavors that remain after we swallow food influence how we perceive a food's overall flavor.

There can be kashrus concerns with agents used to affect each of these categories.

Dear KVH Kosher,

My wife purchased "All Natural Challah Bread" which is certified kosher by your organization. We assumed it was parve, however, among the ingredients is listed "natural butter flavor". Is this bread, in fact, parve or is the natural butter flavor derived from a completely non-dairy source?

The Science of Flavor: How Are Flavors Developed?

In the most basic form, flavors are what we use in everyday cooking to ensure a quality and enjoyable product. The major components of flavor include

SWEET- Honey, sugar, maple syrup, etc

SALTY- Salt, soy sauce, coconut aminos- Although they both contain significant salt content, they also contain proteins and peptides which enhance salt flavor beyond the sodium chloride

ACID- Vinegar, citrus, tomato

SOUR- Primarily citrus

BITTER- Barks, peels, certain herbs, fruit (cranberries), nuts

SPICY- Various peppers, horseradish, etc

UMAMI- Mushrooms, seaweed, miso, fish sauce

FAT- No examples needed!

These are examples of natural flavors.

But that's just the beginning. In a world driven by innovation, cost cutting and the need for efficiency, flavor alternatives are highly sought after.

Artificial vs. Natural: The Battle for Your Taste Buds

HISTORY OF FLAVOR DEVELOPMENT

Ancient Egyptians and Arabs are the first documented to have isolated and extracted natural flavors and scents from fruit, spices and plants. When Yosef Hatzadik is sold to Arabs to be taken to Egypt, the Torah writes (Bereishis 37:25) They saw a caravan...., their camels bearing gum, balm, and ladanum to be taken to Egypt.

These items are various botanical flavors and fragrances isolated from botanicals.



In the 11th century, Persian physician, Ibn Sina, discovered that these natural extracts could be distilled like alcohol causing their flavor to be enhanced and concentrated, thus creating the first essential oils.



By the late 1850's over 20 varieties of artificial fruit flavors were discovered by synthesizing esters. Esters are created through chemical reactions between a carboxylic acid and an alcohol (a potential kashrus concern), creating a molecule with a characteristic pleasant odor. Common synthetic esters used in flavoring include ethyl acetate (pineapple), butyl acetate (banana), methyl butyrate (apple), and ethyl octanoate (orange).

1858



Nicholas-Theodore Gobley isolated vanillin, the primary component in vanilla beans responsible for the favorite vanilla flavor.

Then in 1874, German scientists Ferdinand Tiemann and Wilhelm Harmann created flavor vanillin from the bark of a pine tree, opening the world's first vanillin manufacturing facility in 1875. (An early indication that "natural" flavor does not mean "natural to the flavor type", which opens a whole new category of kashrus concerns.)



By the end of the nineteenth century, Castoreum, a substance harvested from the castor glands of a beaver, was widely touted not only for its medicinal properties and fragrance, but as a vanilla substitute.

1908

In 1908 Japanese scientist, Kikunae Ikeda, coined the term 'Umami' meaning "delicious" in Japanese and a year later went on to invent the now controversial monosodium glutamate, MSG.



PRIOR TO WW1,

most flavor manufacturing took place in Europe, specifically Germany. The start of the war caused an immediate cessation of imports causing the start of American flavor manufacturing.

THE 1950'S

saw the start of the great snack food boon and along with it a rush of artificial flavor development.



1970s

The 1970s political uprising in Madagascar, the vanilla capital of the world, sent prices skyrocketing. Flavor giant McCormick, rushed to find a solution and by the 1980's McCormick imitation vanilla cornered the market.

2009

In 2009 scientists at University of Copenhagen discovered that they could create 'vanillin' by converting glucose (sugar) with yeast and adding a gene to create vanilla; it was still deemed 'natural'.

2014

In 2014 a Swiss flavor company, Evolva, further complicated this by using a genetically modified yeast but natural sugar and still calling it 'natural'.

It should be noted that a "natural flavor" is not necessarily a "genuine flavor". For example a "Natural Butter Flavor" does not necessarily contain butter; it merely consists of natural ingredients combined to create a butter-like flavor.



Natural Flavors

Natural Flavors are extracted via hot water, cold water, or alcohol or concentrated from natural sources. Below are examples of natural flavors with inherent kashrus problems:

INGREDIENT	SOURCE	EFFECT	KASHRUS CONCERN
Alcohol	Although generally not a stand alone flavor it is used both in natural flavors for extraction as well as synthesizing artificial flavors	Taste Fragrance	
Ambergris	A substance produced in the intestines of sperm whales, used for its musky scent in perfumes and occasionally in food flavorings.	Taste	Not kosher
Broth	Derived from boiling animal bones and used as a base flavor in soups, stews, and sauces. (taste)	Taste	Generally from non-kosher animals
Butter Flavor	Sourced from buttermilk or butterfat, commonly used in snack foods, baked goods, and margarine.	Texture Taste	Dairy
Carmines	A red color from crushed cochineal insects, sometimes used in foods and beverages.	Appearance	Not Kosher
Casein	A protein found in milk, used in cheese-making and as a flavor enhancer in processed foods.	Taste	Dairy
Castoreum	A secretion from the glands of beavers, often used in vanilla, raspberry, or strawberry-flavored products.	Taste Fragrance	Not Kosher
Civetone	Derived from the glands of civet cats, used in perfumes and sometimes in flavoring.	Taste Fragrance	Not Kosher
Fish Sauce	Made from fermented fish, widely used in Southeast Asian cooking for umami flavor.	Taste	Often from non-kosher fish
Fruit & botanicals	Flavors may be derived from produce of Eretz Yisroel	Taste Appearance Fragrance	Subject to the laws of <i>terumos</i> , <i>ma'aser</i> , <i>orla</i> , and <i>shemitta</i>
Gelatin	Made from animal collagen, it's used as a stabilizer and thickening agent in various food items. Although not traditionally thought of as a flavor, it is used for mouthfeel, consistency, and texture.	Texture Appearance	Generally from non-kosher animals
Glycerine	A sugar alcohol from animal or plant fat, and can also be produced synthetically. Used as a sweetener, or for texture in candies, baked goods, and other food products.	Texture Taste Appearance	Can be sourced from non kosher animal fats. Even when sourced from kosher fats, there is a concern of non kosher processing.
Grape	Authentic grape flavor derived grapes- though often natural grape flavor is not derived from grape.	Taste Appearance	<i>Stam Yeinam</i>
Lactic Acid	Can be derived from animal sources, used as a preservative and flavoring agent in various foods.	Taste	If animal-derived, generally from non-kosher animals

INGREDIENT	SOURCE	EFFECT	KASHRUS CONCERN
Lactones	Derived from milk or dairy products, these can be used in various flavorings, such as creamy or buttery notes. (texture & taste)	Texture Taste	Dairy
Rennet	An enzyme from the stomachs of ruminant animals, primarily used in cheese production, but occasionally in flavoring. (texture, appearance & taste)	Texture Taste Appearance	Generally from non-kosher animals
Shellac	Secreted by the lac insect, used in coatings or glazes for candy and fruits.	Appearance	Not Kosher

Artificial Flavors

Many artificial flavors are esters in their simplest form. An ester is a chemical reaction between certain acids and alcohol. For kashrus concerns, it is of utmost importance to ensure the source of the acid and alcohol are kosher. Animal based fatty acids and grape alcohol are serious kashrus concerns.

For Pesach any grain based alcohol will render the flavor non-kosher for Pesach. On the right are some examples of commonly used esters in artificial flavor manufacturing.

Kashrus Concerns

Kashrus concerns can be broken down into several categories.

The primary source - See above.

Incidental ingredients or Processing aids- A primary processing aid in many extractions is alcohol. Grape based alcohol presents a general kashrus concern; grain based alcohol presents a specific Pesach concern.

Equipment - Even if all the components are kosher, there is a risk of non kosher cross contamination at various stages throughout the production process.

MATERIAL	USED IN FLAVOR
Allyl hexanoate	Pineapple
Butyl acetate	Apple, honey
Ethyl butyrate	Banana, pineapple, strawberry
Ethyl cinnamate	Cinnamon
Ethyl formate	Lemon, rum, strawberry
Ethyl heptanoate	Apricot, cherry, grape, raspberry
Ethyl lactate	Butter, cream
Ethyl nonanoate	Grape
Ethyl pentanoate	Apple
Geranyl butyrate	Cherry
Isobutyl formate	Raspberry
Methyl butyrate	Pineapple, apple, strawberry
Methyl cinnamate	Strawberry
Octyl acetate	Fruity-orange
Propyl hexanoate	Blackberry, pineapple, cheese
Propyl isobutyrate	Rum
Terpenyl butyrate	Cherry

Conclusion

As the food industry continues to evolve, the flavor industry in particular is growing at an astonishing pace. Tens of thousands of flavors are being created annually, contributing to a multi-billion dollar industry.

Ensuring the kosher status of both natural and artificial flavors requires careful evaluation of their sources, processing methods, and potential halachic concerns.

Kashrus certification must continually adapt to new developments. Vigilant oversight and thorough research are essential to maintaining kosher standards in an increasingly complex industry.

Pre-Pesach Community Kashering

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

**AT YOUNG ISRAEL OF BROOKLINE
62 GREEN STREET, BROOKLINE, MA
ON SUNDAY, APRIL 6, 2025, 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.





Butcherie Info

Chag **PESACH SAMEACH!**

Wishing you a holiday filled with joy, blessings, and wonderful moments with family and friends.

With love from our family at The Butcherie!





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