

Passover Guide

5786/2026

The Sephardic comprehensive guide to celebrating a Kosher Pesah

ומאפילה לאורה
Awakening to the Light

**PASSOVER FOOD
GUIDE 2026**

FAQ'S:
GENIZAH / TEVILAH
WINE & WHISKEY
PASSOVER & MORE

**MESSAGES FROM
OUR RABBINATE**

Dedicated in memory of Charlie Saka A"H

The ultimate Pesah upgrade is waiting on page 115

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Introduction

Dear Community Members,

Another Passover is upon us, and as with every holiday, it brings us to a time of self-introspection. Whether we are remembering where we were at the last Seder or reteaching our children the minhagim, Pesah is always about what was and what it is today for Jews.

For thousands of years, the Jewish people have faced unimaginable challenges. From exile to persecution, the history of our people is marked by hardship and hope. How did they endure it? How did it feel to be freed? And how did they live once freedom became their new normal? The lives of so many who were once living in the “dark” ultimately turned toward light.

Pesah itself is the ultimate reminder that darkness is never permanent. The slavery in Egypt was bitter and relentless, yet redemption came in a single night. The very place that confined us became the backdrop for our transformation into a nation. Jewish history has followed that same rhythm ever since. Periods of fear and uncertainty have never defined us; what defines us is how we rise, rebuild, and recommit. Light does not erase the darkness that came before it. It gives it meaning.

We recently experienced a dark chapter in our history on October 7th, 2023. The pain and shock were profound. Yet even in those moments, we witnessed unity, resilience, and an awakening of Jewish pride across the world. We are grateful that Israel and the Jewish people are on a path of rebuilding. Thank G-d, as of today, there are no hostages left in Gaza—a bittersweet reality that reminds us how precious every soul is. Light eventually does come, though sometimes through tears and perseverance.

Witnessing the unimaginable, many of us felt that pull to grow, to strengthen our observance, and to deepen our connection to who we are. We are fortunate to live in a time when we have the freedom to change and choose growth. That freedom is not only political or physical; it is spiritual. Each of us has the ability to step out of our own limitations and move toward greater light.

It has been clear to JSOR that kashrut has become a significant part of that shift. A priority and standard like never before. I’m thrilled to see how far we’ve come in embracing and upholding these laws. Our community has experienced tremendous growth—a stark contrast to the days when dining kosher was considered a challenge. I remember when it was almost taboo to admit you didn’t eat out. Having grown up and lived at the Jersey Shore for over 35 years, I can attest to how difficult it once was to keep kosher. Today, I am proud to say I don’t eat out; there is no reason to compromise! I have seen firsthand the work, diligence, and care the JSOR board has invested in our community.

Today, with Hashem’s help, you can eat in a different kosher restaurant every night. Our establishments offer something for every mood and craving, whether celebrating a special occasion or simply needing a night off from cooking. It has never been easier to shop and dine Kosher.

There is so much more to come! I’m excited to announce that we continue to flourish, and very soon, we will have even more to offer at the Jersey Shore...

Another success at the Jersey Shore is our kosher markets, which stock a remarkable variety of products from around the world— and anything your palate desires. Our shelves are filled with food options that previous generations could hardly imagine. As Passover approaches, even our shopping lists have expanded. Our Rabbis work tirelessly from one Pesah to the next to ensure that what reaches our tables meets the highest standards of kashrut and quality. In addition to the wonderful supermarkets currently serving our community, we are pleased to share that another kosher supermarket will open in Allenhurst in the near future to better serve the growing needs of families in that area.

In addition to our current upscale top-tier restaurants, The Supper Club will B’ezrat Hashem be a new kosher Italian meat restaurant opening in Long Branch in 2026, set to bring a

true five-star dining experience to the Jersey Shore. Led by Chef Pat Trama, the restaurant will showcase refined Italian cuisine, premium kosher meats, and a full liquor license. Guests can expect beautifully designed indoor and outdoor seating, with an ambiance that captures the classic supper-club atmosphere.

We are looking forward to Slices moving into their new home on Norwood, along with a high-end dairy restaurant, Casa.

A new ice cream shop will be opening on Norwood Avenue in Deal, adding another exciting and family-friendly option to our growing list of establishments and bringing even more sweetness to our community.

We are very pleased to announce that ALB Vodka has now, after much research and verification, been certified Kosher for Passover!

This commitment to kashrut is a testament and triumph to the life's work of Rabbi Farhi and his wife, who faithfully dedicated themselves to strengthening kosher living at the Jersey Shore. Rabbi Arking and our other Rabbis have continued that vision, building what is now known globally as JSOR.

All these efforts and successes require round-the-clock dedication. Believe me when I tell you, it only pauses right before candle-lighting and resumes ten minutes after Havdalah. The devotion is constant and awe-inspiring.

I want to extend my gratitude to our dedicated Rabbis and board members for their tireless efforts. May Hashem bless each one with health and success to continue this giving.

First and foremost, thank you to our Chief Rabbi Shaul J. Kassin, who leads us with remarkable wisdom and patience. Rabbi Kassin is a blessing to our entire community. I would also like to personally thank Rabbi Arking for his devotion and leadership. His passion for kashrut is truly contagious. I have learned so much from you, Rabbi. Your guidance has made a difference in my own life. You are a teacher and a friend.

Steven Solomon Safdieh, our President, it is an honor to work alongside you. The love, energy, and countless hours you give to JSOR are extraordinary. You are determined and steady in our fast-moving organization. Sammy Saka, I don't know how you do it all, but you do it and with a smile. You give "le shem shamayim" a real sense of the words. I hope to always be on your "team."

Special thanks to Mark Massry, whose vision and determination made this possible from day one. Mark is always there, day or night, for every detail and challenge. Thank you to the entire Rabbinical Board for its dedication to JSOR. Their expertise has been instrumental in maintaining successful growth and unity.

A tremendous thank you and acknowledgment of Edmond Cohen, Steven Saul Safdieh, Richie Setton, Elliot Antebi, Alex Saka, Jeremy Sultan, and David C. Faham, Esq. Your volunteer work goes above and beyond the call of duty.

My sincere thanks to Alice Sultan. We appreciate all the hard work you do for JSOR.

To our community leader, Harry Adimi - your steady guidance and unwavering support behind the scenes have made a lasting impact. The way you lead, with clarity and vision, continues to motivate and uplift everyone around you.

As we gather to celebrate *Zman Herutenu*, the season of our freedom, we cannot take for granted what has been built for us. The Jersey Shore has been blessed with leadership and a love of kashrut that continues to grow stronger. Let's continue to strive for a deeper connection to our traditions and values. May we each take the message of Pesah to heart: no matter how dark a chapter may seem, we are a people who move toward light.

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

Justin Panetz,
Vice President JSOR

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Educating Our Children

חינוך הבנים

We have a mitzvah to build the Mishkan, and its Kelim (utensils), to bring the Shechina down.

One of the Kelim is the Aron (Golden Ark), which housed the Luhot (Tablets) and Sefer Torah. It had upon it the kaporet (cover) which had two keruvim (baby faces facing each other with wings reaching upwards). The Aron was placed in the Kodesh Hakadashim (Holy of Holies).

The baby faces represented the youth, to teach us the importance of training the youth in Torah, because they will continue the transmission of Torah to all future generations.

We find another place in the Torah referring to keruvim. When Adam and Chava were expelled from Gan Eden, Hashem placed angels called keruvim to guard the entrance of Gan Eden. Rashi explains that these keruvim were destructive angels (Malachei habala) to remind us of our obligation to properly train our children, as befitting the Kodesh Hakadashim, the Holy of Holies. However, if we fail in our mission to train our children in Torah and mitzvot, the end result could be evil and destructive.

The Ralbag says that the reason the baby's face had wings reaching upwards was to stress the importance of teaching our children to strive for higher goals in Torah and Yirat Shamayim.

The Mechilta (Yitro) states, "The utensils in the Bet Hamikdash should be made from gold. If they could not find gold, they could substitute with silver. If they could not find silver, they could use any metal. There was one exception. The keruvim had to be gold. To show that you cannot substitute proper hinuch of the children with a lower standard.

The Aseret Hadiberot, the Ten Commandments, were carved on the two Luhot (Tablets). Five on the right Tablet and five on the left Tablet. The five on the right were mitzvot between man and Hashem, whereas the five on the left were mitzvot between man and man.

Question: Why is Kibud Av v'Em, honoring parents, on the right side together with mitzvot of man and Hashem, wouldn't it be more fitting to be together with mitzvot that are between man and man? Answer: Because this mitzvah is more than just showing appreciation to parents.

It is mainly because parents connect you to previous generations, all the way back to Har Sinai, where we received the Torah from Hashem. Therefore, it is more appropriate to be placed on the tablet with mitzvot man and Hashem.

Rabbi Shamshon Refael Hirsch says that the Mitzvah to "Honor your father and mother" can be explained homiletically. Honor your 'fatherhood' and 'motherhood' that has been gifted to you by Hashem and fulfill your parental responsibilities of transmitting the Torah to your descendants.

On the night of the Seder, we have the mitzvah of והגדת לבנך, to tell our children the story of the Exodus: that Hashem took us out of Egypt, from slavery to freedom, to receive the Torah and to build the Emunah that Hashem is Mashgiah over the entire world. He controls nature and can change nature miraculously.

May it be His Will that we should be zoche to the geulah, speedily in our days אמן.



Rabbi Rachamim Aboud

Executive Rabbinical Board, JSOR

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Nissan-The Month of Redemption

Dear Community Members and Congregants,

I would like to take this opportunity to extend my best wishes for you and your family to enjoy a happy, healthy, and kosher Pesah. May this season of redemption deliver our families with long life, health, success, and above all, Torah. In Masechet Rosh Hashanah, page 11, the Gemara explains how just as the Jewish nation was redeemed from Egypt in the month of Nissan, so too the final redemption will occur in Nissan. Furthermore, the Holy Zohar, Parashat Pinhas, page 249, explains that when Hashem finally wipes away our fiercest enemy, Amalek, that he will burn them with the Hamets before Pesah. This is why the Pasuk in Parashat Beshalach states, "כי יד על כס י-ה." Hashem promises that He will destroy the remnants of Amalek on the 14th - יד - of Nissan.

During our celebration of Pesah, we must be extremely careful about what we eat. In modern times, with newer technology and never-before-seen ingredients we must pay even a greater degree of attention to ensure that we do not consume any Hamets, G-d Forbid.

The JSOR has been publicizing their list of Kosher items for Pesah for many years, and it can be trusted and relied upon by all of our community members.

As the Ari HaKadosh taught, the Holy Zohar, Parashat Ki Tetseh, page 282, that one who is careful about not eating even the smallest amount of Hamets on Pesah, will be blessed that no obstacles or sins will be found in his hands all year long.

May we merit to celebrate Pesah in the Holy city of Jerusalem, Bimherah Beyemainu, Amen.



Hacham Hayim Edmund Nahum
Executive Rabbinical Board, JSOR

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

Preparing for Pesah

If you were to ask most people, they would likely admit that shortly after Purim, they wish they could simply fast-forward to Bedikat Hametz and the night of the Seder. The thought of all that needs to get done for Pesah can feel overwhelming.

Yet our Rabbis teach us that this preparation is not merely a means to an end.

Rather, the very act of preparing, of searching, cleaning, checking, and removing, is itself a central part of the Holiday.

Hazal refer to the *yetzer hara* (evil inclination) as “*se’or sheba’isa*,” the yeast within the dough (Gemara-Berachot 17a). Just as yeast causes dough to rise and expand beyond its natural state, so too does the *yetzer hara* inflate the ego and distort perspective. The Maharal explains that hametz represents excess and spiritual swelling, while matzah represents humility and simplicity. When we search for crumbs in the corners of our homes, we are meant to search for subtle traces of spiritual hametz within ourselves.

But Pesah also teaches us something broader and more foundational.

The Torah repeatedly links kashrut with holiness: “וְהָיִיתֶם קְדוֹשִׁים”, you shall be holy. What we ingest does not merely nourish the body; it shapes the soul. The Ramban writes that forbidden foods dull spiritual sensitivity. The Sefer Hahinuch explains that the foods we eat influence our character and refine or coarsen the heart.

For one week each year, we become extraordinarily vigilant. We inspect carefully. We verify supervision. We would never casually assume something is acceptable without confirmation. Pesah reminds us that this vigilance is meant to reflect who we are all year long.

Kedusha begins with what we allow inside.

With Hashem's help, the role of JSOR is to safeguard standards, ensure halachic integrity, and provide clarity in a marketplace that grows more complex each year.

Supporting properly supervised establishments, consulting reliable product guidelines, and asking when uncertain are our ways of showing that our community values kedusha.

May our careful preparation lead to homes free of hametz, and hearts and souls refined. May we merit to celebrate a Pesah that uplifts our families and strengthens the sanctity of our entire community. Amen.



Rabbi Shaul J. Kassin
Executive Rabbinical Board, JSOR

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In honor of Rabbi Kassin

Seeing Each Child, Seeing Each Crumb: A Pesah Reflection for Our Community

Rabbi Isaac and Mrs. Shoshana Farhi

As we open this year's expanded 2026 JSOR Pesah Guide, we are reminded that Pesah is not only a season of preparation—it is a season of perspective. The work we do in our homes mirrors the work we do in our hearts, and the care we invest in the details reflects the care we invest in one another.

A beautiful insight from the Haggadah sets the tone. When introducing the Four Sons, the text repeats the word "echad"—one—before each child. The wise son is "one," the wicked son is "one," the simple son is "one," and the child who does not know how to ask is also "one." The message is unmistakable: each child is an only child, unique, irreplaceable, and deserving of individual attention.

This principle of seeing each person as "one" is not only a parenting lesson. It is a spiritual posture. And it is the very posture Pesah calls us to adopt.

The Precision of Love

Why does the Torah command us to remove every bit of hametz? Why do we search by candlelight, check pockets, shake out books, and pay attention to the smallest crumbs?

Because Pesah teaches us that love lives in the details.

A parent who truly loves a child notices the small things—the quiet needs, the subtle differences, the moments that others might overlook. Hashem, in redeeming us from Egypt, showed that same precise love. He redeemed not a faceless nation, but individual souls, each worthy of attention and care.

When we prepare our homes for Pesah with devotion, we mirror that divine attentiveness. We declare through our actions:

"The details matter to me because I matter to You."

The Details That Shape Us

The Torah's insistence on seeing each child as "one," and its insistence on removing every crumb of hametz, share a single message:

**Holiness is found in the details.
Identity is shaped by the details.**

**Community is strengthened
through the details.**

A crumb is tiny, but it is not ignored.

A child's uniqueness is subtle, but it is not ignored.

As we clean, prepare, and gather, Pesah invites us to slow down, to notice, and to care. The work we do in our homes becomes a practice in seeing—seeing our children, seeing ourselves, and seeing the subtle places where Hashem invites us to grow.

With Gratitude to Our Community

This expanded 2026 JSOR Pesah Guide is the result of extraordinary dedication, collaboration, and heart. First and foremost, we want to thank Borei Olam for the zechut to witness one of the hallmark accomplishments of our more than 35 years of service to the community through the JSOR: that the annual Passover Guide has

not only continued but blossomed. This year's expanded edition will, with Hashem's help, inspire and instruct our sisters and brothers in the holy work of properly preparing for and observing Pesah.

A heartfelt thank you to Rabbi Arking, whose unwavering commitment to the JSOR continues to elevate our community's standards of kashrut, education, and unity. His leadership has guided this guide—and all of us—to new heights.

Deep appreciation to the entire JSOR team, whose countless hours of research, coordination, and refinement have produced a guide that is not only practical but truly beautiful.

A warm thank you to Shavie Abicasis for her tremendous help and quick responsiveness with the JSOR chats, ensuring that community members receive the support and clarity they need throughout the entire year.

May we all merit to see the Geulah Sheleimah **b'rahamim gedolim,** speedily in our days.

Wishing the entire community a Hag Kasher V'Samaeh!

Rabbi Isaac Farhi
Founder, JSOR



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**For all your hard work and fantastic contributions to our Deal community.
We are grateful to have you!**

A Message from Rabbi Shmuel Choueka

Dear Community,

As we sit down to our Seder to recount all the miracles that Hashem performed for us, we should take note of a principle or prerequisite for miracles to occur. We just read in the Perasha that Hashem told Moshe to create the Menorah from a piece of solid gold with all its ornaments and design. When Moshe saw it was too difficult, Hashem showed him a prototype made of fire to teach him how to do it. When Moshe still couldn't figure out how to make it, then Hashem told Moshe throw a huge piece of gold into the fire, and a Menorah came out.

The question is, if Hashem, who knows everything, knew that Moshe couldn't do it, why not make it for him from the outset; why try to teach him and show him if it's not possible?

The answer is Hashem will do the miracles, but first, you have to try your best to do what you can.

By Hanukkah, the Cohanim searched all over for pure oil, and found only one day's worth, but then Hashem made it last for 8 days; if they hadn't searched and tried their hardest, nothing would have happened.

When we were getting ready to leave Egypt, we also had to do our best by doing the Korban Pesah and Brit Milah in advance, then be worthy of the miracles.

So too, in our own times, we who are waiting for the final redemption, must try our best to learn Torah, and to do all the mitzvot, to be a better people that is a Light to the world and to keep hoping and praying for the Geulah; then after we do our best Hashem will surely redeem us from this difficult exile and bring us back home to Eretz Yisrael very soon. Amen.

Tizku l'shanim rabot v'hag kasher v'sameach!

תזכו לשנים רבות וחג כשר ושמח!

Rabbi Shmuel Choueka

Congregation Ohel Simha



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

Is it Hand-Made or Machine-Made?

When we see a skyscraper standing tall, we can wonder, is this hand-made or machine-made? Every inch must have been gone over many times by many hands, yet it looks beyond possible to say it is made by hand.

When we see a hand-made *matsah* it reflects a different level of effort, work, and discipline. It's not just with the press of a button that a *matsah* emerges, but rather the mixing, kneading, rolling, etc., with much exertion such a product emerges. It's not just that it costs more, but it is worth more. It has the souls of the people's energy invested.

This Pesah Guide, as well as every aspect of JSOR, is hand-made. The collective, tireless effort of so many learned, experienced, and talented individuals has coalesced to create a new reality – a true community of Kashrut held to a worldwide standard.

The day-to-day grind, effort, and work put in by every Mashgiach throughout JSOR is truly inspiring. The dedication by every Rabbinic Supervisor. The constant and meticulous work of the office. The willingness of the Executive Rabbinical Board to convene at inconvenient times. The uplifting clarity in Halacha that

everyone in Kollel Ohr Halacha contributes. And the sacrifice of each and every member of the Executive Committee, who give of themselves at all hours, during work, family, and sleep time, to ensure that our entire community has access to Kashrut. It is that skyscraper of greatness– hand-made by all. What may look beyond possible is indeed built by individuals, by hand.

ויהי נועם ה' אלוקינו עלינו וגו' May it be the Will of Hashem that all that every single individual does, finds favor in the eyes of Hashem, that our efforts be blessed, protected, and secure that not one member of our community consumes non-Kosher throughout the entire year. Amen.

Have a Happy and Kosher Passover!

Rabbi Hayim Asher Arking
Administrator, JSOR



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The Kassin Family thanks you and the J.S.O.R. for all that you do for our community.

We wish the J.S.O.R. continued growth and success in all your endeavors.

פסח תשפ"ו – הא לחמא עניא

Rav Avigdor Nevenzal brings a fresh perspective to one of the most celebrated passages in the Hagaddah.

הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיְתִי וְיִיכֹל, כָּל דְּצָרִיד יִיְתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין

This is the bread of oppression our fathers ate in the land of Egypt. Let all who are hungry come in and eat; let all who are in need come and join us for the Pesah. Now we are here, next year in the land of Israel. Now we are slaves; next year we shall be free.

Rav Nevenzal asks 2 questions:

1. What is the point of inviting people after the meal has already begun?
2. Why are we inviting people to join us for the Koban Pesah? It is too late! To be eligible to eat from the korban Pesah, each person has to be appointed to the group before it's slaughtered to be considered part of the group. The korban was slaughtered in the afternoon; an invitation at night is worthless.

He answers both questions with a fascinating approach of the Vilna Gaon (Gr"a).

The Gr"a suggests that we have misunderstood the paragraph entirely.

We are not inviting anyone at this time; nor are we the ones offering the korban Pesah.

Rather, we are remembering what the Jews in Egypt said at the time of their servitude.

The Gr"a believes we should read Ha Lachma Anyna as follows: When our ancestors in Egypt ate this poor man's bread, they would say – Anyone who is hungry should come and eat! And anyone who needs food should come and join us!

And they would say, today we are here, but next year we will be in the land of Israel!

Now we are slaves, next year we will be free!

If true, it is an amazing insight!

We remember that even in those dark times in Egypt, the Jews were generous to one another and cared about one another. They shared what little they had; they invited people to share their food.

And they did not give up hope. They did not despair. They believed that they would one day be free and return to the land of Israel.

That resonates so loudly this year when you listen to the stories of hostages who were literally enslaved and redeemed in the past year. Their care for one another in captivity and the hope they held on to during incredibly difficult times are truly amazing.

When we read this paragraph at our Seder this year, I hope that you will be inspired by the incredible kindness, generosity, faith, and hope of persecuted Jews throughout the ages.

Let them motivate you to demonstrate that same goodness and express the hope that while this year we are here, next year we will be in the land of Israel.

Rabbi Natanayl Braun
Congregation Brothers of Israel



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Thank you to JSOR and their incredible team!

A Message from Rabbi Yosef Carlebach

The Mishnah in Megillah (Perek 2) states that "HaKorei Megillah LeMafrea Lo Yotzo" - which literally means that if someone reads the entire Megillah, but in the wrong order -i.e., from end to beginning, then he has not fulfilled the Mitsva of hearing the Megillah on Purim. The Holy Baal Shem Tov adds a beautiful interpretation of the Halacha - "HaKorei Megillah LeMafrea" - if someone reads the Megillah like it once happened, like a history book, then he has not fulfilled the Mitsva of Purim. One is required to relive the story of Purim as if it were presently happening in order to appreciate the miracle.

The same concept applies to Pesah. Halacha requires us to remember and relive the Exodus from Egypt-Misrayim every day, and even more so on the Seder nights of Pesah. How can we possibly accomplish this? We live in beautiful homes, communities, and the slavery and misery of Egypt is so long removed from us! The Rabbis explain that the word "Misrayim" is rooted in the Hebrew word "Mesar". This word means straits and limitations. "Yetsiat Misrayim" means that every day we must leave our previous limitations and strive for new heights and goals, in reaching Hashem.

Think about the Passover Seder. Take your time. If one rushes through the Haggada to get to the meal, one loses the beauty and magnificence of this Holiday.

The Seder begins with an invitation, "Kol Dichfin Yaisai VeYaichal", all who are hungry, come and eat. Does this make sense to say once we are seated at the Seder table? Shouldn't this have been said when there were other guests to invite? Who are we speaking to? The answer is that we are speaking to ourselves. We are inviting our minds and hearts to be present, to ask questions, and to receive meaningful answers.

It is interesting that the Seder features the Four Questions asked by our children. We encourage children to ask. Did you know that in the average school, the teacher asks the questions? An average teacher may ask 400 questions per day, but the average student usually asks only two questions daily. Pre-school children are the only students who may ask 100 questions daily, but this almost ceases during elementary and high school years.

The Haggadah and the Seder teach us to evaluate our children not by their ability to answer questions, but by their ability to ask them. In fact, many customs at the Seder table are specifically meant to evoke questions from the children. A question creates a space in a child's mind for the entry of knowledge and spirituality. Interestingly, according to Halachah, if no children are present at the Seder, then the adults must ask the Questions. How sensible is it for an adult to ask a question when they know the answer?

The message of the Haggadah and Pesah is precisely this - Ask the Question! Open your mind and heart and allow the light and meaningfulness of Pesah in ! The only way to bring oneself and the family to Torah, Misvot, and Hashem is by asking. And allowing our Neshamot to be renewed. When we celebrate the Holiday and Seder in the manner described above, our families, our community, and our people will benefit greatly and grow exponentially in serving Hashem.

On a personal note, it has been a true honor to serve the community of the Jersey Shore, together with all the Rabbinic and lay leadership, for the past forty three years. May our combined efforts be blessed, and may we all soon merit the coming of Eliyahu Hanavi and Moshiach, speedily in our day, Amen!

Happy, Kosher, and Inspirational Pesah to all!

Rabbi Yosef Carlebach

*Congregation Sons of Israel, Ocean, NJ
Emissary of Lubavitch Rebbe for 47 Years*



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A Message from Rabbi David Tawil

Dear Community Members:

As we approach the sacred days of Pesah, many of us feel the familiar mixture of anticipation and pressure. There are cupboards to be cleaned, lists to be checked, pots to be kashered, and countless details to review. The halakhot are many and exacting. At first glance, it can seem ironic that the “Festival of Freedom” arrives accompanied by such rigor and discipline. And yet, it is precisely here that the Torah offers us one of its most transformative insights: true freedom is born not from the absence of law, but from its embrace.

When the Torah describes the giving of the Tablets, it says: “וְהַלַּחַת מִעֲשֵׂה אֱלֹקִים הִמָּה, וְהַמְּכַתֵּב מִכְתָּב” (שמות ל"ב:ט"ז) (אֱלֹקִים הוּא—חֲרוּת עַל הַלַּחַת). The letters were engraved—*ḥarut*—upon the Tablets. Our Sages famously teach in Pirkei Avot (6:2): “אֵל תִּקְרֵי חֲרוּת אֶלָּא חֲרוּת, שְׂאִין לָךְ בֶּן חוּרִין אֶלָּא מִי שְׂעוּסָק בְּתוֹרָה.” “Do not read it as engraved (*ḥarut*), but as freedom (*cherut*), for there is no truly free person except one who occupies himself with Torah.” At Sinai, freedom was not declared through the removal of obligation, but through the engraving of Divine command. The word for engraving becomes the word for liberation. The message is clear: when the Torah is etched into the very substance of our lives, we are no longer subject to the shifting winds of impulse and appetite. In truth, a life without direction is not freedom

but drift. A person who lives only by instinct is perpetually reactive—pulled by desire, pushed by habit, enslaved to mood. Such a person may imagine himself unbound, yet he is captive to forces within that he has never disciplined. Halakhah, by contrast, grants us the dignity of deliberation. It provides a sacred framework within which we choose consciously rather than compulsively. On Pesah, as we remove the hametz from our homes, we are also invited to confront the “leaven” within—the ego, the impulse, the unchecked urge. Through the structure of mitzvot, we learn mastery rather than surrender. In submitting ourselves to the will of the Ribbono Shel Olam, we discover that we are no longer slaves to Pharaoh, nor to ourselves. We become, in the deepest sense, בני חורין—men and women of true freedom.

Wishing everyone a Pesah Kasher Ve'Sameah!

Rabbi David Tawil
Larchwood Synagogue



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A Message from Rabbi Yosef Galimidi

Dear Community Members:

On behalf of the Brooklyn, Deal, and Florida communities, I would like to sincerely thank the JSOR, Rabbi Hayim Asher Arking, the dedicated team of Rabbis, and all community members for their outstanding service to the Sephardic community.

During our holiday celebrations, the JSOR Passover Edition magazine is referenced almost daily because it offers a comprehensive guide that enriches our experience with valuable information, including detailed descriptions of customs, laws, and traditions.

We appreciate your hard work and the extensive services JSOR provides, not only for Pesah but throughout the entire year, such as educational programs, community outreach, and support initiatives. Hazak Baruch!

One of the main themes of Pesah is commemorating Yetziat Misrayim - the Exodus from Egypt.

Our sages teach us that the way we conduct the night of the Seder with our families and friends, following the detailed steps and traditions outlined in the Haggadah of Pesah, allows us to achieve great spiritual heights

and deepen our connection to our history. In many ways, the Seder also serves as a spiritual reset button for the second half of the year.

The first half of the year began on the night of Rosh Hashanah, marking the New Year and the Divine judgment. The second half begins on the night of Pesah, symbolizing renewal and freedom.

Yetziat Misrayim literally means the Exodus from Egypt. However, the word Misrayim can also be read as meitzarim, which is connected to limitations, restrictions, and constraints.

Our Hachamim teach us that the Seder of Pesah does not only commemorate our collective exodus from Egypt as a Nation, but it also offers us an opportunity to break free from our own personal chains—be they of the mind, body, spirit, or emotions.

Slavery can take many forms:

- Slavery of the mind, such as negative thought, patterns or doubts
- Slavery of the body, including physical limitations or unhealthy habits.

- Slavery of the spirit, like spiritual stagnation or disconnect.
- Slavery of the emotions, such as fear, anger, or frustration

Pesah reminds us that redemption is not only a story of the past but also an ongoing spiritual invitation. It beckons us in the present to reset our lives, renew our Emunah, and prepare to receive the second part of the year with hope and Hashem's guiding light in every step of the way!

Wishing everyone a Pesah Kasher Ve'Sameah!

Rabbi Yosef Galimidi
Edmond J. Safra Synagogue
Aventura, Florida



Dedicated in Memory of:
Charlie Saka A"H

Themes of Pesah: Freedom and Slavery

The Misvah that is most prominently found in our Haggadah is the commandment for a father to tell over the story of the Exodus to his son; to perpetuate our tradition to the next generation. The Haggadah tells us about the four types of sons: the wise one, the wicked one, the simple one, and the one who does not know how to ask. Why is the wicked son called wicked? What did he do to deserve this title? The reason is obviously not because this son is asking questions- questioning and clarifying are an essential part of our educational system, and something that is practiced by the other three sons as well. Judaism is a religion that encourages questioning, and we strive to foster curiosity in our next generation. In fact, that is what Leil HaSeder is about: creating a dialogue between father and son about Mesorah, our Jewish tradition.

So if that is not the issue with the Rasha, what is? The Baal Haggadah makes an inference from the word "Lachem"- "you." In the sentence of the Rasha- he says, "What is this Avoda for you?"- and when he says the word "you," he is excluding himself from the equation, and eliminating himself from the Jewish people. But we run into one problem with that understanding: Is the Rasha

the only one of the four sons who does not include himself amongst those involved in the Misvot? We see similar terminology used by the Hacham- the wise one- when he says "Ma HaEdut, veHaHukim, VeHaMishpatim Asher Siva Hashem Elokenu Etchem" (What are these commandments, statutes, and laws that Hashem our god has commanded you all?). He also uses the word "Etchem" (you all), so why isn't the wise one called wicked as well?

R. Yishak Arama answers this question by focusing on a different part of their statement. When the Hacham addresses the Misvot of Hashem, he does so in a respectful manner by calling them "laws, ordinances, and statutes." When the Rasha approaches the word of Hashem, he does so in a cynical manner, calling them Avoda, "Work." Even though the Hacham may not have been the most pious individual around (notice we are calling him a Hacham, not a Sadik), he is approaching Judaism and Jewish thought in search of an answer, and is not dismissing it prior to the discussion. The Rasha, on the other hand, dismisses Judaism and Misvot, and is not on a search for the truth.

I think this message is crucial to Leil HaSeder. Like we said earlier, this night's main focus is the education of our children. We need to know that our children model the way we act, the way we speak, and our overall attitude to Torah. We need our children to see that we ourselves approach Torah and Misvot in a respectful manner, and to ensure that we are not dismissive of any detail or Jewish law. If we are, our children will pick up on this cynicism and possibly push Torah and Misvot away. Beezrat Hashem on Pesah night, we will express a Judaism that is fascinating, and through that fascination, our children will ask questions and search for the answers in proper form.

Hag Kasher V'Sameah,

Rabbi Joseph Dana

*Rabbi at Magen David of West Deal/
 Assistant Rosh Hillel Yeshiva*



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Why Hashem Took Am Yisrael Out at the Last Minute

One of the most striking details in the Pesah story is that Yetziat Misrayim didn't happen "early" or "gradually." It happened at the last possible moment— and it happened fast.

We even eat the proof.

Matzah isn't just a historical food. It's a symbol of urgency. We left in hipazon— in haste— because if we had waited, we wouldn't have made it out.

Hazal teach that Am Yisrael had fallen to a dangerously low spiritual place in Misrayim. We were sinking into the mem-tet sha'arei tumah— the forty-nine levels of impurity— and had we descended one step further, we could have reached a point of no return.

The Gemara makes an astounding statement: *Ilu nishteha sham od me'at — lo hayu nig'alim*, had we remained there even a little longer, we would not have been redeemed.

So the question is obvious: if Hashem knew this, why wait until the last moment? Why bring us to the brink and then redeem us in a rush?

The pasuk states: "Ve'at erom ve'erya," "you were bare and exposed." We had no spiritual resume to point to. We were stripped of merit, and yet Hashem redeemed us anyway.

The answer is not that Hashem delayed. The answer is that Hashem was teaching something eternal: His bond with us is not dependent on our performance, our mood, or our level.

To understand this, consider the mashal: A wealthy man has one daughter— precious, refined, and full of goodness. He wants to be sure that the young man who marries her is marrying her for who she is, not for what comes with her. So right before the wedding, he tells the

hatan, "I need you to know the truth. We lost everything. There is no fortune. No support. No gifts. If you want to walk away, this is your chance."

The Hatan is shaken, but he answers honestly: "I'm not marrying her for money. I'm marrying her because she is who she is. Everything else comes from Hashem."

Only then does the father reveal the truth: it was all a test. He never lost anything. He just needed to know the marriage was real.

So too, the relationship between Hashem and Am Yisrael.

At Har Sinai, we stood like a kallah beneath the chuppah. But when did Hashem choose us? Not when we were strong. He redeemed us when we were erom ve'erya— bare, spiritually vulnerable, nearly lost— so that we would forever know this bond is rooted in identity, not perfection.

If the redemption had come when we were already refined, we might have believed we earned it. But Hashem redeemed us at the lowest point so we would understand something profound:

He chose us not because we were impressive, but because we are His.

That is why we left in hipazon. That is why we eat matzah. That is why redemption came at the very edge.

Pesah is not only the story of physical freedom. It is the story of unconditional attachment. It means no Jew can ever say, "I am too far gone." It means that even when a person feels spiritually low, the relationship is still alive— because the connection was formed at our lowest point. And that is exactly why the redemption had to be last-minute.

If the story were, "We climbed up and then Hashem saved us," we might believe the connection only exists when we're strong. But Pesah teaches the opposite: Hashem

saves us first and then gives us the strength to grow.

That's why the Omer begins right after Pesah. First comes unconditional love. Then comes the climb. We left Egypt quickly and began counting toward the Torah, climbing out of the mem-tet sha'arei tumah, step by step, preparing to receive the Torah at Sinai.

So when you sit at the Seder and taste matzah, you're not only tasting history. You're tasting identity— the message that redemption can come in a rush, at the last minute, not because hope is thin, but because Hashem is close and His love is deep.

If Hashem took us out from there, then no matter what a person has been through, no matter how low they feel, there is always a way forward.

Pesah is the season of freedom, and it is the season of being chosen— not because we earned it, but because we are His. We were taken out when we were erom ve'erya— bare — so we would forever know that we are chosen not for what we have achieved, but for who we are.

May Hashem bless everyone with a Hag Kasher V'Sameach,

Rabbi Moshe Malka
Ohel Yaakov Congregation



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A Message from Rabbi Reuven Semah

There are times that are set aside to perform certain mitzvot and serve the Creator. Then there are times that certain mitzvot and services to Hashem come by mere chance. We need to know that all is planned by Hashem, both the set times for the mitzvah and the mitzvah that “happens to come your way.” It is all planned.

Rabbi Matisyahu Solomon z'tl gives a great example. Imagine it's a few days before Pesah, and the children see their mother working hard to prepare and kosher the house for Pesah. When the children see this, they tell themselves, “We should help Mommy!” They have the mitzvah of honoring parents and the acquisition of the important trait of showing their appreciation.

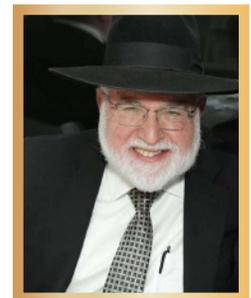
So too when the husband comes home, he sees her working hard, and he feels he should show his appreciation and help her. Are these by chance? No, it's all planned by Hashem because in a few days it will be time for the Pesah Seder.

The theme of the Seder is to tell over the story of the Exodus in detail to show how much we appreciate all the great things Hashem did for us when He took us out of Egypt. Now that the family, the children, and their father have gained the trait of appreciation, a few days before, when they are all at the Seder, they can do a much better job of expressing their appreciation to Hashem. So ultimately “It's all planned”.

May we always appreciate all of the great things Hashem does for us.

Happy Holiday!

Rabbi Reuven Semah
Congregation Magen Abraham



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

אָנְכִי ה' אֶלְקֵיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים

“I am Hashem your G-d Who took you out of the land of Egypt, out of the house of slavery.”

These words open the Aseret Hadiberot - the Ten Commandments. They are not simply an introduction. They establish authority. Before issuing commands, the Torah identifies the One Who has the right to command. Before legislating, it tells us Who stands behind the law.

Yet the formulation is striking. If the goal is to establish authority, why does the Torah say, “Who took you out of the land of Egypt,” rather than “Who created the world”? Creation would seem more fundamental. It establishes Hashem as the One Who brought everything into existence. Why anchor the first commandment in the Exodus instead?

HaRamban explains that the answer lies in two different manifestations of Divine authority.

One can acknowledge that G-d created the universe and still deny *hashgacha peratit*, Divine involvement in the ongoing affairs of the world. A person might believe that Hashem brought the world into existence, yet assume that it now runs on its own, governed by fixed natural laws, without direct supervision or intervention.

Yetziat Misrayim changed that entirely.

The plagues were not random displays of power. They were directed and measured. Egypt oppressed and enslaved, and Egypt was struck. At the same time, Am Yisrael was distinguished and protected. Goshen was spared. The sea split for us and then closed upon our enemies. The message was clear: Hashem sees what men do, responds to it, and acts within history.

HaRamban teaches further that the purpose of open miracles is to teach us about the hidden ones. Once we accept that Hashem can alter nature openly, we are meant to understand that even when nature appears to run normally, it is still under His direction. The Exodus, therefore, does more than demonstrate

power. It affirms *hashgaha peratit*, and with it the principles of judgment, consequence, and salvation.

This is why the Torah invokes Egypt at Sinai. Creation establishes that Hashem made the world. The Exodus establishes that He governs it. The G-d Who commands us is the One Who judged Egypt, redeemed His people, and showed that He is aware of human actions and intervenes in human affairs. Each element of the seder, each passage of the Haggadah, reinforces the same declaration first heard at Sinai: “Anochi Hashem Elokecha - I am Hashem your G-d.”

Pesah, and especially the seder, is our annual reaffirmation of that truth. We do not simply recall an ancient event. We recount the moment when Hashem’s involvement in the world became visible.

This is why the Torah places such emphasis on involving our children. The seder is not merely storytelling. It is hinuch. We are not only transmitting history, but transmitting an *ikkar* of faith. A child who internalizes the story of Yetziat Misrayim learns that Hashem sees, judges, and saves.

Hacham Ovadia Yoseph zs"l relates a story about Rabbi Yonatan Eybeschütz (Kraków 1690 - Altona 1764). Rabbi Yonatan’s brilliance became so widely known that the king summoned him to the palace. The king instructed his servants not to tell the rabbi where the throne room was. When Rabbi Yonatan entered the correct chamber, the king asked how he had known where to go. The rabbi replied that he had asked people for directions.

The king challenged him. What if one person told you to go right, and another to go left?

Rabbi Yonatan answered that he would ask a third and follow the majority, as the Torah instructs.

The king then pressed further. If that is so, since Christians far outnumber the Jews, you should follow the majority and convert.

Rabbi Yonatan responded decisively. Now that I stand before the king and see him with my own eyes, even if the entire world were to insist that this is not the king’s chamber, I would not believe them. I know with certainty where I am. So too, once we received the Torah and witnessed the revelation at Har Sinai, no argument and no numbers can undo what we saw and heard.

The story underscores the foundation of authority. Our obedience is not based on what others believe or how many believe it. It is rooted in what our nation experienced at Sinai and in the redemption from Egypt.

Each year, as we sit at the seder and recount the story of Yetziat Misrayim, we do more than remember. We reaffirm that Hashem is not only the Creator of the universe, but the One Who judges, rewards, intervenes, and redeems. We strengthen our emunah and renew our allegiance to His Torah. And we accept once again the responsibility to transmit these *ikkarim* to the next generation with clarity and conviction.

Tizku lishanim rabot, ne'imot v'tovot!

Rabbi the Hanon
Synagogue of Oakhurst



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בס"ד

Date תאריך ה' אדר תשפ"ו

מכתב ברכה

בשבטי ישראל אודיע נאמנה אודות איש על העדה, אוצר כלי חמדה, לשם שבו ואחלמה, הרב הדגול מרבבה, הרב חיים אשר ארקין הכהן שליט"א. ויתר הרבנים הגאונים הנמנים בחברת הכשרות jsor בליקווד ודיל בניו – ג'רסי והקהילה הסורית, אשר עושים ומעשים עבור הקהילה הקדושה, לפקח ולתת הכשרים מהודרים, בפרט מצרכים כשרים לפסח, וידועים דברי זוה"ק (פי' כי תצא דף רפב ע"ב) הובא בכה"ח (סימן תמוז אות ב').

ועלינו לשים עינא פקיחא בכל שהוא חמץ. ואין לי ספק שכל העוסקים באמונה ולשם שמים אין תקלה יוצאת מתחת ידם. והנני מברכם שחפץ ה' בידם יצלח, ולא לחינם אמרו מגלגלין זכות ע"י זכאים.

ואסיים בברכת חג כשר ושמח, תזכו לשנים רבות, נעימות וטובות ויהי רצון שנאכל מן הזבחים ומן הפסחים אמן.

מברך באהבה רבה
שמואל פנחסי



Rabbi Pinchasi



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A Message from Rabbi Avrohom Juravel

לכבוד כל קהילות אחינו הספרדים וכשרותם JSOR,

It has been an honor and pleasure working over the past few of years with the JSOR. Witnessing the emergence of a strong and responsible Kashrus for the Sefardim while still keeping everything לכתחילה for Ashkenazim is truly impressive. We have discussed and worked on many aspects of Kashrus, however what I take much pride and honor in, is the participation in the guidance that I am able to share in regards to Kitniyos. With Siyata d'Shmaya, working in Kashrus for over forty years, visiting over 40 countries and a member of the All Fifty Club, I am privileged to now use this knowledge to help our Sephardic Communities have broader clarity and availability of knowledge.

The minhag of Kitniyos is different even amongst Ashkenaz Kehillos. I personally, my father and grandfather and even Rav Moshe Feinstein zt"l ate peanuts on Pesach, whereas most Ashkenazim would not go near it. As far I recollect most Moroccans do not eat rice on Pesach. My goal is to help each and every kehilla maintain their respective minhag, as

minhagim are the cornerstone of Yiddishkiet and has kept us going since Har Sinai.

From the most recent research of certifying a corn vodka, to the determination of "Group 1" and "Group 2" of Kitniyos I have been gbentched to see much nachas from this Heilig work.

With health, brocha and hatzlocha may we be zoche to continue for many years to work with the JSOR and to see all of Klal Yisroel celebrate Pesach in the Bais Hamikdash במהרה בימינו אמן.

Rabbi Avrohom Juravel

*Executive Kashrus Director Kedassia
Formerly OU Ingredient Dept.
over 40 yrs*



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**Rabbi Avrohom Juravel for your 40 years of service at OU.
Thank you from the Rabbis of the JSOR**

A Message from Rabbi Norman Cohen

As we approach the beautiful Yom Tov of Pesah, I would like to begin by wishing our entire community a *Hag Kasher VeSameah* — a holiday filled with simhah, health, and true menuhat hanefesh.

At the same time, it is only fitting to express a heartfelt *Hazak Ubaruch* to all those who work tirelessly on behalf of JSOR. The dedication, vigilance, and quiet consistency that go into maintaining and elevating the standards of kashrut in our community are nothing short of extraordinary. So much of what we rely on — often without even realizing it — is the result of your commitment. May you all be blessed with continued strength and *siyata dishmaya* in this vital work.

Every year on Pesah, we retell the story of *Yetziat Misrayim*, but Hazal reveal that the redemption did not happen merely because the time had come — it happened because the Jewish people preserved something essential. The Midrash teaches that Israel merited redemption largely because they did not change their names or their language.

The Ben Ish Hai explains the profound cause-and-effect behind this statement with a powerful *mashal*:

A wealthy man left his son a vast inheritance, the centerpiece of which was a magnificent diamond worth a fortune. The son, lacking business sense, squandered most of the estate. Each time he needed

money, he borrowed against the diamond as collateral. This cycle repeated itself until a friend finally asked, “Why not simply sell the stone, repay your debts, and still live comfortably?”

The son replied, “As long as I still possess the diamond, I have security. I can always rebuild. The moment I lose it, I have nothing left to stand on.”

So too, explains the Ben Ish Hai, Jewish identity is our diamond. As long as a Jew retains his name, his language, and the markers of who he is, there is always the ability to rebuild, to return, and to grow. The generation in Egypt, despite their spiritual struggles, held onto their identity — and therefore remained redeemable. Had that been lost, the foundation for redemption itself would have disappeared.

With this understanding, we can appreciate the brilliance and foresight of our Rabbis. The enactments of *Bishul Akum*, *Pat Akum*, and many other halachic safeguards were not merely technical regulations. They were loving protections, carefully designed to ensure that Jewish life would retain its distinctiveness and dignity. Food is one of the deepest expressions of culture and belonging, and by safeguarding what and how we eat, Hazal ensured that Jewish identity would remain vibrant, lived, and tangible in everyday life.

Pesah, the holiday that celebrates our birth as a nation, intensifies this message. Through the additional dietary boundaries of the Yom Tov, we are reminded that redemption flows from identity — from knowing who we are and living it proudly.

This is where the work of JSOR becomes so deeply meaningful. Those who labor to maintain the highest standards of kashrut in our restaurants and establishments are doing far more than supervising food. They are strengthening the very framework of Jewish continuity in our community. By ensuring that our communal spaces reflect our values, you help preserve the “diamond” that allows us to rebuild, reconnect, and grow.

May it be in the *zechut* of all who dedicate themselves to this holy work, and in the merit of a community that cherishes its identity, that we soon witness the ultimate redemption — speedily and in our days.

Hag Kasher VeSameah!

Rabbi Norman Cohen

Assistant Rabbi Shaare Tefilah

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Rabbi Avi Yagen Food Service Administrator

Rabbi Yagen serves as our Food Service Administrator throughout the Deal area and oversees all Produce Protocols. As the son of Harav Yosef Yagen shlita



and nephew of Harav Nissim Yagen ztl, he brings a distinguished lineage to our organization. Prior to joining our team, he served as a Rosh Kollel for six years, combining deep Torah knowledge and Halacha with middot. Close to many Gedolim in the Sephardic and Ashkenaz world, he also studied under the tutelage of Harav Shlomo Gissinger ztl, where he developed extensive expertise in produce inspection and verification.

Rabbi Sion Salem Brooklyn Administrator

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

Rabbi David Condiotti Inspections Supervisor

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

Rabbi Avraham Kahn Head Mashgiah

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



Rabbi Meir Gavriel Elbaz Manhattan Administrator

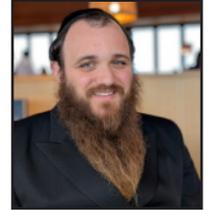
Rabbi Meir Gavriel Elbaz, originally from Queens, New York, received his education at Mirrer Yeshiva and then at Bet Midrash Yehave Da'at / Kollel



Aram Soba, where he was ordained in Rabbanut and Dayanut. After returning to the U.S., he became the Rabbinical leader at Congregation Yeshiva Ohel Simcha in Queens. He currently serves as Maggid Shiur and Sephardic Director at Lander College for Men and heads the English division of Halacha Yomit, an online forum spreading the teachings of Maran Hacham Ovadia Yosef zt"l. Rabbi Elbaz serves as a Posek for several communities and has recently been appointed the Rabbinic Administrator for Manhattan operations at JSOR.

Rabbi Hananiah Douek Catering / Koshering Administrator

Rabbi Hananiah Douek, born in Melbourne, Australia, son of Rabbi Ezra Douek, shlita (Los Angeles), has joined our Team this past Rosh Hashanah.



Overseeing the Catering and Koshering Division, this important area of Kashrut, which requires professionalism and broad knowledge, is in good hands. He received semicha from Rabbi Berkowitz in Jerusalem, began his Kashrut career in Detroit for three years, working as an Assistant Administrator for the Vaad of Detroit, and is very familiar with our community through his brother, Rabbi Moshe Douek, shlita. With his exceptional communication skills coupled with his extensive knowledge, he brings professionalism and precision to every aspect of JSOR.

Rabbi Ari Levy Inspections Supervisor

Having joined us in the summer of 2024, Rabbi Levy resides in Deal, NJ, serves as a Rebbi in Yeshivat Keter Torah, and oversees



inspections of many of our local establishments. Working hand in hand with our dedicated Staff and with the knowledge he has cultivated at Kollel, combined with exceptional interpersonal skills, he is an excellent asset to our supervision team.

Rabbi Moshe Salameh Inspections Supervisor

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

Thank you!

We would like to thank **Rabbi Yaakov (Jack) Zayat** for directing and managing our Catering Division for the past few years. The time, effort, and professionalism that you put into JSOR made an indelible imprint and foundational difference for all for years to come. May Hashem bless you and your entire family with berachah in the zechut of the kedusha you have brought to our holy community.



Koshering for Pesah FAQs

By: Rabbi Ezra Ghodsi

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

1. How is koshering done?

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

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

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

3. HAGALAH: This method involves purging by boiling in water and is used for items that have absorbed flavors during cooking in liquid.

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

2. When should I Kosher?

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

3. What do I need to do before koshering?

Any item being koshered must first be cleaned so it is immaculate, and there is no residual matter left anywhere on the item. Any utensil with crevices or grooves needs to be cleaned extremely well, or else the koshering will not be effective. Utensils that are extremely tedious to clean should preferably not be koshered.

4. What can be koshered?

Metal, wood (non-varnished), marble, and plastic can be koshered; however, ceramic, porcelain, or earthenware cannot be koshered. Something that can be ruined in the koshering process also cannot be koshered

out of concern that one may refrain from koshering properly. Therefore, delicate items or electrical appliances require careful assessment to determine whether they can be koshered.

5. Can I use a steamer?

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

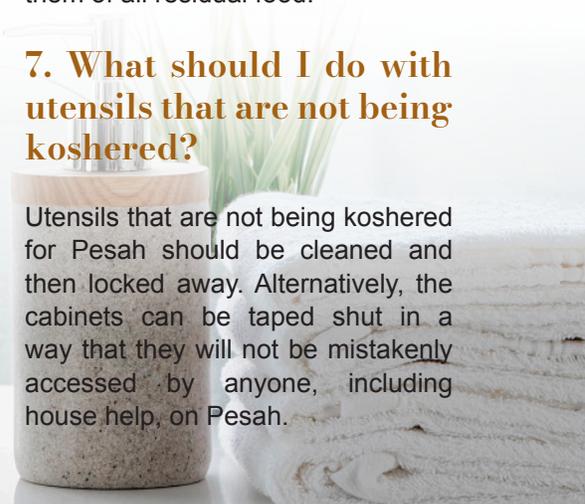
6. Does everything need to be koshered?

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

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

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

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





What is the process for hagalah?

1. Clean the utensils thoroughly, and it is customary to wait twenty-four hours since they were last used with hot *hametz*.
2. Fill a separate, large pot with water and bring it to a boil. (The status of the pot is irrelevant; it can be meat, dairy, hamets, or Pesah, as long as the pot hasn't been used in the past twenty-four hours and is thoroughly clean).
3. Submerge the entire utensil (including the handles) for a few seconds in the boiling water. The utensil doesn't need to be submerged all at once; you can submerge one part, then the other. If you use tongs to hold part of the utensil, be sure to resubmerge the part that was held by the tongs so that water directly reaches every spot.
4. When dipping the utensils, it is important that the water remains boiling. If the temperature drops and the water stops boiling, leave the utensils in the hot water until it boils again.
5. After koshering, rinse the utensils with cold water.

What is the process for irui?

1. Clean the utensils thoroughly, and it is customary to wait twenty-four hours since they were last used with hot *hametz*.
2. Pour hot water in one continuous stream onto what is being koshered. The water should be poured directly on each spot; not poured on one side and left to flow to the other side.
3. When pouring, what's being koshered must be dry so that the hot water does not get cooled off. Often when koshering the counter or sink it is necessary to heat up more water. It is important that the area which did not get koshered yet is dry before continuing to pour. Similarly, when koshering a sink, one should start from the lowest point and move their way up, (it can be helpful to pour in a spiral motion), so that the area where they are koshering is not yet wet.

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

1. דמלבד הטעם שכתבו הפוסקים (ע"י משנ"ב סי' תנ"ב סק"כ) דגזירה שמא יגעיל כלי של איסור בפחות מששים, יש להוסיף עוד טעם דמה שהולכין בכלי אחר רוב תשמישו הוא דוקא אם הוא אינו בן יומו מתשמיש המועט, ואין הכל בקיאין בה. ויש בזה עוד נפק"מ לענין בדיעבד אם לא הכשיר כדינו.

2. כ"כ בחזו"ע עמוד קנ"א, ובאור לציון פ"י ה"ג, ובעוד פוסקים. אולם דעת הגר"מ פיינשטיין שאין להכשיר פלסטיק או כלים משאר חומרים סינתטיים לפסח.

3. כ"כ בחזו"ע עמוד קנ"ה, ובאור לציון פרק י' אות י"ב. ומ"מ כתב באור לציון שם שטוב שלא להשתמש בכלים אלו בפסח בכלי ראשון על האש.

Below see a comprehensive list of appliances and the details of how to Kosher. Many common household appliances cannot be koshered either because they will break during the koshering process or because they cannot be fully cleaned (e.g., air fryers, Betty Crocker, KitchenAid, toaster oven, etc.). One should remove any visible hamets from these appliances and then lock them away till after Pesah.

How Do I Kosher a . . . ?



Barbecue Grill:

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

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

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

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



Blender:

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

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

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

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



Coffee Maker:

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



Countertops/Tables:

For Formica, marble, and granite, one should clean well and kosher by pouring boiling water (irui) over the entire countertop surface. Alternatively, one can cover the counters with a thick plastic or covering. For glass, just wash well, preferably with warm/hot soapy water, to deep clean.



Cutlery:

Knives, forks, spoons, and other utensils that come into direct contact with food must first be cleaned well, including between the curves and crevices. They can then be koshered through hagalah. Ceramic knives cannot be koshered.

Can openers, corkscrews, or the like, which do not come into contact with hot food, need only to be washed very well. If it is not practical to clean well, then they should be replaced.



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Dishwasher:

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



Glass:

Can be used without koshering (as long as it has been thoroughly cleaned), however, if there are any metal trimmings (or other materials), they must be koshered accordingly.

Colored glass is the same as regular glass.

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



High-Chair:

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



Hot Plate:

For a metal hot plate, it should be thoroughly scrubbed and set to the highest setting for an hour. It can then be used on Pesah if covered with two layers of heavy-duty foil. If there are handles, they should

also be covered, or they can be koshered by pouring boiling water (irui).



Instant Pot:

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



Microwave:

Some do not kosher microwaves due to koshering concerns. If one would like to kosher the microwave, they can wash it out very well, then heat a bowl or cup of water with soap in it for approximately twelve minutes so the sides get wet from condensed steam. Even after koshering, it is preferable for one's food to be covered when using the microwave throughout Pesah.

A convection microwave must be koshered as a regular oven (see below).



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

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

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



Oven Trays/Sheet Pans:

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



Pans:

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

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



Pots:

It is difficult to fully clean all residue in and around the handles and rim. However, if perfectly clean, a metal pot can be koshered through hagalah.

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

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

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



Rice Cooker:

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



Sink:

Regardless of the material the sink is made from, one should first dry the sink and then pour boiling water over its entire surface and spout. The drain should be thoroughly cleaned of

any residue. The strainer should either be cleaned and then pour hot water on it, or it can be replaced. New sponges should be used.



Serving Trays:

If made from metal or plastic, they can be koshered through pouring boiling water (irui). This is only if they were used to serve (hot/warm) food and not if they

were used to heat up food on the fire or in the oven. Ceramic serving trays cannot be koshered.



Stovetop:

Gas:

- **Grates:** Clean the grates to remove residue and grease. There are differing opinions on the level of koshering required for the grates. The easiest (and preferred) option is to do libun kal by either A) turning on fires for twenty minutes, or B) the grates can be placed in the oven at 480 degrees for half an hour. Some are stringent to run it through a self-clean cycle, which would be libun hamur (although this will discolor the grates).

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

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



Electric Stove:

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

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

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



Towels:

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



Warming Drawer:

Scrub down very well, and burn out on the highest setting for an hour. Then cover with a layer of heavy-duty foil and throughout Pesah all food is either placed in a covered pan or wrapped securely.

4. אע"פ שמרן בשו"ע ביסמין תנ"א סעיף י"א פסק דמחבת מותרת בהגעלה, מ"מ כתב באור לציון פרק י' סוף אות ח' שאם דבוקה במחבת שכבת שומן שאי אפשר להסירה, השומן מפריע להגעלה ע"ש. ולכן ישים את המחבת בתנור ויפעיל את הניקוי עצמי, וזה יסיר את כל השומן וגם יכשיר אות המחבת לפסח.
5. כ"כ בחזו"ע עמוד קנ"א דכ"ז, אפילו הוא מחרסניה, יערה עליו רותחין. [נתבאר ע"ד דנכון לערות ג' פעמים]. ועי' גם באור לציון פרק י' אות י"א באורך.

Tevilat Kelim FAQs

By: Ezra Ghodsi and Kollel Ohr Halacha

The misvah of tevilah – dipping one's dishes and utensils in a mikveh (not to be confused with Koshering...) – applies specifically to utensils that were previously owned by a non-Jew and are made from metal or glass. If such an item is intended for use with food, it must be immersed in a mikveh before it can be used.

Do all food utensils need to be dipped?

Generally, any utensil that comes in contact with food requires tevilah – dipping in the mikveh. This applies equally to items used to prepare food, such as pots and pans, and to utensils used when eating, such as cutlery, plates, and cups. Even a simple metal water bottle used only for drinking water needs to be dipped.

Before dipping any of these items, one should recite the beracha of "al tevilat keli" for a single item, or "al tevilat kelim" when dipping multiple items.

Storage containers that are not used for the actual cooking or preparation of food should also be dipped. However, since some opinions do not require these to be dipped, a beracha is not recited.

What if I always use my tray covered with parchment paper?

Even if the utensil is always separated from the food by a liner, such as a tray used with parchment paper, it still requires tevilah. However, if the food is held in a separate utensil entirely – for example, oven racks where the food is kept in pans – tevilah is not required.

Furthermore, a utensil used to service the packaging rather than the food itself does not require tevilah either. For example, a corkscrew or can opener is used only to open the container, and not to handle the food. Even if the can opener comes in contact with the food, it is merely incidental to its actual job of opening the can.

What about utensils used with raw food?

It is questionable if tevilah is required for items used with foods that are not yet edible, such as chicken scissors used for raw chicken or a coffee grinder used for coffee beans. According to some opinions, this question also extends to

utensils primarily used with non-edible food and only occasionally with edible food. An example of this is a peeler used primarily for potatoes, which are not eaten raw, and only occasionally for carrots or cucumbers. Preferably, these items should be dipped, but without a beracha.

Do ceramic and porcelain dishes require tevilah?

The requirement to dip utensils applies only to those made from metal or glass, and not to those made from wood, plastic, stone, or earthenware. However, items made from a material that does not require tevilah, but are coated with metal or glass, still require tevilah.

Ceramic and porcelain dishes are finished with a smooth glaze, which is essentially a very thin layer of glass. Some say that since it is merely a glaze, it does not need to be dipped, however the custom is to require tevilah, though without a beracha.

Does a crockpot require tevilah?

When dipping a pot, the cover needs to be dipped as well. For a crockpot, the glass lid requires tevilah with a beracha, while the



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pot, if ceramic, has a questionable requirement (as discussed above). Therefore, the lid should be dipped first to accommodate the beracha, followed by the pot itself. The outer base containing the heating element does not need to be dipped.

Does a pot or pan with a non-stick coating require tevilah?

Since the actual utensil is made of metal, it requires tevilah. Whether or not to recite a beracha depends on what the non-stick material is made from. If it is Teflon-coated or ceramic-coated, no beracha is recited. However, if it is coated with enamel or porcelain enamel (which are essentially glass), a beracha is recited.

Does a plastic ladle with a metal handle need to be dipped?

When a utensil is made from multiple materials, it requires tevilah if a metal or glass component touches the food. Nevertheless, in this case, where only the handle is metal, and the actual spoon part is plastic, it does not need to be dipped. The primary function is provided by the plastic, and the fact that the food sometimes touches the metal handle is not strictly necessary for the function of the utensil.

This same rule applies to silicone tongs with a metal handle. Since the silicone is the part that actually grabs the food, the utensil does not need to be dipped. However,

if the tongs themselves are metal and are only covered with plastic, then they would be dipped without a beracha. Some baby spoons are made in a similar way; the actual spoon is metal, but has a plastic cover to protect the baby. These would also be dipped without a beracha.

If only part of the utensil is metal, can I just dip that part?

When dipping, the entire utensil needs to be submerged in the water at once, including the handles. It does not help to dip one half and then the other half; the entire item must be fully under the water at the same time for the tevilah to be valid. However, if the metal part can be separated, it is sufficient to only dip that part.

Do electric appliances need to be dipped?

Some electric appliances, especially if they have a computer chip or a digital screen, can get ruined if submerged in water. For these items, one can avoid the requirement of tevilah by gifting the appliance to a non-Jew and then borrowing it back. The non-Jew should lift the item in the air to acquire it before lending it back indefinitely.

In reality, many electric appliances – such as toasters, urns, or waffle makers – can be dipped without breaking. For these items, there is no need

to “avoid” the tevilah; instead, one can fulfill the mitsvah properly. The key is ensuring the item is completely dry internally before use. After dipping, shake out any excess water and allow the appliance to dry for two to three days. Experience has shown that if these steps are followed, the appliance will not be damaged.

As explained earlier, the entire item must be submerged in the water at once, and this applies to electric appliances as well. The attached cord and plug also need to be dipped in the water together with the rest of the unit.

What needs to be done before dipping?

Before dipping, one must ensure that all stickers are removed, excluding those that are intended to stay on permanently. When removing stickers, it is important to make sure that no sticky residue remains. If there is residue, it can be scrubbed with warm water and soap or removed using Goo Gone. In many cases, forgetting to remove the sticker or leaving a residue can invalidate the dipping. A Rabbi should be consulted.

What’s the proper process for immersing in the mikveh?

When dipping, the mikveh water must reach all sides of the utensil, or the tevilah is not valid. For items like pitchers or bottles, one should dip them face up to allow the entire inside to be completely filled.

One should be careful not to grip the utensil too tightly, as the water may not reach the area under the hand. Nevertheless, if one's hands are wet, especially if they are wet from the mikveh water, this is less of a concern. The most preferable method is to hold the utensil in one hand and dip it into the water. While still in the water, one should pass the item to the other hand and let go with the first, ensuring it is not held too tightly in the second hand at any point.

If dipping numerous utensils at the same time, such as when dipping cutlery, they can be placed together in a basket and dipped, as long as the water is able to reach all surfaces. However, stacking items like plates and bowls would not be an effective way to dip them, as the water would not be able to reach in between each item.

Can a utensil be used once before dipping?

A utensil that requires tevilah may not be used even once before dipping. This should not be confused with disposable utensils, which many follow the custom of not requiring tevilah, since they are typically used only once.

If food is accidentally placed in a utensil that has not yet been dipped, the food should be removed immediately, but it remains permitted to eat.

Who can do the tevilah?

Any Jew over Bar or Bat Mitzvah can perform tevilah, even if they are not the owner. When dipping many utensils at once, a child or a non-Jew may help with the dipping, provided they are supervised.

In this case, an adult Jew should recite the beracha and dip the first utensil; the child or non-Jew may then assist with dipping the rest.

Imagine walking into a wedding and finding plastic plates set on paper tablecloths.... When one is looking for fine dining, they look for great fresh food, made with the finest ingredients from start to finish. However, the plates, cutlery, etc., of course, will make a big difference. The purity of what we eat is not just about the ingredients of what we eat, but also in the purity and spiritual cleanliness of our cutlery and pots. With this special mitzvah of tevilat kelim, dipping our dishes and pots, may we always merit that grand level of eating the finest on the finest spiritual level.

1. Corolle is a type of glass, and needs to be dipped just like glass.



Genizah FAQs

What is Genizah?

Genizah is the term used for burying, or literally hiding, sacred items, as regular disposal is not appropriate for holy items. Many communities refer to this as Shaimos, which means names – referring to the holiness embodied in the Name of Hashem, which is the essence of Genizah.

Which items require Genizah?

Anything that has either A) intrinsic kedushah (holiness) or B) was used to service items that have kedushah requires Genizah. However, items without intrinsic kedushah, even if they were used for the performance of a mitsvah, do not require Genizah.

What items are considered to have intrinsic kedushah?

Intrinsic kedushah refers to things that contain the Name of Hashem or words of Torah. Common examples are:

A Sefer Torah, Tefillin, and Mezuzot.

A page containing a few words from a Passuk, or of Hazal - our Sages, or even stories from the Parasha.

Homework sheets containing any of the above would also require Genizah.

What types of items that service kedushah require Genizah?

Something ancillary that serves kedushah also requires Genizah. This can be either A) for the honor and respect of the sacred item or B) for the protection of the sacred item. If used for the honor of kedushah, they require Genizah even if they do not come directly in contact; however, if used only for protection, they do not require Genizah if there is no direct contact with the sacred item.

Some examples are:

- A case or cloth cover of a Sefer Torah.
- Torah ornaments, such as the rimonim, although they do not directly touch the Sefer Torah, they are there for the honor of the Sefer.
- Tefillin cases, as they come in direct contact with Tefillin, or the cover for the shel yad.
- Straps of Tefillin; they are considered

part and parcel of the Tefillin.

- The cover of a Sefer that was torn off.

A Tefillin bag, aka – koracha, or Mezuzah case are primarily made for protection, and since they do not have direct contact (as the mezuzah is wrapped in plastic), they do not require Genizah. They can be double wrapped or sealed in a bag and discarded. However, many say that if they are nice and are made also for honor, then they should be placed in Genizah. According to all the wrapping on the mezuzah requires Genizah, and the plastic covering on the Tefillin bag does not require Genizah.

Does it make a difference if it is printed or handwritten?

Anything that has intrinsic kedushah, whether they are handwritten, printed, or photocopied, and whether they are written in Hebrew or any other language, all require Genizah. Therefore, even words of Torah written in English require Genizah. For example, this article requires Genizah!

How do I handle my tsitsit?

Tsitsit is used for a mitsvah and does not have intrinsic kedushah and therefore does not require Genizah. However, it still deserves respect and should not be thrown straight in the garbage, therefore one should double-wrap or seal it in a bag before disposing of it. Some have the custom to bury the tsitsit strings that have become invalid.

What do I do with Sukkah decorations?

Sukkah decorations do not have intrinsic kedushah and do not require Genizah; however, they should be double-wrapped or sealed in a bag before being discarded. However, if they have the Name of Hashem, pessukim, or quotes of our Sages written on them,

then they would require Genizah. Pictures of tsadikim do not require Genizah.

What about children's books with stories of tsadikim?

Stories of tsadikim do not require Genizah; however, if they contain quotes from our Sages or pessukim, they require Genizah.

Is it permissible to write Torah words in a place where there is a concern that they may come to be disrespected?

It is forbidden to write Hashem's name in a way that it will come to be disgraced, such as when writing letters and correspondence. It is also proper to avoid printing Torah words and prayers on invitations or ads where they may come to be disrespected, even if they do not



contain Hashem's names. One can alter the Passuk or quote of Gemara, thereby avoiding the need for Genizah. Another common example is printing the text of the "Al Hamihya" blessing and the "Tefilat Haderech" on food portions distributed on airplanes, although with good intent, it will end up without the proper respect.

May we always be rewarded for the reverence and respect through the time and expense we take to honor the sacred Name of Hashem.

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PESAH FAQs

By: Rabbi Moshe Arking - Ave. O Synagogue
 Rabbi Ezra Ghodsi - Ohr Halacha



אור הלכה
 OHR HALACHA
ללמוד וללמד לשמור ולעשות

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

Bedikat Hamets

What if I can't make it home in time?

The time to do bedikat hamets—searching for hamets—is Tuesday evening, March 31, 2026. One should make every effort to do bedikah at the proper time. If one can't make it home that night for bedikah, then his wife should search the house after she recites the berachah.

One may not eat two ounces of bread or cake, begin studying Torah, or involve himself in any project from a half-hour before the time to search.

Should I use a candle or a flashlight?

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

Where do I have to check?

Any place where you even occasionally bring hamets must be searched, such as bedrooms and the like. If no one ever brings hamets into a room, for example, a boiler room, one need not check that room. Knapsacks and coat pockets should be checked. One's car must be checked; it can be done earlier that day or later that night. If one owns

a boat or aircraft, one must check it as well. One's office or store can be checked, either in the morning before the night of checking or at the last time he leaves before the holiday. What one was unable to do at night can be done the next morning without a berachah.

What if I just cleaned my room?

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

What am I looking for?

One should focus on trying to find anything that is edible, even something as small as Cheerios. Whatever is not found will be nullified when saying kal hamirah.

Additionally, many seemingly innocent products in the house could have hamets ingredients. For example, if vinegar is listed as an ingredient, it may be derived from grain, which is hamets. Gluten-free products may also be bona fide hamets, as oats are gluten-free. Products such as flour, uncooked oatmeal, cake mixes, beer, scotch, and whiskey are hamets. Yeast that we commonly use these days is actually not hamets.

Read all product labels carefully, as there are many look-alikes of

non-kosher-for-Passover items. Additionally, not everything that was kosher last year is kosher this year. If a 'P' is next to a hechsher, it always means kosher for Pesah (pareve is spelled out). Finally, not all kosher certifications are equal. One should do research and set a standard in his own home for which agencies he feels comfortable accepting.

What about pet food?

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

Do I have to check the pockets of my clothing?

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

What should I do with the Birkat Hamazon books?

Ideally, they should be locked up, and Haggadot can be used throughout Pesah for Birkat Hamazon.

Otherwise, they can be thoroughly cleaned by going through every page, ensuring no crumbs are there.

Do I have to check under the refrigerator or move the furniture?

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

What should I clean out from the children's toys?

Playdough and children's arts and crafts that include hamets, such as colored macaroni, need not be discarded but should be locked up for Pesah.

What if I get a phone call in the middle of checking?

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

Why do I hide ten pieces?

The berachah recited is *al biur hamets—to destroy hamets*. So the question arises: if one does not find any hamets, then what is his blessing going on? Therefore, it is customary to hide pieces of hamets to fulfill his blessing. The symbolism of ten is to encompass all aspects of impurity and sin that are present in the world that we seek to search out and destroy. Each piece should be smaller than the size of an olive, so if not found, you will not be in violation of owning hamets. Wrap each one in silver foil or plastic so it does not leave crumbs.

What if I can't find all ten pieces?

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

If I am traveling for Pesah, what should I do?

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

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

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



Elimination of the Hamets

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

How should I sell my hamets?

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

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

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

What if my workers have hamets?

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

Do I have to burn the hamets?

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

If I found hamets?

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

Do I need a new toothbrush for Pesah?

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



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





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Eruv Tavshilin FAQs

One should hold a piece of matsah and a cooked food; recite the Berachah followed by the text of the Eruv:

ברוך אתה ה', אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו על מצות ערוב.

"בדין ערובא, יהא שרי לנא לאפווי ולבשולי ולאטמוני ולאדלוקי שרגא ולמעבד כל צרכנא, מיום טוב לשבת."

It is important to understand what is being said. One who does not understand the Aramaic should recite the following instead:

"With this Eruv, it will be permitted for us to cook, bake, insulate food, light candles, and attend to all our needs - from Yom Tov to Shabbat."

Why do we make Eruv Tavshilin?

On Yom Tov, cooking is permitted only for the current day; preparing food for the following day is prohibited, regardless of whether it is a weekday or a holiday. However, when Yom Tov precedes Shabbat, the Hachamim instituted that one may cook for Shabbat provided they 'started' their preparations before Yom Tov began. We therefore make an Eruv Tavshilin, joining the cooking done prior to Yom Tov with the cooking being done on Yom Tov for Shabbat. This ensures that one will not mistakenly assume it is permitted to cook from one day of Yom Tov to the next.

When can I make the Eruv?

The Eruv should ideally be made on Erev Yom Tov (either Tuesday night or Wednesday) and not earlier in the week. If one mistakenly prepared the Eruv earlier, it remains valid; however, if the mistake is realized before Yom Tov begins, the Eruv should be redone. In this case, the text of the Eruv is recited without repeating the Beracha.

What foods should I use for the Eruv?

One should use a piece of matsah, preferably a whole one, and a cooked item at least the size of a k'zayit (approximately 1 oz.).

Most have the custom of using a hard-boiled egg, although some say that using a more 'honorable' dish, such as meat or fish, better fulfills the mitzvah. It should be noted that rice,

potatoes, and similar items do not qualify as the primary cooked dish for the Eruv.

What should I do with the food from the Eruv?

The food should be labeled or placed somewhere where it will not be eaten before Shabbat, as this could potentially invalidate the Eruv.

It is commendable for the foods from the Eruv to be eaten by one of the Shabbat meals, and the matsah to be used as one of the *lehem mishneh*. Since they were used for one mitsvah they should be used for another.

If only the matsah was eaten prior to Shabbat, one may still cook and bake as needed; however, if the cooked food was eaten or lost prior to Shabbat, the Eruv is valid only if at least a k'zayit (~1 ounce) remains. If less than a k'zayit is leftover, or if the Eruv was lost, or if one forgot to make the Eruv, a Rabbi should be consulted.

When can I cook for Shabbat?

The Eruv permits cooking only on Friday (or on Thursday night once the second day of Yom Tov begins) for Shabbat, however it does not allow for one to cook on Thursday for Shabbat.

Ideally, when cooking on Friday, the food should be cooked early enough to be at least edible before Shabbat. However, if one forgot to do so, they can rely on the lenient opinion and cook the food even if it won't be edible before Shabbat starts.

What if I am not planning to cook on Yom Tov for Shabbat?

If one is not planning on cooking for Shabbat, for example, they will be eating out as a guest, they should still make an Eruv. There are other melachot the Eruv covers, and one may unexpectedly need to cook. In these situations, only the text of the Eruv is recited, however, not the berachah.

What if I am a guest at someone else's house?

Married children or other guests eating all their meals at their host can be part of the host's Eruv and need not make their own. It is preferable for the host to verbalize before making the Eruv that they are including all of their guests.

Can I wash dishes on Yom Tov for Shabbat?

It is questionable whether the text of the Eruv - "ולמעבד כל צרכנא" - and to do all of our needs" expands the Eruv to allow one to do other melachot, which are otherwise permissible on Yom Tov, in preparation for Shabbat, or only melachot which are related to preparation of food. Nevertheless, it would still be permitted to wash dishes on Yom Tov for Shabbat.

The Eruv can also be used for things which are not an actual melacha but are only a matter of "hachana - preparing" (e.g., sweeping the floors or making the beds).

1. On Shabbat or Yom Tov, one is not allowed to use a regular sponge when washing dishes, as this would violate the melacha of "sehita - squeezing".



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Why is this Eve of Holiday Different From Any Other Eve of Holiday?

Normally, the eve of a holiday is a regular day with much preparation. However, Erev Pesah is in itself a Holiday. The bringing of the Korban Pesah was a most joyous time and an impressive sight, seeing all the Jews converging upon the Temple Mount with their sheep and goats trailing behind.

Haircuts and shaving should be done before hatsot - midday. This is because, after hatsot, it is time to bring the korban Pesah in the Bet Hamikdash, and it is considered, in part, a holiday. If one forgot, shaving could still be permitted, but haircuts not. Some are lenient in that one may receive a haircut from a non-Jew after hatsot.

FASTING OF THE FIRSTBORN

On the morning of the fast of the firstborn, if a firstborn wishes to drink coffee, he must do so prior to dawn / *Alot Hashahar* (which in the NY/NJ area would be prior to 5:20 A.M.). Otherwise, the firstborn must refrain from eating or drinking anything until evening, or if they partake in a siyum and eat or drink there.

EATING MATSAH

As matsah is a mitsvah from the Torah and is performed through eating, it is important that such eating be done with desire, such that one is looking forward to the dining experience.

Therefore, one cannot eat matsah on Erev Pesah. Even if it is crushed up, for example, matsah meal, and mixed with other ingredients, it still retains its identity. If it is cooked or fried, then it is no longer considered matsah and would be permitted. However, if it is only baked, it does not lose its status and remains off-limits until the evening.

Erev Pesah Checklist

Time to stop eating hamets:
~ 10:15am in the NY/Deal area.

Time to complete burning:
~ 11:30am in the NY/Deal area.

The nullification also must be recited by this time in order for it to take effect.

- TA'ANIT FOR FIRSTBORN:** cannot eat or drink before partaking in a valid Siyum.
- DID YOU CHECK YOUR OFFICE, CAR, BOAT, OR OTHER RANDOM PLACES?**
- DID YOU SELL YOUR HAMETS?**
- PAPERWORK** and whatever can be done prior to the Holiday should be taken care of, as if one is going away on vacation, so that they are not preoccupied on the Holiday and Hol-Hamo'ed.
- WASH ALL LAUNDRY AND CLEANERS** for the whole holiday to be most prepared throughout the Holiday and avoid questions.
- BUY GIFTS AND JEWELRY FOR WIFE AND FAMILY.** (*Shulhan Aruch 529:2*)
- THINK ABOUT THOSE WHO ARE LESS FORTUNATE** such as a widow, broken family, childless, poor, etc., and give to those who can use money or even a meal, as the greatest happiness of the holiday is through this.
- MIDDAY IS A HOLIDAY** of bringing the Pesah sacrifice. Therefore, all work, laundry, and haircuts should be done by then. (*with haircuts to last through Lag La'Omer*).
- RECITE THE ORDER OF THE PESAH SACRIFICE** in the afternoon. When one recites the order of sacrifices, it is as if he has brought them into the Bet Hamikdash.
- TONIGHT, A KEZAYIT OF MATSAH IS THE MITZVAH;** therefore, one should not eat in the late afternoon, after approximately 4:15 PM in the NY/Deal area, to leave a hearty appetite for the Seder.
- PREPARE A FIRE OR CANDLE** to use for your pre-existing flame for lighting candles on the second night and for Shabbat.
- MAKE AN ERUV TAVSHILIN** (*see page 46 for Eruv Tavshilin FAQs*)

Kitniyot?

By: Rabbi Hayim Asher Arking, Administrator, JSOR

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

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

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

What are Kitniyot?

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

Why do some not eat it?

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

It is recorded by Hacham Abraham Antebi (Chief Rabbi of Halab for over 40 years until his passing in 1858) that look-alike cakes or doughnuts, even from crushed matzah meal, should not be used on Pesah, which would seemingly include

the common cakes and cookies all over our Pesah aisles. While the prevalent custom is to be lenient, especially nowadays, where these are extremely common, it is still important to be vigilant about what is being purchased and consumed.

What is my custom?

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

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



Any exceptions?

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

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

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

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

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

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

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

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Matsah Shemurah & Non-Shemurah

Rabbi Avi Yagen, *Food Service Administrator*

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

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

The mitsvah of the night of the Seder is to be done only with matsah Shemurah, so let us explore what does this exactly mean.

What is Matsah Shemurah?

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

Shemurah and not Shemurah has nothing to do with the shape; a round matsah can be not Shemurah and a square matsah can be Shemurah.

What qualifies as ‘guarded’?

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

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

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

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

It should be noted that wheat cut for matsah is done before the wheat is completely ripe so as to avoid the kernels being fully or overripe, thereby being

susceptible to becoming hamets through even rain.¹

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

Do all matsah need to be ‘Shemurah’?

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

Many authorities² say that if we do eat matsah that is fit for the seder, then we fulfill a mitsvah of the Torah every time we eat such matsah Shemurah throughout Pesah.

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

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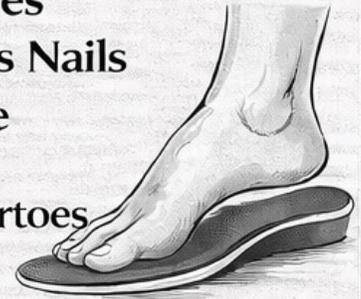
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Can I Eat It?

By: Rabbi Meir Gavriel Elbaz,
Manhattan Administrator, JSOR

At what point is burnt hamets no longer considered hamets?

Actual Hamets, such as bread, which became burnt to a crisp such that it resembles a charcoal before the time when it becomes prohibited, for instance, a day or two before Pesah, may be kept in one's possession on Pesah as long as it becomes inedible even for a dog. At this point, it is no longer classified as "food" (meaning it is classified as dust and ash) and it is not prohibited as Hamets at all.

Is there a difference between eating and just having in your possession?

There are two approaches in the Rishonim, whether it is permissible to eat such burnt bread on Pesah, which was burnt to a crisp from before Pesah, or if our Sages only permitted one to retain it in one's possession. Maran Shulhan Aruch rules in accordance with the latter opinion that one may not eat scorched bread on Pesah, even if it is completely inedible. Nevertheless, it is permissible to benefit from it.

Are hametz mixtures also prohibited?

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

What if the hametz mixture is inedible?

There is a basic, underlying distinction between actual Hamets and Hamets mixtures: Whereas actual Hamets may not be retained in one's possession on Pesah unless it becomes completely inedible for a dog, a Hamets mixture may be retained in one's possession as long as it is unfit for human consumption (even if it is still edible for a dog). This is only if they were manufactured before Pesah; however, if the Hamets it contains was still edible by a dog on Pesah and only later on during Pesah did it become completely inedible, it is forbidden for use it since it has already become forbidden to benefit from at the onset of Pesah.

Based on this rule, one may use cosmetics and perfumes without clarifying if they are Kosher for Passover. Similarly, one may smoke cigarettes on Pesah, which may be stuck together using Hamets mixtures because this adhesive agent is completely inedible. Nevertheless, we must point out that this is all with regard to the prohibition of Hamets on Pesah; smoking in general should be avoided due to multiple health concerns.

Does pet food need to be Kosher for Passover?

As we have discussed, just as it is forbidden to eat Hamets on Pesah, it is likewise forbidden to benefit from it. Thus, if one raises animals at home and must feed them on Pesah, one must take care not to transgress prohibitions of Hamets and must purchase only Hamets-free food for one's pets. This is especially true regarding birds, dogs, and cats, for

although the food for these pets is not particularly tasty for humans, it is nevertheless not completely inedible and may not be used on Pesah. (An extensive list of Kosher for Passover pet food can be found at Star-K.org) The Halacha is nevertheless different regarding fish. As we have explained, if a food is not actual Hamets and is merely a Hamets mixture, if it is inedible for humans, it is permissible to benefit from it on Pesah even if it is still fit for canine consumption. Since food for tropical fish is usually quite putrid and is completely inedible for human beings, in addition to the fact that it is not made of actual Hamets and merely contains Hamets mixtures which are not even noticeable, although it is still absolutely forbidden for one to eat such fish food on Pesah, one may nevertheless benefit from it and feed it to one's tropical fish. (See Ohr Le'Sion, Volume 3, page 92).

What about medications and vitamins?

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

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

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



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How to Check Rice for Pesah

By: Mrs. Shoshana Farhi

SO, HOW DO YOU CHECK RICE FOR PESAH?

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

What are we looking for? Any of the five grains – wheat, spelt, barley, oats and rye or their subsidiaries such as farro, durum etc.



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

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

TECHNIQUE:

Every Sitto has her way! We suggest the following: Spread a white cloth or sheet on the table for contrast. Others use an extra-large silver tray. Pour several cups of rice and spread it out flat. Using your fingers, slowly pull the cleaned grains toward you and remove any that look suspiciously different. No need to remove broken grains!

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

Place checked rice in ziplock bags or clean containers.

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How Do I Check Lettuce?

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

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

- Produce that normally has insects, must be checked to ensure it is clean. Prior to checking, one should wash it to obtain optimal results.
- Organic produce naturally has a higher level of infestation because pesticides are used only minimally or not at all.
- Triple-washed produce is also commonly found to contain insects; however, it is easier to clean.
- Frozen or canned broccoli, artichoke hearts, or any product prone to infestation must be accompanied by a highly reliable hashgacha that attests to the product's cleanliness.
- Produce may be checked a maximum of three times. If insects are still found after the third check, the



produce should be discarded and cannot be used for any purpose, including juicing, blending, or grinding. Produce that is known to be infested cannot be used, even for juicing, blending, or grinding.

- Any sign in any produce of holes or trails means it is where insects have been; even if currently no insect is visible, it must be removed and not used.
- Even items that normally never have any infestation can be subject to issues and vary from season to season, or are subject to climate, storage, and/or quality not being optimal. This is best summarized as: “Always keep your eyes open when eating, even if it does not require checking.”

Celery – Cut off tops and bottoms and remove leaves. (If you would like to use the leaves, then check them like Category A.)

Inspect stalks for leaf-miner trails, and remove any section if trails are found. Rinse under running water, and rub by hand (or use a vegetable brush) to remove any dirt.



Endives – Are to be broken down and separated, then washed well in soap. Checking is not necessary.

The following are the two steps that work best before use for leafy greens:

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

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



B. Checking:

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

If one insect is found, rinse again and then check a second time.

If more than one insect is found, then repeat cleaning method above and then check.

For more detailed info on a wide variety of produce, please visit Resources - Jersey Shore Orthodox Rabbinate. WWW.JSOR.ORG



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Introduction: Passover Food Guide

ABOUT THE PASSOVER GUIDE

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

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

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

The meticulous nature of the guide ensures that even the most elusive ingredients derived from fermented grains such as wheat, barley, oats, spelt, or rye are avoided. Simply reading an ingredients list is insufficient, especially on Pesah. Minor and sub-ingredients, or seemingly benign chemicals like Alcohol, Citric Acid, Dextrose, Glucose, Maltodextrin,

Polysorbates, Sodium Citrate, Sodium Erythorbate, Xanthan Gum, and Sorbitol, can all trace their origins back to hamets.

In addition, it is important to understand that modern supply chains are highly complex, involving numerous globally sourced ingredients that pass through multiple traders and manufacturing stages. Even careful research—emails, phone calls, internet searches, and customer service responses—is not a substitute for true kosher supervision. Companies often lack knowledge of the upstream sources of their ingredients, may not understand the request, and may provide inaccurate information, even in writing.

There is another crucial point that is often overlooked. While leniencies exist for food incidentally cooked in a hamets pot, they may not necessarily extend to industrial settings. In factories, food is frequently processed using steam jackets or heat exchangers. The water used in these systems can become hamets, potentially transferring the absorbed hamets to subsequent production runs.

Since we, as Sephardic Jews, treat kitniyot (legumes) differently on Pesah than Ashkenazim do, reliable information for our Sephardic communities is essential. The JSOR Passover Guide is therefore intended to steer the community toward properly certified products l'chatchila, and to prevent reliance on informal research where true verification is required. For simplicity, the guide categorizes foods into three distinct groups, ensuring clarity and ease of use:

Category 1 – Ingredients deemed inherently kosher based on current research. Simple base ingredients like salt, water, and white granulated sugar fall into this category. These do not require detailed supervision and are safe for consumption during Passover.

Category 2 – Brand-name items verified through additional research to ensure their kosher status. The JSOR ensures that products in this category are scrutinized to guarantee their kosher integrity.

Category 3 – Items that always require advanced and detailed Kosher certification for Passover.

Customs of Kitniyot

Different Sephardic communities have varying customs regarding what types of kitniyot- legumes they consume. One should follow their family custom or consult their Rabbi for guidance, rather than accept information from this Guide that is contrary to their custom. (See page— article on Kitniyot)

THE RESEARCH

This list is the result of extensive research and correspondence with food-industry experts from major Kashrut organizations, including the OU, O.K., and many other experts in the field. Calling a company or emailing customer service does not constitute verification. We are also grateful to have specific Passover certification for many Sefaradim through JSOR-P, BYL, the Star-S (under the Star-K), and others for certifying foods as 'for those who eat kitniyot.'

We want to thank Rabbi Moshe Elefant, COO of the OU, and Rabbi Gavriel Price of the OU for providing numerous resources and significant time, enabling us to bring greater clarity. Rabbi Avi Juravel, who has been to over forty countries and all fifty states of the USA throughout his career, has been instrumental in clarifying the reality on the ground for many of the listed products through his broad and deep

knowledge. Rabbi Yitzchak Hanoka - Senior Rabbinical Coordinator OK Kosher - for his vast knowledge of worldwide production, who detailed many products that are under the OK. Rabbi Lalezarian of the KSA.

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

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

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

POINTS TO PONDER:

GET CERTIFIED PRODUCTS

First and foremost, you are always in the safe zone when purchasing anything with a reliable Kosher for Pesah certification. That sense of security and comfort is well worth it, and the money spent accrues to one's zechut. If an item is kosher-certified year-round (even without a Pesah symbol), it is often worth contacting the certifying agency for clarification.

BEWARE OF A LOOK-ALIKE

Often, Kosher for Passover and non-Kosher for Passover products have identical packaging. Nowadays, Pesah and regular cakes look identical (not necessarily taste identical...), so it is all the more reason to be careful when purchasing any product. Double-check carefully.

IF IT LOOKS TOO GOOD TO BE TRUE

There have been cases where, unfortunately, hamets croutons or crackers were mistakenly served, and they were realized when they tasted too great to be the knock-off Pesah version..... This is tragic, and always questioning as if one had a severe, lethal allergy is not being overly cautious. Always question.

DISCARD OLD LISTS

Do not rely on last year's lists or approvals when purchasing a product. Products and facilities change from year to year.

GLUTEN-FREE DOES NOT EQUAL HAMETS-FREE

Please note that gluten-free is NOT at all necessarily Kosher for Passover.

Oats are gluten-free, but they are pure HAMETS. **Scotch, which is produced from grain, can be called gluten-free; however, it is definitely hamets!** Gluten labeling tracks allergens, not Pesah status. Many starch-derived ingredients raise Pesah concerns without involving gluten.

PRIVATE LABELS

Note that many companies, including Kirkland Signature and Trader Joe's, operate private-label brands. This means they can produce runs of their products worldwide across multiple facilities. Throughout the year, it is therefore important to keep an eye out for the Kashrut symbol on the package and especially for Pesah. The specific item and brand should be noted and not mistaken for another.

USE NEW/CLOSED SEALED

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

NOT ALL KASHRUT IS CREATED

EQUAL – Follow your family's customs and consult your Rabbi. Know your personal and family Kashrut level! Check with the people who will partake of your meals and see what they accept. Ascertain your family's customs pertaining to corn, rice, and beans. Even within the community, there are different family customs to consider. This advance planning will save heartache and promote Shalom.

THE PASSOVER AISLE PITFALLS

– Do not assume items in the Pesah aisle are automatically Kosher for Pesah. Many non-kosher-for-Pesah items can end up in the Pesah aisle.

LOOK BEFORE YOU COOK

Double-check every item before preparing food. Even with the best intentions, you may inadvertently purchase a non-Kosher-for-Passover item. Mix-ups happen! An extra glance at every item before cooking can save hours of trouble and prevent the food from being used for Passover meals.

OLD/RETURNED PRODUCTS

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

WHEN IN DOUBT

Ask! If you have a doubt about koshering or about a product being Kosher for Passover, clarify the question with your Rabbi. Questions about products may be texted to Mrs. Farhi at 732.995.4422, call the JSOR office at 732.759.0388, or join our JSOR Kosher chat available link on website.



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

ACAI:

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



ALTERNATE MILK:

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

- **Shelf stable Blue Diamond Almond Breeze** (unflavored), **West Soy/West Life** is approved without Passover certification.
- **Califia Farms Coconut** Go Coconuts milk is approved for Passover.

ALMOND FLOUR AND ALMOND MEAL:

Kirkland Almond flour and **Blue Diamond** under the OK are approved.

ALMOND BUTTER:

Kirkland, and **Trader Joe's** with an OU and **Naturally Nuts** under Earth Kosher and **P-R Farms**, are approved for Passover. The **ShopRite** brand is available with Passover certification.



BABY PRODUCTS:

Require Kosher for Passover certification.

Note: Beech-Nut is NO LONGER certified as kosher even for year-round.

- **Baby FORMULA** bearing a plain OU is approved for Passover.
- **Pedialyte** (Pediatric Electrolyte) bearing a plain OU is approved.

RECIPE CORNER

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

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

BAKING SODA:

(Bicarbonate of Soda) Approved for Passover; however, one should use a new box.



BAKING POWDER:

Requires Kosher for Passover certification. **Clabber Girl, Rumford, Argo, and Davis** brands are approved for Passover.

BEANS:

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

BUTTER:

Requires Passover certification as there are minor ingredients subject to being problematic.

BAKING SPRAY:

Requires Passover certification as it may contain grain.

CANDY AND CHOCOLATES:

Requires Passover certification. It has been a recent practice to use oat milk in chocolates making them hamets.

- **Nutella** and **Kinder Chocolate (Ferrero Brand)** When bearing OU Kitniyot, are Kosher for Passover.

CHAPSTICK / LIPSTICK

Ok without Passover supervision.

PLAYDOUGH

is hamets and non-toxic, therefore should be discarded or sold with your hamets.

CEREALS:

Requires Passover certification.

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

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

CHEESE: See Dairy Products

COCOA:

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

COCONUT:

- **Coconut Milk:** Requires Passover certification. **Califia** Coconut Milk is approved for Passover.
- **Coconut Oil:** Cold-pressed virgin coconut oil is approved for Passover. According to leading sources, it is also approved without kosher certification year-round. A commonly available brand is **Kirkland Organic Virgin** with the Star-K.
- **Coconut Chips, Flakes, and Coconut Flour:** Requires Passover certification.
- **Coconut Water: Harmless Harvest (OU)** and **Kirkland** (with Kosher Check symbol) are approved for Passover.
- **Coconut Secret - Organic coconut Aminos** are approved for Passover.



COFFEE:

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

- **Fresh ground coffee, Nespresso, or K-Cups - unflavored** - are approved for Passover.
- **Decaffeinated coffee/tea:** There are two methods of decaffeination; more recently, a common method is called the Swiss-water method; if known to be decaffeinated in such a way, it is ok for Passover; if other methods are used, then they require Passover certification. **Brooklyn Roasting, Folgers,** and **Lavazza decaf** are approved for Passover.
- **Elite, Sanka, and Maxwell House** come with Kosher for Passover certification. All **Nespresso pods, Via (Starbucks), Nescafé, Taster's Choice,** and **Delima, Folgers** – unflavored, regular, and decaffeinated are approved for Passover
- **Iced Coffee and Cold Brew:** Should be either approved or certified for Passover, especially as oat-milks are now more commonly used in these companies. Questions of shared equipment in commercial settings is also about shared water used to heat steam kettles.
- **Brewology, WeBru, and Offshore Coffee Roasters** have a line of decaf and regular certified kosher for Passover by JSOR available on their website
- **Coffee Substitutes:** Requires Passover certification. Postum, Roma, or Teecino contain grain and may **NOT** be used for Pesah.
- **Coffee Creamer:** Requires Passover certification.



CORN STARCH:

Requires Kosher for Passover as the production of starch can be done in the same way as wheat starch. **Argo** brand is approved without Passover certification.

COOKING SPRAY:

Requires Kosher for Passover certification as they have been found to contain grain in ingredients. **Chosen** Avocado oil spray is approved for Passover.

NOTE: Be sure to check cooking spray for Passover status *and* for DAIRY status.

DAIRY PRODUCTS:

- **Milk:** Plain Milk is approved without Passover certification. Many common brands come as Kosher for Passover and are, of course, better to use. Because milk is produced on a daily basis, the recommendation is to purchase milk before Pesah or otherwise with Passover certification. This is based upon the premise that if on Pesah even the smallest amount of hamets was mixed in, it is not to be eaten, our milks that contain vitamins and additives that may be derived from hamets and/or pasteurized on equipment that produces other products on a daily basis, warrant caution to be purchased prior.
- **Half and Half:** Without any additives is approved for Passover.
- **Heavy Cream:** is approved for Passover.
- **Lactaid drops and caplets:** should not be used as they are made from hamets. There may be halachic leniencies that may depend on individual cases.
- **Lactaid Milk:** May be used if purchased (or the milk was produced) prior to Pesah.
- **Butter:** Requires Kosher for Passover certification. It is normal with all butter to have minor ingredients which are questionable.
- **Alternate Milks:** See Almond Milk above.
- **Chocolate Milk:** Requires Passover certification.



- **CHEESES, LABNE, CREAM CHEESE, SOUR CREAM, AND YOGURT:** require Passover certification as rennet, cultures, flavorings, etc., often are from hamets. **The Kosher for Passover items come with an inkjet stating Passover on the container.**

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

EGGS:

Liquid eggs are approved for Passover.

EGGPLANT – DRIED:

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

EXTRACTS: **Almond, Vanilla** or any extract which are done through extraction methods using alcohol, require Passover supervision.

FISH:

- **Canned Tuna:** When purchased with a Passover certification, there is the additional benefit of the level of its Kosher status because, with fish, there are different levels in hashgacha. This is important for Sefaradim as Hacham Yisthak shlita in Yalkut Yosef writes that one should, in general, always purchase only the ones with full oversight.

Nonetheless, tuna in plain oil and water (no broth) with an OU is approved for Passover.

(See JSOR.ORG/publications).

- **Canned Salmon:** Certified kosher salmon in plain water is approved for Passover.

- **Fresh fish:** Whole fish and fillets are approved for Passover. Any fish purchased is required to be bought with skin having scales on it, or otherwise kosher certification with a double seal if purchased from a non-Shomer Shabbat.

- **Frozen Fish:** without additives or spices is approved without Passover certification. In general, all year round, fish requires either visible skin with scales attached or Kosher certification. **Kirkland** frozen salmon with a plain OU is approved.

FLOUR:

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



- Alternate flours require Kosher for Passover certification, such as **Quinoa, Chia, Coconut flour, Cassava flour, Potato Starch, and Tapioca Starch.**

- **Almond Meal** and **Almond flour** from **Blue Diamond** and **Kirkland Signature** are approved for Passover.

- **Bob's Red Mill Corn flour** and **Rice flour** are approved for Passover.

- Otto's **Cassava** flour under the OU is approved for Passover; available for purchase on their website.

- **Raw Maca Root powder:** Is approved for Passover.

FRUITS:

- **Fresh-cut fruits** from a fruit department are approved for Passover and year-round. See our Produce Guide [@Resources - Jersey Shore Orthodox Rabbinate](#) to ensure that they are bug-free.

RECIPE CORNER

Frozen cherries are a good substitute for canned cherries in kibbe cherry.

- **Canned fruits:** Fruit in its **own juice** and water with no other additives is approved for Passover. If there are any other additives or syrups, then it requires Passover certification.

- **Frozen fruits:** Plain frozen fruit with no additives is approved for Passover. Insect-prone varieties must have, in general, a kosher supervision.

- **Dried fruits,** without any other ingredients and naturally dried, are essentially kosher. However, with modern technology, some dried fruits are infused with coloring, flavoring, or even glycerin, as it is even sometimes stated on the ingredient panel. Therefore, if there are any additional ingredients, it will require year-round Kosher Supervision.

For Passover, there is greater concern, as they may be dried in a dehydrator or heat source, or have added glucose.

Prunes and apricots are approved for Passover.

Raisins or Mango pieces: from USA are approved for Passover.

Sun-dried tomatoes: require Passover certification.

Dates: require approval for Passover, as it is normal to add glucose; however,

Medjool Dates: are all approved for Passover.

Dehydrated fruit: Requires Passover certification as well as for year round.

- **Goji Berries:** Due to much infestation, cannot be used at all at this time.

- **Banana chips:** Require Passover certification as well as for year round.



GARLIC:

Plain, peeled, packaged garlic is approved for Passover.



GLUTEN-FREE PRODUCTS:

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

See beyondceliac.org.

GRAINS:

Of course, products with wheat, barley, spelt, oats, and rye – farro, durum, and semolina are all hamets until proven otherwise. However, kitniyot grains for Sefaradim, throughout our Sefardic communities, may be consumed. There are,



however, several different customs in regard to which type or form of kitniyot (legumes); therefore, be careful to **follow your family custom of which kitniyot – legumes - to eat**. A partial list of kitniyot includes **rice, snow peas, sugar snap peas, string beans, soybeans, peanuts, chickpeas, sunflower seeds, corn, beans, sesame seeds, millet, chia seeds, flaxseed, hemp seed**, etc. If it is according to

one's custom, for whole grains, they may be used after being checked at least once before Pesah, and rinsed before use. Rice, as it was more prone to cross-contamination with wheat, is required to be checked three times before Pesah. When purchasing dried legumes from companies that also produce barley on the same lines and/or cholent mix which contains barley, we must be extra vigilant in checking and rinsing before use.

GRAPE LEAVES:

Require Kosher-for-Passover certification or approval. **Orlando** and **Yergat** grape leaves are all approved for Kitniyot this year for Passover. Please note: All grape leaves are to be washed carefully on both sides under running water to remove insects.



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

JUICES:

• **Juices:** Raw-squeezed juices that are High-Pressure Pasteurized (HPP) are Kosher for Passover. Other Juices with other ingredients and processes require Passover certification or approval. Jus by Julies juices are approved for Passover.

- **Tropicana** and other brands: look for inkjet-printed on bottles for Passover.
- **ReaLemon** and **ReaLime** are approved for Passover.
- **Natalie's Juices** under OU are approved for Passover.
- **Frozen Concentrate:** Orange, Lemon, and White Grapefruit unsweetened Grade A concentrate, without additives, is approved for Passover and year-round.
- **Prune Juice:** Gefen and other brands are certified for Passover. Sunsweet brand is approved with its Passover certification.



KETCHUP:

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



LIQUORS:

All alcoholic beverages, including liquors, require Kosher for Passover certification. Since time immemorial (perhaps the etz ha'daat), wheat and barley grain have been the best at producing the most potent alcohol. The production process of alcohol for vodka involves yeasts, which may be from hamets. Because the yeasts produce the alcohol, even corn or potato vodka requires Passover certification.

For a list of Tequila and liquors, please see page 76-77

MAPLE SYRUP:

Pure maple syrup is approved for Passover when coming from commercial sources such as the Kirkland brand.



MARGARINE:

Requires Passover certification. It normally has an inkjet indicating Passover runs.

MARSHMALLOWS:

Requires Passover certification as well as year-round.

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

MATSA:

A wheat-free diet would be simple to describe. However, the mitzvah of Pesah is to eat wheat, prepared in a way that it is not hamets. Therefore, the highest level of care is required to produce kosher-for-Pesah wheat products. Baruch Hashem, there are many good, reliable matsot available on the market. For the Seder, one should ensure they purchase 'Shemurah' matsot. For a more detailed understanding, ***please see article on page 52***

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

MAYONNAISE AND MUSTARD:

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

MEAT AND POULTRY:

Plain and raw is ok to use for Passover, however it is preferable to purchase after one's butcher koshers. Any ground and processed meat is to be purchased only after one's butcher koshers, as it is common for butchers to work with hamets ingredients in and around the meats.

Deli, hot dogs, sausages, and other prepared products require Passover certification.

MEDICATION AND VITAMINS:

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

Freeda and Maxi-Health pills and tablets are all approved for Passover.

All prescription swallowable pills are approved for Passover.

NON-FOOD PRODUCTS:

All Aluminum Foil, Foil tins, paper cups, Styrofoam, cling wrap, wax paper, parchment paper, soaps, shampoo, detergents and cleansers, paper and plastic dishes, and cups are acceptable without Passover certification. However, it is worth noting that anything or for example shampoo and creams made from oats or other grains should be avoided on Pesah.

NOODLES: See Pasta

NUTRITIONAL SUPPLEMENTS:

Requires Passover certification.

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

NUTS:

• **Raw or blanched nuts without additives** are approved for Passover unless an allergen warning states "packaged in a plant that processes wheat" as those would not be approved for Passover or unless specific approval is stated for that company.





- **Kirkland Raw Almonds, Pecans, Pecan halves, and Walnuts** are approved for Passover (even with an allergen warning).
- **Wellsley Farms** under OK roasted almonds, is approved for Passover.
- **Roasted Nuts and seeds:** Requires Passover certification.

OILS:

- After thoroughly researching the process of oil production for the past few years, after discussing with multiple top experts in the field worldwide, after discussing with many Rabbanim and Poskim who are involved in Kashrut, and after recently visiting an oil processing facility in the USA, we have come to the conclusion that:
 - Any of the following oils bearing an **OU** or **OK** symbol – **Avocado, Cottonseed, Corn, Olive oil extra virgin, or light, Grapeseed, Soybean, Sunflower, Safflower, Red Palm oil, Coconut, Walnut, or Vegetable oil** are approved without Kosher for Passover certification.
 - **Canola** oil is also approved for Passover. There is, however a discussion regarding canola of a possible wheat mixture in its early stages; however, A) modern processing equipment sorts out foreign matter, with the fact that B) the wheat is not soaked in water and may very well not have ever been hamets, and C) the wheat does not yield much oil if at all, it is not of any concern to use. However, if one would like to be stringent, they may use the other oils.



- Oils such as **cottonseed** oil, are available with Kosher for Passover Supervision as marked by common brands.

OLIVES: Require Kosher for Passover certification.

ORAL HEALTH:

- **Toothpaste, Mouthwash:** Does not require kosher or Passover supervision as it is not considered a food. However, when it comes to Passover, some are stringent due to the nature of hamets on Pesah. One can find some certified ones or otherwise a recommended list found at Star-K.org and other sources.
- **Dental floss** – Unflavored waxed is approved.

PASTA AND PIZZA:

Of course, it must be Kosher for Passover, such as with matsa meal, potato starch, or other alternative flours. Be very careful of look-alikes!

- Rice noodles, Brown Rice noodles, Shirataki Noodles, Hearts of Palm noodles, and Chickpea noodles may seem benign; however, they require certification due to potential mixtures and minor ingredients.



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

PEANUT BUTTER: Kirkland and Trader Joe's, Wellsley Farms are approved for Passover.

PET FOODS:

Many pet foods contain hamets. Since we are forbidden to derive any benefit from hamets, we may not own or use varieties that contain actual hamets.

If hamets becomes inedible, then it is permitted to own during Pesah. What is considered inedible? If a dog cannot eat it. The threshold of what is

considered non-edible is “if a dog cannot eat it.” Accordingly, dog food or any pet food, although it does not have to be kosher, however, since one cannot derive use of hamets on Pesah, one must make sure that there is no wheat, barley, etc. in their pet food. It will not be nearly as stringent as what we consume, rather one can check ingredients to ensure that there is no wheat, barley, rye, spelt, or oats (durum, semolina, or farro).

Similarly, one may feed his animals pork, non-kosher fish, etc. However, since one cannot derive use from meat and milk mixtures, one should look through these to see that no meat and milk mixtures are in pet food throughout the year (chicken and milk will be ok to feed them).

- **Fish food:** one can use krill fish food.
- Alfalfa, sunflower seeds, split corn, or millet are recommended for feeding birds.
- There are cat and dog food brands available that do not have hamets in ingredients or the prohibited mixture of meat and milk. A detailed list is available on the Star-K or cRc Kosher websites.

DID YOU KNOW?

When visiting a farm, bird jungle, or the like on Pesah, keep in mind that if you are purchasing any animal, bird food, etc., they do not contain hamets, as owning or deriving benefit from hamets is forbidden on Pesah.

RECIPE CORNER

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

PICKLES:

Require Passover supervision as they contain vinegar.

POTATO CHIPS AND SNACKS:

Requires Passover certification.

PRUNE BUTTER:

Requires Kosher for Passover certification.

QUINOA:

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



Quinoa Flour requires Kosher for Passover supervision.

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



RICE:

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

It has been our custom throughout the generations to check all rice three times before Pesah. Due to crop rotation and shared equipment, this remains relevant until today, although equipment to remove any non-rice pieces has improved cleanliness. Please be advised that I remember



personally when wheat or even barley grains were found in rice, so check carefully, **refer to page 56 for a picture of grains.**

Secondly, many brands of rice are enriched. It has been clarified that enriched rice is Halachically acceptable, as the likelihood of hamets-derived sources is very small. If one can choose to avoid the question without much expense, then of course, for Pesah, every effort is worthwhile. Additionally, if one specifically wants to use the enriched rice, rinsing the rice prior to use will wash away enrichment.



Rice packaged overseas does not come with enrichment, as it is unique to America, where enrichment is required for processed rice that is stripped of its vitamins.

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

- All plain, **raw white rice** is approved. These include long, medium, and short-grain **Basmati and Jasmine**.
- **BYL** (Rabbi Moshe Cohen) and **Star-S** have a special run of unenriched Carolina rice certified for Passover, with no concerns about any questionable additives. Note: Be aware that the rice requires the usual three checks.
- **Brown rice** – Has no enrichment, however it is not recommended due to the fact that one must take extra care when checking for wheat kernels, as they are harder to detect with their similarity in color. Additionally, one must be vigilant for infestations, as they are more common in brown rice.
- **Pure wild rice is approved for Passover, however NOT** wild rice mixes. Plain wild rice looks like short black sticks, is from the grass family, not a legume at all, and is approved without Passover certification.

ROSE BLOSSOM WATER:

Requires Passover certification; flavors and glycerin have been found to be added in for consistency and taste.

SALT:

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

- **Himalayan Salt:** is approved for Passover if it is pure and contains no additives.

NOTE: Artificially colored salt is not approved.

- **Salt substitute:** Requires Kosher for Passover certification such as Freeda Free Salt, No Salt or Spice of Life No Salt/No Sugar.

SPICES:

(black pepper, turmeric, cayenne, etc.): Pure **ground** or **whole** spices and herbs are approved for Passover, except for cumin and coriander. One should only purchase or use from closed and clean sources and not from open spices in stores unless they were careful about cross-contamination from hamets.

SELTZERS:

Unflavored seltzer is approved for Passover. **Flavored Seltzers** require Passover certification. **Vintage**-flavored Seltzer is approved for Pesah **when bearing a P** for Passover.



SODAS:

Requires Passover certification. Sodas may have hamets in the flavoring base, especially caramel color, which can be derived from barley. Many varieties are available from Coca-Cola Classic & Diet Coke, which come with a distinct yellow cap marked with an OU-P. Pepsi and Dr. Browns (Kof-K P) products must bear a Kof-K P on the cap, and in Florida, the Kosher for Pesah bottles are marked with ORB-P.

SOUP MIXES:

Requires Passover certification.

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

SOY FOODS:

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

SUGAR:

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

- **Brown Sugar:** Domino’s is approved for Passover.
- **Confectioners’ Sugar:** Requires Passover certification or approval, as it contains 3% starch, which is acceptable when sourced from corn; however, when sourced from other countries, it may contain wheat starch.
- **Domino’s Confectioners’ sugar** is approved for Passover.
- **Organic Cane and Raw Sugar:** are approved for Passover.
- **Coconut Sugar:** is approved for Passover. Coconut Secret Organic coconut aminos are approved for Passover.
- **Vanilla Sugar:** Requires Passover certification.

SUGAR SUBSTITUTES:

Require Passover certification.

- **Equal & Splenda:** Require Passover certification. Gefen and Leiber’s have these available for Passover.
- **Pereg Zero Calorie, Truvia Brown and Cane Sugar Blend, Sweet n’ Low, Stevia:**



Require Passover certification.

- **Pure Agave Honey and Maple Syrup:** are approved for Passover from commercial sources.



SUSHI - NORI:

Sushi Maven and Sweet City are approved for Passover.

Note: Nori always requires a reputable kosher certification, as it is typically produced among sea creatures.

TEAS:

Unflavored, non-herbal regular tea bags (Black, Green, and White tea leaves) are approved for Passover.

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

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

TEHINE:

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

TOMATO PASTE AND SAUCE:

Requires Passover supervision.

DID YOU KNOW?

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

TOOTHPASTE AND MOUTHWASH:

Year-round, there is discussion if toothpaste requires kosher supervision, and many opinions are lenient that toothpaste does not require supervision even with questionable ingredients. However, when it comes to Passover, some are stringent due to the nature of hamets on Pesah. One can find some certified ones or otherwise a recommended list found at **Star-K.org** and other sources.

TUNA: See Fish

VEGETABLES:

Canned Vegetables: Green Giant green beans are approved for Passover.

FROZEN VEGETABLES:

Require Kosher for Passover certification or approval.

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



- **Hanover, Golden Flow, Simplot/Simple Goodness, Mika brand, Shams, and Galil** frozen vegetables are approved for Passover use.

- **Pre-Washed Vegetables:** Packaged or bagged are approved for Passover.

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

VINEGAR:

Distilled, Cider and Rice vinegar require Passover certification.

WATER:

Does not require Passover certification. Dasani, Kirkland, Glaceau SmartWater, LifeWater, and similar products with minerals or numerous chemical additives, including sodium citrate, are acceptable for Passover as long as they contain no flavors.

XANTHAM GUM:

Requires Kosher for Passover Supervision

YOGURT:

Require Passover certification. Yogurt cultures are made up of bacteria and microorganisms that are fed with all sorts of potentially hamets ingredients.. It normally has an inkjet indicating Passover runs.

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LEARN MORE**

"The Short List"

Kitniyot Approved For Passover

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

Group 1

- **Baking Soda**
- **Cacao Beans and Nibs**
- **Canned Fruits** *(in its own juice or water with no additives)*
- **Cocoa Powder**
- **Coffee** – Unflavored, Fresh Ground and K-Cups. Decaf requires approval (Swiss water method) or certification
- **Concentrate Frozen Unsweetened Grade A Orange, Lemon and White Grapefruit**
- **Cornstarch** *(In North or South America)*
- **Dates**- Medjool are ok however regular dates require Passover certification.
- **Fish - Frozen or Fresh Fish** *(skin with scales or hechsher, of course)*
 Tuna canned in plain water or oil
 Salmon canned in plain water.
- **Fruits and Vegetables** - Fresh cut from Supermarkets such as ShopRite, Wegmans, Stop and Shop etc. Vegetables bagged and/or pre- washed
- **Kitniyot whole grains**-
 According to family customs and check once before Passover: Beans, Corn, Cardamom, Caraway, Chia Seeds, Fennel, Flax Seed, Edemame, Hemp Seed, Millet, Poppy Seeds, Sesame, Soybeans



- **Maca Root Powder (raw)**
- **Meat and Poultry**- Plain raw is Ok without Passover certification Meat and Poultry -Ground or processed - Requires Passover certification
- **Nuts** - Raw without additives or allergen warnings. Kirkland Signature Almonds, Pecans, Pecan Halves and Walnuts, even with allergen warning are approved.
(even with Allergen warning are approved)
- **Peeled Garlic**
- **Pure Honey, Agave, or Maple Syrup**
- **RICE** -All raw plain rice is ok. Many prefer unenriched. Brown rice is not enriched (check that there is no infestation) Pure wild rice is ok, however not wild rice mixes.
- **Salt** *(not iodized or with additives like dextrose)*
Himalayan Salt *(pure and no additives or coloring)*
- **Seltzer Unflavored**
- **Spices- Whole and Ground in new packages** *(except cumin and coriander)*
- **Tea**- Unflavored regular tea bags are ok however Decaf requires Passover certification
- **Water**- with minerals and electrolytes (not flavored)
- **Psyllium Husk** - (with no additives)



Group 2

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

- **Almond Butter** – Kirkland and Trader Joe's with an OU - All Varieties. ShopRite has an OU-P
- **Almond Flour**- Kirkland and Blue Diamond
- **Almond Milk**- Almond Breeze Shelf Stable unflavored, West Soy / West Life
- **Baking Powder**- Clabber Girl, Rumford, Argo and Davis
- **Brown Sugar**- Domino's
(Lantic and Rogers in Canada)
- **Cassava Flour**- Otto's
- **Confectioners' Sugar**- Domino's
- **Green beans, Canned**- Green Giant
- **Lemon and Lime Juice**- RealLemon
- **Natalie's Juices with an OU**
- **Nutritional Drinks and Shakes**- Ensure
- **Oil** - All Coconut Oil
Avocado, Corn, Extra Virgin Olive, Light Olive, Cottonseed, Soybean, Safflower, Walnut, Vegetable and Red Palm bearing an OU or an OK.
Pompeian Avocado and Grapeseed bearing a Star-K
- **Peanut Butter**- Kirkland and Trader Joe's - All Varieties with an OU
- **Rice Flour and Corn Flour**- Bob's Red Mill
- **Rice Milk** - Rice Dream Classic shelf stable boxes
- **Rice Pasta**- Tinkyada and Trader Joe's with the COR kashrut
- **Seltzers** - Vintage brand with a P
- **Tea Decaf** - Lipton, Swee-Touch-Nee 97% Decaf
- **Vegetables, Frozen** - Hanover, Golden Flow, Simplot/Simple Goodness, Mika, Shams and Galil



Group 3

All other foods require Kosher for Passover Certification.
See the main list for details

WHAT YOU WOULD NEVER EXPECT

Sometimes an item is Halachically *hamets* even when it does not directly contain any hamets ingredients. There is often no way a even certifying agency can or will know this information. As one example, the OK certifies a company that produces soy milk. Many of their soy milks are sweetened with malt sweetener, which is *hamets* and not nullified. The same company also makes other versions that do not contain any *hamets* ingredients, but in addition to being made on the same equipment without koshering in between, they also cool down the product using a heat exchanger with tap water. The water (which gets heated well above Yad Soledet) is then used as an **ingredient** in subsequent products. Thus, the company can accurately claim that there is no potential derivative of *hamets* in this product, while it nonetheless contains hamets water.

Approved Liquor List

All alcoholic beverages, including liquor, require Kosher for Passover certification.

Can corn or potato vodka be good for Passover?

Since time immemorial (perhaps since the etz ha'daat), wheat and barley grain have been the best at producing the most potent alcohol. The production process of alcohol for vodka involves ingredients such as yeast, which may be from hamets. Brewer's yeast, which comes from left-over beer, is a common source of yeast.

Therefore, even corn or potato vodka requires Passover certification.

Is it sufficient if it says "Gluten-Free (GF)"?

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

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

The following is a quote from **beyondceliac.org**:

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

As the saying goes, "*drink responsibly.*" This definitely applies to verifying what we are drinking during Pesah, and to drinking only what we know contains no base or mixture of grain.



Tequila, Mezcal & Sotol

Approved for Pesach 2026/5786

MEZCAL

MEZCAL DE AMOR*

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

SOTOL

CASA LOTOS* - SOTOL CASA LOTOS BLANCO.

SOTOL ACRÓNIMO* - SOTOL ACRÓNIMO BLANCO

VINOMEX*

1. FIESTA CHIHUAHUA
2. HACIENDA DE CHIHUAHUA SOTOL REPOSADO
3. HACIENDA DE CHIHUAHUA SOTOL AÑEJO
4. HACIENDA DE CHIHUAHUA SOTOL AÑEJO ORO PURO
5. HACIENDA DE CHIHUAHUA SOTOL

TEQUILA

BROWN FORMAN TEQUILA MEXICO*

1. HERRADURA BLANCO TEQUILA 100% AGAVE
 2. ANTIGUO DE HERRADURA BLANCO TEQUILA 100% AGAVE
 3. DON EDUARDO 100% TEQUILA BLANCO
 4. HACIENDA DEL CRISTERO BLANCO TEQUILA 100% AGAVE
- "HERRADURA PLATA/SILVER IS NOT KOSHER FOR PESACH."**

PATRON SPIRITS MÉXICO*

1. GRAN PATRÓN PLATINUM SILVER TEQUILA
2. GRAN PATRON SMOKY SILVER TEQUILA
3. PATRON SILVER TEQUILA
4. ROCA PATRON SILVER TEQUILA
5. TEQUILA 100% DE AGAVE SILVER GRAN PATRON PLATINIUM
6. TEQUILA 100% DE AGAVE SILVER PATRÓN
7. TEQUILA BLANCO "PATRON"
8. PATRON EL CIELO - TEQUILA BLANCO

PREFIERO TEQUILA ULTRAMARK SPIRITS INC.

EN TODAS SUS PRESENTACIONES / IN ALL PRESENTATIONS

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



FEATURED KOSHER FOR PASSOVER

Spirits & Liqueurs

2026



KEDEM
Vodka 80°
USA



DEAD DROP
VODKA 80°
USA



UPSTATE
Vodka
USA



HEAVENS
Montell
Vodka
USA



ZACHLAWI
Vodka
USA



ZACHLAWI
Cold Brew
Coffee
Vodka
USA



DEAU
Napoleoff
Cigar
Cognac
FRANCE



DEAU
Privilege
FRANCE



DEAU
VSOP
Cognac
FRANCE



LOUIS ROYER
VS Cognac
80°
FRANCE



LOUIS ROYER
VSOP
Cognac 80°
FRANCE



ROLAND BRU
VSOP
Cognac
FRANCE



LOUIS ROYER
XO Cognac
80°
FRANCE



LOUIS ROYER
XXO Cognac
FRANCE



ROLAND BRU
XO
Cognac
FRANCE



ROLAND BRU
Extra Cognac
FRANCE



GRAN DIAMANTE
Tequila Plata
80°
MEXICO



ZARZA
Añejo
Tequila
80°
MEXICO



ZARZA
Silver
Tequila
80°
MEXICO



ZARZA
Reposado
Tequila
80°
MEXICO



DEAD DROP
Silver
Rum
USA



DEAD DROP
Dark
Rum
USA



DEAD DROP
Gin 80°
USA



HACIENDA DE CHIHUAHUA
Sotol Plata 80°
MEXICO



HACIENDA DE CHIHUAHUA
Sotol Reposado
80°
MEXICO



HACIENDA DE CHIHUAHUA
Sotol Añejo 80°
MEXICO

FEATURED KOSHER FOR PASSOVER Spirits & Liqueurs

2026



ZACHLAWI
Black Arak
80°
USA



ZACHLAWI
Black Cherry
Arak 80°
USA



ZACHLAWI
Fig
Arak
USA



**JOSEPH
GOLD**
Elite Arak
80°
ISRAEL



CARMEL
Arak 75°
USA



**MOUNTAIN
PEEKS**
Crystal Arak
80°
USA



COVENANT
Double-
Edged Sword
Brandy
USA



R. JELINEK
Slivovitz
Silver Plum
Brandy 100°
CZECH
REPUBLIC



ZWACK
Hungarian
Passover
Slivovitz 80°
HUNGARY



**MAISON
ROYALE**
V.S.O.P Brandy
FRANCE



KVINT
1 Year Brandy
MOLDOVA



KVINT
3 Years Brandy
MOLDOVA



KVINT
5 Years
V.S.O.P
Brandy
MOLDOVA



MORAD
Double
Espresso
Imitation
Liqueur
ISRAEL



HEAVENS
Classic
Chocolate
Liqueur 34°
ISRAEL



SABRA
Coffee Liqueur
30°
ISRAEL



ZACHLAWI
Blue Curacao
USA



MORAD
Lychee Wine
ISRAEL



MORAD
Passion Fruit
Wine
ISRAEL



MORAD
Wild Berries
Wine
ISRAEL



MORAD
Pomegranate
Wine
ISRAEL

Wine and Whiskey FAQs

Rabbi Hayim Asher Arking - *Ohr Halacha*
 Rabbi Ezra Ghodsi



אור הלכה
 OHR HALACHA
ללמוד וללמד לשמור ולעשות

Throughout history, wine has been regarded as a distinguished drink that can both elevate the spirit and expose one's innermost thoughts and feelings. This potency makes it a double-edged sword: it can be used to bless life, as we say L'hayim, or, if handled improperly, to destroy it. Recognizing this power, our Hachamim instituted safeguards regarding its consumption, to protect the holiness of the Jewish people and prevent intermarriage. Additionally, wine from a non-Jew may have been used for idol worship (avodah zara). Such wine, like the avodah zara itself, must be destroyed; it is forbidden to derive any benefit from it or its value.

Wine used for idol worship is referred to as yayin nesech (lit., wine that was poured), while wine produced or touched by a non-Jew is usually referred to as stam yeinam (lit., their regular wine).

I received a non-kosher bottle of wine as a gift; can I sell it or re-gift it?

As mentioned, it is forbidden to derive any benefit from non-kosher wine. Therefore, one may not purchase non-kosher wine to gift to a non-Jew, such as a co-worker. By the same token, if one receives such wine, it may not be sold or even re-gifted, as there is always some benefit or goodwill that will be gained by the giver. The bottle should be destroyed in a way that prevents anyone from benefiting, such as pouring the wine down a bathroom drain.

Do the laws of Stam Yeinam apply only to wine?

These laws apply equally to both wine and grape juice. Therefore, if one has a non-mevushal grape juice, it may not be handled by a non-Jew. This makes grape juice concentrate a significant kashrut concern. It is frequently used as a sweetener or flavor enhancer in products such as fruit punches, fruit snacks, and "Refreshers"

(e.g., those at Starbucks).

Fortified wines, such as sherry and port, share the same status as regular wine. If they are not mevushal and are handled by a non-Jew, they become forbidden.

What about brandy or vinegar?

Wine derivatives, such as brandy, cognac, and wine vinegars, are still forbidden if they were produced from non-kosher wine. Although they are no longer considered wine, the change in status does not remove the original prohibition. Nevertheless, kosher brandy or vinegar that was produced from kosher wine may be handled by a non-Jew, since it is no longer classified as wine. Similarly, if kosher non-mevushal wine is used to prepare a marinade or sangria, the final product may be handled by a non-Jew, as the addition of numerous other ingredients significantly alters the wine's original taste. However, if non-kosher wine or vinegar is added to a recipe, it will render the entire dish forbidden.



What's the story with Scotch aged in sherry, port, and Madeira casks?

The distinct look and taste of premium Scotch often come from wine barrels. Whether the whiskey is aged entirely in a "first-fill" sherry cask or simply given a brief "wine finish," the goal is the same: to deliver a deep ruby color and rich notes of dried fruit. These flavors come from barrels that previously held fortified wines such as sherry (Spain), port or Madeira (Portugal). "Fortified" means these wines have been strengthened with extra alcohol, making them more potent than standard table wine. While this process produces a popular and exquisite drink, it also creates a complex Halachic reality in which the wine's presence is no longer a background detail but a central feature of the final product.

KOSHER FOR PASSOVER • KITNIYOT

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PASSOVER - KITNIYOT

There are varying degrees of "sherry cask" aging, ranging from barrels containing actual liters of wine (as testified by industry experts), to "wet barrels" that remain very saturated, to "second-fill" barrels that impart only a subtle flavor.

Much has been written regarding the questionable permissibility of sherry casks in Scotch production. Some authorities argue that the sherry does not render the Scotch forbidden based on two main points:

The Shulhan Aruch (137:6) rules that water and other beverages, stored in a wine cask, remain permissible, as the wood's absorption is not consequential enough to affect the liquid.

Many authorities maintain that when wine is diluted at a 1:6 ratio, its taste is "ruined" to the point that it loses its identity and becomes nullified.

However, it is difficult to apply these leniencies here for a number of reasons: (a) since the wine is fortified, it imparts a stronger flavor and can potentially penetrate deeper into the wood; and (b) the casks are selected specifically to impart flavor. This becomes even more problematic for "first-fill" or "special finish"

Scotches, where significant amounts of actual sherry wine, sometimes many liters, are left in the barrels to be mixed with the Scotch. It is difficult to argue that the wine is "nullified" when its presence is being celebrated and sought after. In fact, some Scotch companies go so far as to own large stakes in wineries simply to secure a steady supply of sherry casks.

Given these complexities, it is important for the kosher consumer to be more discerning when selecting a bottle. One should recognize that Scotch aged in sherry casks presents a significant halachic concern, and even within this grouping, the level of concern increases with the intensity of the wine's influence. Often, the bottle's labeling and the depth of the Scotch's color can indicate the volume of sherry involved, serving as a practical guide for those looking to maintain a higher standard of kashrut. One can also consult the cRc Liquor List or the Star-K Liquor List for a list of approved alcohols with no questionable additives.

What type of drinks can I order at a bar?

It is not only the drink itself but also our environment, ambiance, and company that help us retain

our identity. Therefore, drinking alcohol in the company and place of non-Jews, such as a non-Jewish bar or party, is not allowed, even for drinks that pose no concern of containing non-kosher wine. Similar to the above-mentioned restrictions on wine, the Hachamim implemented these guidelines to prevent intermarriage.

In what ways can a Jew's wine become forbidden?

There are four ways wine can become stam yeinam and forbidden:

1) Touching: The actual wine was touched by a non-Jew, whether by hand, by mouth (such as when drinking from a bottle), or with any other part of the body; this can apply even if they touched the wine with an object they were holding.

2) Agitating/Shaking (shichshuch): The wine was agitated by a non-Jew, even if they only shook the cup or bottle without touching the liquid directly. Since shaking or agitating wine was a form of idol worship, this action renders the wine forbidden.



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3) **Pouring (kocho):** The wine was poured by a non-Jew, regardless of whether it was agitated/shaken. This principle is not limited to pouring; it applies to any wine displaced or moved from its container by a non-Jew.

4) **A connecting stream (nitzok):** The wine was connected to non-kosher wine, such as through a continuous stream during pouring.

Why is “mevushal” wine different?

Because cooked wine is of lower quality and historically less common, the Hachamim did not extend the prohibition to wine that was cooked prior to being handled by a non-Jew. However, cooking the wine **after** it has been produced or handled by a non-Jew will not reverse its forbidden status.

Modern “*mevushal*” wine is typically flash-pasteurized in a closed system rather than boiled, a process that minimally affects its quality. While the common custom in America is to treat such wine as *mevushal*, some are more stringent and do not apply this status to wine that has only been pasteurized.

If a waiter carried an open bottle of wine, can we still drink it?

Although wine touched by a non-Jew becomes forbidden, simply touching the outside of a bottle does not affect its status. However, one should not allow a non-Jewish waiter to move or even lift an open bottle. As previously explained, the wine can still become forbidden if it is “shaken” (*shichshuch*), even if none is actually poured. Similarly, if a non-Jew carries an open bottle or cup, the wine would generally be forbidden, as the act of walking naturally causes the liquid to

shake. Due to the nuanced nature of these laws, case-specific details can make a difference, and one should consult a Rabbi if such a situation arises.

What if I left a bottle of wine in the fridge and the maid moved it?

Wine only becomes forbidden through “shaking” if the wine is uncovered; however, if the bottle is covered, even if not sealed, “shaking” is no longer an issue. Therefore, as long as there was a bottle stopper or a partially replaced cork, the wine remains permitted.

This is only true if there is no concern the bottle was opened by the non-Jew. While it may be acceptable for the Jew to be in another room and leave a maid or waiter around a **covered** non-mevushal bottle, two conditions must be met. First, the Jew can walk back in unexpectedly (yotzei venechnas). Second, the non-Jew must know they are not allowed to handle the wine, which in some cases may require them to be clearly instructed not to do so.

However, leaving a non-Jew in the house alone, even with the possibility of an “unexpected” return, may no longer provide a sufficient deterrent. For instance, a maid or worker may be familiar enough with one’s daily schedule to know when they can handle the wine without any risk of someone returning. Likewise, a window might allow them to watch for someone arriving, providing enough time to handle the wine and return it to its place without being caught. In certain situations, cameras can serve as an effective deterrent if the person knows they are being filmed and that someone is actually reviewing the footage.

What if a non-Jew poured wine into a cup?

In this case, both the wine in the cup and the wine remaining in the bottle become forbidden. The wine in the cup is rendered forbidden by the act of pouring (*kocho*), while the wine in the bottle becomes forbidden because the continuous stream connects it to the wine in the cup (*nitzok*).

Can a Jew pour wine into a cup held by a non-Jew?

The concept of *nitzok* applies even if the one pouring is Jewish. For example, if a Jew pours wine into a cup containing remnants of wine previously handled by a non-Jew, the entire bottle becomes forbidden. Furthermore, even if starting with a clean cup, the non-Jew may move or tilt the cup while the wine is being poured. This would render the wine in the cup forbidden due to the “shaking,” and, in turn, render the wine in the bottle forbidden through the continuous stream.

What is the proper way to store a bottle of wine when it will be left with a non-Jew?

In general, there are two levels of security when leaving kosher food unsupervised. For foods that carry a Biblical prohibition if switched, such as non-kosher meat or fish, a double-seal is required. For foods involving a Rabbinic prohibition, such as bread or cheese, a single seal suffices. Although the prohibition regarding wine is Rabbinic, it is treated with greater stringency and therefore requires a double seal.

A practical way to create this is to tape a plastic bag over the bottle and write Hebrew letters (or one’s signature) across the edges of the tape and onto the bag. Writing two

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letters across the seam satisfies the requirement for a double-seal, as each individual letter counts as its own seal. For this to be effective, the seal must be set up in a way that, if someone attempts to peel back the tape, it would cause the characters to misalign, and it would be difficult to restore the letters perfectly.

Alternatively, one can hide the bottle in a place where it is highly unlikely it will be noticed by a maid or other non-Jewish workers. This can be a practical solution for Shabbat and Yom Tov when making the above double-seal is not feasible.

Do these laws also apply to a Jew who is not shomer Shabbat?

While the laws of Stam Yeinam generally extend to those who

are not Shomer Shabbat, the restrictions actually take a significant "step down" in severity compared to those involving a non-Jew. For example, if a non-Shomer Shabbat touches the wine, it is forbidden to drink; however, one may yet derive benefit from it. (On a side note, this leniency also applies if a Muslim handles non-mevushal wine).

When hosting friends or family who may not be Shomer Shabbat, it is preferable to only use mevushal wine. As this is not always an option, there are specific leniencies that are important to be aware of. For instance, if an open bottle was accidentally moved by a non-Shomer Shabbat, the wine remains permitted. Furthermore, many say that the laws of nitzok (the "connection" between the stream and the bottle) do not

apply to a non-Shomer Shabbat. Accordingly, if they pour wine into a cup, only the wine that was poured becomes forbidden to drink (kocho), while the wine remaining in the bottle remains permitted.

A project of "Ohr Halacha." The full article with the footnotes can be viewed on our website <https://ohroftheshore.com/blogs/halacha-faqs/wine-and-whiskey-faqs>. For questions and comments, or for general Halacha questions, please call/text the "Ohr Halacha Hotline": (732) 359-3080. We can also be reached via email: halachaquestion@ohrhalacha.com.



Kosher Sources & Resources

JSOR 

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

cRc Chicago 

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

Star K 

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

OU 

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

Yoshan 

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

Kashrus Awareness Project 

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

Preparing for the Seder

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



The Four Cups

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

Which wine should I buy?

The wine used for the Seder should preferably be red, as it is considered a superior wine. Additionally, red wine reminds us of the Jewish blood spilled by Pharaoh, the plague of blood cast upon the Egyptians, and

the blood libels that followed Jews around the world over the centuries. When wine is “mevushal”- cooked or heated beyond a certain temperature, it reduces the quality of the wine. (That is why when wine is mevushal, there is no issue with who handles it). It is preferable to use non-mevushal wine for the Four

Cups. Once a bottle of non-mevushal wine is opened, one should ensure a non-Jew does not touch it, as it can become problematic and forbidden to derive benefit from it.

Generally, Kedem’s narrow 750 ml. bottles (without a cork) are mevushal, and their wider 1.5-liter bottles are non-mevushal. For comprehensive FAQs on wine, **please see page 80.**

Can I drink grape juice for the Four Cups?

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

Can I dilute the wine?

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

The Matsah and Maror

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



The matsah for the Seder is unique and must be made with specific intent for the mitzvah. Therefore, for the Seder, one should use hand-made matsot, so the person baking them can have these intentions. There are machine-made matsot that are also made with this intention.

Additionally, although all matsah is watched from becoming hamets after the water and flour are mixed in, for the matsot of the Seder, the grain should be watched from the time it was cut, i.e., Shemurah meshe'at ketsirah. There is an elevated status of Matsah Shemurah to be used for the entire Pesah. **See FAQs about Matsah Shemurah on pg 52.**

What should I buy for Maror?

It is our custom to have two portions of maror, one for the order of maror

and a second called hazeret for the korech—sandwich. We use romaine lettuce and endive or escarole. Romaine lettuce must be soaked in water and then checked leaf by leaf for insects, with attention to the type of bugs we are looking for. See our produce guide on **page 58**. Alternatively, one can use just the stalks, which can easily be rinsed under a current of water and checked. One can also buy kosher pre-checked or kosher greenhouse-grown lettuce.

How much Matsah and Maror do we need?

In order to fulfill the misvah of matsah and maror, one must eat a certain amount. The system of measurement is based on a k'zayit – the size of an olive. The measurement of a k'zayit is actually the volume of an olive. However, because it is not practical to measure the volume of an item, the custom is to measure by weight and consider a k'zayit to

be approximately one ounce. This is because, generally, a food with the required weight will definitely also have the required volume.

Regarding hand matsah, many experiments have been done which have determined that if one has the weight of twenty grams of matsah, he will surely be eating the volume of a k'zayit. When measuring maror, one would need the actual weight of an ounce, since the weight and volume of lettuce are approximately the same.

Can I measure this by the Seder?

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

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

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

How much Matsah and Maror are eaten all together?

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

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

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

Afikomin: One eats at least one k'zayit of matsah in remembrance of the Korban Pesah that was eaten at the end of the meal. It is preferable to eat two kezatot, to commemorate both the Korban Pesah and the mat-

sah with which it was eaten. If one is eating two kezatot, he can measure the matsah with the smaller measurement, and a total of one ounce will suffice.



The Seder

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

KADDESH

When is the earliest time to recite Kiddush?

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

How much wine must I drink?

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

How should I lean?

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

What if I forgot to lean?

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

URHATZ

What if I mistakenly recited Al Netilat Yadayim?

If one has already recited the Name of Hashem, he should complete his

berachah (and need not say lamdeni hukecha).

KARPAS

Do I say Bore Nefashot?

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

YAHATZ

Is there any special way to break the matsah?

According to Kabbalah, one should have the intent to break the larger piece to form a letter vav and the smaller piece to form the shape of the letter dalet. The smaller piece is returned between the two whole matsot, and the larger piece is put away and saved for afikomin.

MAGGID

What is the most important part of the Seder night?

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

Can I drink coffee before the matsah?

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

Are women required to hear the Haggadah?

Relating the story of Yetziat Mitsrayim is connected to the eating of the matsah. Therefore, a woman also takes part in the reading of the Haggadah. She can listen along instead of reading. If she is busy with

preparing the food and taking care of the kids, she should try to make up the parts she missed. If this is not possible, she should at least read (and understand) the passages of Mah Nishtanah, Avadim Ha'yinu, the Ten Plagues, and the passage of Rabban Gamliel, which explains the reasons for the central mitsvot of the evening. She also says the first two chapters of Hallel and the berachah at the end of Maggid.

ROHTSAH

Are we now washing to eat?

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

MOTSI—MATSAH

What if my matsot are a little broken?

The three matsot of the ke'arah should be whole; however, given the fragility of our matsot, if it looks whole and only a little chipped at the end, it is acceptable. If the matsah

has a crack, hold it from one side, and if the second half doesn't fall off, it is acceptable.

Can I take my time eating?

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

What if I forgot to lean?

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

MAROR—KORECH

Why do we dip in the haroset?

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



SHULHAN ORECH

What is on the menu?

One should eat a sumptuous meal to the best of his ability since the display of royalty is the theme of the night.

It is also customary to eat the egg from the Seder plate, in commemoration of the Korban Hagiga, which was brought in conjunction with the Korban Pesah.

There are different customs about eating roasted meat in general and eating the zero'ah in particular on the night of Pesah:

A. Many Syrians have the custom to eat the zero'ah even though it was roasted, and are ok with grilled meats for the meal as well.

B. Many do not eat the zero'ah as well as any roasted meat for the meal. The common "roast" which is generally made with a little water, is fine. The reason is that roasted meat resembles the actual Korban Pesah, ostensibly looking like a korban outside the Bet Hamikdash.

C. Some eat the zero'ah only if it was first boiled in water before roasting.

What if I fell asleep?

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

TSAFUN

How much more do I eat for the afikomin?

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

BARECH

What if I forgot the afikomin?

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

HALLEL

Do I make a Berachah Aharonah of Al Hagefen after the last cup?

If one drank a full reviit (3 fl. oz.) by the third or fourth cup, a *berachah aharonah* is recited, provided it was drunk in either one gulp or two quick gulps. If one did not drink a full reviit, one should not make a *berachah aharonah*. If possible, the best thing to do

in such a case would be to listen to someone else's berachah and have in mind to fulfill your obligation.

NIRTSA

What are we supposed to do?

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

What should I do after the Seder?

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

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



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Is it Hamets After Pesah?

By: Rabbi Nissim Kairey

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

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

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

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

A store owned by a non-Jew and that receives hamets products from a Jewish distributor who is non-observant, there are varying opinions if this is also subject to the above.

This can be verified by the Kashrut Agency supervising that store, or by an independent letter stating the same.

What if I forgot to sell my hamets?

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

How long do I wait?

If a store or company did not sell their hamets, it would be necessary to wait until there is enough product turnover that we can normally assume that there is not anymore hamets from Pesah. As detailed below on our list, we differentiate between large stores, small stores, liquor stores and identifiable items of a company

known not to sell hamets, that will always be subject to the above.

What type of hamets would this apply to?

This applies to bona fide hamets (*hamets gamur*) - such as bread, cookies, crackers, etc., which contain the amount of one ounce within a normal eating time. However, items that have a small mixture of hamets within, such as Rice Krispies or other cereals with some malt, or a nut bar with a sprinkle of oats, etc, will not be subject to this fine. Therefore, items with small mixtures can be purchased anywhere after Pesah.

One must keep in mind that, according to most opinions and accepted as a standard in the Kosher world, bourbon, beer, and whiskey also fall under the above. This can be found by Jewish-owned liquor stores and, more importantly, by Bourbon and Whiskey companies owned by non-observant owners. It is proper to purchase only from what was sold properly.

See Page 95 for the brands that are subject to the above concern and are NOT APPROVED.

See Page 96 for Post-Pesah shopping.

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

**PER AKO, THE FOLLOWING
WHISKEY AND BOURBON BRANDS ARE
NOT APPROVED YEAR-ROUND:**

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

Post-Pesah Information

5786/2026

The misvah of not owning *hamets* is so important that if *hamets* was owned during Pesah, one cannot eat that *hamets* after Pesah.

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

Based upon current research, the common large supermarkets do not currently pose a prohibition in this regard.

Consumers in local communities can check with their Kosher agency for post-Pesah information. The following stores have been verified as good to purchase from. Please feel free to contact JSOR or visit www.jsor.org for any updates or further questions.

- Aldi
- Adler's Pharmacy - Oakhurst, NJ
- BJ's Wholesale Club
- Costco
- Court Liquors - Long Branch, NJ
- CVS
- Deal Food- Deal, NJ
- Dollar Tree
- Duane Reade
- Fine Fare
- Foodtown
- KMart
- Lidl
- Monmouth Bottle Shop - Oakhurst, NJ
- Petco
- PetSmart
- Publix
- Quick Check
- Rite Aid
- Sam's Club
- Stop and Shop
- ShopRite:
(each franchise is independently owned)
West Long Branch
Neptune
Howell
Freehold
Ave. I, Brooklyn
Saker / "World Class ShopRite"
- Trader Joe's
- Target
- Total Wine
- Walgreens
- Walmart
- Wawa
- Wegmans
- Whole Foods
- 7-11 (are independently owned, and if ownership and info is not known - can be assumed ok)

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

From Large Stores: After April 26, 2026

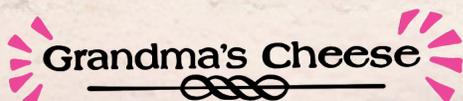
From Small Stores: After May 10, 2026

From Liquor Stores: May 24, 2026

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A Taste of Freedom: Italian Gnocchi alla Sorrentina for Passover

*Recipe Prepared and Developed by
Chef Valerio Brambilla – TEVA Restaurant*

A tribute to Italian cuisine opening its heart to the world, by Chef Valerio Cooking, for me, is a language of memory and love. Below is a reimagined, gooey, golden embrace of Gnocchi alla Sorrentina in a Kosher l'Pesah version, replacing wheat flour with fine matzah cake meal.

INGREDIENTS:

For Gnocchi:

- 1 kg (35 oz) yellow-fleshed potatoes
- 180g (6.3 oz) fine matzah cake meal
- 1 egg
- 3 tbsp grated Parmigiano Reggiano
- Nutmeg, salt, and black pepper to taste

For the Sauce and Finishing:

- 700ml (24 fl oz) tomato passata
- 1 yellow onion (for stewing)
- 2 cloves of garlic, minced
- 200g (7 oz) mozzarella
- 1 fresh burrata (certified)
- 100g (3.5 oz) Parmigiano Reggiano
- Fresh basil and thyme leaves

THE METHOD:

Cooking the Potatoes:

The secret starts at the beginning. Place the whole potatoes, skins on, in a pot starting with cold water. Let them cook gently over medium heat: you'll know they are ready when a fork slides into the center without resistance. Peel and mash them while still warm.

The Flavorful Dough:

Combine the mashed potatoes with the egg, matzah meal, and Parmigiano. Season with a pinch of nutmeg, salt, and pepper. Knead gently until the mixture is soft and fragrant.

Forming the Gnocchi:

Take a portion of the dough at a time and roll it into long ropes about two centimeters thick. Cut them into small pillows with a knife and, if desired, roll them over the tines of a fork to create the classic ridges.

The Aromatic Sauce:

In a large pan, gently stew the chopped onion until translucent, then add the minced garlic, tomato passata, basil leaves, and thyme. Let it simmer on low heat until the sauce is thick and fragrant.

Cooking and Gratin:

Cook the gnocchi in boiling salted water and drain them as soon as they rise to the surface. Toss them into the pan with the sauce immediately. Transfer everything to a baking dish, adding the cubed mozzarella and a dusting of Parmigiano.

The Final Enchantment:

Bake at 200°C (400°F) for about 10 minutes. Once out of the oven, crown the dish with dollops of fresh burrata, which will melt slowly into the heat of the gnocchi, offering an unforgettable creaminess.



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Pastella (Shepherd's Pie)

Chef Liat Dahan of Dough by Dough Crazy

INGREDIENTS:

- 5 lbs potatoes, peeled and cut into large chunks
- 2 lbs ground beef
- 1 large onion, finely chopped
- 1 whole egg (for mashed potatoes)
- 1 egg yolk (for brushing)
- 2–3 tbsp olive oil (plus more for sautéing)
- ½–1 tsp turmeric (to taste)
- ½ tsp allspice (or to taste)
- Salt, to taste
- Black pepper, to taste



INSTRUCTIONS:

1. Prepare the Potatoes

Place the peeled, cut potatoes in a large pot. Cover with water and add a generous pinch of salt. Bring to a boil and cook 20–25 minutes, until fork-tender. Drain well and let cool slightly.

2. Prepare the Meat Filling

Heat 1–2 tbsp olive oil in a large skillet over medium heat. Add the chopped onion and sauté until soft and translucent. Add the ground beef and cook, breaking it up very finely. Season with salt, black pepper, allspice, and a small pinch of turmeric. Cook until browned and fully cooked through. Remove from heat.

3. Make the Mashed Potatoes

Mash the warm potatoes until smooth. Add the whole egg, olive oil, turmeric, salt, and pepper. Mix until creamy and fully combined. Adjust seasoning if needed.

4. Assemble

Preheat oven to 350°F. Lightly grease a baking dish with olive oil or cooking spray. Spread half of the mashed potatoes evenly along the bottom and slightly up the sides. Evenly layer the cooked meat mixture over the potatoes. Top with the remaining mashed potatoes and smooth the surface.

5. Finish & Bake

Brush the top evenly with the egg yolk. Use a fork to create decorative crosshatch lines across the surface. Bake 45–50 minutes, until golden brown on top.

Let rest 10–15 minutes before slicing and serving.

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Mediterranean Passover Lamb Shank

Chef Moran Etedgi of Abu-Laffa



Yield: 4 large lamb shanks (serves 4–6)

INGREDIENTS:

For the Lamb

- 4 lamb shanks (1–1.2 kg / 2.5 lb total)
- 2½ tsp kosher salt
- 1½ tsp black pepper
- 2 tsp paprika
- 1 tsp ground cumin
- 1 tsp ground coriander
- ½ tsp turmeric
- ½ tsp cinnamon
- 3 tbsp olive oil

For the Sauce & Cooking Liquid

- 2 large onions, sliced
- 6 garlic cloves, smashed
- 1 tbsp fresh grated ginger
- 1 preserved lemon, pulp removed, rind sliced (or zest of 1 lemon + 1 tbsp lemon juice)
- 2 cups rich beef or chicken stock
- ½ cup dry red wine
- 1 tbsp tomato paste
- ½ cup dried apricots
- ⅓ cup pitted green olives
- 2 tbsp honey or date syrup
- 1 small cinnamon stick
- 1 bay leaf
- 1 tsp ras el hanout

To Finish

- Fresh chopped cilantro
- Fresh chopped parsley
- Toasted slivered almonds

THE METHOD:

SEASON & SEAR

1. Pat lamb shanks dry.
2. Combine salt, pepper, paprika, cumin, coriander, turmeric, and cinnamon.
3. Rub spice mixture generously over shanks.
4. Heat olive oil in a heavy Dutch oven over medium-high heat.
5. Sear shanks deeply on all sides (4–5 minutes per side).
Remove and reserve.

Important: Do not rush the sear.
 This step builds the foundation of flavor.

BUILD THE TAJINE BASE

1. In the same pot, add sliced onions with a pinch of salt.
2. Cook 8–10 minutes until soft and lightly golden.
3. Add garlic, ginger, and tomato paste. Cook 1–2 minutes.
4. Deglaze with red wine (if using).
5. Add stock, preserved lemon, honey, cinnamon stick, and bay leaf.
Return lamb to the pot. Liquid should reach about two-thirds up the shanks.

SLOW BRAISE

1. Cover and cook:
 - Oven: 325°F (160°C) for 2½–3 hours
 - OR Stovetop: Gentle simmer for about 2½ hours
2. After 1½ hours, add:
 - Dried apricots
 - Olives

Lamb is ready when fork-tender and nearly falling off the bone.

FINISH

1. Remove shanks from pot.
2. Reduce sauce 10–15 minutes until glossy and slightly thickened.
3. Adjust salt, lemon, or honey to balance flavors.
4. Return shanks to the pot and glaze in sauce.
5. Finish with chopped fresh herbs and toasted almonds before serving.

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Nut Milk Recipe

From the Kitchen of Mrs. Shoshana Farhi

Make your own delicious, healthy, and budget-friendly nut milk at home! With the right method, you'll get a creamy, smooth, flavorful milk that works perfectly in both sweet and savory recipes.

You can use almost any nut - almonds, cashews, hazelnuts, walnuts, or even pistachios. Each one creates a unique flavor, so feel free to experiment with different combinations to find your favorite. Bonus: don't toss the leftover ground nuts - they're great for other recipes!

All you need are a few basic kitchen tools: a bowl or container for soaking, a blender, and a strainer lined with cheesecloth, a clean dish towel, or a nut milk bag (easy to find on Amazon).



INGREDIENTS:

- 1 cup raw nuts of your choice (hazelnuts should be peeled; for other nuts, this is optional)
- 3-4 cups water, or as needed, plus more for soaking
- sweeteners, such as dates or maple syrup (optional)
- a pinch of salt

INSTRUCTIONS:

1. Place nuts in a jar or container. Cover with water. Cover and refrigerate overnight. (For simple vanilla, you can add to the water 1-2 split dates, a cinnamon stick, and vanilla bean or extract)
2. Drain and rinse nuts. (Remove cinnamon stick if using) Place in blender pitcher along with 3 cups of filtered water. Blend on high speed for 2 to 3 minutes or until smooth. Strain through a nut milk bag or fine-mesh sieve lined with cheesecloth or dishtowel, squeezing out as much liquid as possible.
3. For almonds, hazelnuts, macadamia nuts, and pecans, dump pulp back into a blender along with 1 cup filtered water. Blend on high for about a minute, then strain again through a nut milk bag. (Cashews don't have nearly as much pulp, so this second blend is unnecessary.)
4. If you want a thinner nut milk, add more water as desired.
5. If you prefer a smoother, less gritty nut milk, you can strain it again if you like (let the liquid drain through slowly, without squeezing, to prevent as much grit from getting through).
6. If desired, you can add any of the additional flavorings at this point.
7. Pour into jars and refrigerate for up to 1 week. Shake before pouring. Save the nut "pulp" and turn it into nut flour for baking.

FOR GOLDEN CASHEW:

- 1-Inch piece fresh turmeric, peeled
- 1 Tablespoon maple syrup, or to taste
- 1/8 Teaspoon ground cinnamon
- Pinch or two ground turmeric, if desired
- Pinch sea salt

FOR MAPLE PECAN:

- 2 Tablespoons maple syrup, or to taste
- Pinch sea salt

FOR COCOA HAZELNUT:

- 4 Pitted dates, coarsely chopped
- or to taste
- 2 Tablespoons unsweetened cocoa powder
- Pinch sea salt

Passover Tablescapes

It's that time of year again when Passover Tablescapes brings us into the world of exquisite decor, tableware, and linens, as well as careful consideration of color, texture, and symbolism to elevate your holiday gatherings. Our tablescape captures the essence of Passover and sets the stage for a memorable Seder meal with a visually captivating display. Central to the table is the Seder plate, a symbolic platter showcasing the ceremonial foods that represent the Jewish people's journey from slavery to freedom in Egypt.



This year, as you prepare your table, let your creativity shine through as you design a Passover tablescape that is both beautiful and meaningful. Below are some ideas for enhancing your seder table. From modern to traditional, rustic to minimalist, black and white to colorful patterns, floral to coastal themes, there are endless ways to design a table that will elevate the dining experience for all who come together. Ultimately, the true spirit of Passover is in uniting as a family, with the presence of loved ones and children adding a special touch to the celebration.



Raquela Sasson holds a Master of Arts in Speech-Language Pathology and a Bachelor of Arts in Social Sciences from Hofstra University. She is a diversified content writer/editor for multiple publications, non-profit organizations, and businesses and a skilled web copywriter, creating tailored and optimized content for businesses. For more information, contact RaquelaSassonwrites@gmail.com.



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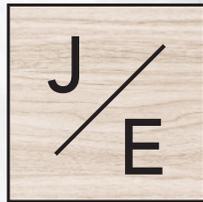
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JSOR[®] Establishment Guide

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732-813-7258

Soya
110 Ocean Avenue,
Long Branch, NJ
732-588-7691

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Long Branch, NJ
732-430-2106



Pepe Kitchen
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15 Morris Ave,
Long Branch, NJ
732-955-Pepe

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123 Ocean Ave N,
Deal, NJ
732-505-7415

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732-686-1409

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656 Ocean Ave,
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732-728-9656



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

LBK Grill *(Seasonal)*
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Long Branch, NJ
732-335-6633

PKS @DSN
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Oakhurst, NJ
732-813-5757

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

Smash
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Deal, NJ
732-686-1209

PIZZA / CAFE / BAKERY

Ave P Appetizers
(Halav Yisrael, Seasonal)
276 Norwood Ave,
Deal, NJ
732-695-6226

Bubbi Bagels & Market
(Halav Yisrael)
100 Ocean Ave, Long
Branch, NJ
732-633-2248

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

The Gray Street
(Halav Yisrael)
415 Spier Avenue,
Allenhurst, NJ

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

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

Jeli's Cafe
(members, guest w/ member)
DSN Beach Club
123 Ocean Ave N,
Deal, NJ
732-505-7425
Delivery / Uber Eats

Jus by Julie *(Seasonal)*
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Allenhurst, NJ
732-927-0444
616 Ocean Ave,
Long Branch, NJ
917-631-2885

La Riva Pizza and Cafe
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638 Ocean Ave,
Long Branch, NJ
732-413-4007

Mamaleh Bakery & Gelato
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2005 Route 35, Unit 13,
Oakhurst, NJ
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(Halav Yisrael)
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Deal, NJ
732-531-2911

Nicole's Kitchen
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323 Main St,
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732-531-1405

Slices Pizza
(Halav Yisrael)
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Ocean, NJ
732-531-6811



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 Long Branch, NJ
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Prime Cut
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 Suite 4, Deal, NJ
 732-508-6334

Salt Market
 15 Morris Avenue
 Long Branch, NJ
 732-802-7258

Sarah's Tent
 100 Norwood Ave,
 Deal, NJ
 732-531-5560

Shalom Foods
 104 Norwood Ave,
 Deal, NJ
 732-531-4838

**West End Deli, Fish &
 Bakery @Stop & Shop**
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 Long Branch, NJ
 732-229-9411

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 614 Cookman Avenue,
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 732-903-8940

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 Oakhurst, NJ
 732-889-8282



Bellalicious
 65 Monmouth Road,
 Oakhurst, NJ
 732-263-9100

36 Beach Rd #11,
 Monmouth Beach, NJ
 732-832-5813

Broad St. Dough Co.
 2005 Rt. 35 North,
 Oakhurst, NJ.
 732-531-1401

177 Elton Adelphia Rd,
 Freehold Township, NJ
 732-303-9000

1861 NJ-35 Unit 103,
 Wall Township, NJ.
 732-998-1433

Carvel
 175 Monmouth Rd
 Corner Rt 36, WLB, NJ
 732-870-3040

Coney Waffle
 24 Centennial Dr,
 Long Branch, NJ
 732-556-6951

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

803 Ocean Ave,
 Belmar, NJ

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

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

Coney Cakery
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 Belmar, NJ
 732-556-6951

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Playa Bowls
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Location of: 224 NJ-37,
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732-795-3190

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

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

Hillel Yeshiva
1025 Deal Rd,
Ocean, NJ
732-493-9300

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

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

Ocean Cove Kitchen
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717 Ocean Ave. N.
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646-309-4915

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Brooklyn, NY
347-374-3492

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 Outpost Open – 12pm to 10pm
 Teva Open – 12pm to 10pm

**MONDAY
MARCH 30TH** Building: 9am-12am
 Jeli's Closed
 Outpost – 12pm to 3pm
 Teva Open – 12pm to 10pm

**TUESDAY
MARCH 31ST** Building: 9am-12am
 Jeli's Closed | Outpost closed
 Teva Open – 12pm to 10pm

————— **Teva:** Closed April 1st-10th —————

WED, APRIL 1 Building: 9am-2:30pm
 (Passover first night) Jeli's Open – 12pm to 2pm
 Outpost Open – 12pm to 2pm

**THURS-FRI
APRIL 2 - 3** Building Closed

**SAT NIGHT
APRIL 4TH** Building: 8:45pm-12am
 Jeli's Open: 8:45pm to 12am
 Outpost: 8:45pm to 12am

**SUNDAY
APRIL 5TH** Building: 9am-12am
 Jeli's Open – 11am to 9pm
 Outpost Open – 12pm to 9pm
 BBQ on 2nd Floor – 4pm to 9pm

**MONDAY
APRIL 6TH** Building: 9am-12am
 Jeli's Open – 11am to 9pm
 Outpost Open – 12pm to 9pm
 BBQ on 2nd Floor – 4pm to 9pm

**TUESDAY
APRIL 7TH** Building: 9am-4:30pm
 Jeli's Open – 11am to 4pm
 Outpost Open – 11am to 4pm
 (Both as late as possible)

**WED-THURS
APRIL 8 - 9** Building Closed

**FRIDAY
APRIL 10TH** Building: 9am-12am
 REGULAR MENU
 Jeli's Open – 12pm to 4pm
 Outpost – 12pm to 4pm
 Teva Open – 12pm to 4pm

EVENTS

SUNDAY, APRIL 5TH

Magic of Jake Strong
 1pm to 2 pm

BBQ on 2nd Floor
 4pm to 9 pm

Abe Trio Music
 5pm to 8pm

MONDAY, APRIL 6TH

Canasta Tournament
 12pm

BBQ on 2nd Floor
 4pm to 9 pm

Josh Seigal Music
 5pm to 8pm

TUESDAY, APRIL 7TH

Family Drum Circle
 11am



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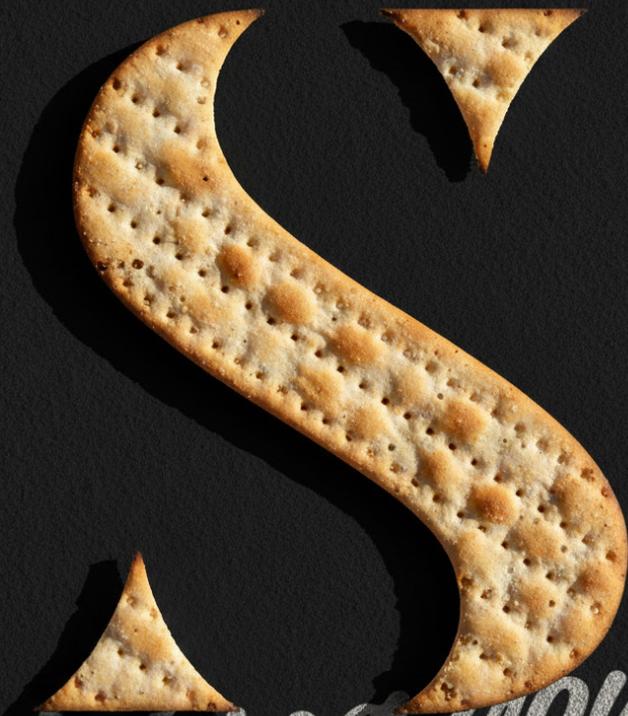


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