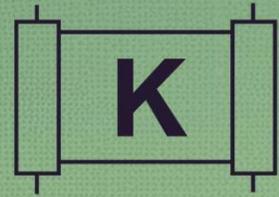


# Kashrus Kommments

The Scroll K Vaad Hakashrus Pesach Guide 2026/5786



Proudly Serving  
Colorado & Beyond  
for over 45 Years



אפיקומן

## FEATURING

[Easy-to-use Pesach Item List](#)

[Kashering Information & Instructions](#)

[Sale of Chometz](#)

[Tips & Tidbits for Before, During & After Pesach](#)

[Informative Articles, Information & Trivia](#)

[And More!](#)

# Proud to support the neighborhood

Being a good neighbor means being there for my community. As your local State Farm® agent, I'm ready to help whenever you need me. Give me a call.

I hope you have a meaningful Passover



## **Moskowitz Ins and Fin Svcs Inc**

**Adam Moskowitz, Agent**  
930 Jersey St  
Denver, CO 80220-4522

Bus: 303-985-1529  
[adam@adammoskowitz.com](mailto:adam@adammoskowitz.com)



State Farm  
Bloomington, IL

# WINE FROM ISRAEL, LEBENS FROM NEW YORK, RIGHT HERE IN DENVER.

Shop our incredible selection of thousands of items (*over 200 on sale!*) in our spacious Pesach store. Savings begin March 4!

Shop Smart. Keep Calm. Save Money.



**FULLY STOCKED  
MEAT DEPARTMENT!**  
The highest quality of  
American beef, fresh poultry,  
lamb, veal and provisions to  
make your every meat  
taste the very best.



**EAST SIDE**  
**Kosher Deli**

Eastsidekosherdeli.com | shopeskd.com  
499 S Elm St, Denver, CO 80246 | 303-322-9862

# BROOKLYN PIZZA

The first slice is for the future



Brooklyn Pizza

After Passover, we're doing something different.

We're auctioning off the first five pizzas after the holiday in an online-only auction, with all proceeds benefiting Bonei Olam.

Pizza brings people together. Bonei Olam helps build Jewish futures. Bid via the bit.ly link or QR code.

April 9 • 9:00 PM • A simple reopening • A meaningful cause • Fries & Cheese Pizza Only



Proudly benefiting  
*Bonei Olam*



Eat well. Do good.  
Brooklyn style.

SCAN ME



[www bit.ly/Motzei](http://www.bit.ly/Motzei)



**The Scroll K/Vaad Hakashrus of Denver**  
 245 S Benton Street, Lakewood, CO 80226  
 Office: (303) 595-9349 | Fax: (303) 629-5159 | www.scrollk.org

ת"סג

VOLUME XLVII ISSUE I ADAR 5786/ MARCH 2026

**SCROLL K**  
**VAAD HAKASHRUS OF DENVER**

245 S. Benton Street  
 Lakewood, Colorado 80226  
 303-595-9349

[www.scrollk.org](http://www.scrollk.org)  
[office@scrollk.org](mailto:office@scrollk.org)

Rabbi Moshe Heisler  
*Kashrus Administrator,  
 Emeritus*

Rabbi Elchonon Joseph  
*Administrator*

Rabbi Yisroel Rosskamm  
*Rabbinical Administrator*

Rabbi Hillel Erlanger  
 Rabbi Michoel Fleischmann  
 Rabbi Yaakov Zions  
 Rabbi Yehoshua Greenspan  
*Kashrus Coordinators*

Mrs. Shevy Zeiger  
*Office Administrator*

Scroll K/Vaad Hakashrus of Denver is an  
 affiliate of Congregation Zera Abraham, Denver,  
 Colorado.

This Guide contains words of  
 Torah and should be treated with  
 respect. Upon completion, wrap  
 the guide before disposing or ask  
 your halachic authority for  
 guidance.

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

*Dear Friends,*

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

**If you have questions, concerns, comments, or information you would like to see published in the future, please let us know!**

We thank our advertisers and patrons, as well as kosher consumers in our region for the opportunity and privilege of another year of providing kosher!

Have a Kosher, Happy and Healthy Pesach!

*Rabbi Elchonon Joseph*  
 Administrator

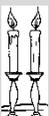
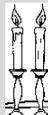
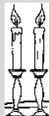
*Rabbi Yisroel Rosskamm*  
 Rabbinical Administrator

**Kontents**

**CALENDAR ..... 6**  
**PRE-PESACH KASHERING ..... 8**  
**CHECK OUT OUR WEBSITE AND SIGN UP FOR ALERTS! ..... 8**  
**PESACH PREPS ..... 9**  
 Overview.....9  
 RANGES..... 9  
 OVENS..... 10  
 MICROWAVE OVENS .. 10  
 GRILLS..... 10  
**PESACH ITEM LIST ..... 13**  
 FOOD ITEMS ..... 13  
 HOUSEHOLD ITEMS .... 20  
 COSMETICS AND PERSONAL CARE PRODUCTS .....22  
 Medicines And Health Products..... 23  
 More Kosher Komments ..... 25  
**ERUV TAVSHILIN: Why, What, Who, How And When Rabbi Yisroel Rosskamm 26**  
**PESACH IN AUSCHWITZ: A Father's Story Aviva Woznica ..... 28**  
**PHARAOH, JEWS & SELF-SATISFACTION Rabbi Yisroel Engel ..... 31**  
**SCROLL K AND ASK OU BRING KASHRUS EDUCATION TO DENVER ..... 32**  
**SELLING CHOMETZ..... 33**  
**CHOMETZ AFTER PESACH ..... 34**  
**KITNIYOS ..... 34**  
**A PASSOVER LETTER TO MY CHILD Rabbi Aharon Lopiansky ..... 35**  
**SIZING UP THE SEDER..... 36**  
**ה על שום מה Rabbi Yaakov Kamenetsky ..... 37**  
**LEAN IN: RECLINING AT THE SEDER Rabbi Mordechai Fleisher..... 39**  
**CLEANING AND CHECKING ROMAINE ..... 42**  
**PESACH FUN ..... 44**  
**PESACH POINTERS: Common Pesach Issues Addressed Rabbi Elchonon Joseph ..... 45**  
**SEFIRAS HAOMER CALENDAR ..... 47**

# CALENDAR

## MARCH/APRIL 2026 K נִסַּן תשפ"ו

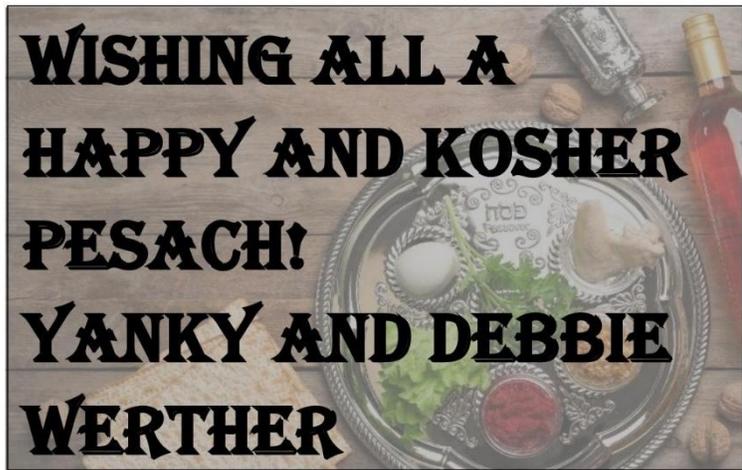
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
29 יח	30 יט	31 כ	1 כא	2 כב	3 כג	4 כד
<p>Community Kashering at AISH 1:30-3 PM</p> <p>Community Kashering at Zera Abraham 6:15-7:15 PM</p>	<p>Community Kashering at BMH-BJ 5-7:00 PM</p>	<p>Bedikas Chometz (evening)</p> 	<ul style="list-style-type: none"> <li>• Ta'anis Bechorim</li> <li>• Burning of Chometz</li> <li>• Eruv Tavshilin</li> </ul> <p>Latest eating of <i>chometz</i>: 10:57 am*</p> <p>Dispose of <i>chometz</i> before: 12:00pm*</p> <p>Candle lighting: 7:06pm</p> <p>Earliest start of seder: 8:09 PM</p> <p>Chatzos: 1:03AM</p> 	<p>1<sup>st</sup> Day of Pesach</p> <p>Earliest Candle lighting and beginning of 2<sup>nd</sup> seder: 8:10 PM**</p> <p>Chatzos: 1:00 AM</p> 	<p>2<sup>nd</sup> Day of Pesach</p> <p>1<sup>st</sup> day of Omer</p> <p>Candle lighting: 7:08 PM</p> 	<p>3<sup>rd</sup> Day of Pesach (Chol Hamoed)</p> <p>2<sup>nd</sup> day of Omer</p> <p>Shabbos ends: 8:11 PM</p> 
5 ה	6 ו	7 ז	8 ח	9 ט	10 י	11 יא
<p>4<sup>th</sup> Day of Pesach (Chol Hamoed)</p> <p>3<sup>rd</sup> day of Omer</p>	<p>5<sup>th</sup> Day of Pesach (Chol Hamoed)</p> <p>4<sup>th</sup> day of Omer</p>	<p>6<sup>th</sup> Day of Pesach (Chol Hamoed)</p> <p>5<sup>th</sup> day of Omer</p> <p>Candle lighting: 7:12 PM</p> 	<p>7<sup>th</sup> Day of Pesach</p> <p>6<sup>th</sup> day of Omer</p> <p>Earliest candle lighting: 8:16 PM**</p> 	<p>8<sup>th</sup> Day of Pesach</p> <p>7<sup>th</sup> day of Omer</p> <p><b>Yizkor</b></p> <p>Yom Tov ends: 8:17 PM</p> 	<p>8<sup>th</sup> day of Omer</p> <p>Candle lighting: 7:15 PM</p> 	<p>Shabbos, Parshas Shemini</p> <p>9<sup>th</sup> day of Omer</p> <p>Shabbos ends: 8:19 PM</p> 

\*According to some opinions, the latest times for eating and disposing of *chometz* are 10:33 AM and 11:48 AM, respectively.

\*\*Candles must be lit from an existing flame on these days.

The Halachic times above are for DENVER.

For Boulder, delay all times 1-2 minutes. For Colorado Springs, advance all times 1-2 minutes.



*Fresh*

**BAGELS**

**BREADS**

**SMOKED FISH**

**SPREADS**

**SALADS**

ORDER ONLINE TODAY AT  
[ROSENBERGSKOSHER.COM/ORDER](http://ROSENBERGSKOSHER.COM/ORDER)

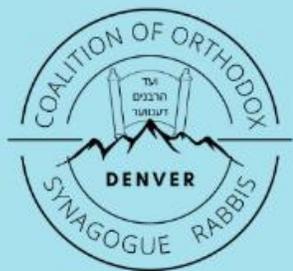
**942 S. MONACO PARKWAY**

**WE'RE OPEN**

**FRIDAY & SUNDAY**

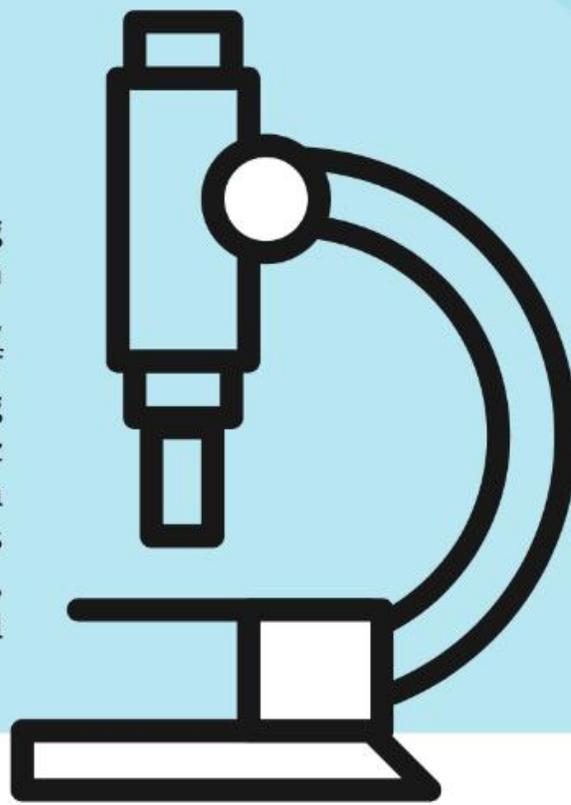


**ROSENBERG'S**  
KOSHER



**DENVER SHATNEZ**  
LABORATORY

Shatnez is the biblical prohibition against wearing wool and linen together in the same garment. With the complexities of modern clothing manufacturing, there arose a need for a sophisticated method of determining whether or not an article of clothing contains shatnez. The answer: your local shatnez lab! The tester takes appropriate samples from a garment (without damaging the garment) and tests them in the laboratory to identify the fibers, insuring that the garment does not contain wool and linen.



# SHATNEZ TESTERS



**ROCHEL POTESIO**

[ROCHELMEIRA@GMAIL.COM](mailto:ROCHELMEIRA@GMAIL.COM)  
303-483-6153



**YISROEL YANEZ**

[YISRAELYANEZ@GMAIL.COM](mailto:YISRAELYANEZ@GMAIL.COM)  
720-275-1014

Contact your local tester to start checking today!

## Pre-Pesach Kashering

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

The times and locations for 5786/2026 are as follows:

- [K] Southeast Denver/ Greenwood Village: In conjunction with Aish of the Rockies, on Sunday, March 29<sup>th</sup>, from 1:30 to 3:00 PM at 9550 E. Bellevue Avenue, Greenwood Village.**
- [K] East Denver: In conjunction with BMH-BJ, on Monday, March 30<sup>th</sup>, from 5:00 to 7:00 PM at 560 S. Monaco Pkwy, Denver. Kashering will take place in the meat kitchen; please enter through the Center Street kitchen entrance.**
- [K] West Denver: In conjunction with Congregation Zera Abraham, on Sunday, March 29<sup>th</sup>, from 6:00 to 7:00 PM at 1560 Winona Court, Denver.**

For more information, contact Scroll K at 303-595-9349 or email [office@scrollk.org](mailto:office@scrollk.org).

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

## Check Out Our Website and Sign up for Alerts!

Our updated website now features easily accessible kosher information and lots more! Looking for information on what items require a hashgacha (certification), infestation removal, kosher amenities in Colorado or to download this guide? This and much more is available at your fingertips.

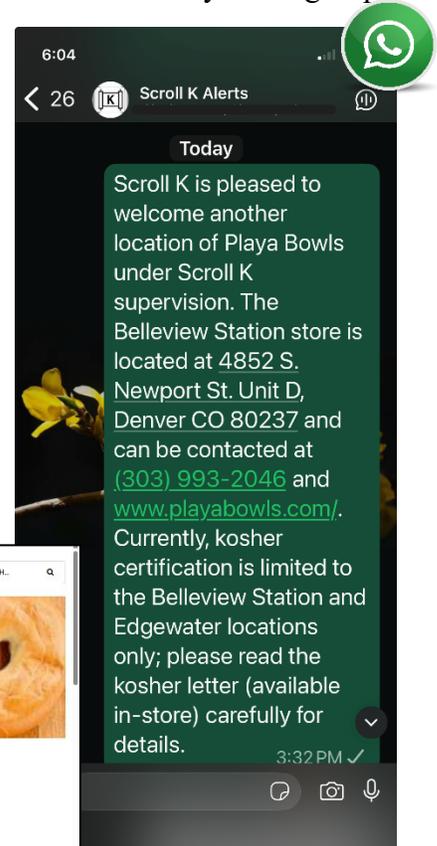
Check out [scrollk.org](https://scrollk.org).

### Sign up for Kashrus Alerts and News:

- **Email:** <https://scrollk.org/kashrus-alerts/>
- **WhatsApp:** send an email to [office@scrollk.org](mailto:office@scrollk.org) or text **(303) 242-1524**.



Establishment	Contact info.	Address	Type	Meat/Dairy/Pareve	Cholov Yisroel	Pas Yisroel	All items certified?
Bonnie Bree Ice Cream	bonniebreeicecream.com, (303)777-0808	799 S. University Blvd., Denver, CO 80209	Ice Cream Shop	Dairy, Many Dairy Equipment (DE) items available as well.	No	n/a	No. See Letter of Certification in store.
Brooklyn Pizza	brooklynpizzadenv.com, adn@brooklynpizzadenv.com, (303)359-3777	890 S. Monaco Pkwy, Unit 7 Denver, CO	Pizzeria	Dairy	Yes	Yes	Yes



## Pesach Preps

<b>Overview</b> .....9	<b>DISHWASHERS</b> .....11
<b>RANGES</b> .....9	<b>SINKS</b> .....11
<b>WARMING DRAWERS</b> ..... 10	<b>POTS, PANS, UTENSILS</b> ..... 11
<b>OVENS</b> ..... 10	<b>MISCELLANEOUS</b> .....12

### Overview

The Torah prohibits the possession or consumption of *chometz* (leaven) during Pesach. *Chometz* may result when flour or granules of one of the five species of grain (barley, oat, rye, spelt, wheat) comes into contact with water and is allowed to stand for 18 minutes. However, if the water is hot, *chometz* may result instantly.

Vessels that were used to cook *chometz* may not be used during Pesach unless they undergo a kashering process.

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

Items that are not being kashered for Pesach should be cleaned and put away in an area that will not be used during Pesach. Below, we have listed many household items that may be kashered for Pesach. Each item includes a brief description of the preferred method of kashering that item, along with some alternative procedures, where appropriate.

During kashering, it is preferable to have someone present who is knowledgeable in the laws of kashering. Scroll K provides a complimentary service of kashering portable items, which will be available at the locations and times listed on Page 8.

### Ranges

- I. **Conventional Electric Stove:** May be kashered by turning each burner on the highest setting until it turns red, which should take about 3 minutes. The stovetop surface should be cleaned and covered with heavy aluminum foil. If the surface is stainless steel, it can be kashered by pouring boiling water over these areas.
- II. **Conventional Gas Stove:**
  - A. Burners can be kashered by one of the following methods:
    1. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. There is no need to kasher all burners at the same time. Caution: Make sure that the sheet metal is not too close to the counter, or it may burn the counter.
    2. Place the clean grates in an oven and heat it to 550°F for one hour to kasher the grates. If the oven is preheated to 550°F, placing the grates in the oven for twenty minutes is adequate. Note that some grates have a rubber component which may be ruined if placed in a heated oven and should not be kashered in this manner.
    3. Place the grates in a self-cleaning oven for one self-clean cycle.
  - ▲ When utilizing methods #2 or #3, the area around the burners must be kashered independently. This is accomplished by placing a clean (year-round or Pesach) pot or blech over each burner for 5 minutes (with the fire on). This can be performed for each burner independently or multiple burners simultaneously.
  - B. The stovetop surface (i.e. between the burners) should be cleaned and covered with heavy aluminum foil. If the surface is stainless steel, it can be kashered by pouring boiling water over these areas.
- III. **Glass smooth top cooktops:** The burner areas may be kashered by turning on each burner until it glows. The areas of the stove top between the burners do not get hot enough to be kashered; yet cannot be covered. It should therefore not be considered kosher for Pesach. As such, extreme care should be taken

to assure that hot pots do not touch this surface. (Interestingly, these cooktops are very often not 100% glass.)

- IV. **Induction cooktops:** Cannot be kashered for Pesach. Sefardim should consult a Rabbi.  
 ▲ **Note:** Induction cooktops generally pose halachic issues for use on Shabbos and Yom Tov.
- V. **Drip Pans (i.e., the pans below the burners):** May be kashered using the same procedure as metal utensils, listed under the *Pots, Pans and Utensils* category.
- VI. **Knobs:** Should be cleaned thoroughly. Some prefer to cover them with aluminum foil.
- VII. The area behind the burners (below the display) should be covered.  
 ⚠ Caution should be taken NOT to block the oven vents that allow the heat of the oven to escape; blocking these areas could cause dangerous levels of carbon monoxide.

**Warming Drawers** should not be kashered for Pesach.

**Range Hood** and filters above the stove should be cleaned thoroughly. Those range hoods which become hot due to stove top cooking should also be covered with aluminum foil.

## Ovens

### I. Non-Self-Cleaning Ovens:

- A. Clean the oven thoroughly, taking particular care to clean cracks, corners, and areas where metal parts connect.
- B. Since kashering an oven with regular oven heat is halachically debated, the preferred method would be to use an oven insert for cooking and baking during Pesach. Many halachic authorities, though, do allow the oven to be used after being thoroughly cleaned and heated at 550° for one hour. If you choose to follow this procedure, it is preferable to place the racks from your conventional oven into a self-cleaning oven for one self-clean cycle. Otherwise, Pesach food should not be placed directly on the oven racks.

### II. Self-Cleaning Ovens:

Clean the oven door and the gasket area on the door, as well as the area that the gasket touches when the oven door is closed, since these areas are not cleaned by the self-cleaning cycle. The oven may be kashered by turning on the oven for a self-clean cycle. After completing the self-clean cycle, some prefer to cover the glass window and the area between the door and the frame with aluminum foil.

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

## Microwave Ovens

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

#### To kasher a microwave:

1. Determine that your microwave can be kashered with the following test. Cook an item for 15 minutes and then carefully feel the inside of the microwave. If it is too hot to touch, your microwave should not be kashered for Pesach, If the inner surfaces are merely warm and not hot, your microwave can be kashered for Pesach.
2. Clean thoroughly and do not use it for *chometz* for 24 hours.
3. Place a glass of water inside the microwave and cook it until half the water is steamed away.
4. The turntable should be covered or replaced.
5. If the inner surfaces of your microwave (including the door) often come into contact with hot food (such as protruding food), cover these surfaces with contact paper or cardboard.

## Grills

- I. Remove all food residues.
- II. If the grill has a cover, close the cover, and turn on high for two hours. If the grill is in an unlit area, after about an hour you could pick up the lid and see if the grates have turned red or white, in which case, the kashering of the grill itself is complete. If the area is lit or if unsure, contact Scroll K for guidance.

- III. If the grates are new, the rest of the grill can be koshered by cleaning all residue and subsequently heating the grill to 550°F for one hour.
- IV. Cover the exterior areas, ledges, shelves, etc. with at least two layers of aluminum foil.

**Dishwashers** with non-removeable plastic parts (as is the case with most dishwashers) should not be kashered. In extenuating circumstances, contact your Rabbi or Scroll K for guidance.

## Sinks

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

## Countertops

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

- I. **Corian, Enamel, Formica, Quartz, Concrete, Silestone and Tile Countertops:** Clean the counter and cover it with corrugated plastic or the like.
- II. **Granite, Marble, Stone, and Wood Counters:** May be kashered by pouring boiling water over them. Clean the counter and do not use for *chometz* for 24 hours. Pour hot water boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove over it. It is insufficient to spray them with a steamer. The grout should be covered with tape, contact paper or similar material. Note that this only applies to single-material products. When other materials are added, whether as a filler or binder, they cannot be kashered for Pesach and should be cleaned and covered. Examples of this are cultured granite and cultured marble.
- III. **Metal Countertops:** Clean the counter and do not use for *chometz* for 24 hours. Pour hot water over it. The water should be boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove.

## Pots, Pans, Utensils

- I. **Metal or Wooden (without cracks) Pots, Pans, Utensils, Cutlery, Cutting Boards and Pot Rests:**
  - ✘ Equipment used for dough should not be kashered.
  - ✘ If one is concerned that an item may become damaged due to kashering, that item may not be kashered.
    - a) The items to be kashered should not be used with *chometz* for 24 hours.
    - b) Thoroughly clean the items. Flatware pieces made of two parts need to be cleaned well at the point where the sections connect. The tines of forks and serrated edges of knives need extra care. Due to the difficulty in cleaning cutlery well, some people prefer to retain a separate set for Pesach use only.

- c) Use a large kosher-for-Pesach pot. (Alternatively, use the procedure outlined below for kashering Large Pots. The kashered pot is now kosher for Pesach.)
- d) Fill the large pot with enough water to be able to completely immerse the items. Bring the water to a rolling boil. Immerse each item for a few seconds. Should the water stop boiling, wait until it resumes its rolling boil. When kashering two or more items simultaneously, be certain that they are not touching each other. The boiling water must reach every area of each item, including handles. NOTE: If the entire item does not fit into the pot at one time, one may kasher one part at a time.
- e) Remove the kashered items and rinse them in cold water.

Please note that you will need to re-kasher the large pot if you want to use it for Pesach. An additional 24-hour waiting period is not required.

- II. **Metal Wine Goblets:** It is a custom to kasher wine goblets for Pesach even if they are only used year-round for cold wine. They can be kashered by immersing them in boiling water, following the procedure listed above.
- III. **Plastic Utensils and Coated Pots:** These should not be kashered for Pesach. In case of necessity, contact your rabbi.
- IV. **Baking Pans, Roasting Pans and Racks and Pans from Broilers:** These can be kashered by placing them in a self-cleaning oven for a cleaning cycle. Kashering with boiling water is insufficient for these items.
- V. **Large Pots which cannot be inserted in another pot:** If they were used to cook liquid only, they can be kashered in the following manner.  
(Note: This kashering method may be used for any size pot which was used to cook liquid only as an alternative to the immersion method listed above.)
  - a) Do not use the pot for *chometz* for a 24-hour period prior to kashering.
  - b) Fill to the top with water and bring the water to a boil.
  - c) Heat a stone or brick on a burner. Drop the stone or brick into the boiling water so that the boiling water spills over the rim of the pot. Alternatively, you can use a utensil and create a 'wave' boiling water over all areas of the rim.  
Note: If the pot is being used just for kashering purposes, this step can be skipped.
  - d) Pot handles which have not been kashered with the previous step (i.e., the boiling water did not reach them) should be kashered by pouring boiling water over them.
  - e) Pour out the hot water and rinse the pot with cold water.

## Miscellaneous

- I. **Refrigerator, Freezer, and Pantry:** Clean thoroughly; some prefer to line with paper.  
Care should be taken when lining refrigerator or freezer shelves that sufficient air flow is maintained. Failure to do so may cause the refrigerator to malfunction and cause spoilage to the food inside.
- II. **Tables:** Should be covered.  
Some have a custom of using two layers, so that if the top layer needs to be changed during Pesach, there will still be a cover on the table.
- III. **Water Coolers:** If it dispenses only cold water, you can use it for Pesach after you clean it well on all sides (especially around the spout). If it dispenses hot water and is used with *chometz*, it should not be used for Pesach.
- IV. **Baby Highchair:** Should be cleaned thoroughly, and the tray should be covered with contact paper.
- V. **Dish Towels, Tablecloths and Towels:** May be used on Pesach after they have been washed with detergent and hot water.
- VI. **Keurig machines** used with non-Pesach-certified varieties may not be used for Pesach.
- VII. **Urns** used year-round should not be used for Pesach.
- VIII. **Ice Makers** used year-round can be used for Pesach.
- IX. **Oven mitts** should be dedicated for Pesach. K

## Pesach Item List

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

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

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

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

**Items listed as *Kitniyos*** are customarily not consumed on Pesach by Ashkenazic Jews. The custom of many Sephardi communities is to allow many (or all) of these items, but they may still require certification for Pesach use. They may be retained in one’s possession over Pesach. Additionally, infants and ill persons are permitted to consume *kitniyos*.

### Food Items

Item	Pesach Status
Agave Nectar	Pesach certification required
<b>Alcohol</b>	
➤ for drinking	Pesach certification required. See Tequila
➤ Isopropyl Alcohol	no certification required.
Alfalfa	<i>Kitniyos</i>
Almond Butter	Pesach certification required
Almond Flour	It is preferable to use only those with special Pesach certification. Barney Bakery with OU as well as Kirkland (Costco) Almond Flour with KORC symbol is recommended for Pesach use.
Amaranth	Pesach certification required
Anise	According to some it is <i>Kitniyos</i>
Apple Juice	Pesach certification required
Apple Sauce	Pesach certification required
Aspartame	<i>Kitniyos shenishtanu</i> . Some hashgacha agencies will certify products for Pesach use when containing <i>kitniyos shenishtanu</i> .
Baby Food	Pesach certification required
Baby Formula	All varieties of Enfamil®, Isomil®, Prosobee® and Similac® are acceptable without Pesach certification. Although they contain <i>Kitniyos</i> , they are permitted for infants but should be used with designated utensils only. Feel free to contact us for information regarding other brands.
Baking Powder	Pesach certification required
Baking Soda	no certification required
Bean Sprouts	<i>Kitniyos</i>
Beans	<i>Kitniyos</i>
Benefiber®	<i>Chometz</i>
Beverages	Pesach certification required. This includes Iced Tea, Drink Mixes and Hot Chocolate Mix. Unflavored water and seltzer do not require certification.

<b>Item</b>	<b>Pesach Status</b>
<b>Bicarbonate of Soda</b>	no certification required
<b>Bird feed, see Pet food</b>	
<b>Borscht</b>	Pesach certification required
<b>Brewer's Yeast</b>	may be <i>Chometz</i>
<b>Buckwheat</b>	<i>Kitniyos</i>
<b>Butter</b>	Pesach certification required. This may appear in the ink-jetted date area.
<b>Cake</b>	generally <i>Chometz</i> . Some certified Kosher for Pesach cakes are available.
<b>Candy (all varieties)</b>	Pesach certification required. Some varieties such as sour punch, sour sticks and licorice may contain <i>chometz</i> .
<b>Canola Oil</b>	<i>Kitniyos</i>
<b>Caraway Seeds</b>	are avoided by many Ashkenazim on Pesach.
<b>Carrots, baby</b>	no certification required if purchase prior to Pesach.
<b>Cat food, see Pet food</b>	
<b>Cereal</b>	Pesach certification required
<b>Cheese and Cheese spreads</b>	Pesach certification required This may appear in the ink-jetted date area.
<b>Chewable pills, see Medicine section</b>	
<b>Chia Seeds are not kitniyos</b>	and may be used for Pesach if they are raw and not roasted, blanched, or ground.
<b>Chicken</b>	Raw chicken that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing. Ground chicken requires Pesach certification.
<b>Chickpeas (Garbanzo Beans)</b>	<i>Kitniyos</i>
<b>Chocolate</b>	Pesach certification required
<b>Chocolate Chips</b>	Pesach certification required
<b>Cloves</b>	some have a custom not to use cloves for Pesach.
<b>Club Soda</b>	Pesach certification required
<b>Cocoa</b>	acceptable if 100% pure and not processed in Europe. Rodelle® with Scroll K symbol is acceptable. Hershey's® Special Dark should not be used.
<b>Coconut, shredded</b>	if Unsweetened and unflavored, no certification is required.
<b>Coconut Milk</b>	Pesach certification required. The following varieties are acceptable for infants and infirm: Blue Diamond® Almond Breeze original unsweetened (shelf stable) and Califia Farms® Go Coconuts Coconut Milk.
<b>Coconut Sugar</b>	Pesach certification required
<b>Coconut Water/Smoothie</b>	Pesach certification required. Trader Joe's Coconut Water and Coconut Smoothie bearing the Kosher Check Symbol are acceptable.
<b>Coffee Whitener</b>	Pesach certification required
<b>Coffee</b>	
➤ Regular unflavored (not instant)	no certification required
➤ Decaffeinated or flavored	Pesach certification required. The following varieties are available with Pesach certification: Sanka® (with OKP symbol), Seattle's Best and Starbuck's (with OUP symbol).
➤ Instant	Pesach certification required. Folgers® Classic Roast and Regular, Taster's Choice® regular McCafé® Premium Dark Roast and Starbuck's VIA® Regular coffees are acceptable.
➤ K-cups	Pesach certification required. The following unflavored brands with OU are acceptable: Great Value®, Folgers®, Caribou®, Dunkin' Donuts®, Green Mountain®, Kroger®, Newman's Own Organics®, Starbucks®, The Original Donut Shop® and Wolfgang Puck®. For other varieties, contact us. Keurig machines used with non-Pesach varieties may not be used for Pesach.
➤ Postum® (coffee substitute)	<i>Chometz</i>
<b>Coffee filters</b>	no certification required
<b>Coffee whitener</b>	Pesach certification required
<b>Cole Slaw mix</b>	no certification required
<b>Condiments</b>	Pesach certification required

Item	Pesach Status
<b>Cookies</b>	generally <i>Chometz</i> . Some certified Kosher for Pesach cookies are available.
<b>Cooking Spray</b>	Pesach certification required. Chosen Foods® avocado oil spray with OU is acceptable.
<b>Cooking Wine</b>	Pesach certification required
<b>Corn</b>	<i>Kitniyos</i>
<b>Cranberries</b>	
➤ Dried	Pesach certification required
➤ Fresh or frozen (without additives)	no certification required
<b>Cream/Creamer</b>	
➤ Dairy (Whole Cream or Half-and-Half)	no Pesach certification is required when purchased prior to Pesach and no other ingredients except milk and cream are listed in the ingredients.
➤ Non-dairy	Pesach certification required
<b>Cumin</b>	Pesach certification required. Cumin is avoided by many Ashkenazim on Pesach.
<b>Dates, dried (packaged)</b>	Pesach certification required
➤ Fresh	no certification required
<b>Dessert gels &amp; puddings</b>	Pesach certification required
<b>Dill Leaves</b>	no Pesach certification required.
<b>Dips</b>	Pesach certification required
<b>Dog food, see Pet food</b>	
<b>Dried fruit</b>	Pesach certification required since flour and/or <i>kitniyos</i> may be used in the drying process.
<b>Drinks, see Beverages</b>	
<b>Drink Mixes</b>	Pesach certification required
<b>Duck Sauce</b>	Pesach certification required
<b>Edamame</b>	<i>Kitniyos</i>
<b>Eggs</b>	no certification required, if purchased prior to Pesach
➤ liquid eggs	Pesach certification required
<b>Ensure®, see Medicine and Health section</b>	
<b>Fennel</b>	
➤ Leaves	no certification required. Cut along the length of leaf and inspect for insects inside and around the area protruding from the bulb. Discard the root.
➤ Seeds	are avoided by many Ashkenazim on Pesach.
<b>Fenugreek</b>	<i>Kitniyos</i>
<b>Fish</b>	Fresh and frozen fish without added ingredients, acceptable without Pesach certification. Guidelines for purchasing kosher fish are available at <a href="http://scrollk.org/purchasing-kosher-fish/">scrollk.org/purchasing-kosher-fish/</a> . Processed fish, such as lox, herring, gefilte fish, sardines and canned tuna require Pesach certification.
<b>Fish food, see Pet food</b>	
<b>Flavorings</b>	Pesach certification required
<b>Flax seeds</b>	Whole (including toasted) are acceptable; ground requires Pesach certification. Flax seeds are not <i>kitniyos</i> .
<b>Food coloring</b>	Pesach certification required
<b>Fruit,</b>	
➤ canned	Pesach certification required
➤ dried	Pesach certification required since flour and/or <i>kitniyos</i> may be used in the drying process.
➤ frozen	Unsweetened fruit without syrup or other ingredients, acceptable without certification. This is true even if the fruit is not whole.
➤ Preserves	Pesach certification required
➤ juice, see Juice	
<b>Garlic, frozen or peeled</b>	Pesach certification required. Domestic peeled garlic is acceptable.
<b>Grape Juice</b>	Pesach certification required
<b>Grapeseed Oil</b>	Pesach certification required

<b>Item</b>	<b>Pesach Status</b>
<b>Green Beans</b>	<i>Kitniyos</i>
<b>Gum, chewing</b>	Pesach certification required
<b>Half-and-Half</b>	Pesach certification is not required when purchased prior to Pesach and no other ingredients except milk and cream are listed in the ingredients.
<b>Hemp seed and Hemp oil</b>	<i>Kitniyos</i> according to some authorities. This should not be confused with CBD oil, which is discussed in the Medicines and Health section.
<b>Herbs</b>	
➤ Fresh basil, Cilantro leaves, dill leaves, mint, parsley, rosemary, and thyme (with no additives)	Pesach certification is not required. There is a need, however, to check herbs for infestation. See our guide at <a href="http://scrollk.org/preparing-fruits-and-vegetables/">scrollk.org/preparing-fruits-and-vegetables/</a> .
➤ Dill seeds and Coriander (Cilantro seeds) are avoided by many Ashkenazim on Pesach.	
➤ Frozen or Dried and ground varieties	Pesach certification required.
<b>Herbal tea</b>	Pesach certification required (they may contain <i>chometz</i> ).
<b>Herring, processed</b>	Pesach certification required
<b>Honey</b>	Pesach certification required. The following brands bear an OU-P on some or all varieties: Amazon Fresh <sup>®</sup> , Bowl & Basket <sup>®</sup> , Kirkland Signature <sup>®</sup> , The Fresh Market <sup>®</sup> , Trader Joe's <sup>®</sup> .
<b>Horseradish, processed</b>	Pesach certification required
<b>Ice</b>	No certification required
<b>Ice Cream, Ice Pops, Ices, Sorbet and Sherbet</b>	Pesach certification required
<b>Isolated Soy Protein</b>	<i>Kitniyos</i>
<b>Invert sugar</b>	Pesach certification required
<b>Jam, Jelly and Preserves</b>	Pesach certification required
<b>Juice</b>	
➤ in cartons or containers	Pesach certification required. ReaLemon <sup>®</sup> and ReaLime <sup>®</sup> , acceptable without Pesach certification.
➤ frozen	100% pure frozen concentrated orange juice or grapefruit juice, without added citric acid, vitamin C, sweeteners, additives, or preservatives, are acceptable without certification.
<b>Kasha (Buckwheat)</b>	<i>Kitniyos</i>
<b>Ketchup</b>	Pesach certification required
<b>Kishke</b>	Pesach certification required
<b>Lactaid<sup>®</sup>, see Medicine section below</b>	
<b>Laxatives, see Medicine section below</b>	
<b>Lemon Juice</b>	Pesach certification required. ReaLemon <sup>®</sup> acceptable without Pesach certification.
<b>Lemon Peel</b>	Acceptable without certification unless it is a product of Israel.
<b>Lentils</b>	<i>Kitniyos</i>
<b>Lettuce, see Salad</b>	
<b>Liquor</b>	Pesach certification required
<b>Lox</b>	Pesach certification required
<b>Mandarin Oranges (canned)</b>	Pesach certification required
<b>Maple Syrup</b>	Pesach certification required
<b>Margarine</b>	Pesach certification required
<b>Matzah</b>	Pesach certification required
<b>Mayonnaise</b>	Pesach certification required

Item	Pesach Status
<b>Meat</b>	
➤ Raw meat	when bearing a reliable all-year kashrus certification is also kosher for Pesach after rinsing.
➤ Pickled raw meats	Pesach certification required. <b>Note</b> that some pickled deckle/corned beef roast sold at East Side Kosher Deli was mistakenly labeled with Pesach certification. If the inside label reads OUP, it is certified for Pesach.
➤ Ground Beef	requires Pesach certification. All ground beef packaged by East Side Kosher Deli is Kosher for Pesach.
<b>Milk</b>	
➤ Fresh, unflavored	purchased prior to Pesach, acceptable without certification. Reusable bottles which may have held <i>chometz</i> products, often offered by milk delivery services, should not be used on Pesach.
➤ Goat Milk	Pesach certification required Meyenberg® Goat Milk products (Scroll K certified), including powdered, are acceptable for Pesach use, but should preferably be purchased before Pesach.
➤ Dry	Pesach certification required
➤ Milk substitutes	Pesach certification required East Side Kosher Deli will carry almond milk and coconut milk with KFP certification. The following varieties with year-round (not Pesach) certification, are acceptable for infants and infirm and have been verified to be produced on chometz-free equipment: Blue Diamond® Almond Breeze original unsweetened (shelf stable) and Califia Farms® Go Coconuts Coconut Milk. In case of extreme need, the following may be used (may have been produced on equipment used for chometz: Dream® RiceMilk (classic original) and SoyMilk (original enriched).
<b>Millet</b>	<i>Kitniyos</i>
<b>Mineral water</b>	no certification required if it does not contain flavors, vitamins, or calcium citrate.
<b>Mushrooms</b>	
➤ raw or dried	acceptable without certification
➤ canned	Pesach certification required
<b>Mustard, Mustard Flour</b>	<i>Kitniyos</i> . Imitation mustard with Pesach certification is available.
<b>Non-Dairy Creamer</b>	Pesach certification required
<b>Non-Stick Cooking Spray</b>	Pesach certification required
<b>Nori</b>	Pesach certification required
<b>Nut Butter</b>	Pesach certification required
<b>Nuts,</b>	
➤ Almond flour/meal	It is preferable to use only those with special Pesach certification. Barney Bakery with OU as well as Kirkland (Costco) Almond Flour with KORC symbol are recommended for Pesach use.
➤ Blanched Almonds	Pesach certification required
➤ Peanuts	<i>Kitniyos</i> (according to many opinions)
➤ Pecans (Shelled)	Pecans that are whole or half are acceptable without certification; midgets and pecan pieces require Pesach certification.
➤ Raw, whole, halves or chopped nuts (e.g., almonds, cashews, hazelnuts, pine nuts, walnuts, etc.)	without preservatives or other additives such as BHT, BHA or corn oil, are acceptable without certification.
<b>Oil and Shortening</b>	
	Pesach certification required. Chosen Foods® avocado oil with OU is acceptable. All 100% Extra Virgin Olive Oil bearing an OU certification are acceptable without Pesach certification.
	<b>Coconut Oil (Virgin Only):</b> The following brands with OU are acceptable: Amazon Grocery, Butcher Boy, Full Circle Market, Greenwise, Organic Great Value, Simply Nature Organic, The Fresh Market, Thrive Market, Trader Joes, Wellsley Farms. Trader Joe's Extra Virgin Coconut Oil bearing the BCK Symbol is acceptable.
	All oil sprays (including Extra Virgin Olive Oil) require Pesach certification. Chosen Foods® avocado oil spray with OU is acceptable.
<b>Olives, canned or bottled</b>	Pesach certification required

Item	Pesach Status
<b>Onions</b>	
➤ Raw,	acceptable without certification.
➤ Chopped or sauteed flakes	Pesach certification required
<b>Orange Juice, see Juice</b>	
<b>Orange Peel</b>	Acceptable without certification unless it is a product of Israel.
<b>Pam®</b>	Not certified for Pesach. Some brands are certified as kosher for Pesach.
<b>Pasta</b>	generally <i>Chometz</i> . Some Kosher for Pesach pasta is available.
<b>Peanuts</b>	<b><i>Kitniyos</i> (according to many opinions)</b>
<b>Peas</b>	<b><i>Kitniyos</i></b>
<b>Pet Food</b>	May contain chometz. It is forbidden to derive any benefit from Chometz on Pesach which includes allowing one's animals or pets to consume Chometz. One should either a) substitute other foods, or b) the pets should be given to a non-Jew for the duration of the holiday. Contact your Rabbi for guidance with the latter option as it must be done in a halachically acceptable method. Pure canary seeds and sunflower seeds are acceptable. Many Evanger's® pet products are certified Kosher for Pesach by CRC. See <a href="http://crcweb.org/LOC/Evangers.pdf">crcweb.org/LOC/Evangers.pdf</a> . <b>The following contain chometz:</b> Calm & Balance Dog Chews, Immune Boost Dog Chews, Mag Phos, Pro Skin Health Dog Chews, Total Gut Health Dog Chews.
<b>Pickled vegetables</b>	Pesach certification required
<b>Pickles</b>	Pesach certification required
<b>Pineapple, Canned</b>	Pesach certification required
<b>Popcorn</b>	<i>Kitniyos</i>
<b>Poppy Seeds</b>	<i>Kitniyos</i>
<b>Potato Chips</b>	Pesach certification required
<b>Potato Starch</b>	Pesach certification required
<b>Potatoes, peeled</b>	Pesach certification required
<b>Poultry</b>	Raw chicken and turkey that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing. Ground chicken requires Pesach certification.
<b>Protein mixes</b>	Pesach certification required
<b>Prunes</b>	Pesach certification required
<b>Pudding</b>	Pesach certification required
<b>Pumpkin seeds</b>	are not <i>Kitniyos</i> and are acceptable when raw and without additives. Most Pumpkin seeds available are roasted, not raw.
<b>Quinoa</b>	Pesach certification required.
<b>Raisins</b>	Any retail package without additives is acceptable. Note that golden raisins from California have infestation concerns and should be avoided.
<b>Rice</b>	<i>Kitniyos</i> Those whose custom is to consume <i>kitniyos</i> on Pesach require reliable Pesach certification or approval, as rice production may include a <i>chometz</i> enzyme to facilitate the processing. Brown rice or non-enriched rice would not be subject to this concern.
<b>Rice milk</b>	<i>Kitniyos</i> . Dream® RiceMilk (classic original) is acceptable only in case of extreme need, see Milk substitutes.
<b>Romaine Lettuce, see Page 42</b>	
<b>Saffron</b>	some have a custom not to use saffron for Pesach.
<b>Salad, washed and bagged</b>	
➤ When containing only shredded iceberg lettuce or cabbage	Pesach certification is not required. There is a need, however, to check iceberg lettuce for infestation. See our guide at <a href="http://scrollk.org/preparing-fruits-and-vegetables/">scrollk.org/preparing-fruits-and-vegetables/</a> .
➤ Romaine bags or mixes (as well as other or other higher-infestation mixes)	Year-round certification required. It is not recommended to purchase non-certified, bagged, romaine (or similarly infested items) as washing and checking small pieces is highly impractical. Procedures for washing and checking romaine are detailed on page 42.
<b>Salad Dressing</b>	Pesach certification required

Item	Pesach Status
<b>Salt</b>	
➤ Non-iodized (regular or sea salt)	acceptable without certification if it does not contain dextrose, polysorbates, or maltodextrin. Some acceptable brands are Kirkland® and Morton's®.
➤ Himalayan (pink) salt	acceptable without certification.
<b>Salt Substitutes</b>	Pesach certification required. Morton® Salt Substitute Sodium Free is acceptable.
<b>Sauces</b>	Pesach certification required
<b>Seaweed</b>	Pesach certification required
<b>Seltzer</b>	
➤ Unflavored	Acceptable without certification but should preferably be purchased before Pesach.
➤ Flavored	Pesach certification required
<b>Sesame Seeds</b>	<i>Kitniyos</i>
<b>Sherbet</b>	Pesach certification required
<b>Shortening</b>	Pesach certification required
<b>Snacks</b>	Pesach certification required
<b>Soda Stream</b>	Soda Stream CO2 Canisters can be used for Pesach. Note that this only applies to the canisters themselves and not to any other aspect of the Soda Stream machines, bottles, flavorings, etc.
<b>Soup mix</b>	Pesach certification required
<b>Snow Peas</b>	<i>Kitniyos</i>
<b>Soda</b>	Pesach certification required, with the exception of unflavored seltzer.
<b>Sorbet</b>	Pesach certification required
<b>Soy products</b>	<i>Kitniyos</i> . Soy sauce may contain <i>Chometz</i> .
<b>Soymilk</b>	<i>Kitniyos</i> . Dream® SoyMilk is acceptable only in case of extreme need, see Milk substitutes
<b>Spices,</b>	
➤ Mustard	<i>Kitniyos</i>
➤ Anise, Cilantro (coriander), Caraway, Cumin, Fennel, and Dill seeds are avoided by many Ashkenazim on Pesach.	
➤ Ground spices	Require Pesach certification.
➤ Whole spices	Do not require certification.
<b>Splenda®</b>	<i>Chometz</i>
<b>Starch, edible</b>	Pesach certification required
<b>Stevia®</b>	<i>Kitniyos</i>
<b>String Beans</b>	<i>Kitniyos</i>
<b>Sugar,</b>	
➤ Pure Granulated Sugar	Acceptable without certification. This includes cane or beet sugar, as well as sugar cubes, when no other ingredients are listed.
➤ Brown Sugar	Pesach certification required. The following are acceptable with OU: Bowl & Basket, Good & Gather
➤ Confectioners'	Pesach certification required since it generally contains cornstarch.
➤ Vanilla Sugar	Pesach certification required
<b>Sugar substitutes</b>	Pesach certification required
<b>Sun Dried Tomatoes</b>	Pesach certification required
<b>Sunflower Seeds</b>	<i>Kitniyos</i>
<b>Sweetener</b>	Pesach certification required
<b>Syrups</b>	Pesach certification required
<b>Tapioca Starch</b>	Pesach certification required
<b>Tea</b>	
➤ Unflavored black, white, green, or orange pekoe tea bags	Acceptable without certification.
➤ Decaffeinated and flavored teas	Pesach certification required.
➤ Herbal teas	Pesach certification required (they may contain <i>chometz</i> ).
➤ Instant	Pesach certification required

Item	Pesach Status
Tahini	<i>Kitniyos</i>
Tequila	Pesach certification required. KA Kosher (Mexico) has compiled a list of tequilas which have been approved (not certified) for Pesach use, see <a href="https://kakosher.com/">https://kakosher.com/</a> . As always, it is preferable to purchase such items that have been made with specific Pesach oversight in place.
Tofu	<i>Kitniyos</i>
Tomato products	Pesach certification required
Tomato Sauce	Pesach certification required
Tuna, canned	Pesach certification required
Turmeric	is not <i>kitniyos</i> , but its ground form requires Pesach certification (see Spices).
Vanilla Beans	No certification required. They are not <i>kitniyos</i> .
Vanilla Extract	Pesach certification required
<b>Vegetables</b>	
➤ canned	Pesach certification required.
➤ Peeled butternut squash (with no added ingredients)	acceptable without certification.
➤ frozen	Should have reliable Pesach certification, (since many companies process <i>chometz</i> items on the same equipment.)
Vegetable wash	Pesach certification required. FIT™ is approved.
Vegetable oil	Pesach certification required
Vinegar	Pesach certification required
<b>Vitamins, see Medicine section below</b>	
Water, unflavored	no certification required
Whey powder	Pesach certification required
Whole Cream	no Pesach certification is required when no other ingredients besides milk and cream are listed and is purchased prior to Pesach.
Wild rice	<i>Kitniyos</i> , see Rice
Wine	Pesach certification required. Some Manischewitz® wines contain <i>kitniyos</i> .
Xanthan Gum	Pesach certification required
Yogurt	Pesach certification required

## Household Items

Item	Pesach Status
Air Freshener (liquid or solid)	No certification required
Aluminum products	No certification required
Ammonia	No certification required
Bags	No certification required
Bleach	No certification required
Bleach wipes	No certification required
Candles	No certification required
Charcoal	No certification required. This includes “plain”, easy-light, apple, hickory, and mesquite.
Cheesecloth, new	No certification required
Cleansers	No certification required
Coffee Filters	Acceptable without Pesach certification.
Contact Paper	No certification required
Crock Pot Liners	No certification required
Cupcake Liners, paper, or foil	Acceptable without Pesach certification.
Cutlery	No certification required

Item	Pesach Status
Dish soap	No certification required
Detergent, laundry	No certification required
Dishwashing Detergent	No certification required
Disposable cups, dishes, or cutlery	No certification required
Disposable tablecloths	No certification required when they are non-powdered
Fabric Softeners	No certification required
Finger Paints	May contain <i>chometz</i>
Furniture Polish	No certification required
Glass Cleaner	No certification required
Glitter Dots by Crayola®	Contains <i>chometz</i> .
Gloves, disposable or reusable	<p>▲ Acceptable without Pesach certification. They should, however, be washed inside and out since cornstarch is sprayed into some household gloves.</p> <p>✓ If they are labeled as powder-free, they do not need to be washed.</p>
Glue	Elmer's® and Krazy Glue® products are acceptable without Pesach certification.
Ink	No certification required
Insecticide	No certification required
Isopropyl Alcohol	No certification required
Latex Gloves	<p>▲ Acceptable without Pesach certification. They should, however, be washed inside and out since cornstarch is sprayed into some household gloves.</p> <p>✓ If they are labeled as powder-free, they do not need to be washed.</p>
Laundry Detergent	No certification required
Napkins	No certification required
Oven Cleaner	No certification required
Parchment Paper	Pesach certification required
Paper products	No certification required; may be used for cold or hot.
Paper Towels	No certification required
Paraffin	No certification required
Pencils	No certification required
➤ Crayola® Easy Peel Crayon Pencils	Contains <i>chometz</i> .
Plastic Bags	No certification required
Plastic cutlery	No certification required
Plastic Wrap	No certification required
Plates	No certification required
Play Dough (e.g., Play-Doh®, Crayola® Modeling Dough, ALEX® dough) -	<i>Chometz</i>
Polish, furniture	No certification required
Sanitizers (e.g., Purell®) - see <b>Cosmetics and Personal Care Products</b> section below.	
Scouring Pads	No certification required
Shoe Polish	No certification required
Silly Putty®	No certification required
Silver Polish	No certification required
Starch (for non-food use)	No certification required
Steel wool pads	No certification required
Sticking Paste (Yamato®)	Contains <i>chometz</i> .
Styrofoam	No certification required
Tablecloths, disposable	no certification required when they are non-powdered.
Tissues	No certification required
Toothbrush	No certification required. New toothbrushes should be used.
Tums®, see <b>Medicine and Health</b> section	
Toothpicks	no certification required unless they are flavored or colored.

Item	Pesach Status
Wax Paper	No certification required
Wood chips	No certification required
Wrap, plastic	No certification required

## Cosmetics and Personal Care Products

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

Item	Pesach Status
Baby Oil	No certification required
Baby Ointment	No certification required. The following baby creams may contain <i>chometz</i> : Aveeno®, Cetaphil®, Eucerin®
Baby Powder	Any not listing oat flour as an ingredient may be used. Baby Magic® may contain <i>chometz</i> .
Baby Wipes	any without alcohol (including denatured alcohol), acceptable without Pesach certification.
Bandages, adhesive (Band-aids®)	No certification required
Blush	Cover Girl®, Mac® Bronzing Powder- Refined Golden and Max Factor® Color genius mineral bronzer are not recommended. no certification required unless it contains oatmeal (or barley).
Body wash and soap	Cetaphil®, Coast Urban Fuel®, Mary Kay® and Phisoderm® products may contain <i>chometz</i> . Dial® Daily Care Body Wash with Lavender & Oatmeal contains <i>chometz</i> .
Braces	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Colognes	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® should be avoided.
Conditioner	No certification required
Contact Lens Solution	No certification required
Creams	The following brands may contain <i>Chometz</i> : Aveeno®, Cavilon®, Eucerin®, Mana®, Mary Kay®, Hada Labo®, Gold Bond®, Your Name®, Origins® The following items may contain <i>Chometz</i> : Vaseline® Clinical Care Eczema products and Intensive Care Essential Healing Lotion, Cetaphil® Pro Eczema Soothing Moisturizer Lotion, Oxy® Total Care BPO Lotion. other varieties are acceptable without Pesach certification.
Dental Floss	Any unflavored (including waxed), acceptable without Pesach certification.
Denture Care	The following are acceptable without Pesach certification: <b>Effident®</b> Denture Adhesive, Denture Cleanser Tablets, Fresh Guard Soak, Power Clean Crystals <b>Fixodent®</b> Complete, Control, Cream, Denture Cleanser w/Proguard, Powder Adhesive, Complete Original, Ultra Max Hold <b>Polident®</b> Denture Cleaner Tablets, Overnight Denture Cleaner, Partials, Smokers Denture Cleaner <b>Other Brands:</b> Benzodent® Denture Pain Cream, Denture-Fit® Adhesive, Kleenite® Cleansers, Stain Away® and Stain Away® for Partials, Super Poli-Grip® Adhesive Cream, Ultra Fresh, Extra Care w/Poliseal Adhesive Cream, original powder, Free Denture Adhesive Cream.
Deodorant,	
➤ gel	No certification required
	Recommended if free of (denatured) alcohol or if manufactured in the United States.
➤ spray or liquid	The following may contain <i>chometz</i> : UltraMax® (by Arm and Hammer) roll on, Dry Idea® Antiperspirant/Deodorant – Gel, Right Guard® Antiperspirant/Deodorant - Gel
Eye drops	No certification required
Eyeliners and Eye Shadow	except for Blinc®, Exuviance®, IT Cosmetics®, Mana®, Mary Kay®, Maybeline®, Neostrata®, Neutrogena®, Vivite® and Your Name® (which may contain <i>chometz</i> ), no certification required.
Facial Care	except for Exuviance®, ExuvPro®, Hill®, IT Cosmetics®, Mana®, Maybeline®, Mary Kay®, Neostrata®, Neutrogena®, NYX®, Olay®, Oxy® Phisoderm®, Urban Decay®, Vivite® and Your Name® (which may contain <i>chometz</i> ), no certification required.
Foot Powder	No certification required
Hair gel	No certification required
Hair Remover	No certification required

Item	Pesach Status
Hair Spray	No certification required
Hydrogen Peroxide	No certification required
Isopropyl Alcohol	No certification required
Lip Balm	Chapstick <sup>®</sup> and similar lip products, unflavored, acceptable without Pesach certification. Chapstick <sup>®</sup> Classics Strawberry Stick is acceptable, as well.
Lipstick	Please contact us regarding specific brands and products. L'oreal <sup>®</sup> , Mana <sup>®</sup> , Mary Kay <sup>®</sup> , Softlips Oasis <sup>®</sup> , Urban Decay <sup>®</sup> and Your Name <sup>®</sup> should be avoided unless verified to be <i>chometz</i> -free.
Listerine <sup>®</sup> pocketpaks <sup>®</sup>	may contain <i>chometz</i> .
Makeup	see individual listings for specific makeup items. Feel free to contact us regarding other brands and products. Cover Girl <sup>®</sup> , DDF <sup>®</sup> , Mana <sup>®</sup> , Mary Kay <sup>®</sup> , Max Factor <sup>®</sup> products likely contain <i>chometz</i> . Lady Burd Illuminating foundation and Maybelline <sup>®</sup> foundation should be avoided.
Mascara	No certification required
Mineral Oil	No certification required
Mouthwash	The following are some acceptable varieties; for additional brands, contact us. Arm & Hammer <sup>®</sup> Truly Radiant Bright & Strong Mouth Rinse, Truly Radiant Clean & Fresh Mouth Rinse Listerine <sup>®</sup> Cool Mint Antiseptic, Cool Mint Zero Alcohol, Sensitivity Alcohol Free, Total Care Zero, Flouride Defense Anti Cavity Original Antiseptic, Total Care Anticavity, Ultra Clean Antiseptic, and Freshburst are acceptable.
Nail Polish	No certification required
Nail Polish Remover	No certification required
Ointments, all varieties	Acceptable without Pesach certification.
Orthodontics	wax for braces is acceptable without certification. Rubber bands should be washed before placing in mouth.
Petroleum jelly	No certification required
Perfume	Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay <sup>®</sup> products should be avoided.
Sanitizers (e.g., Purell <sup>®</sup> )	Any without alcohol may be used. Purell <sup>®</sup> : The following products are acceptable: Advanced Hand Sanitizer Foam, Advanced Hand Sanitizer Gel, Hand Sanitizing Wipes, Instant Hand Sanitizing Foam SF607
Shampoo	no certification required
Shaving Lotion, except for Mary Kay <sup>®</sup> after-Shave Gel, there are no <i>chometz</i> concerns.	
Sunscreen	no certification required. Mary Kay <sup>®</sup> should be avoided.
Toothpaste	All Colgate <sup>®</sup> , Orojel <sup>®</sup> and Ultrabrite <sup>®</sup> are acceptable. Arm & Hammer <sup>®</sup> Dental Care and Toothpaste and Crest <sup>®</sup> Cavity Protection Gel and Paste are acceptable as well. For additional brands as well as other Crest <sup>®</sup> products, contact us.
Toothpicks	are acceptable unless they are flavored or colored.
Wax for braces	no certification required

## Medicines and Health Products

Any medication taken for any of the following conditions may be taken on Pesach: Anti-rejection, Cancer treatments, Cholesterol, Depression, Epilepsy, Heart conditions, Hypertension (elevated blood pressure), Kidney disease, Lung disease, Stroke.

Any prescription medication taken on a regular basis for a chronic condition should only be changed after consultation with your doctor.

Item	Pesach Status
Advil <sup>®</sup>	The following varieties of Advil <sup>®</sup> (brand-name) are acceptable for Pesach use: Tablets, Caplets, Children's Suspension (all flavors), PM Caplets or Tablets, Cold and Sinus Caplets, Multi-Symptom Cold & Flu Tablets, Sinus Congestion and Pain Tablets, Menstrual Pain, Gel Caplets, Infants' Drops. Advil Allergy: Congestion & Relief, Sinus Coated Caplets <b>(Advil Junior Strength Chewable Tablets are not approved.)</b>

Item	Pesach Status
<b>Allergy medication</b>	The following brand-name varieties are acceptable: <b>Allegra</b> <sup>®</sup> : 12 Hour, 24 Hour Tablets, Allergy 12 Hour, 24 Hour Tablets, Children's Suspension, Children's ODT, Children 12 Hour Tablets, Children Oral Suspension, Allegra D 12 Hour, 24 Hour Tablets <b>Benadryl</b> <sup>®</sup> : Allergy Ultratab Tablets, Extra Strength Allergy Relief Antihistamine Tablets, Children's Allergy Chewable Grape, Children's Allergy Liquid (cherry), Children's Allergy Plus Congestion (grape), Children's Dye-Free Liquid (bubblegum) <b>Zyrtec</b> <sup>®</sup> Allergy Tablets, Children's Allergy (Bubblegum or Grape) Syrup. <b>The following Zyrtec</b> <sup>®</sup> <b>items are NOT approved</b> : Zyrtec <sup>®</sup> Dissolve Tablet, Children's Dissolve Tabs, Allergy Dye-Free Chewables, Children's Allergy Dye-Free Chewables for ages 2+, Children's Allergy Dye-Free Chewables for ages 6+, Zyrtec-D Tablets.
<b>Antacid, chewable</b>	Pesach certification required. The following are chometz-free; they may contain <i>kitniyos</i> : Tums <sup>®</sup> Extra Strength Peppermint flavor, with OU or K symbol.
<b>Aspirin</b>	<b>Bayel</b> <sup>®</sup> Genuine Aspirin (brand-name) Low dose, Children's Low dose, Extra strength and Children's Aspirin are acceptable for Pesach use.
<b>CBD oil</b> is not kitniyos but requires Pesach certification. In cases of medical necessity, contact your rabbi.	
<b>Ensure</b> <sup>®</sup> shakes, liquids, and powders ( <u>NOT bars</u> ) have been determined by OU to be Chometz-free.	
<b>Injections</b> may be taken on Pesach, even if they contain <i>chometz</i> .	
<b>Lactaid</b> <sup>®</sup> milk may be used if purchased before Pesach. Lactaid <sup>®</sup> caplets are acceptable. Lactaid <sup>®</sup> chewable pills are NOT acceptable.	
<b>Laxatives</b>	Suppositories are acceptable for use on Pesach. Pills or mixes may contain <i>Chometz</i> . Feel free to contact us regarding specific brands. The following brands and varieties are acceptable: 1) Linzess <sup>®</sup> , 2) Miralax <sup>®</sup> 3) Citrucel <sup>®</sup> Caplets, Powder and Sugar Free Powder (the Sugar Free Powder contains Kitniyos) 4) Dulcolax <sup>®</sup> Laxative Tablets, Pink Laxative Tablets, Liquid, Stool Softener, Pink Liquid Gels 5) Ex-Lax <sup>®</sup> , Chocolated Laxative [Dairy], Maximum Strength or Regular Strength Stimulant Laxative Pills 6) Phillips <sup>®</sup> Milk of Magnesia Original, 7) Colace <sup>®</sup> 2-in-1 Tablets, Clear Soft Gels, Regular Strength Capsules 8) Pedia-Lax <sup>®</sup> Enema Liquid ( <b>NOT</b> Pedia-Lax Probiotic Chewable Tablets) 9) Metamucil <sup>®</sup> , see below
<b>Medications</b>	Liquid and chewable, may be taken on Pesach, even if they contain <i>kitniyos</i> . Feel free to contact us regarding specific medications; we may have lists available that indicate if specific medications contain <i>chometz</i> . If they do contain <i>chometz</i> and a <i>chometz</i> -free alternative is not available, consult with your local rabbi and doctor for guidance.
<b>Melatonin</b>	The following are acceptable: Breckenridge <sup>®</sup> 3mg Tablets, Natrol <sup>®</sup> , Nuti Supreme <sup>®</sup> , NatureMade <sup>®</sup> 3mg, 5mg Tablets
<b>Metamucil</b> <sup>®</sup>	<ul style="list-style-type: none"> <li>The following are chometz-free; they do contain <i>kitniyos</i>: Metamucil Premium Blend, Clear Fiber Blend, 4-in-1 Real Sugar Orange Smooth Powder, 4-in-1 Fiber Sugar-Free Unflavored Smooth Powder, 4-in-1 Fiber Sugar-Free Berry Powder, 4-in-1 Fiber Sugar-Free &amp; Regular Orange Smooth Powder</li> <li>The following are chometz-free and <i>kitniyos</i>-free: Metamucil Supergreens Digestive Blend, 4-in-1 Real Sugar Unflavored Coarse Powder</li> <li>The following contain chometz: Fiber Thins Wafers [Apple, Cinnamon, Chocolate], Fiber + Collagen</li> </ul>
<b>Motrin</b> <sup>®</sup>	The following varieties of Motrin <sup>®</sup> (brand-name) are acceptable for Pesach use: Tablets, Infant's Liquid (berry or dye-free berry), IB Caplets and PM Coated Caplets. <b>The following is not acceptable</b> : Children's Chewable Grape, Dye-Free Grape
<b>Tablets</b> that are unflavored may be taken on Pesach, even if they contain <i>chometz</i> .	
<b>Thickener</b>	SimplyThick <sup>®</sup> is a Scroll K-certified thickener, added to beverages for those with dysphagia. For Pesach information, contact us. Thick-it <sup>®</sup> is acceptable for Pesach use.
<b>Tylenol</b> <sup>®</sup>	<b>The following varieties of Tylenol</b> <sup>®</sup> <b>(brand-name) are acceptable for Pesach use</b> : <ul style="list-style-type: none"> <li>Extra Strength: Caplets, dissolve Packs</li> <li>8 Hour Arthritis Pain ER, Muscle Aches &amp; Pain ER</li> <li>Regular Strength Tablets, Cold + Flu Severe Warming Liquid, Cold + Sore Throat COOL BURST Liquid, Cold Max Daytime Liquid, Nighttime Liquid, PM Extra Strength Liquid, Regular 8 Hour Muscle Aches &amp; Pain, Sinus Severe Caplets</li> <li>Children's: Suspension (All flavors), Chewables (All Flavors), Dye Free Suspension, Cold + Cough + Runny Nose Grape, Cold + Cough + Sore Throat Bubblegum, Cold + Flu Grape, Dissolve Packs, Cold + Flu Oral Suspension (All flavors)</li> <li>Infant's Oral Suspension (All flavors)</li> </ul>
<b>Vitamins</b> should only be used after verifying their Pesach status.	

## More Kosher Komments

### ➤ Kashrus Alerts:

- For a list of kashrus alerts, please see [scrollk.org/kashrus-alerts](http://scrollk.org/kashrus-alerts).
- To be emailed directly, please register at [scrollk.org/kashrus-alerts/alert-notification/](http://scrollk.org/kashrus-alerts/alert-notification/). Alternatively, join our WhatsApp group by sending an email to [office@scrollk.org](mailto:office@scrollk.org) or texting (303) 242-1524.

### ➤ All items in the East Side Kosher Deli Passover Store (which includes items for the Seder) are certified for Pesach by Scroll K. It is still prudent to check each item for Pesach certifications.

- There will be a kosher for Pesach *kitniyos* section which may be utilized by those who eat *kitniyos* on Pesach.

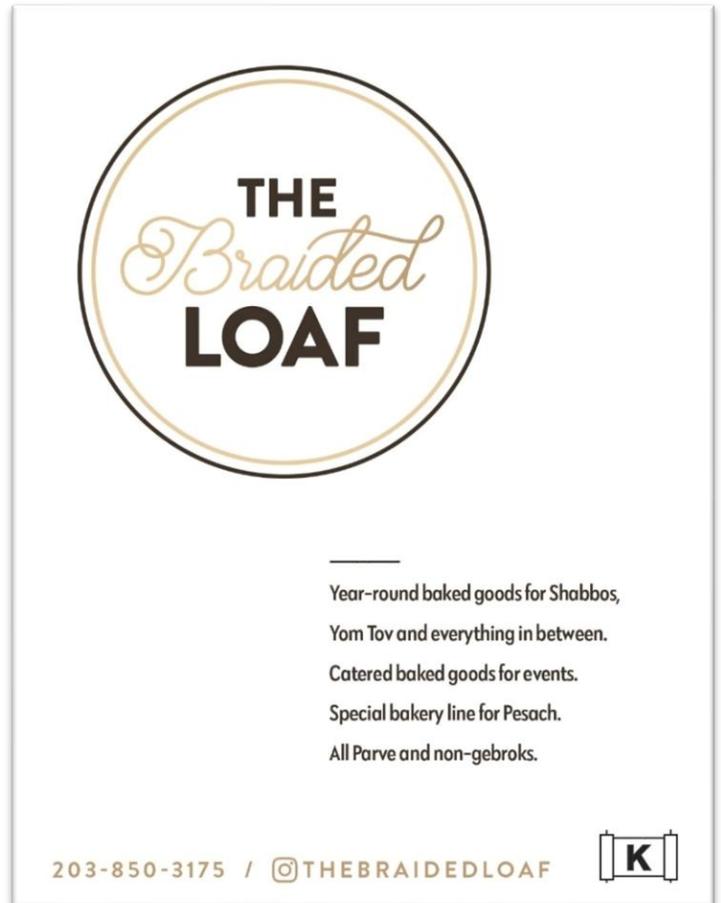
### ➤ The Braided Loaf is an artisan bakery under Scroll K supervision. They offer baked goods for Shabbos, Yom Tov, and everything in between as well as catered events. They will have a special bakery line of Kosher for Pesach items; parve and non-geborks. They can be contacted by Call or Text: 203.850.3175, Instagram: @thebraidedloaf or email: [thebraidedloaf@gmail.com](mailto:thebraidedloaf@gmail.com).

### ➤ Egg Matzos: Egg matzah is the term used for matzah made with fruit juice or eggs in place of water. Ashkenazic Jews traditionally do not consume these items on Pesach, except by the elderly, the sick or the young child who cannot digest regular matzah.

### ➤ Pet Food may contain *chometz*. See the product listing above for further details.

### ➤ Some Year-round Pointers:

- **Starbuck's Refresher** drinks contain non-kosher grape juice and are not kosher.
- **Golden Raisins:** Due to an increased infestation issue, golden raisins from California should not be used until further notice.
- **Quinoa** should be checked prior to usage, even when there is a hechsher on the package. Infestation issues arise from improper storage, which is beyond the control of any hashgacha.
- **Wine:** As many kosher wines are imported from Eretz Yisroel (Israel), it is important to be cognizant of Shemitah concerns, as 2022 season wines appear on store shelves. As always, check carefully for kosher symbols. Some 2022 wines will bear different kosher certifications than those they generally bear because they do not meet the Shemitah standards of their regular certifying agency. If you mistakenly purchased Shemitah wine, it may be returned to the store.



- **When ordering ready-to-eat food** with indirect store communication (such as Uber Eats), eateries listed as Kosher or appearing in a kosher section or search result, may not actually be kosher. Additionally, kosher meals should be delivered with a kosher seal of some sort. These guidelines apply in our region as well as anywhere else.
- **When shopping online**, pictures or information may be inaccurate, especially if there are similar items with different kosher details. Case in point: a search for a specific brand of string cheese has a recommended kosher version as well as other similar, but not equal, counterparts.
- Large print Haggadahs for the visually impaired (as well as other Jewish texts in large print and Braille) are available free of charge to the legally blind from the Jewish Heritage for the Blind. They can be reached at (800)-995-1888 or [services@jewishheritage.org](mailto:services@jewishheritage.org). For more information see [www.jewishheritage.org](http://www.jewishheritage.org). [K]

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

ר' שלמה בן יעקב ויטל בת אלעזר אליהו הכהן  
Upon Their Yahrzeits

## Eruv Tavshilin: Why, What, Who, How and When

Rabbi Yisroel Rosskamm  
Rabbinical Administrator, Scroll K

Eruv Tavshilin is a mitzva that is somewhat rare and quite enigmatic. This year, on Erev Pesach, April 1<sup>st</sup>, 2026, Jews in the Diaspora will have the privilege of performing this mitzva. In this article, we will probe the following details:

- **WHY do we make Eruv Tavshilin?**
- **WHAT is the Eruv Tavshilin?**
- **HOW does it work?**
- **WHAT does the word eruv mean?**
- **WHO must make it?**
- **WHEN do we make it?**
- **WHAT does it permit?**
- **WHAT IF it was not made?**
- **WHEN are the Eruv Tavshilin foods eaten?**

### WHY DO WE MAKE IT?

One of the fundamental differences between Shabbos and Yom Tov (Jewish festivals) is that on Shabbos we are not permitted to cook any foods; whereas, on Yom Tov, most Melachos for food preparations are permissible if the prepared food will be eaten during that day. Preparing foods on one day of Yom Tov to be used any time after that day is prohibited. This leads us to a quandary; how do we prepare foods for Shabbos when Shabbos is either the second day of Yom Tov or immediately follows Yom Tov (such as Chol HaMoed or Isru Chag)? May one prepare fresh cooked foods on Yom Tov for the Shabbos following it?

There is an additional concern: In all the excitement of food preparation for Yom Tov, people may forget to prepare plentiful amounts of food for the Shabbos that immediately follows Yom Tov. Once Yom Tov begins, it would be too late to prepare more<sup>1</sup>.

It was due to these concerns that our Chachamim (Talmudic Sages) instituted Eruv Tavshilin to resolve these issues.

### WHAT IS ERUV TAVSHILIN? HOW DOES IT WORK?

The Eruv Tavshilin is performed by setting aside, before Yom Tov, foods designated for Shabbos use. These foods must consist of one cooked and one baked item (e.g. a challah/matza and a boiled egg)<sup>2</sup>. The challah/matza should preferably be whole, and at least the size equivalent to an egg<sup>3</sup>. The cooked item should preferably be a plentiful amount or a complete item (to show the importance of the mitzvah), the minimum is the size of an olive<sup>4</sup>.

The need to set aside food for Shabbos prior to Yom Tov is based, in part, on the premise that doing so acts as a reminder for us to prepare the plentiful amounts of foods that will be needed for Shabbos. By beginning Shabbos preparations before Yom Tov (for the express purpose of being able to set some aside for the Eruv Tavshilin), all the Shabbos preparations that will be performed over Yom Tov are considered to be just your final touch-ups for Shabbos.

This, however, does not completely resolve the issue. We are not permitted to prepare from one day of Yom Tov to another, even if they are just doing the final touch-ups on their pre-Yom Tov preps. Nor does Eruv Tavshilin permit cooking on one day of Yom Tov for the sake of another. How then, can Eruv Tavshilin permit Yom Tov preparation for Shabbos? The answer is based on a halachic principle that when one cooks food on Yom Tov that can be eaten that very day<sup>5</sup>, it is halachically considered as though the food was made for that day (even though much of that food would be left over to be eaten on Shabbos) and is thus permissible in conjunction with an Eruv Tavshilin.

### WHAT DOES THE WORD ERUV MEAN?

The word *eruv* means combination<sup>6</sup>. As previously explained, when one cooks or bakes on Yom Tov for Shabbos, they will be “combining” these foods with those previously set aside for Shabbos (i.e. the eruv foods); thereby assuring proper enjoyment of the Shabbos.

### WHO MUST MAKE IT? IS ERUV TAVSHILIN LIMITED TO FOOD PREPARATION CONCERNS ONLY?

<sup>1</sup> גמ' ביצה טו:

<sup>2</sup> שלחן ערוך או"ח סי' תקכ"ז סעיף ב'

<sup>3</sup> שלחן ערוך שם סעיף ג'

<sup>4</sup> משנה ברורה סי' תקכ"ז סק"ה

<sup>5</sup> משנה ברורה סי' תקכ"ז סק"ג

<sup>6</sup> ערוך השלחן סי' תקכ"ז סק"ה

Based on the above, we may ask: If one has all their Shabbos foods prepared before Yom Tov, does one need to make an Eruv Tavshilin? The answer is: Yes! Since the Eruv Tavshilin permits the completion of other Shabbos preparations as well (e.g., lighting candles, bringing items from one place to another, etc.), it is imperative for the head of every household (or his/her designee) make an Eruv Tavshilin<sup>7</sup>. If one is a guest in a hotel and will not be involved in any food preparation, they should still make an Eruv Tavshilin, however, there is a difference of opinions whether the Bracha should be recited. Married children staying at their parents' home do not need to make an Eruv Tavshilin of their own<sup>8</sup>.

### HOW DO WE PERFORM THE ERUV? AND WHEN?

On Erev Yom Tov (the day prior to Yom Tov), one sets aside one cooked and one baked item and recites the Bracha and declaration, as can be found in most Siddurim and Machzorim. The declaration must be recited in a language that one understands<sup>9</sup> – it is not adequate to recite it in Hebrew if one does not understand the meaning of the words.

### WHAT DOES THE ERUV TAVSHILIN PERMIT?

The Eruv Tavshilin permits one to complete their Shabbos preparations on Friday of Yom Tov; provided that the preparatory activities are a) Yom Tov-permissible labors, and b) they are done with enough time before the conclusion of Yom Tov that some benefit can still be derived from these preparations on Yom Tov itself. One does not have to actually eat some of the foods on Yom Tov; if they are completed to the point that they could be eaten on Yom Tov, it is sufficient<sup>10</sup>. If the foods were not cooked before Shabbos to the point that they are at least barely edible (and an Eruv Tavshilin was made), there are opinions that allow the foods to finish cooking on Shabbos. However, this should only be relied upon in extremely difficult situations<sup>11</sup>.

When Yom Tov is on Thursday and Friday, although one made an Eruv Tavshilin before Yom Tov, one may not cook for Shabbos on Thursday. Cooking foods for Shabbos may only be done on Friday<sup>12</sup>.

### WHAT IF ONE FORGOT TO MAKE ERUV TAVSHILIN?

It is customary for the Rabbi of the community to include someone who may forget to do so in his Eruv Tavshilin. This is done by acquiring a portion of his Eruv foods for such an individual. However, a community member may only rely on the Rabbi's declaration on a one-Yom-Tov-only basis. Should one forget to make the Eruv Tavshilin again before a future Yom Tov as well, a halachic authority should be contacted for further guidance.

If one made an Eruv Tavshilin on Erev Yom Tov, but the cooked Eruv Tavshilin food was eaten or lost, they would not be permitted to cook for Shabbos based on the Eruv Tavshilin. If, however, only the baked item (e.g. challah/matza) was eaten or lost, they may still cook for Shabbos<sup>13</sup>.

### WHEN ARE THE ERUV TAVSHILIN FOODS EATEN?

The challah/matza should, preferably, be used for the Lechem Mishna (the two breads upon which the Hamotzi blessing is recited) of both Friday night and Shabbos lunch and subsequently eaten at the third Shabbos meal<sup>14</sup>. 

Quality and integrity that you can rely on.

Western  
Steel, INC

In honor of the Vaad  
Hakashrus of Denver for  
another excellent year.

Western Steel carries everything from steel and aluminum supplies to welding accessories and more! With so many diverse products we are able to cater to most any need.

[www.westersteelcs.com](http://www.westersteelcs.com)

<sup>7</sup> שלחן ערוך שם סעיף ז'

<sup>8</sup> שו"ע הרב סי' תקכ"ז סק"ח

<sup>9</sup> משנה ברורה שם סק"מ

<sup>10</sup> משנה ברורה שם סק"ג

<sup>11</sup> משנה ברורה שם סק"ג

<sup>12</sup> שלחן ערוך שם סעיף י"ג

<sup>13</sup> משנה ברורה שם סקמ"י

<sup>14</sup> משנה ברורה שם סקמ"ח

## Pesach in Auschwitz: A Father's Story

Aviva Woznica

Perhaps because my father was born on the second night of Pesach, soon after the last of the seder's four cups of wine had been consumed, was the holiday forever so close to his heart...Or perhaps because he was, accordingly, called Pesach, did this festival day become his favorite.

When I replay those precious Pesach nights of the past in my mind, forever a part of my consciousness and soul, I find I cannot help but wonder what had encompassed my parents' thoughts at the time. Just as I reflect during our contemporary seders on the seders of my childhood, I surmise my parents must have reflected on theirs. Surely they would have seen in their own recollections their parents, brothers, and sisters, old and young converged together around the glittering festival-laden tables of their past. But alas, they would have undoubtedly been confronted with the stark torment of their loss.

For in Auschwitz it was inconceivable to have a seder or, at least, so it would seem.

---

It was the most envied of jobs among Auschwitz inmates: to work in the kitchen. A few crumbs, a surreptitiously stolen bite of vegetable or bread would go a long way toward curbing the incessant hunger pangs that most were forced to endure. And if the work detail got a position in the part of the kitchen that served and supplied meals for the Nazi elite, it was if they had won a lottery!

Here there was always a taste of hearty left-over soup, a rejected turnip, even a piece of meat that could be salvaged. It could be eaten right then and there so no evidence of 'stealing' would remain. But the knowledge of having more than the others was, for some, too heavy a burden. It was often then that an extra half-loaf of bread or a piece of vegetable would find its way into the camp's barracks at night, carefully smuggled out through trusted volunteer couriers. Risks were commonly taken and the meager Auschwitz diet

was thus supplemented...at least for some. As daring as some of the ventures were that the kitchen staff undertook in compassion for others and in stark defiance of their Nazi masters, none were as bold as the chance they took before Pesach of 1943.

The revered rabbis and Torah scholars of Auschwitz had painstakingly calculated and etched a somewhat cryptic and veiled Jewish calendar on the barrack's walls. To the inmates, the etched numbers and symbols represented the passage of time, otherwise difficult to assess in the maddening monotony of Auschwitz life. Of even greater consequence was its communication of the times and dates of the sacred holidays.

They had secretly scratched off the days of the last month and knew that it was already Nissan, the month of Pesach, when the Biblical account of G-d's miraculous deliverance of the Jewish people from the Egyptian bondage would normally be retold and celebrated, as it had been for thousands of years. Freedom from slavery, freedom to celebrate and fulfill G-d's commandments, had always been the very essence of the holiday.

But in Auschwitz, it also constituted a dream, the daring hope and aspiration of every Jew that Pesach. How perfect a time for Moshiach to come! As children, the inmates of Auschwitz had carefully filled their cups with wine and stood at the doors of their beloved parents' homes on Pesach night. There they had welcomed the Prophet Elijah to taste the wine of redemption, and within the same breath, they had solicited G-d's revenge against their enemies: "Pour Your wrath upon the nations . . . For they have devoured Jacob and destroyed His Habitation. Pour Your anger upon them and let Your fiery wrath overtake them. Pursue them with wrath and annihilate them from beneath the Heavens of G-d."

How fitting it would be to ask the Prophet Elijah to step into Auschwitz right then and there to herald the long-awaited redemption.

Pesach was approaching. It was time for a miracle! Let it happen now!

A little sprinkling of flour was charily brushed away and put aside each day after baking. At least from a distance, such action would be made to appear as part of the routine clean up at the end of the day. Meticulous care was taken so no chometz would come near this flour, that it would remain clean and pure. It did not take too long before enough of this flour was set aside for the making of five matzos.

At great risk one of the camp's bakers snuck into the kitchen in the dark of night and administered the finishing touches and checks to render the oven kosher for Pesach baking. The preliminary steps of kashering had already been carefully made in the final hours before the kitchen had been locked up for the day. The oven had been scrubbed, cleaned, and torched under camouflage and watchful eyes.

With practiced dexterity and timed precision, five round matzos were rapidly shaped and baked in the midst of the wretchedness and depravity of Auschwitz. A minyan, including the baker and several men of pious distinction, had already been formed; each candidate was carefully screened in advance for his worthiness and commitment before he was invited to partake of the matzo.

But that was not enough. It was decided that only those who vowed to refrain from eating any chometz throughout the entire week of Pesach would be allowed to participate in fulfilling the G-d-given commandment of eating matzo this Pesach.

The day Pesach Hochmitz had first entered Auschwitz's gates he had learned of his young family's catastrophic fate. He knew he walked but several yards from the macabre site of their untimely demise. He was now alone; there would

be no one waiting for him. He was free to risk his life, if he so chose.

As the holiday had always been close to his heart, Pesach did not hesitate to step forward, and he was honored to receive the cherished half-matzo that was to sustain him through the week.

**But ten men in  
Auschwitz walked a  
little taller, their  
stance slightly  
prouder.**

The size of his portion seemed to have somewhat diminished from what he had first imagined. He swallowed hard as his share of the sacred bread of affliction was handed over to him. He turned to the Heavens to offer a prayer of thanks for the special privilege of having matzo for Pesach and then cried

out a desperate plea to the Almighty to help him get through the week. The ten of the minyan had resolved together that it would be best to give away any chometz they received in their rations to others who may want it. It was not hard to find customers for extra portions of bread and porridge.

That year, Pesach and nine other men each survived on a half matzo and water for the entire week of Pesach, working, standing in endless lines of appels and retreating at night to sleep on crowded planks in the stinking holes of Auschwitz's barracks. There were those who ate their share within the first two days of the week. Others, like Pesach, let it last until the end of the seventh day, when the man they considered their Rav entreated them to stop their fast. As the eighth day of Pesach was only added to the holiday for those outside the Land of Israel and not commanded directly by the Torah, in light of the serious risk of starvation, they were told that they should commence eating the camp's food immediately.

Years later, at the seder table he shared with his growing family in Canada, Pesach would outline with his thumb the size of the half-matzo he had survived on that week in the camps. The minyan had counted on augmenting their diet with vegetables but at the time "there wasn't a vegetable in sight". The possibility of death by starvation had constantly been on his mind.

The minyan had made it through the week. Moshiach did not come. There was no illustrious redemption. But ten men in Auschwitz walked a little taller, their stance slightly prouder. They had defied the heinous enemy and had stood steadfast in their faith. Those close by who had watched the ten sacrifice were emboldened by their actions, uplifted by their contagious spirits. They whispered of the noble feat until a great number in the camp were quickly privy to the knowledge of an entire minyan fulfilling the commandment of eating matzo on the holy day and keeping Pesach in their midst.

Not every member of the minyan survived to conspire to bake matzo the next year, but those that did paved the way for others, and, once again, in 1944, ten men in Auschwitz had matzo

for Pesach. By this time, many inmates were aware of what was happening and silently cheered the minyan on. In the end, word of the deed got out, and when the week of Pesach came to a close, merciless reprisal was exacted in the grueling *appels* of Auschwitz's fields.

“But a whole Pesach had passed before they knew. I didn’t care what they would do to me! It was worth it . . . to have matzo on Pesach in spite of them! It was all worth it!” Pesach would say, remembering with satisfaction, a broad grin stretching across his face.

Reprinted with permission from *Jewish Action*, the magazine of the Orthodox Union, published March 2017.

The Perfect Remembrance

**NORMAN'S MEMORIALS, INC.**

**By appointment, only**

**Joe Wolf**  
Memorial Consultant  
Over 23 Years Experience

**(303) 321-2525**  
Jewish memorials by  
A knowledgeable Jew

Distinctive Jewish Memorials Since 1912

## Pharaoh, Jews & Self-Satisfaction

By Rabbi Yisroel Engel

The Torah tells us that when, at G-d's behest, Moses and Aaron came to tell Pharaoh to release the Jewish people, "the King of Egypt said to them, 'Moses and Aaron, why do you disturb the nation? Go to your tasks!'" By the terms "your tasks" Pharaoh meant their *personal* endeavors, not the difficult toil, the slavery of the Jewish people in general. This indicates that the entire tribe of Levi—the tribe of Moses and Aaron—was exempt from the harsh labor that was the burden of the rest of the Jewish people.

Nachmonides explains that "It is the custom of each nation to have Sages to instruct others in their [indigenous] teachings." The tribe of Levi was given this singular status and freed from work because they served as the "Sages and the elders" of the Jewish People. When Pharaoh told Moses and Aaron to "go to their tasks," he meant to their role as teachers of the Jewish people.

Implicit within Pharaoh's words was the argument that Moses and Aaron should be content with their own personal liberty from labor and not encourage their people to disobey the law of the land and cease their work. The mere fact that Moses and Aaron were free at times to teach the Torah tradition to the Jewish people should have been enough to satisfy them.

The *Zohar* declares that the wisdom of Egypt "surpassed that of all other nations (of that period)." Moreover, Pharaoh himself was a great sage. There is, thus, significant meaning to Pharaoh's words. Indeed, our Sages tell us that the slavery of Egypt was so harsh that it was "impossible for a slave to flee Egypt." Since according to Heavenly decree, the span of exile in Egypt was to be for a period of four hundred years, seemingly the harsh conditions in Egypt were to serve as the means to fulfill this decree. In effect, Pharaoh was arguing that there should not be any attempt to change the divine declaration concerning the length of time the Jews had to be slaves. The servitude was meant to, and should, continue; Moses and Aaron were to preoccupy

themselves with their private Torah studies and teachings.

### THE ARGUMENT OF AN ENEMY

Though this would seem to be a valid contention, we must nevertheless be aware that this is the *argument of Pharaoh*, our enemy. Had his words been accepted, the possibility of freedom and liberation from Egypt could have been totally lost. For, as the great mystic teacher the Arizal states, it was necessary that the liberation of the Jewish people take place in great haste. Had they remained longer, for even the briefest instant, they would have been so totally immersed in the evil of Egypt that they would have lost the opportunity for freedom.

Though Pharaoh's argument seems logical, it does not consider the Jewish people's transcendence of the limitations of human

intellect and the natural order of things. Notwithstanding the initial decree of slavery for four hundred years, G-d decided to accelerate the pace of those historical events and to cause an overleaping to the end of the exile. The bitter slavery experience ended more speedily than Pharaoh assumed to be divinely decreed.

This part of our history has profound implications for every individual. No Jew should succumb to the premise that one should be concerned only with his own welfare and safety and think "I have saved my own soul." Nor should he yield to the rationalization that giving Torah classes from time to time is adequate involvement with others' spiritual needs. Why should he care about the extent of another Jew's mitzvah observance? Why try to ascertain whether that Jew is dedicated to serving G-d or subservient to the authority of an evil Pharaoh? This, indeed, was the argument of the Egyptian Pharaoh, which was sweepingly rejected by Moses and Aaron.



Rabbi Yisroel Engel, originally from Montreal, has been a Chabad leader in Colorado since 1982 and founder and Rav of the Bais Menachem shul on Denver's East Side.

**No Jew should succumb to the premise that one should be concerned only with his own welfare and safety...**

## DENVER



Rabbi Chaim Goldberg speaking at DAT.



Rabbi Eli Eleff addressing the community event attendees.

### Scroll-K and Ask OU Bring Kashrus Education to Denver

In the bustling days before Shavuot, Denver's Jewish community was treated to an extraordinary educational experience, thanks to a collaborative initiative between the Orthodox Union's outreach division, Ask OU, and Scroll K, the regional *kashrus* agency serving as the OU's eyes and ears across nine states.

Over the course of two packed days, three expert *mashgichim* from New York, Rabbi Eli Eleff, Rabbi Chaim Goldberg and Rabbi Chaim Loike, toured Denver, delivering interactive and informative presentations on the laws and traditions of kosher observance to students, community members and Torah scholars alike.

On Wednesday morning, May 28th, Rabbi Eli Eleff addressed the students of Beth Jacob High School, offering insights into the complexities of kosher certification, food production and the behind-the-scenes work of the OU.

At Hillel Academy, programming was split to engage middle schoolers in age-appropriate ways. Rabbi Chaim Goldberg presented to the girls, guiding them through an engaging session on kosher symbols, common labeling mistakes and how to be informed kosher consumers. Rabbi Chaim Loike, a renowned expert on the *mesorah* of kosher birds and eggs, addressed the boys with a presentation that included both live and taxidermy specimens — bringing

*Halachah* vividly to life.

Later in the afternoon, the Rabbanim visited Yeshiva Toras Chaim, where they met with *bachurim* and shared unique halachic insights that sparked animated discussion.

On Wednesday evening, a community-wide event was held at East Side Kosher Deli, featuring presentations from all three *mashgichim*.

Rabbi Chaim Loike presented "Birds of a Feather: Uncovering the *Mesorah* of Kosher Fowl," diving into the halachic and zoological criteria that define kosher birds, supported by compelling visual aids. Rabbi Chaim Goldberg followed with "Something's Fishy: What is a Kosher Fish," a fascinating look at the laws of kosher fish, complete with visual samples and surprising facts. Rabbi Eli Eleff concluded the evening with an "Open Q&A With the OU," offering attendees a chance to receive answers to their *kashrus* questions directly from the *mashgichim*. The evening was a remarkable opportunity for community members to deepen their understanding of *kashrus* in a welcoming environment.

Thursday morning featured two more specialized sessions. Rabbi Goldberg visited the middle school at Denver Academy of Torah (DAT), giving an engaging and practical presentation that reinforced the relevance of kosher laws in daily life. Rabbi Loike delivered a *shiur* at the Denver Kollel, delving into the halachic methods used to verify and preserve the *mesorah* of kosher birds and eggs.

This citywide initiative helped

to bridge the gap between Torah knowledge and practical application, making complex halachic concepts accessible and engaging. With a blend of Torah scholarship, real-world visuals, and interactive dialogue, the Ask OU team and Scroll K brought the world of *kashrus* to life

for hundreds of Denver Jews.

As the community prepared to receive the Torah anew on Shavuot, this hands-on learning experience served as a timely and inspiring reminder of the richness of halachic tradition and the importance of informed *mitzvah* observance.

## Sell Your Chometz

מכירת חמץ



During the *Yom Tov* of *Pesach*, beginning from *Erev Pesach*, it is prohibited to eat or possess *chometz*, as the Torah states (Shemos 12:15): “On the day before *Pesach* you shall get rid of all leaven from your house.” *Chometz* may include items made from one or more of the five grains: wheat, barley, rye, oat or spelt. Examples of such items include bread, cookies, crackers, noodles, beer, whiskey, and grain vinegar. Even if a product contains only a small percentage of *chometz*, it may neither be eaten by nor be in the possession of a Jew during *Pesach*. Any *chometz* which was owned by a Jew during *Pesach* may not be benefited from even after *Pesach*. In order to observe this law, it is permissible to sell the *chometz* to a non-Jew prior to *Pesach* and then buy it back after *Pesach*. This transaction is known as *mechiras chometz*.

*Mechiras chometz* is done using a bill of sale. To assure that all legal requirements, according to both Torah and secular law, are fulfilled, it is customary to delegate power of attorney to a Rabbi for him to sell the *chometz*.

It is preferable to appoint a rabbi in person; however, if this is difficult, one may authorize a Rabbi by using the following document (The text was taken from the *Madrich Lakashrus*, Vol. 3 No. 13, written by Rabbi Sinai Halberstam).

### DELEGATION OF POWER OF ATTORNEY

I, the undersigned, fully empower and permit Rabbi Elchonon Joseph to act in my place and stead, and in my behalf to sell all *chometz* possessed by me (knowingly or unknowingly) as defined by The Torah and Rabbinic Law (e.g., *chometz*, doubt of *chometz*, and all kind of *chometz* mixtures). This includes *chometz* that tends to harden and to adhere to the inside surface of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating *chometz* or mixtures thereof, and to lease all places wherein the *chometz* owned by me may be found, especially in the premises located at \_\_\_\_\_ and elsewhere.

Rabbi Elchonon Joseph has the full right to sell and to lease by transactions, as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contracts which have been given this year to Rabbi Yisroel Rosskamm to sell the *chometz*.

This general authorization is made a part of this agreement. Also do I hereby give the said Rabbi Elchonon Joseph full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations, and laws, and in accordance with the laws of the State of Colorado and of the United States of America.

And to this I hereby affix my signature on this day, \_\_\_\_\_ of the month of \_\_\_\_\_, in the year \_\_\_\_\_.

If you are planning to be away from home for *Pesach* and are leaving before the time for *Bedikas Chometz*, indicate here if you would like your *Chometz* sold before the time of *Bedikas Chometz* (the eve of 14 Nissan).

Signature \_\_\_\_\_

Printed Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone Number (\_\_\_\_) \_\_\_\_\_ Email \_\_\_\_\_

The completed form may be returned to 245 S. Benton St.

Lakewood, CO 80226 or [office@scrollk.org](mailto:office@scrollk.org).

The sale of  
Chometz can  
be submitted  
online at:  
[scrollk.org/cho  
metz-sale/](http://scrollk.org/cho<br/>metz-sale/)

## Purchasing Chometz After Pesach

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

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

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

## KITNIYOS

### AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

These items are avoided by those of Ashkenazi descent. The custom of many Sephardi communities is to allow many, or all, of these items. These items (when there is no *chometz* concern) may be kept in your possession over Pesach.

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

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

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

<sup>2</sup> Unless bearing a reliable Passover certification.

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

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

<sup>5</sup> Should be avoided on *Pesach*.

<sup>6</sup> Those who eat rice on *Pesach* should confirm their rice is Kosher *L'Pesach* and free of problematic additives. For more information, see Pesach Item List above.

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

# A PASSOVER LETTER TO MY CHILD

Rabbi Aaron Lopiansky

My Dear Child,

It is now a quiet moment late at night. After an exhausting day of Passover cleaning, you have sunk into the sweetest of sleeps, and I am sitting here with a pile of haggadas, preparing for Seder night. Somehow the words never come out the way I want them to, and the Seder evening is always unpredictable. But so many thoughts and feelings are welling up in my mind and I want to share them with you. These are the words I mean to say at the Seder. When you will see me at the Seder dressed in a kittel, the same plain white garment worn on Yom Kippur, your first question will be, "Why are you dressed like this?" Because it is Yom Kippur, a day of reckoning. You see, each one of us has a double role. First and foremost, we are human beings, creatures in the image of God, and on Yom Kippur we are examined if indeed we are worthy of that title. But we are also components of Klal Yisrael, the Jewish People, links in a chain that started over 3,000 years ago and will make it to the finish line of the end of times. It is a relay race where a torch is passed on through all the ages, and it is our charge, to take it from the one before and pass it on to the one after. Tonight, we are being judged as to how well we have received our tradition and how well we are passing it on. "It is now 3,300 years since we received that freedom in Egypt. If we imagine the average age of having a child to be about 25 years of age, there are four generations each century. That means there is a total of 132 people stretching from our forefathers in Egypt to us today. 132 people had to pass on this heritage flawlessly, with a devotion and single-mindedness that could not falter. Who were these 133 fathers of mine? One had been in the Nazi death camps; one had been whipped unconscious by Cossacks. One had children stolen by the Czar, and one was the laughingstock of his "enlightened" brethren. One lived in a basement in Warsaw with many days passing with no food to his mouth; the other ran a stupendous mansion in France. One had been burned at stake for refusing to believe in the divinity of a flesh and blood, and one had been frozen to death in Siberia for continuing to believe in the divinity of the Eternal God. One had been hounded by a mob for living in Europe rather than Palestine, and one had been blown up by Palestinians for not living in Europe. One had been a genius who could not enter medical school because he was not Christian, and one was fed to the lions by the Romans... 132 fathers, each with his own story. Each with his own test of faith. And each with one overriding and burning desire: that this legacy be passed unscathed to me. And one request of me: that I pass this on to you, my sweet child. What is this treasure that they have given their lives for? What is in this precious packet that 132 generations have given up everything for? It is a great secret: That man is capable of being a lot more than an intelligent primate. That the truth of an Almighty God does not depend on public approval, and no matter how many people jeer at you, truth never changes. That the quality of life is not measured by goods but by the good. That one can be powerfully hungry, and yet one can forgo eating if it is not kosher. That a penny that is not mine is not mine, no matter the temptation or rationalization. That family bonding is a lot more than birthday parties; it is a commitment of loyalty that does not buckle in a moment of craving or lust. And so much more. This is our precious secret, and it is our charge to live it and to become a shining display of "This is what it means to live with God." 132 people have sat Seder night after Seder night, year after year, and with every fiber of their heart and soul have made sure that this treasure would become mine and yours. Doubters have risen who are busy sifting the sands of the Sinai trying to find some dried-out bones as residues of my great great grandfather. They are looking in the wrong place. The residue is in the soul of every one of these 132 grandfathers whose entirety of life was wrapped up in the preservation of this memory and treasure. It is unthinkable that a message borne with such fervor and intensity, against such challenges and odds, is the result of a vague legend or the fantasy of an idle mind. I am the 133rd person in this holy chain. At times I doubt if I am passing it on well enough. I try hard, but it is hard not to quiver when you are on the vertical shoulders of 132 people, begging you not to disappoint them by toppling everyone with you swaying in the wind. My dear child, may God grant us many long and happy years together. But one day, in the distant future, I'll be dressed in a kittel again as they prepare me for my burial. Try to remember that this is the treasure that I have passed on to you. And then it will be your turn, you will be the 134th with the sacred duty to pass on our legacy to number 135.

Rabbi Lopiansky is the Rosh Yeshiva of the Yeshiva of Greater Washington. He is the author of numerous scholarly works, in Hebrew and English. The selection above originally appeared in his book Timepieces and is reprinted with permission. His writings and lectures can be

accessed at [www.eshelpublications.com](http://www.eshelpublications.com).

## Sizing Up the Seder

Rabbi Yaakov Zions<sup>1</sup>

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

- Basic level of Arba Kosos fulfills the opinions of most *poskim*, including the Mishna Berura, Rav Avraham Chaim No'eh, and Rav Moshe Feinstein. Platinum level fulfills the opinion of the Chazon Ish.
- The most accurate method to measure the volume of a cup is by filling it with water and weighing the water. 1 cc weighs 1 gram.

### The amount to drink

The ideal amount to drink according to most *poskim* is the entire cup. If this is not feasible, one should preferably drink most of the cup or 2.9 fl. oz. (86 cc), whichever is greater. If this, too, is not an option, the minimum amount to drink is the greater of one's own cheekful (כמלא לוגמיו) and 1.5 fl. oz. (44 cc)<sup>2</sup>. One can measure his cheekful by filling one's mouth completely with water, measuring the total amount of water, and dividing it in half. If one does not wish to measure, he may rely that his cheekful is not more than 55 cc, unless his mouth is noticeably large.

### Matzah and Maror

- Presented are two charts for matzah, one weight-based and one size-based.
- Due to various considerations detailed in Moznei Tzedek, there are up to 4 different amounts given for the various mitzvot<sup>3</sup>. All basic and platinum level shiurim (sizes) fulfill the opinions of the Chazon Ish, Rav Chaim Noeh, and Rav Moshe Feinstein.
- Spelt matzah has the same shiur as wheat matzah.
- By consuming the basic and platinum level shiurim for the mitzvah of matzah, you have satisfied the stringency of eating two *kizaysim* for motzi matzah, as well. However, even one who is unconcerned about this stringency must still eat the listed amount. The reason for this is explained in Moznei Tzedek p. 53.

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

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

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

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

- In all the levels listed in the tables, you may recite the appropriate *bracha*.
- To calculate the *shiurim* based on percentages of the matzah, use the Percentage-based table. First verify how many of your matzos comprise a pound, then use the given percentages. K

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

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

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

## מצה זו על שום מה

הרב יעקב קמינצקי, ראש ישיבת תורת חיים

א. בהגדה של פסח אומרים 'הא לחמא עניא די אכלו אבהתנא בארעא דמצרים', וקשה דהלא אכלו מצות רק בצאתם ממצרים. וכתב האבודרהם (בפי' על ההגדה) וז"ל "והטעם, מפני שהוא קשה, ואינו מתעכל במהרה כחמץ, ויספיק ממנו מעט, וכן היו עושים המצריים לישראל", דהיינו שבאמת אכלו מצה בהיותם במצרים, ונמצא דאכילת מצה הוא גם זכר לשעבוד ועוני של מצרים. וכ"כ הגר"א (בפי' על ההגדה) וז"ל "הענין שבאמת אכלו אבותינו לחם כזה במצרים, כמו שכתבו הראשונים שזרכם של המצרים היה להאכיל לעבדים לחם עוני כזו וכו' ". וכן כ' הרמב"ן (דברים טז ב). ולפי"ז מיושב קושיית הראשונים דאיך נצטוו לאכול מצה בליל היציאה, הא לא שייך אז טעם המצוה (זכר לחרות, כפשטות הקרא וכדלהלן), אבל לפי הנ"ל באמת הי' שייך אז הטעם של זכירת העוני שבמצרים.

ב. אמנם להלן בהגדה אומרים 'מצה זו שאנו אוכלים על שום מה, על שום שלא הספיק בצקם של אבותינו להחמיץ', הרי שהוא זכר לחרות, ולא זכר לעוני, וכן הוא משמעות הקרא (שמות יב יז) "וּשְׁמַרְתֶּם אֶת הַמִּצְוֹת כִּי בְּעֵצָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וְשִׁמַּרְתֶּם אֶת הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם", הרי דאכילת מצה הוא זכר לחרות, ולא לעוני. והמהר"ל (גבורות ה', פרק נא) חלק על המפרשים הנ"ל שפרשו דמצה הוה זכר לעוני וכ' "הם דברים שיכחיש הכתוב והאמת", והביא כמה ראיות לזה, והוסיף וז"ל "ועוד, שהכתוב אומר (דברים טז, ג) לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות לחם עוני כי בחפזון יצאת ממצרים, ואם לחם עוני נקרא על שם שמאכילין אותו העני, למה אמרה התורה תאכל עליו מצות לחם עוני, שמאכילין אותו לעניים, כי בחפזון יצאת וכו', דאין ענין עניות במקום עשירות הגאולה". א"כ הדרא קושיית הראשונים לדוכתא, האיך נצטוו כלל ישראל על מצה שהוא זכור לחירות והרי עדיין לא זכו לחירות? ועוד דדעת האבודרהם והגר"א מוקשים מפסוקים הנ"ל שמשמעותן הוא שמצה הוא רק זכר לחירות וכמו שהק' המהר"ל.

ג. בספר מצות להרמב"ם (עשה נו) כ' דאכילת מצה ומרור נכלל בהמצוה לאכול הקרבן פסח, וממילא לא מנה אותם לשלש מצות, אבל הוסיף אח"כ "אמנם היות אכילת מצה מצוה בפני עצמה הוא אמת כמו שאני עתיד לבאר (עשה מצות) ולפי"ז מיושבים דברי האבודרהם והגר"א, דבאמת שני ענינים יש, זכר לשעבוד שהוא מצות על מצות ומרורים יאכלוהו, ומצות מצה בפנ"ע שנוהג לדורות וע"ז קאי הפסוקים דמשמע שהוא זכר לחירות. ונמצא דזה שאומרים בהגדה 'הא לחמא עניא די אכלהו אבהתנא בארעא דמצרים', היינו המצה של על מצות ומרורים יאכלוהו, וזה שאומרים 'מצה זו שאנו אוכלים וכו' על שום שלא הספיק בצקם של אבותינו להחמיץ', היינו המצה של בערב תאכלו מצות<sup>2</sup>.

ד. והנה בשמות ריש פרק יב הפסוקים מדברים בפסח מצרים. אמנם בפסוק יד כתיב וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְגו', ופירש"י לזכרון, לדורות. הרי שמכאן מתחלת התורה לדבר בפסח לדורות. והנה בפסח מצרים לא היה איסור אכילת חמץ אלא יום א', ולא היה איסור כלל, אפילו ביום ראשון. והראיה שהיו יכולים לעשות בצקם חמץ אם לא שהיו יוצאים בחפזון, וכמש"כ הר"ן (פסחים כה: מדפי הרי"ף)<sup>1</sup>, והרי בהפסוקים כאן כתיב איסור אכילת חמץ כל ז' ואיסור כל יראה, ועל כרחך הני פסוקים נאמרו דוקא לדורות ולא לפסח מצרים.

ה. והנה מצות מצה שהוא חלק ממצות פסח (על מצות ומרורים יאכלוהו) נכתב בפסח מצרים (קודם פסוק יד), ומצות בערב תאכלו מצות נאמר לדורות (אחר פסוק יד), ויתכן דלפי"ז לק"מ איך נצטוו ישראל במצות מצה קודם שיצאו, די"ל דמצות על מצות ומרורים יאכלוהו דכתיב בפסח מצרים הוא זכר לעוני וזה שייך גם קודם היציאה, משא"כ מצות בערב תאכלו מצות שהוא זכר לחירות באמת לא היה שייך אז במצרים, ונוהג הוא רק לדורות.

<sup>1</sup> אמנם, יש להעיר שאי"ז מספיק ליישב שי' הרמב"ן, שהרי הוא כ' שהמצה הוא זכר לעוני ושעבוד מן הפסוק של שבעת ימים תאכל עליו מצות לחם עוני, ועדיין קושיית המהר"ל מפסוק הנ"ל במקומה עומדת, ודוק.

ב. אמנם להלן בהגדה אומרים 'מצה זו שאנו אוכלים על שום מה, על שום שלא הספיק בצקם של אבותינו להחמיץ', הרי שהוא זכר לחרות, ולא זכר לעוני, וכן הוא משמעות הקרא (שמות יב יז) "וּשְׁמַרְתֶּם אֶת הַמִּצְוֹת כִּי בְּעֵצָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וְשִׁמַּרְתֶּם אֶת הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם", הרי דאכילת מצה הוא זכר לחרות, ולא לעוני. והמהר"ל (גבורות ה', פרק נא) חלק על המפרשים הנ"ל שפרשו דמצה הוה זכר לעוני וכ' "הם דברים שיכחיש הכתוב והאמת", והביא כמה ראיות לזה, והוסיף וז"ל "ועוד, שהכתוב אומר (דברים טז, ג) לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות לחם עוני כי בחפזון יצאת ממצרים, ואם לחם עוני נקרא על שם שמאכילין אותו העני, למה אמרה התורה תאכל עליו מצות לחם עוני, שמאכילין אותו לעניים, כי בחפזון יצאת וכו', דאין ענין עניות במקום עשירות הגאולה". א"כ הדרא קושיית הראשונים לדוכתא, האיך נצטוו כלל ישראל על מצה שהוא זכור לחירות והרי עדיין לא זכו לחירות? ועוד דדעת האבודרהם והגר"א מוקשים מפסוקים הנ"ל שמשמעותן הוא שמצה הוא רק זכר לחירות וכמו שהק' המהר"ל.

ג. בספר מצות להרמב"ם (עשה נו) כ' דאכילת מצה ומרור נכלל בהמצוה לאכול הקרבן פסח, וממילא לא מנה אותם לשלש מצות, אבל הוסיף אח"כ "אמנם היות אכילת מצה מצוה בפני עצמה הוא אמת כמו שאני עתיד לבאר (עשה מצות) ולפי"ז מיושבים דברי האבודרהם והגר"א, דבאמת שני ענינים יש, זכר לשעבוד שהוא מצות על מצות ומרורים יאכלוהו, ומצות מצה בפנ"ע שנוהג לדורות וע"ז קאי הפסוקים דמשמע שהוא זכר לחירות. ונמצא דזה שאומרים בהגדה 'הא לחמא עניא די אכלהו אבהתנא בארעא דמצרים', היינו המצה של על מצות ומרורים יאכלוהו, וזה שאומרים 'מצה זו שאנו אוכלים וכו' על שום שלא הספיק בצקם של אבותינו להחמיץ', היינו המצה של בערב תאכלו מצות<sup>2</sup>.

ד. והנה בשמות ריש פרק יב הפסוקים מדברים בפסח מצרים. אמנם בפסוק יד כתיב וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְגו', ופירש"י לזכרון, לדורות. הרי שמכאן מתחלת התורה לדבר בפסח לדורות. והנה בפסח מצרים לא היה איסור אכילת חמץ אלא יום א', ולא היה איסור כלל, אפילו ביום ראשון. והראיה שהיו יכולים לעשות בצקם חמץ אם לא שהיו יוצאים בחפזון, וכמש"כ הר"ן (פסחים כה: מדפי הרי"ף)<sup>1</sup>, והרי בהפסוקים כאן כתיב איסור אכילת חמץ כל ז' ואיסור כל יראה, ועל כרחך הני פסוקים נאמרו דוקא לדורות ולא לפסח מצרים.

<sup>1</sup> וז"ל מצה על שום שנאלו שנאמר ויאפו את הבצק וגו' ולא יכלו להתמהמה, שאילו יכלו להתמהמה היו מחמיצין אותו, דפסח מצרים לא נהג אלא לילה ויום כדאיתא בפסח שני ולמחר היו מותרין במלאכה ובחמץ, ולפיכך אילו יכלו להתמהמה החמיצו עיסותיהם לצורך מחר, שלא הוזהרו בכל יראה, אלא מתוך שלא היה להם פנאי, אפאווה מצה, וזכר לאותה גאולה נצטוו באכילת מצה.

ובעל המנהיג כתב דבעי הסיבה בעבור המצה שבאה זכר לחירות". וצ"ע מה ה' סברתו של ה"ר יחיאל, והרי המצה בעי הסיבה? ועוד דכתב ה"ר וז"ל "וכן עיקר (דברי בעל המנהיג), דכיון שבזמן שבית המקדש קיים היה צריך היסיבה משום פסח שהוא זכר לחירות כמ"ש על מצות ומרורים יאכלוהו אלמא דאכילת הפסח הוא העיקר, ממילא בזמן הזה נמי בעינן למיעבד זכר לאכילת הפסח", הרי שהוכיח כשיטת בעל המנהיג ולא מטעמי, ואמאי לא כ' טעם הפשוט (כדברי בעל המנהיג) שמצה שהוא זכר לחירות ובעי הסיבה? ולפי הנ"ל י"ל דאכילת מצה בכורך הוא זכר לשעבוד, שהרי הוא זכר ל'על מצות ומרורים יאכלוהו', ולא שייך בזה טעמא של זכר לחירות, ומשו"ה כתב ה"ר דבעי הסיבה רק משום שהוא זכר להלל, וזהו ג"כ סברת ה"ר יחיאל שאין צריך הסיבה כלל בכורך, דמצה זו הוי זכר לשעבוד, ואין שייך הסיבה על מה שאוכלים זכר לשעבוד.

הבל". וצ"ע שהרמב"ם מיד קודם לזה (ה"ו, דמיירי בזמן הבית) כתב ואח"כ כורך מצה ומרור כאחד ומטבל בחרוסת ומברך, והראב"ד שתק, ושתיקה כהודאה, וכ"נ מהמ"מ שם<sup>3</sup>, אבל צ"ע דמ"ש מה"ח. והנראה בזה דהטור (ס' תעה) הביא הרמב"ם שצריך להטביל המצה בחרוסת והביא קושית בעל המנהיג "מצה היא זכר לחירות וחרוסת זכר לטיט והאיך יתחברו זה עם זה", ולפי הנ"ל י"ל שקו' הראב"ד הי' כדברי בעל המנהיג, ומקשה דוקא על המצה שאוכל משום מצנת בערב תאכלו מצות (וזהו בזמן הזה, כל' הרמב"ם בה"ח), משא"כ בה"ו איירי במצה של על מצות ומרורים יאכלוהו (וכמבואר מל' הרמב"ם שכתב אח"כ ומברך וכו' על אכילת מצות ומרורים ואוכלן), וע"ז לא היה ק' להראב"ד מה שמטביל בחרוסת, שהרי יש בזה זכר לשעבוד, ושוב מצאתי כל זה בצפנת פענח<sup>4</sup>.

ח. כתב הטור (שם) "כתב אחי ה"ר יחיאל ז"ל מספקא לי בכריכה (כורך) אי בעי הסיבה כיון דמרור לא בעי הסיבה

<sup>4</sup> ועיי"ש בדברי הצפנת פענח מש"כ לת' שי' הרמב"ם.

<sup>3</sup> ובאמת שהרבה מן האחרונים ז"ל סוברין שאין טיבול במצה כשהיא לבדה וכן נהגו

**Wishing everyone a Happy, Healthy, Chag Sameach!**



**1900 W Mississippi Ave, Denver, CO 80223**

**(303) 935-4889**

## LEAN IN: Reclining At the Seder

Rabbi Mordechai Fleisher

The opening mishna in the final chapter of Tractate Pesachim<sup>1</sup> teaches regarding the Seder night, “Even the poor person in Israel may not eat until he reclines.” The obligation to recline (or ‘lean’) during the Seder is one of the defining characteristics of the Seder, earning it a question of its own in the *Ma Nishtana*. Reclining was the position of choice for the free upper class while eating and was therefore mandated by our Sages as a means of displaying our status as a free nation on Pesach. This article will explore the who, how, and when associated with this obligation, as well as what to do if one failed to recline.

There is an important, albeit minority, opinion of the Ra’avyah, a medieval German Torah authority, who says that because people, including nobility, no longer recline while eating, there is no obligation to recline at the Seder. While this is not the normative approach followed in halacha, it does have halachic ramifications, as will be discussed.

**Who?** The Gemara (Pesachim 108a) states that a woman needn’t recline in the presence of her husband. The Rashbam explains that a woman is submissive before her husband. He cites a second approach from the She’iltos diRav Achai, that it is not the norm for women to recline. The Tur (O.C. 472:4) points out that an unmarried woman would need to recline according to the first approach, but not according to the second.

The Gemara concludes, though, that an *isha chashuva* (lit., important woman<sup>2</sup>) must recline. The Bais Yosef cites Rabbeinu Yerucham in the name of Tosafos that today (medieval times), all women are regarded as *chashuvos* and must lean. However, the Darchei Moshe<sup>3</sup> notes that he did not see women reclining in his time<sup>4</sup>. He explains that women rely on the opinion of the Ra’avyah, who, as mentioned earlier, says that there is no requirement to lean at all since people no longer recline while eating. The Rema (who authored Darchei Moshe) codifies this approach in his glosses to the Shulchan Aruch. Practically, some families have the custom for the women to recline while others do not; for one without a particular custom,

a halachic authority should be consulted.

There are several other potential exemptions from reclining – some mandatory exemptions, some optional – such as a mourner and a student before his *rebbe*<sup>5</sup>. A halachic authority should be consulted in such cases.

**How?** The Gemara (108a) states that reclining in a *prakdan* position or to the right is not considered reclining. The Gemara explains that doing so may cause one to choke. The Tur<sup>6</sup> quotes an opinion that *prakdan* means leaning forward. The Rashbam cites Rashi who understands *prakdan* to mean leaning backwards and explains that the concern of choking is associated with reclining on one’s back while leaning. Leaning to the right is invalid since the right hand is needed to eat. The Rashbam offers a second approach from his teachers that leaning to the right may cause one to choke. The difference between these approaches would be a left-handed person. If the issue is leaving one’s hand free to eat, a lefty would lean to his right and leave his primary hand free. If the concern is choking, there would be no distinction. The Shulchan Aruch rules that one should lean to the left, and draws no distinction; the Rema explicitly states that there is no difference. The Mishna Berura<sup>7</sup> explains that the concern of danger outweighs the other opinion. The Shulchan Aruch also rules that one cannot lean forward or backward, in accordance with both aforementioned opinions.

From the fact that some say that leaning to the right is problematic as the right hand will be unavailable, it is clear that “leaning” does not simply mean inclining oneself at an angle; rather, one must actually be leaning upon one’s arm. Preferably, one should prepare pillows and cushions upon which to recline in true aristocratic fashion<sup>8</sup>. Even if not, one should try to have some object upon which to lean (e.g., an armchair). One may lean on the person next to him, but not upon his own leg, as this gives the appearance that he is worried, and this would undermine the appearance of freedom that reclining is meant to invoke<sup>9</sup>. However, the Mishna Berura says that one should

<sup>1</sup> 99b, see Rashi and Rashbam *ibid.* s.v. *va’afilu*

<sup>2</sup> It appears that *chashuva* doesn’t mean “important” in the classic sense of the word but, rather, that societal norm provides women similar external trappings of prestige as men.

<sup>3</sup> 472:20

<sup>4</sup> 16<sup>th</sup>-century Krakow

<sup>5</sup> See Mishna Berurah 492:12 and Shulchan Aruch *ibid.*:5.

<sup>6</sup> 472:3

<sup>7</sup> 472:11

<sup>8</sup> See Shulchan Aruch and Rema 472:2

<sup>9</sup> Magen Avraham 472:3

not lean on another person unless he is stuck without a better option<sup>10</sup>.

**When?** The Gemara (Pesachim 108a) says that one must recline while eating the matzah and while drinking all four cups of wine. The Rosh<sup>11</sup> states that matzah includes both the *kezayis* (olive's-volume) eaten initially as well as the *kezayis* of the *afikoman* eaten later. One does not lean while eating the *maror*, which recalls the slavery and bitterness of the Egyptian exile.

The Tur (475:2) records that there is discussion regarding whether one should lean during *korech*, which features both matzah and *maror*. The Bais Yosef says that it is obvious to him that one should lean, since Hillel, whose opinion we are following by eating *korech*, surely leaned while eating the matzah-Korban Pesach-maror sandwich, since one must lean while eating the initial *kezayis* of matzah, and leaning while eating the *maror* would not impede the fulfillment of the mitzvah of eating *maror*. The Shulchan Aruch accordingly rules that one must lean during *korech*.

The Rema (472:7) rules that it is preferable that one lean during the entire meal. The Mishna Berura says that *bidieved* (after the fact), one who leans during the matzah consumptions and the four cups of wine has fulfilled the basic obligation. The Mishna Berura's verbiage indicates that one should try to lean during the entire meal. However, the Chazon Ish and the Steipler (Rabbi Yaakov Yisrael Kanievski) did not lean during the rest of the meal. The Steipler explained<sup>12</sup> that since today it is difficult for people to eat while reclining, we can apply the halacha used for a waiter, who may rely initially upon the *bidieved* ruling of leaning only for the matzah consumptions and the Four Cups. Rabbi Shlomo Zalman Auerbach also did not lean during the rest of the meal<sup>13</sup>.

**If one failed to recline:** The Rosh<sup>14</sup> states that one who fails to lean while eating matzah<sup>15</sup> or while drinking the first two cups of wine must do so again while leaning. However, for the third and fourth cups, one should not repeat them while reclining. The Rosh explains that since one may not drink additional wine following the third and fourth cups, drinking an additional cup would create the appearance of

adding more required cups of wine. However, after the first and second cups, where one may drink additional wine, there is no such concern, and one should drink another cup while reclining. The Rosh then entertains another possibility, that since one failed to lean, the mitzvah has not been fulfilled and thus drinking again would not be considered adding to the four cups; therefore, failure to lean even during the third or fourth cups should require one to drink again while reclining. This final approach is followed by the Shulchan Aruch<sup>16</sup>.

The Darchei Moshe<sup>17</sup>, however, cites the Mordechai who states that *bidieved*, one can rely on the

Ra'avyah's opinion that today, one need not recline at all. The Darchei Moshe concludes that failure to recline during the first two cups (as well as for matzah) requires repeating while leaning, but for the third and fourth cups, where there is an appearance of adding to the four cups, one should rely on the Ra'avyah's opinion and not repeat. This is, indeed, the Rema's ruling<sup>18</sup>. The Magen Avraham adds that since the custom has become that one does not drink wine between the first two cups, one who does so must make a new blessing. Making a new blessing on the cup creates the appearance of it being an additional required cup of wine. Therefore, the issue that prevents one from drinking another cup while reclining following the third or fourth cups would apply following the first cup, as well. The only way to avoid the issue, says the Magen Avraham, is for a person to have in mind at the outset that he may decide to drink additional wine prior to the second cup. One could then drink an additional cup following the first cup without having to make a new blessing.

The Mishna Berura<sup>19</sup> rules that if one failed to recline while eating the *afikoman*, he should not eat it again while reclining, since one may not eat *afikoman* twice. However, the Mishna Berura seems to contradict himself later when discussing the laws of *afikoman*, for he rules (477:4) that one who failed to recline while eating the *afikoman* need not eat it again if it is difficult to eat it again – the clear implication being that if one is able to eat it, one should do

**Freedom does not mean doing whatever he pleases. It means living a life where one is free to develop, grow and forge a meaningful connection with Hashem without the challenges of external impediments.**

<sup>10</sup> See 472:8; Sha'ar Hatizyun 472:9

<sup>11</sup> Pesachim 10:20

<sup>12</sup> Orchos Rabbeinu vol. 2, pg. 59

<sup>13</sup> Halichos Shlomo Pesach ch. 9, Orchos Halacha note 135

<sup>14</sup> Pesachim 10:20

<sup>15</sup> For *korech*, however, one who failed to recline needn't repeat while reclining (Shulchan Aruch Harav 475:20).

<sup>16</sup> 472:7

<sup>17</sup> 472:4

<sup>18</sup> 472:7

<sup>19</sup> 472:22

so. Rabbi Moshe Feinstein<sup>20</sup> resolves this by saying that if one already recited *birchas hamazon*<sup>21</sup> he must wash anew for bread and make a new blessing in order to eat the *afikoman* again; this is forbidden, for this is clearly a second, separate eating of the *afikoman*. If, however, one has not ended the meal, eating matzah again simply looks like a continuation of the first eating of the *afikoman*, and is permissible. Rabbi Shlomo Zalman Auerbach<sup>22</sup> tightens this time frame further and says that so long as one has not finished eating the *afikoman*, one may recline and eat another *kezayis*, but once one has finished eating the *afikoman*, despite not formally ending the meal, beginning to eat again creates the appearance of a second *afikoman*.

In conclusion, reclining during the Seder is an important part of fulfilling the mitzvos of the Seder night, and our Sages instituted this obligation as a means of manifesting the freedom we experience on this night. It is easy to fall into the trap of thinking that reclining is an outdated relic that simply encumbers one's enjoyment of the evening.

This is very far from the truth. "Freedom" does not mean doing whatever he pleases. It means living a life where one is free to develop, grow and forge a meaningful connection with Hashem without the challenges of external impediments. Reclining at the Seder reminds of us of what we really are: A Nation of aristocracy, a People who are Hashem's children and representatives in this world. Indeed, an aristocrat cannot do whatever he pleases. But his life has the potential for great accomplishments when utilized properly. With a little contemplation, one can utilize this obligation of reclining as a means of expressing the freedom that is the focal point of the Seder.



Rabbi Fleisher serves as Rav of Congregation Zera Abraham on Denver's West Side, one of the oldest active congregations west of the Mississippi!

## Where Big Moments Feel Like Family

Kosher kitchen. Flexible catering. Comfortable for grandparents and kids alike.



Tour the space in person • 399 S. Monaco Pwky • [TheJE.com/Simcha](http://TheJE.com/Simcha)

## Cleaning and Checking Romaine

As romaine lettuce is a Pesach staple for many, we wish to outline the proper procedure to obtain kosher, insect-free romaine. This information, as well as information about other vegetables, herbs and berries, can be obtained on our website at [scrollk.org/preparing-fruits-and-vegetables/](http://scrollk.org/preparing-fruits-and-vegetables/).

### Hearts of Romaine:

As detailed below, there are two alternative effective checking methods, the conventional and thrip cloth method.

**These processes have been proven effective in removing insects from leafy vegetables. They only work, however, when the steps listed below are followed exactly, patiently, and very thoroughly.** Because Hearts of Romaine is a premium product that companies watch carefully, it is less prone to infestation; nonetheless, Hearts of Romaine still contain insects.

Steps for cleaning Hearts of Romaine:

1. Separate leaves from the stem.
2. Fill a pan with water and a soapy solution. The pan should be large enough to accommodate the amount of product you are using and still enable you to vigorously agitate the leaves, as described below. The amount of soap should be enough to make the water feel slippery and be sudsy.
3. Submerge leaves in the pan of water for 5 minutes.
4. Agitate the leaves in the water so that the soapy solution loosens insects that are gripping the leaves' surface.
5. After the initial rinse, choose from either of the two checking options below:

#### **Thrip Cloth Method:**

This method will require an extra wash and filter the water for inspection.

- a) After steps 1-4 above, prepare a basin with water and a non-bleach and non-toxic dishwasher detergent solution. The water should feel slippery. Liquid dishwasher detergent is recommended over dish soap, as dish soap produces a substantial amount of suds. Seventh Generation™ is an available and recommended dishwasher detergent.
- b) Agitate the produce in the solution for 15 seconds.
- c) Remove the produce from the basin and shake off excess water over the basin.
- d) Pour water through the thrip cloth. Note: If one does not have a thrip cloth, the water may be checked for infestation by placing a white basin over a light box.
- e) Check the thrip cloth over a light box for any insects.
- f) If insects are found, repeat steps a through e. This can be done up to three times.
- g) If insects are still found on the third try, the produce should not be used.

#### **Conventional Method:**

This method will require an actual inspection of a large percentage of the produce.

- a) After steps 1-4 above, under a **heavy stream of water**, thoroughly rinse each leaf individually. Every leaf must be totally opened when rinsing, exposing **ALL folds and crevices**.
- b) All leaves must be examined. Initially, one must check a substantial portion of the leaves, up to almost 50%, to ascertain that one has followed all the steps satisfactorily and that the washing process has been so effective that it is in lieu of checking every single leaf. (As time progresses and one masters the washing procedure, one can reduce the amount of leaves that one checks.)
- c) If, upon checking a random sample of leaves, one finds even one insect, one must repeat steps 2-5 more carefully. The above procedure must be repeated as many times as is necessary until the inspected leaves are completely free of insects.
- d) Because **Hearts of Romaine** are less prone to insects than other types of lettuce, one who has mastered the procedure does not need to check more than 20% of the leaves for insects after performing the procedure carefully and meticulously. If, after randomly checking 20% of the cleaned leaves, one finds no insects, one can be rest assured that the other 80% is insect-free, too.

**NOTE:** Nowadays small and convenient lightboxes are sold. It would be worthwhile to use a lightbox to check leaves efficiently and comprehensively. An alternative to a lightbox is inspecting the leaves in such a manner that the leaves are illuminated from below rather than from above.

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

### Whole Romaine Heads

In contrast to Hearts of Romaine, ordinary Romaine lettuce is more prone to insects. Therefore, if one utilizes the conventional method of checking detailed above (under *Hearts of Romaine*), one must check **all** the leaves before one can be sure that the batch is insect-free. It is recommended not to purchase Organic Romaine, due to greater insect infestation. **[K]**

# Technology Solutions

## Denver

An affiliate of **TAG**  
INTERNATIONAL  
CONTEMPORARY CHALLENGES • ETERNAL VALUES

### TECH CONSULTING & INSTALLING FILTERS ON YOUR

Phone



Computer



Tablet



Only pay for the filter - Free consult and installation -



*“Rabbi Klein was a pleasure to work with. He knew how to filter the different phones we had and was able to offer suggestions on how to acquire new, filterable phones when we were stuck. We are very grateful!”*

Mr. Mordechai Hoffman,  
Executive Director, Hillel Academy of Denver

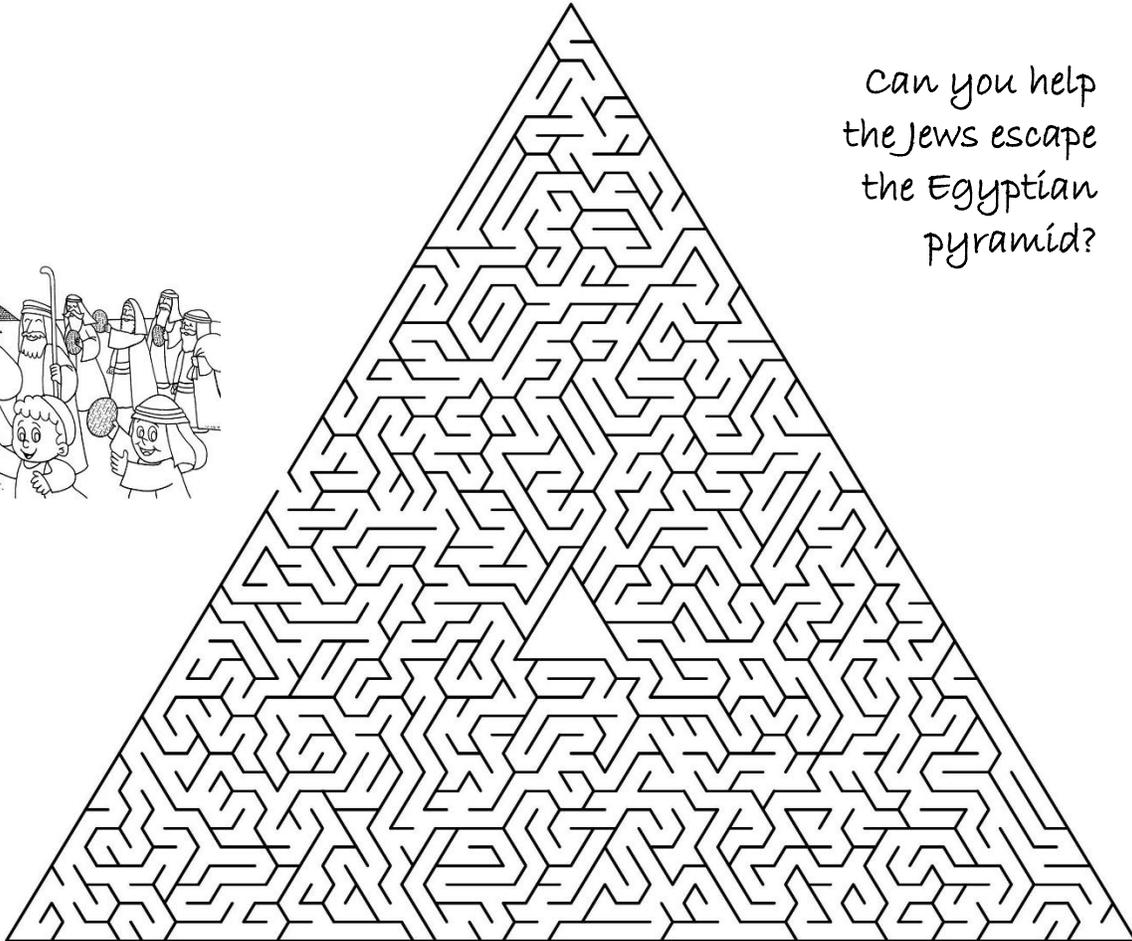
**Contact Rabbi Yitzchok Klein**

848.210.0291

technologydenver@gmail.com

# Pesach Fun

By Goldie Z.



Can you help  
the Jews escape  
the Egyptian  
pyramid?



Can you spot 5 differences between these pictures?

## 1. Items That Do NOT Require Kosher for Pesach Certification

The following products may be used on Pesach without special certification:

- Non-iodized salt
- White sugar
- 100% pure frozen orange juice concentrate
- Fresh or frozen meat and chicken (excluding ground or pickled)
- Whole bean or ground coffee (not instant)
- Extra virgin olive oil
- Fresh or frozen fish (unprocessed and without added ingredients)
- Frozen whole or sliced fruit (with no sweeteners or additives)
- Whole or sliced mushrooms
- Peeled garlic (not from China)
- Plain water or unflavored seltzer

**FYI:** fish always requires visible scales or kosher certification; see [scrollk.org/purchasing-kosher-fish](http://scrollk.org/purchasing-kosher-fish) for more information.



## 2. Alcohol and Chametz Status

### Not Chametz:

- Benzyl alcohol
- Cetyl alcohol
- Isopropyl alcohol
- Methanol
- Stearyl alcohol

### May Contain Chametz:

- Ethyl alcohol / Ethanol
- Denatured alcohol
- SD alcohol / SDA alcohol
- Alcohol (unspecified)



## 3. Medications

- Almost all pill-form medications are permitted on Pesach. Exceptions are pills that list **mannitol, sorbitol, or flavoring** among inactive ingredients; these should be avoided.
- **Do not discontinue use any medicine without consulting with your doctor and Rabbi.**
- Check the 'Medicines and Health Products' column for details.



## 5. Braces Care for Pesach

Use a Waterpik™ or similar device to thoroughly clean around brackets, wires, and between teeth before Pesach.



## 6. Coffee

Black coffee may **not** be purchased from coffee shops on Pesach because the equipment (keilim) may be chametz-contaminated.



## 4. Personal Care Products

- Hairspray, dry shampoo, and liquid or spray deodorant **require verification of chametz-free status** due to possible chametz-based alcohols.
- Stick deodorants are acceptable.
- Check out the 'Cosmetics and Personal Care Products' section for more details.



# Pesach Pointers

## Common Pesach Issues Answered

By Rabbi Elchonon Joseph,

Administrator, Scroll K

7th Edition 5786/2026

## 8. Digestive Health Products Approved for Pesach

- Prunes (Pesach certification is required)
- Miralax®
- Metamucil® (check in the 'Medicines and Health Products' column for details)
- Citrucel® capsules and regular powder (sugar-free powder contains kitniyos)
- Dulcolax tablets and liquid (check in the 'Medicines and Health Products' section for details)
- Phillips® Milk of Magnesia Original
- Colace® 2-in-1 tablets, clear soft gels, and regular-strength capsules



## 9. Important Reminder: Eruv Tavshilin

If Yom Tov is followed immediately by Shabbos, such as it does this year, making an **Eruv Tavshilin** on Wednesday (Erev Yom Tov) is necessary to allow cooking on Friday for Shabbos. See the article in this guide for more information.



## 7. Cleaning Jewelry

Before Pesach, it is advisable to clean rings which have regular chometz contact. Here's how to do so prudently:

- Soak in warm soapy water or a mild glass-cleaner solution.
- Gently brush to remove residue and build up.
- Consult a jeweler before cleaning delicate stones such as pearls or opals.



## 10. Sourdough Starter:

Make plans for your sourdough starter! Unlike conventional yeast, which is not chometz, sourdough starter is. The very feeding of a sourdough starter is a 100% chometz process. Hence, a sourdough starter must be removed or sold with the rest of one's chometz. Plan ahead!

- **If you don't wish to discard your starter,** discuss possible options with your halachic authority.

- **If you're discarding your starter,** you can easily regrow one afterward using the following method: Put starter in the same terracotta pot for about 2 weeks. Feed it every day and leave it on your counter. Then discard the starter, wash out the pot and put it away over Pesach. After Pesach, start a starter from scratch in that pot and it will be active in only 2 days!





## Start Where You Are

You don't need a background in Judaism.  
You just need a place to begin.

Real friendships.  
Real conversations.  
Real Jewish life.

Join us for a Shabbat Dinner.

[THEJE.COM](https://theje.com)

399 S. Monaco Parkway  
info@theje.com

# PLAYA BOWLS



# \$3 OFF ANY PURCHASE OF \$20 OR MORE!



**Kosher Certified menu  
available at the Edgewater and  
Bellevue Station Locations!**

**\*Offer available only at Playa Bowls Colorado  
Locations: Littleton, South Broadway, Edgewater,  
Aurora, Bellevue Station, Boulder, Highlands Ranch**

**\*Must surrender coupon at time of purchase**



# SEFIRAS HA'OMER CALENDAR 2026

Sefiras Ha'Omer is the counting of seven complete weeks from the second evening of Pesach until Shavuos. Sefirah is recited at night while standing.

- One who neglected to count at night should count during the following day (daylight hours) without reciting a bracha.
- If an entire night and day was missed, one continues to count for the duration of the Omer but should no longer recite the bracha.
- Sephardic custom is to recite לעומר immediately after the number of days (example: שהם ארבעה שבועות).
- Some replace לעומר with געומר

## בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר

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

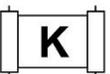
## הַרְחֵמֵן הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקּוּמָהּ בְּמַהֲרָה בְּיַמֵּינוּ אָמֵן סֵלָה

Sponsored in honor of:

**Rabbi Joseph by the participants  
of his nightly Daf Yomi Shiur.**

We welcome you to join us at Merkaz Torah V'chesed  
295 S. Locust St.  
Sunday - Thursday 9:15pm  
For more information call (303) 242-1524.

Brought to  
you by:



# WHAT DOES FOR YOU AND YOUR COMMUNITY

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

-  Free home Kashering year-round
-  Answering questions via phone & email
-  Event and catering supervision
-  Retail check-ins, inspections, and audits
-  Ongoing supervision for existing establishments and startups
-  Email and WhatsApp alerts and relevant kosher updates
-  Website with local/regional info for residents, visitors, kosher homes, consumers
-  Complimentary Kashrus classes, range of topics

## BEHIND THE SCENES AT



Rabbi Halpern in commercial kitchen



Weekly Mashgichim Meeting



Inspiring through Community Education and Enrichment



Supervising harvesting of Oats for Gluten-free Matzah, Kansas, July 2025



Representing Scroll K at AKO (Association of Kashrus Organizations) Conferences, Jerusalem, November 2025.



Rabbi Greenspan on the roof of a tank in Idaho, ensuring the fine details of a plant are addressed correctly.

## BY THE NUMBERS

**2,300+**

kosher inspections across the US each year

**15+**

kosher certifying agencies rely on Scroll K facility inspections

**20+**

prisons in CO with physical & virtual inspections

**45+**

years in providing kashrus in CO and beyond

**400+**

production plants inspected annually across multiple states

**150+**

companies certified for a wide range of products

**100,000**

estimated combined miles traveled annually by our mashgichim

**28**

states with Scroll K activity



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

## Sign Up for Kashrus Alerts and News!

VISIT  
[scrollk.org](http://scrollk.org)

EMAIL  
[office@scrollk.org](mailto:office@scrollk.org)

WHATSAPP / TEXT  
**303.242.1524**

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

This and much more is available at your fingertips. Check out [scrollk.org](http://scrollk.org).

## SAVE THE DATE!

### FREE Pre-Pesach Community Kashering!

**AISH OF THE ROCKIES**  
Sunday, March 29<sup>th</sup>, from 1:30 - 3:00 PM

**CONGREGATION ZERA ABRAHAM**  
Sunday, March 29<sup>th</sup>, from 6:00 - 7:00 PM

**BMH-BJ**  
Monday, March 30<sup>th</sup>, from 5:00 - 7:00 PM

