

## JSOR SOR Passober Juide 5783/2023

The Sephardic comprehensive guide to celebrating a Kosher Pesah

Sarah

UNDERSTANDING **MY MATSAH** 

PASSOVER FOOD **GUIDE 2023** 

Dedicated in memory of Charlie Saka A"H



In honor of my loving wife,

Mollie Seruya

and children,

Mollie Seruya, Gitta Braha, Marilyn Hedaya, Erica Seruya & Elizabeth Seruya

by Marc Seruya





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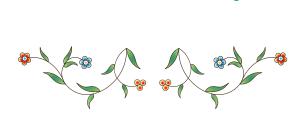


Thank you to the team at

**JSOR** 

for all your
Inspiration, Leadership
and Dedication to our community.

Harry & CAlice CAdjmi
& Family



## Introduction

Dear Community Members,

It has been an honor to serve on the JSOR's executive committee since 2019. In the past few years, JSOR has expanded its reach and re-established itself as an integral Kashrut organization for our community. This past year, the JSOR honored Rabbi Isaac Farhi at the new Chabad building for his dedication and commitment to the JSOR and our community. Over thirty years ago, Rabbi Farhi and his wife founded the JSOR, selflessly servicing over sixty kosher establishments throughout the year in Brooklyn and on the Jersey Shore. With no help or support, Rabbi Farhi kept his resolve and vision to maintain the standards of kashrut for the love of the community. Due to his leadership and guidance, JSOR today continues to work closely with the OU, CRC, Star-K, KCL, and other kashrut organizations to standardize and strengthen its protocols.

Baruch Hashem, our community has increased its level of Kashrut observance, and the JSOR has led the way in providing valuable Kashrut information, education, and communication (through classes, chats, and forums) on the laws of Kashrut according to our sacred Torah. No longer is Kashrut something you just do at home or *sometimes* when you go out. Today, a strictly kosher lifestyle is facilitated by the multitude of kosher products and establishments both here and around the world. And if you have a question, JSOR is available 24-6 through text or phone thanks to our dedicated Rabbis, Rebbetzins, and committee members who respond literally in minutes! It's truly amazing.

I would like to personally thank the Rabbis, Mashghim, and my fellow JSOR committee members for their extensive hours of hard work and supervision to maintain the highest level of kashrut and integrity in our existing establishments. It has been an amazing experience working with chief Rabbi Shaul J. Kassin, Rabbi Hayim Asher Arking, Rabbi Edmond Nahum, Rabbi Rachamim Aboud, Rabbi Avi Yagen, and Rabbi Avraham Kahn, as we gain so much from their vast knowledge and experience. I'm also very grateful for the collaborative efforts of Steven Solomon Safdieh, Sammy Saka, Edgar Cohen, Mark Massry, and Elliott Simhon to bring to fruition our goal of quality fine Kosher dining to the Jersey Shore. Thank you to community leaders Harry Adjmi and Jack A. Kassin for their never-ending support and guidance behind the scenes.

With my love for gourmet food and fine dining with family, it was a natural fit to take on the role of Executive Board member. Though it is all-encompassing, I truly enjoy every aspect, including looking for new restaurant locations, helping negotiate leases, and mediating with partners. In addition, I also help with quality development and quality control of those existing kosher restaurants. More specifically, I aid in menu development, brainstorming fresh ideas or twists on traditional dishes for every type of cuisine. Successful food menu development relies on partnering with established produce companies and food vendors to ensure yearround access to the highest quality local ingredients.

Rabbi Arking stated, "Mr. Setton works with our kosher establishments to help guide them with the voice of our community to meet their specific tastes." Even if that means answering ten phone calls a day, I am excited to listen and help with bringing great kosher food to the Jersey Shore. It is a great pleasure for me to welcome all of our summer residents to top-notch kosher restaurants with famous chefs, eclectic cuisine, exceptional service, and a beautiful ambiance for breakfast, lunch, or dinner.

Well, it is safe to say that the Deal, NJ is no longer just a summer destination but rather a haven for a growing and flourishing all-year-round community with the perks of fresh air and a better overall quality of life. More and more people are moving here to stay, and with the influx of new kosher restaurants and eateries, we are definitely seeing an increase in full-time residents. As stated by committee member Mark Massry, "JSOR has transformed the Jersey Shore restaurants, bringing quality food and service to all. We will continue to strive harder each year by bringing more quality restaurants to the area."

So what is on the horizon in 2023 in terms of JSOR implementing its vision for kosher fine dining? Let's just say it is very exciting!

- TEVA, dairy cuisine will be opening in the new DSN Beach Club
- Jeli's Caffetteria Italiana Kosher in DSN Beach Club will serve light gourmet breakfast and lunch items.
- Outpost IZAKAYA and Sushi will be stationed in DSN Beach Club
- Akimori, kosher Japanese, by founder Teddy Khafif is now available year-round inside the SALT restaurant
- Toasty by PKS is a new dairy restaurant opening up on Norwood Ave.
- Diet Gourmet is making a comeback with its popular menu and more
- Jersey Shore Sushi Co., by Yahuda Nakash, will be opening its doors on Norwood Ave this summer

I would also like to acknowledge all of the kosher supermarkets within our midst that go above and beyond servicing our community members with new and exciting products, as well as providing a vast array of kosher staples that we have grown to love and use on a regular basis. These establishments are an integral part of keeping kosher homes year-round and especially on holidays such as Pesah.

HomeKosher is another branch of JSOR supervision in which kashrut for boutique and

new vendors is held up to a standard protocol with transparency. Led by Rabbi Sion Salem, the knowledgeable Mashghim of HomeKosher have helped to maintain a reliable standard so that people feel comfortable eating from other community members' homes. A special thank you to Kim Cohen for her dedication to educating and promoting Kashrut in the home and beyond.

I'd also like to express my gratitude to Rabbi Shapiro from the Chabad of the Jersey shore, Alice Sultan, the JSOR office manager, for her continuous hard work, and Jackie Gindi for her talented graphic designs and compilation of the JSOR Passover Guide 2023.

Community leader Sammy Saka stated, "Every day, we try to teach our children the importance of family. The Passover seder exemplifies this value and serves as a shining example for generations." As we sit down at our Seder tables with our families and sing the Vehi She'amda, La'avotainu Velanu...it takes on special meaning: "And this (Hashem's blessings and the Torah) is what kept our fathers and what keeps us surviving. May Hashem continue to bless this wonderful organization as they continue their holy work to raise awareness and the level of Kashrut in our community for generations to come. May Hashem continue to bless our community with love, peace, and unity. I would like to extend my heartfelt wishes for everyone to have a Chag Sameach—a joyful Passover filled with good times and memories for all!





## Messages from our Rabbis

Dear community member,

Passover is the holiday of redemption. Our nation was saved from the shackles of the mighty Egyptian rule. We know, however, that this was not only a physical redemption, but a spiritual one as well. Our Hachamim tell us that our nation had fallen to the 49th level of impurity while they resided in Egypt for those 210 years. Thankfully, before we reached the 50th and lowest level, Hashem took us out 'Beyad Hazaka, Ubizrowa Netuya,' with a strong hand and an outstretched arm.

The Midrash tells us (Shemot 10, 22 Rashi) that during the plague of darkness, so as not to have the Egyptians witness it, Hashem killed off all those Jews who did not want to leave Egypt. The word 'Vahamushim' (Shemot 13,8) which could mean 1/5, teaches us that 4/5 of our people never even made it out.

How could that be? How could so many people not want to be redeemed from that spiritual low? The answer is that, unfortunately, the majority was so steeped in Egyptian culture, they didn't even realize how far they had fallen. Sometimes, many times, when someone is in something, it's hard to step back and see themselves as they are. People become complacent in the environment that surrounds them. Like standing still on a downward escalator, slowly but surely, it takes you down.

Self-awareness is 2/3 the battle in one's spiritual climb. Taking stock and knowing where we stand is paramount to our religious success.

Thankfully, in the area of Kashrut, our community is growing. JSOR can testify that the demand for certification, information and education has never been higher. More and more people are paying closer attention to what products they are buying, what foods they are ingesting, and what steps need to be taken to ensure they are keeping kosher to the fullest, in and out of the home.

JSOR's belief is that it is our responsibility, collectively, with our Rabbis, our Yeshivot and our Synagogues, to continue to inform and educate our community on this vital subject.

May Hashem bless all of those associated with this wonderful organization.

Wishing everyone a happy, healthy and Kosher Pesah!

Tizku Leshanim Rabot.

Rappi Shaul J. Kassin

Spousoved by:
Anoymous

## והגדת לבנך

On the night of the Seder, one of the Mitsvot we have is סיפור יציאת מצרים, discussing and elaborating at length on the Exodus of our People from Egypt. There is a special, additional Mitsvah of והגדת לבנך, to focus on the children, explaining vividly the miracles and wonders that Hashem did for us through questions and answers. The goal of the Mitsvah is to build and strengthen our Emunah so that Hashem is directly involved in every aspect of our lives and to pass this down to our children.

A basic requirement to fulfill this Mitzvah in its entirety is to announce <u>Pesah</u>, <u>Matsah</u>, and <u>Maror</u>, explaining each of these 3 in detail, concluding with praising and thanking Hashem for redeeming us, and asking for the Final Geulah.

The Ramban explains the purpose of the Exodus was not merely to be freed from oppression. Rather, the main reason was to receive the Torah on Mt. Sinai to serve Hashem and also to build a משכן in our midst.

In the ארון הקודש (Holy of Holies) of the Mishkan, stood the ארון הקודש (Holy Ark) containing the ארון הקודש . On top of the ארון הקודש was the כפורת (cover), which was a single solid piece of gold carved together with 2

כרובים (baby faces) with wings stretching upward. The Commentaries explain that the purpose of 'baby faces' on top of the ארון is to remind us of the importance of teaching Torah to our children since they are the future of כלל ישראל. The 'wings stretching upward' are to teach our children to strive to reach higher goals in Torah and Yirat Shamayim.

There is a Halacha regarding the שלחן שלחן and the מגורה. Though they are supposed to be made with gold, if gold cannot be found, silver can be substituted. However, the כפורת with the 2 כרובים must be gold and cannot have a substitute. This is to emphasize that there can be no substitute in Torah חינוך. If we deviate from Torah חינוך, Chas VeShalom, the results can end up with children leaving Judaism.

יהי רצון that we should be zoche to fulfill all the Mitsvot of the Seder Night and to see the Final Geula speedily in our days.

Rappi Rachamim Apond



Spousoved by
Steven & Rivka Safdieh
In honor of Rabbi and Mrs. Farhi, Rabbi Arking,
and the JSOR committee team.

## Bring Out the Potential

Moshe Rabbenu's staff plays a pivotal role in the story of Pesah and our exodus from Egypt. The staff first appears at the burning bush and turns into a snake. Once again, at Pharaoh's palace, the staff turns into a snake. The snake represents the *yetzer harah*, the drive for evil, so it would appear as if the staff represents something evil.

Yet, the same staff is used to perform all the plagues, as well as the splitting of the sea, the pinnacle of the Jews' miraculous and transcendent experience. It, therefore, appears that the staff is a very spiritual object, the exact opposite of the evil it seems to represent. So which one is it?

There is a fundamental principle. Nothing in the physical world is objectively good or evil. Rather everything has the potential to be used for either good or evil. The choice is up to you.

Electricity is neither good nor bad. An outlet can be used to charge your appliances, but it can also give you an electric shock. The same applies to money: it can be used to enable Torah learning, but it can also be used to fund destruction and chaos. A charismatic personality can be used to inspire others

to grow or to seduce them down the wrong path.

Everything in this world is merely potential waiting to be used. Evil, therefore, is really the misuse of potential when we choose to use an object for something other than its true purpose. Evil is the breakdown and corruption of good. Hashem created the world this way so that we can have free will. We get to choose whether to use things for their true purpose, to actualize their potential, or to misuse them.

Moses' staff is neither good nor evil. What it will be is solely up to the one who holds it. It represents the snake of evil, but it also represents G-d and spirituality.

## The Bent Path and the Straight Path

The Midrash compares Egypt and the snake to a "bent path," while the staff is a straight path. What do the concepts of bent and straight paths refer to?

Originally, the physical world loyally and perfectly reflected its spiritual root. When you looked around, you saw and experienced God and knew that He created the world; it

Sponsoved by:

**Odette & Elliott Simhon** 

Thank you to the JSOR for all their hard-work and dedication.

was like looking back down a straight path. However, after Adam sinned, the entire world fell. The world became a bent path, whereby we could no longer see where we came from. The snake bends and slithers, representing a bent path, a world of evil and brokenness. The staff represents a straight path where you learn to trace yourself back to your source.

When Moshe is at the burning Bush, he is told to throw the staff to the ground, where it then transforms into a snake. When something is thrown to the ground, low and distant from its transcendent source, and misused, it becomes bent, it becomes evil. But when Moses lifted it up towards the sky, tracing it back to its source, straightening the bent path, it became a staff; it became good.

The Midrash explains that when Moshe and Aaron turned their staff into a snake in front of Pharaoh, he laughed. Not only did he proceed to do this himself, but he then brought his magicians to do it and even brought schoolchildren to do it. Laughing at Moshe, he said, "We are not impressed."

On that note, Aaron's staff swallows all the other snakes once it has already turned back

into a staff. The explanation is not just that Moses overcame Pharaoh and Egypt. The snake and Egypt represent the bent path. The staff represents the straight path. It doesn't say that Moses and Aaron's snake swallowed Pharaoh's snakes; it says that their staff swallowed their snakes! Meaning, the straight path overcame the bent path, good overcame evil.

Everything in our world has the potential to be used for good or evil. The choice is yours. The pull and temptation of desire can be overwhelming, but the beauty and oneness of truth must overcome, persevere, and prevail. We each get to choose who we become. Let's be inspired to straighten the bent path, to build clarity from confusion, light from darkness.

Hag Kasher Vesameah!

Rappi Isaac Farhi



Spousoved by

Liat & Steven J. Kassin

In honor of the Rabbis and Board Members

## Message from Rabbi Yosef Carlebach

We all know that at the Passover Seder, we drink four cups of wine and eat three (Shmura)) Matzas.

The Rabbis in the Jerusalem Talmud explain that the four cups of wine are based on the four expressions found in Torah; Parshat Vaera, והוצאתי, והצלתי, וגאלתי, ולקחתי, "I will take you out; I will save you; I will redeem you; and I will take you to myself". The reason for the three Matzas is not connected to these verses but rather to the Brachot that we recite on the Matza. So one may ask whether it would be more appropriate to change the Seder order, and eat four Matzas and drink three cups of wine, as the Mitzvah of Matza is a Biblical one. and thematically the center of the entire Pesah Holiday, while the Mitzvah of wine is only Rabbinical in nature.

Our Rabbis answer that, indeed, the reasoning is, Matsah represents only the first three expressions of freedom, "I will take you out; I will save you; I will redeem you." These three expressions took place whilst we were still in Egypt-Mitzraim; but the fourth, "and I will take you to myself," didn't happen until forty-nine days later when we received the Torah at Mount Sinai, and after our undertaking and committing ourselves to spiritual progress.

This idea is also understood by noting a fundamental difference between Matsah and Wine. Matza has little taste and is referred to as the "Lechem Oini- poor man's bread," while wine is full of flavor. The fourth level of redemption, "I will take you to myself," only happens after the recipient of G-d's kindness becomes a partner in elevating themselves. This was the reason that "Matan Torah," the giving of the Torah, took

place forty-nine days after leaving Egypt, once our nation elevated itself significantly during those forty-nine days. So the real "taste of life" only takes place after we receive the miraculous blessings of Hashem (Yetziat Mitzrayim- Exodus from Egypt) and add our own component of Avodah - Service to Hashem (Kabbalat HaTorah - Receiving the Torah).

Interestingly, our Jewish nation was blessed with three Fathers - Avraham, Yitzchak, Yaakov, and four Mothers - Sarah, Rivkah, Rachel, and Leah. Similar to the lesson above, the father is an integral part, but the mother is the one that develops the baby over a nine-month period. It is only through our efforts and the efforts of all of our people that we are able to reach the important fourth expression, which is the verse, "and I will take you to myself," with the coming of the final redemption - Mashiah.

On a personal note, it has been an honor to serve the community of the Jersey Shore, together with all the Rabbinic and lay leadership, for the past forty years. May our combined efforts be blessed, and may we soon merit the "fifth" cup of wine, the coming of Mashiah Tzidkeinu, speedily in our day, Amen!

A Happy, Kosher, and Inspirational Pesah to all!

Rabbi Yosef Carlebach

Rabbi Yosef Carlebach serves as spiritual leader of Congregation Sons of Israel in Ocean, New Jersey, and is the founding Rabbi of ten Chabad Houses throughout central and south New Jersey.



Spousoved by:

Jack and Jaime Braha
In Honor of Sammy Saka

Dear Esteemed Community Members.

Ribbi Hananya ben Akashya omer..... The most famous of statements used to culminate classes of Torah, its eternal message continues to relate to us on every level. Ratsah Hakadosh Baruch Hu.... Hashem desires to bring us the greatest merit and cleansing; therefore, He increased upon us Torah and mitsvot.

Kashrut, throughout the year, has a tremendous amount of Torah and mitsvot. It encompasses a significantly large portion of Shulhan Aruch with its breadth and depth in so many aspects. This Hashem presented to us to bring us merit and cleanse our *neshama* to the brightest level.

When it comes to Pesah, many more aspects of Torah and the mitsvot of Kosher take on a new life and dimension. All the more so, how much merit and brightness this can bring to one who adheres to the myriad of Torah and mitsvot of Pesah.

How much time and effort was put into this Guide? How many halachot were researched and clarified in the process? How many items were investigated and researched to understand their reality vis a vis *hamets*? How much investigation went into understanding the details of kitniyot?

We are all aware of the significance of matsah and its holy qualities. To understand how this directly relates to us, let us look at the Bet Hamikdash, where all breads eaten by the Kohanim were matsah except for two korbanot out of the whole year. The Kohanim in the Bet Hamikdash represent the highest level of connection and service to Hakadosh Baruch Hu. Where do we stand in the realm of our connection and service?

For all Jews worldwide, on Pesah, all of the breads we eat are only matsah, as our entire nation takes on the level of Kohanim in the Bet Hamikdash.

Every man and woman that sanctify their house with the matsah and rids themselves of any trace of hamets brings the holiness of the Bet Hamikdash into their home. They rise like the greatest of Kohanim to be on a level of the description about us, the Jewish nation, in anticipation of Hashem giving us the Torah; And you shall be for Me a - mamlechet kohanim v'goy kadosh – a kingdom of Kohanim and a holy nation.

May the efforts of the entire Rabbinate, Mashghim, Lay Leadership, committee members, and our entire community, be blessed with protection from Hashem never to falter and only to see success in all that we do, with bringing the building of the Bet Hamikdash and the full service of the Kohanim returning in its full glory. Amen.

Rabbi Hayim Asher Arking Administrator, JSOR



Sponsoved by:

Jack & Debbie Ades

## Message from Rabbi David Manson

Dear Community Members,

As we approach the holiday of Pesah, we have to recognize what the theme of Pesah is. The word Pesah itself comes from the statement "Asher pasahti al batei Mitsrayim," G-d passed over, and as we know, we call it Passover. The great miracle of the night of Pesah is that G-d passed over our homes. And the Rabbis explain that there was something deeper going on that night.

In Egypt, Hashem recognized that there was a difference, specifically that night, between the Jewish homes and the homes of the Egyptians. The entire birth of the Jewish nation started on the night of Pesah. And where did it start? It didn't start in the Bet Knesset. It didn't start in the Bet HaMikdash. It started in the Jewish home, with them sitting around the table eating the Korban Pesah. Where did they place the sacrificial blood? On their doorposts. They made their actual homes into a holy spot, and that's where everything started.

If you look at the whole theme of the mitsvot of Pesah, we have mitsvot that are part in parcel integral with the home." Tashbitu s'or mibatechem," you must remove the leaven from the house. The next night after we clean out the entire house, what's the order? "V'hegadeta l'banecha," teach your children. It's all about creating the perfect Jewish home while making the house pure and then giving the proper Chinuch (education) to your children.

Being that this is the whole theme, we have a tremendous HaKarat HaTov to the JSOR who are keeping our homes unique and kosher and are always at the forefront of serving our community at the highest levels of Kashrut to make sure that our homes still keep the same uniqueness that we had at the time we left Mitsrayim until where we are today. B'Ezrat Hashem, you and all your families should have many years of happiness and health. Happy Holiday and wishing you all many holiday blessings!

Rappi David Manzon



Sponsoved by:

Vicki and Sonny Gindi and Family

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



In honor of our husband, father, and grandfather,

Richie Setton

for all his hard work and dedication to JSOR. He has been such a role model to us, and may he continue to be so.

Love his wife, Rachel,
his children, Madeleine and Steven Temal,
Coral and Isaac Setton,
and Denise and Toey Setton



### Dear Community Members,

When we think of Passover, many of us think of Florida; and with the Florida community constantly growing by leaps and bounds, we see that it's not just Aventura that attracts the community its Miami Beach, Surfside, Bal Harbor, and Hallandale. Presently, one of the fastest-growing cities in America is Hollywood, Florida. Rentals and Air B and Bs here are booked solid throughout the year and specifically on Pesah. Families that want nice houses with pools can be near any one of the 37 synagogues, many supermarkets, and kosher restaurants- some that have a full Passover menu.

I am originally from Brooklyn, NY, and my wife is from Deal, NJ. When my wife and I moved five years ago, it was with the blessing and behest of our Rabbis in order to build up the Sephardic community and specifically the Syrian community, as there are so many community members living in Florida.





We made it our business to open the first Syrian shul in Hollywood, but it didn't stop there. In addition, we opened a Safrut department for the Sepharadim, as well as Shatnez checking and Sephardi Chevra Kadisha to do everything according to our customs.

We have recently started our grandest project yet—the first Sephardic Yeshiva in all of Florida! With the blessings from the rabbis in Florida and the guidance of the many rabbis from Brooklyn and Deal, we purchased with siyata dishmaya, a state-of-the-art 10-acre campus that has a beautiful school building, a soccer field, football field, auditorium, basketball courts, volleyball courts, and our very own lake. Our purpose is to provide the children with the best education or Chinuch consisting of the highest quality Hebrew

and English curriculums taken from the best schools in the tristate area all combined with the warmth of Florida.

Although we started late- at the beginning of June of last year, we still managed to get 35 kids registered for next year, and we have 70-plus children for next year. When asked who the families are I point to the children and say, "This child is the son of a Hillel

Yeshiva couple, a Shaare Torah couple, or Magen David, Keter Torah, Ilan, Kings Bay, Ateret Torah, YDE," and so on. The school is for boys and girls. The Yeshiva is situated in Cooper City, the safest and nicest city in Florida. The campus has a Simcha Hall for events, as well as, a camp for the summer and everything in between. Housing in the area has increased in price. However, you can still get a 3k square foot house with a pool on the lake at a reasonable cost.

TOTAL STATE OF THE STATE OF THE

It was and is with the guidance of the rabbis and the vision of the many who donated and helped, most notably the following benefactors: Mr. Irwin Mizrahi, who donated the name Yeshivat Torat Yosef in memory of his father Yosef Mizrahi; Mr. Joe Cayre, who right away took the name of the campus the Trina and Joe Cayre Campus; Mr. Harry Adjmi who has helped monetarily, but even more so with his time and expertise; and Mr.

Khezrie, whose goal is to build as much

Jimmy



Torah learning as possible. The list of visionaries goes on with Mr. Sammy Saka, Mr. Elie Dadon, Mr. Ray Haber, Mr. Ike Levy, Mr. Noah Gindi and Mr. Eli Kairey, and so many more.

The next time you come for Pesah, either to a rental house, your own home, or a Passover program at a hotel, contact us to see the school and the community. You just might want to stay a little longer!

For more information, you can contact the yeshiva at toratyosefeducation@gmail.com. Or call me at 732-856-3989.

Visit us at www.toratyosef.org

Wishing you a happy, healthy and meaningful Pesah. May our community continue to grow in the love and study of the Torah and Tizku l'mitzvot.

Rappi David Elloaz
Rabbi of Yeshivat Torat Yosef

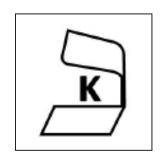




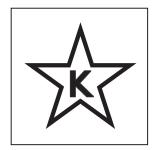


## would like to thank











for availing their resources and guidance in many ways to our organization.







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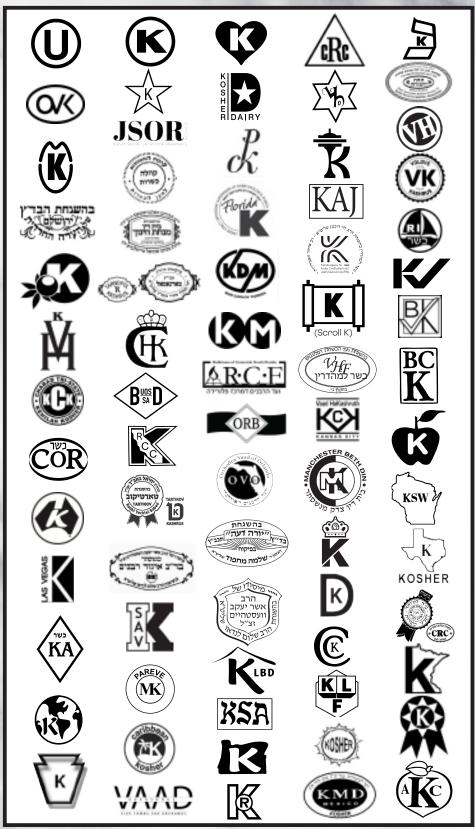
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## Kosheving for Pesah

While we do not eat actual hamets, we also do not eat any minute taste of hamets. Throughout the kitchen, appliances, and cookware absorb hamets and therefore require purging. It is easier to have separate Pesah dishes, pots, pans, cutlery, etc.; however, this is not always possible, especially for appliances — ovens, stoves, and other parts of the kitchen. Each item requires its method and level of deep cleansing according to its usage.

Any item koshered must first be immaculate. Metal can be koshered, however, ceramic, porcelain, or earthenware cannot be koshered. Something that can be ruined in the koshering process also presents a problem in koshering. Therefore, plastics or appliances with electronics require a careful assessment if they can be koshered.

It is customary to wait twenty-four hours of no usage of the item before koshering. All koshering should be done before the time expires on Erev Pesah to eat one's hamets. One should ask their Rabbi if any need or change arises.

Utensils that have not been koshered for Pesah, must be locked away.

Can I use a steamer? Simple commercial steamers do not release a stream of moisture wet enough or hot enough to be considered qualified to kosherize.

## How do 1 hosher a ...?

## STOVETOP:

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

**Grates:** Either A) Turn up the flame to the highest setting for twenty-thirty minutes [Can be done one or two burners at a time] or B) by placing the grates in the oven at 500 degrees for one hour.

Electric stovetop with **tempered glass** – it must be washed down very well and around rim and crevices. Pouring hot water can help deep cleanse. Then turn on each heating element (not necessarily simultaneously) for half an hour.

**Griddle:** As a griddle is used directly with food and fire under it, it will require *libun hamur* similar to a barbecue grill, detailed in next paragraph.

In general, year-round, if one has a shared stove for meat and dairy, one should be mindful that the griddle does not come in contact with the overflow.

### **BARBECUE GRILL:**

Because cooking on a grill has direct contact with food while on the flame, a stronger level of purging is required. It is not sufficient to kosher by pouring boiling water or turning the flame up to the maximum – unless your grill can really reach 900–1,000 degrees. Although meat and chicken are generally used on a barbecue, we usually find ourselves using all types of sauces that contain *hamets* or sometimes place bread on the grill.

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

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**Method #1:** One can buy new grates and then kosher the rest of the BBQ by turning it to the highest temp for an hour.

**Method #2:** Call someone with experience to purge the grates by using a blow torch over each area of the grate until it is red hot. Then for the rest of the BBQ, turn the flames up to the highest setting for an hour while closed.

### **INDUCTION STOVE:**

Clean surface very well, pour boiling water over surface to deep cleanse (if it does not ruin it), then heat a pot of water on each induction element until the water boils for a few minutes.

### **OVEN:**

Clean and wipe down entire oven with cleanser, especially in the cracks and crevices within the door. Check back of oven and if vent or fan area is cleaned. A self-clean cycle with the oven racks remaining inside will kosher it for Pesah. If your oven does not have a self-clean mode, then turn to 500 degrees for one hour.

## **WARMING DRAWER:**

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

## **HOT PLATE:**

If food or bread is directly placed upon the hot plate, then one should purchase a new one for Pesah.

However, if one puts their food in a tin or pot, it can be scrubbed down very well, turned to highest setting for an hour, and then used on

Pesah with a layer of heavy-duty foil.

### **MICROWAVE:**

The microwave should be washed out very well, then heat a bowl or cup of water in it for approximately ten to fifteen minutes.

Even after koshering, it is preferable for the food to be covered when using the microwave throughout Pesah, as some do not consider a microwave able to be Koshered at all.

### **TOASTER / TOASTER OVEN:**

As bread directly touches a toaster and given its small size, a toaster or toaster oven should not be koshered; rather, it should be cleaned very well and locked away for Pesah.

#### COUNTERTOPS:

For formica, wood, marble, and granite, one should clean well and then pour boiling water over the entire countertop surface. If one is afraid this will ruin his countertops, then one can cover the counters with thick plastic or covering. If they are glass, just wash well, preferably with warm/hot soapy water to deep cleanse.

#### SINK:

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

#### **CUTLERY:**

Knives, forks, spoons, and other utensils that come in direct contact with food, must first be cleaned well between the curves

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and crevices. Then purge in water while it is boiling and immediately after remove and place under cold water.

Ceramic knives cannot be koshered.

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

## PIZZA/SANDWICH/WAFFLE/ PANINI MAKER

Since *hamets* is placed directly upon the heated surface, it would require a koshering like a grill, which is not always practical if the metal plates are not removable.

#### POTS:

It is difficult to fully clean all residue in and around the handles and rim. However, if perfectly clean, a metal pot can be koshered by placing into a larger pot of boiling water.



### **COFFEE MAKER:**

A coffee machine used with K-Cups and all types of coffees should be cleaned well and run on an empty cycle. It should also be washed down well, and if it is in the proximity of a stovetop where hot splashes may come in contact, one can wash by pouring hot water.

### **DISHWASHER:**

To kosher the dishwasher, clean it out well, including the food trap and any place where food can be stuck. Then run an empty cycle with soap on the hottest setting with dishwasher detergent. If detergent is only released mid-cycle, then place detergent directly in dishwasher before turning on.

### **HIGH CHAIR:**

Wash down well in and around the chair and if there are coverings, remove them and wash well. Wipe down tray and you can either pour boiling water or cover the tray with plastic.

## DOES EVERYTHING NEED TO BE KOSHERED?

Because one does not eat food when it is very hot, braces and dentures do not require koshering. However, one must thoroughly clean them from all residual food. One can pour hot water over the removable parts (while not in the mouth!).

The refrigerator, freezer, garbage pails, and pantry closets should be thoroughly washed and then can be used on Pesah.

## DO I NEED A NEW TOOTHBRUSH FOR PESAH?

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

## CAN I USE THE SAME APRONS, TOWELS, AND KITCHEN MITTS?

Yes. Search for visible remaining pieces of food, and then wash them in the washing machine with hot water



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## Understanding My Matsah

By: Rabbi Avi Yagen
Research & Development at JSOR

## MATSAH SHEMURAH AND NON-SHEMURAH

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

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

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

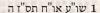
The level of guarding that is required is a discussion in the Halacha; some say that it is enough to watch it from when the flour meets the water since this is when it is most susceptible to becoming *hamets*. This is based on the fact that flour is normally processed and stored away from water

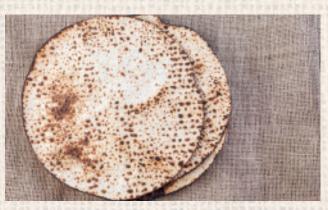
and will not become *hamets*. However, nowadays, as it is common practice to soak wheat kernels in water during its processing, flour off the shelf, in general, is considered *hamets*.

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

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

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







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

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

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

#### HAND MATSAH AND MACHINE

Which makes more crumbs? Which looks neater on the Seder plate? Is a handwritten letter worth more than a print? However, we must consider the process as part of the result.

This next point of consideration when buying *matsot* is that the *matsot* for the Seder must be prepared with the specific intention of the mitsvah of eating *matsah*. The last time that you visited a *matsah* factory, these words echoed in your ears.... "I'shem matsot mitsvah."

The Halacha teaches<sup>3</sup> us that the baking process, from mixing of the flour with water and onwards, must be done by a Shomer Shabbat over the age of bar/bat mitsvah. Some even have the grinding of the kernels into flour done with the intention of *matsot mitsvah* and, therefore, grind the flour by hand; this is known as "rehayim shel yad," i.e., a hand-powered mill.

This leads us to ask, "How can this be accomplished with machine-made *matsot?*" This has been discussed by response of our great Rabbis over the past centuries since The Industrial Revolution. Some say that when a qualified person that can prepare *matsah* pushes the start button with the intention of *matsot mitsvah*, this is sufficient to be considered prepared with the proper intention. Others say that work being done by machine cannot have the human's intention, and therefore one cannot fulfill the requirement of *l'shmah* having intention for the *matsot* of the Seder.

Because of these considerations, the proper way<sup>4</sup> to fulfill the *misvah* of matsot for the Seder is through using A) hand-made *matsot* that are B) *shemurah meshe'at ketsirah*.

It is also commendable to use *shemura meshe'at ketsirah* throughout the entire Pesah, as these are most guaranteed safe from any hamets, and secondly, one fulfills an additional *misvah*.<sup>5</sup>

After eating the *afikomen*, one cannot eat any other food so that the taste of *matsah* remains in his mouth and is not overridden by another taste. Like the taste of an exotic wine or expensive dish, we understand to savor this taste. However, it is not just about the taste, but rather the deep rich heritage and complexity of Torah that is invested in every bite, with value surpassing the most exotic of tastes.

May our palate soon merit to enjoy the taste of *matsah* together with korban Pesah speedily in our days. Amen.

<sup>2</sup> תנג סעיף ד ס"ק טן 3 סימן ת"ס סעיף א

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Hom to Check Rice for Pegah

By: Mrs. Shoshana Farhi

## So, how do you check rice for Pesah?

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

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

**Suggestion:** peek inside the bag to find the most uniform colored rice; it is easier to check!

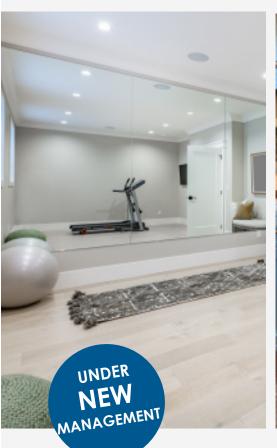
**Technique:** Every Sitto has her way! We suggest the following:

- Spread a white cloth or sheet on the table for contrast. Others use an extra-large silver tray. Pour several cups of rice and spread out flat. Using your fingers, slowly pull the cleaned grains toward you, removing those grains that look suspiciously different. No need to remove broken grains!
- Some find it hard to pick those out with their fingers, so they use a tweezer! Put the bad ones aside so they won't get mixed back in accidentally. When the pile is complete, push it away from you and start over; repeat for a final third review. (If you are fortunate enough to do this with another person, you can trade piles for the second or third time).
- Place checked rice in ziplock bags or clean containers.

Enjoy the Holiday!











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# Why is this fist Unique?

The JSOR takes pride in once again presenting to our Sephardic Community a comprehensive guide to Passover products.

Of the greatest synthesis of Halacha and its practical application is the advanced modern food industry. With unprecedented technological advancements in food development, even the simplest item may contain or have much association with *hamets*.

Would you buy a sauce, cereal, etc., which has all kosher ingredients but is produced in a factory that also produces non-kosher, without any Kosher certification? As a Kosher certifying agency, we are responsible for guiding people to what is properly and securely Kosher all year round, and even more so when it comes to Kosher for Passover.

We all know that any foods or food products, which contain ingredients, even if only a minuscule amount, or if it is derived from one of the following fermented grains: wheat, barley, oats, spelt, or rye, are forbidden on Passover.



Simply reading the ingredients is insufficient throughout the year, and especially on Pesah, as too many minor and sub-ingredients, or even seemingly benign chemicals, can be derived from hamets. Alcohol, Citric Acid, Dextrose,

Glucose, Maltodextrin, Polysorbates, Sodium Citrate, Sodium Erythorbate, Xanthan Gum, and Sorbitol are among the list of common ingredients that can be derived from both grain and legume sources.

#### **CATEGORIES OF KOSHER**

All **year-round**, many base ingredients like salt, water, and white granulated sugar are simple enough to clearly know and decipher. Based on all the current research, they are considered inherently kosher all year round. In the Kosher certifying vernacular, this is called **Category 1** ingredients, such as plain ground coffee, granulated sugar, etc.

**Category 2** are items that A) require basic level of supervision or B) research that can verify one way or the other if they are kosher, such as oil, baked goods, etc.

**Category 3** are items that always require a more advanced and detailed Kosher certification, such as cheeses, meat, fish, etc.

So too, for products on **Passover**, we can divide the food market into three main categories - **Category 1** will not require Passover certification or **Category 2** A) will require verification through the Supervising agency, or B) will require specific research and approval which one can choose to follow or not, and **Category 3** which under all circumstances requires Kosher for Passover certification. These would include cereals, snacks, candies, etc., and many processed foods.

We follow our customs as Sephardic Jews. As Sepharadim, we treat *kitniyot* – legumes – on Pesah very differently than Ashkenazim. Therefore, we have a different Category 1 and Category 2 of our items.



For this list, we will try to mark items as either "requires Passover certification" or "approved without Passover certification."

Many Sephardic communities consume all *kitniyot* – legumes – on Pesah. Some do not eat corn but eat most other kitniyot. Some follow the custom of only fresh kitniyot, however not dried or processed kitniyot, out of concern that it may have been processed or ground on the same equipment as wheat. One should follow their family custom or ask their Rabbi for guidance and not take information from this Guide contrary to their custom.

#### **GLUTEN-FREE**

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

#### THE RESEARCH

This list is a product of extensive research and correspondence with food industry experts from major Kashrut organizations such as **OU**, **cRc**, **Star-K**, and **OK**, etc. Calling up a company or emailing customer service does not constitute any level of verification. We also are grateful to have specific Passover certification for many Sepharadim through BYL, the Star-S, which is under the Star-K, and others for certifying

foods as 'for those who eat kitniyot'.

We want to thank Rabbi Price from the OU for providing many resources and much time, enabling us to bring much clarity. Rabbi Yitzchak Hanoka from the OK for his vast knowledge of worldwide production, who detailed many products which are under the OK. Rabbi Akiva Niehaus of cRc Chicago for his insight into alcohol and liquors.

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

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

Rabbi Isaac Farhi

Kashrut Coordinator

Rabbi Hayim Asher Arking Kashrut Administrator

# Passover Points

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

Common brands available with Kosher for Passover supervision include Gefen, Glick's, Hadar, Lieber's, Kinerret, Manischewitz, Ungar's, and Mishpacha. For dairy products, the following common brands are available – in Halav Yisrael: J&J, Mehadrin, and Tnuva. For other common Supermarket brands, one should check for specific Kosher For Passover certification, which can also be printed or inkjetted on items.

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

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

**USE NEW -** All products, whether or not they require special supervision— should only be used from new and unopened packages.

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

NOT ALL KASHRUT IS CREATED EQUAL – Know your personal and family Kashrut level! Check with the people who will partake of your meals and see what they accept. Ascertain your family custom pertaining to corn, rice, and beans. Even within the community, there are different family customs to take into account. This advance planning will save heartache and promote Shalom.

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

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

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

**DO NOT ASSUME** – Ask! If you have a doubt about koshering or about a product being Kosher for Passover, clarify the question with your Rabbi. Questions about products may be texted to Mrs. Farhi at 732.995.4422 or call the JSOR office at 732.759.0388.



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# JSOR Passover Food Guide 2023

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#### **DID YOU KNOW?**

A senior Rabbi in the OK had related to me how he had seen a Rabbi approve on a Pesah list a specific brand of Milk Substitute. It turns out that this was under the OK and actually contained Oat Milk with a ratio that is forbidden according to all. However, it was not mentioned in the ingredients as it is used as a thickening agent.

#### **ALMOND MILK:**

Requires Passover certification

### ALMOND FLOUR AND ALMOND MEAL:

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

#### **BABY PRODUCTS:**

Require Kosher for Passover certification.

- First Choice Baby Food: Applesauce, Carrots, Pears, and Sweet Potatoes are approved when bearing an OU-P or OU Kosher for Passover symbol.
- Beech-Nut or Gerber baby food can be made with hamets and are not approved for Passover as oat-based products are produced on a daily basis.
- Baby FORMULA bearing a plain OU is approved for Passover.



• Pedialyte: (Pediatric Electrolyte) bearing a plain OU is approved, as are all flavors of CVS, Shoprite, and Walgreens brands approved without Passover certification.

Feeding a baby can be tricky as they may be fussy about specific foods. One should be aware that what is customary for their baby may be somewhat different from the standards required for themselves. Nevertheless, like all prepared products, baby food must be approved or have a Kosher for Passover certification. One can prepare baby food using an immersion handblender through one of the following methods: Cook whole checked rice thoroughly and then puree in a blender with some baby formula.

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

#### **BAKING SODA:**

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

#### **BAKING POWDER:**

Requires Passover certification.

#### **BEANS:**

Fresh beans: May be used by all Sepharadim.

• Canned beans: Requires Passover and year-round certification and according to one's custom.

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

#### **BUTTER:**

Requires Passover certification.

#### **BAKING SPRAY:**

Requires Passover certification as it may contain grain.

#### **CANDY AND CHOCOLATES:**

Requires Passover certification.

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

#### **CEREALS:**

Requires Passover certification.

- All cereals made from the five grains are, of course, hamets. In addition, many cold cereals such as Corn Flakes and Rice Krispies are hamets since malt is added to them. It is not responsible to purchase even those cereals in which the listed ingredients are 100% kosher for Passover, as there is no supervision in a facility that produces hamets on a daily basis. Secondly, they contain ingredients that are in constant contact with grains that are real hamets.
- You can find many cereals in the Supermarket Kosher for Passover aisle; however, be sure to check for Passover certification. Most are made from Tapioca or potato starch or from finely ground Matsa flour.

# CHEESES, YOGURT, LABNE, CREAM CHEESE, SOUR CREAM, CHOCOLATE MILK

Require Passover certification as cultures, flavorings, etc. may contain *hamets*. In general, cheeses and dairy products are different than plain milk and, therefore, **always** require a reliable year-round certification, not just a plain K or a non-approved symbol.

#### COCOA:

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

#### COCONUT:

- Coconut Milk: Requires Passover certification.
- Coconut Oil: Cold Pressed virgin coconut oil is approved without Passover certification. According to leading opinions, it is also approved without kosher certification all year round. All other coconut oils - refined and organic - requires Passover certification. Commonly available brands are Kirkland Organic Virgin with the Star-K.
- Coconut Chips, Flakes, and Coconut Flour: Requires Passover certification. The exception is: Coconut Secret brand of plain Aminos, Crystals, Coconut Flour, Nectar, are approved for Passover bearing an OU.

#### **COFFEE:**

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

- Fresh ground coffee, Nespresso, or K-Cups unflavored - are approved without Passover certification.
- Decaffeinated coffee/tea: Requires Passover certification<sup>1</sup>.
- Instant coffee: The following instant regular coffees are approved without Passover certification Via Starbucks, Nescafe, Taster's Choice, and Delima. Folgers coffee regular and decaffeinated are approved.
- Elite, Sanka, and Maxwell House come with Kosher for Passover certification.
- Brewology and The French Press have a line of decaf and regular certified kosher for Passover available on their website.
- Iced Coffee and Cold Brew: Should be either approved or certified for Passover.
- Coffee Substitutes: Requires Passover certification. Postum, Roma, or Teeccino contain grain and may NOT be used for Pesah.
- Coffee Creamer: Requires Passover certification.

#### **CORN STARCH**:

**Argo** brand is approved without Passover certification.

#### **COOKING SPRAY:**

(Not Baking Spray!) **Extra Virgin and light Olive Oil** cooking spray without any additives is approved without Passover certification.

Avocado Oil or Grapeseed Oil: Requires
 Passover certification. Pompeian brand is
 approved without Passover certification.
 Chosen brand Avocado Oil bearing an OU

1 as ethyl acetate may derived from a hamets source.

- is approved without Passover certification.
- NOTE: Be sure to check cooking spray for Passover status and for DAIRY status.

#### **DAIRY PRODUCTS:**

- Milk: Many common brands come as Kosher for Passover and are, of course, better to use. Milk companies add vitamins that may be derived from hamets and/or pasteurized on equipment that produces other products; therefore, one should purchase milk with Passover certification. If that is not available, then one should purchase the milk prior to Pesah.
- Lactaid Milk may be used only when purchased before Pesah. Lactaid drops and caplets are more questionable and shall be asked on a case-by-case basis.
- Powdered Milk: Requires Passover certification.
- Shelf-stable boxes not refrigerated

   original and unflavored of Rice Dream
   Classic, Soy Dream (even though it says
   Enriched), and Almond Breeze THESE

   SPECIFIC VARIETIES ONLY are approved for Passover. Other varieties have a hamets concern.
- Almond Milk, Coconut Milk: Requires Passover and yearround certification.
- Califia Almond Milks Are not approved for Passover as they also produce oat milk.
   The gluten-free label does not mean hamets free, as oats are pure hamets!



#### EGGS:

Of course, plain raw eggs (with their natural oval and pointed shape) in the carton do not require Passover certification; however, **egg substitutes** or **liquid eggs** require Passover certification. Common brands available with Passover supervision – Kinneret, Healthy Morn.

#### **EGGPLANT - DRIED:**

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

#### **EXTRACTS**:

Almond, Lemon, Orange, Vanilla Imitation, Vanilla Pure require Passover Supervision.

#### FISH:

- Canned Tuna: The following brands with Kosher for Passover are available – BenZ's, California Delight, Dagim, Dag-Yam, Gefen, Glick's, Mishpacha, Shoprite, and Season.
- Canned Salmon in plain water: Is approved without Passover certification. (It is noteworthy that there are different levels in hashgacha of fish (See Publications / Classes — Jersey Shore Orthodox Rabbinate (jsor.org).)
- Fresh fish: Whole fish and fillets are approved without Passover certification. Any fish purchased is required to be bought with skin having scales on it or kosher certification with a double seal if purchased from a non-Shomer Shabbat.
- Frozen Fish: without additives or spices is approved without Passover certification. In general, all year round, fish requires either visible skin with scales attached or Kosher certification. When there are additives, such as in some Ahi Tuna that contains

sodium citrate listed on ingredients, it is not recommended.

#### FLOUR:

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



- All alternate flour requires Kosher for Passover certification, such as Quinoa, Chia, Coconut, Potato Starch and Tapioca Starch.
- Almond Flour: Requires Passover certification. However, Kirkland Almond flour (from San Francisco) is approved without Passover certification.
- Almond Meal: Requires Passover certification. In addition to equipment, there is also concern about anticaking agents. Blue Diamond brand is approved without Passover certification.
- Raw Maca Root powder: Approved without Passover certification.
- Cassava flour: Requires Passover certification. Otto's Cassava flour under the OU is approved for Passover; one can find it on their website.

#### **FRUITS:**

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

- Frozen fruits: plain fruit with no additives is approved without Passover certification. Insect-prone varieties such as strawberries must have, in general, a kosher supervision see JSOR Produce Guide for guidance on berries.
- Dried fruits: Without any other ingredients and naturally dried, essentially are kosher. However, with modern technology, some dried fruits are infused with coloring, flavoring, or gelatin. Additionally, some are dried in a dehydrator, or heat source and would require general Kosher Supervision.
- For Pesah, dried fruit often share the same production lines as actual hamets, which are not cleaned off in between runs. Additionally, it has been seen in foreign countries that flour sacks are used to gather dried fruit. Therefore, dried fruit such as dried apricots, raisins, peaches, and dates requires either approval on specific brands or purchase with Passover certification. Dates: Medjool Dates from anywhere are approved without Passover certification. Other dates would require certification.

**Note:** Dates should be split open and checked for insects.

- Dehydrated fruit: Require Passover certification as well as all year round.
- **Goji Berries:** Due to much infestation, they cannot be used at this time.
- Banana chips: Require Passover certification as well as all year round.

#### **GLUTEN-FREE PRODUCTS:**

As the gluten-free demand has increased, there are many types of gluten-free and paleo cakes, cookies, crackers, and even 'matsah look-alikes' that are produced year-round; however, they will always require Passover certification. Gluten is a property found in wheat, barley, spelt, and rye and is not the definition of hamets. Gluten can be removed from wheat and yet entirely hamets. Oats that are gluten-free are pure hamets, or

other minor ingredients may be present in the item or in production. Gluten-free means that it is free of the gluten aspect of the grain; however, some grains, such as oats, are naturally gluten-free, but they are 100% HAMETS. To understand this even better, scotch which is produced from grain, can also be considered gluten-free, however definitely *hamets*! **See beyondceliac. org.** 

#### **GRAINS:**

Of course, products with wheat, barley, spelt, oats, and rye are all hamets until proven otherwise. However, kitniyot, for Sephardim, throughout our Sephardic communities, there are several different customs in regard to which type or in which form kitniyot (legumes) may be consumed. Follow your family custom of which kitniyot - legumes - to eat. A partial listing of kitniyot would be Rice, Corn, Beans, Sesame, Millet, Buckwheat, Chia Seeds, Flax Seed, Hemp Seed, etc. If it is according to one's custom, they may be used after being checked. Rice is required to be checked three times before Pesah. Other beans and items are to be checked once before Pesah, and rinsed before use. When purchasing dried legumes from companies that also produce barley on the same lines and or cholent mix, we must be extra vigilant in checking and rinsing spices.

• Millet, Chia, etc.: Whole only may be used after checking at least once for hamets grains.

#### **GRAPE LEAVES:**

Require kosher for Passover certification or approval. Orlando brand is certified by the OK and has runs of certified for Passover - OK-P.

 Note. Other brands of grape leaves are preserved in brine, which may contain hamets vinegar or may have citric acid from a hamets origin. Please note: All grape leaves are to be washed carefully on both sides under running water.

#### **HONEY:**

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

#### JUICES:

 Lemon Juice: Unsweetened ReaLemon and ReaLime are approved for Passover. Other brands require Passover Supervision.



- Frozen Concentrate: Orange, Lemon, and White Grapefruit unsweetened grade A concentrate without additives is approved for Passover and year-round.
- **Refrigerated Juices:** Requires Passover supervision.
- **Prune Juice:** Gefen and Sunsweet are approved with Passover certification.

#### **KETCHUP:**

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

#### LIQUORS:

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

For a list of Tequila and liquors, please see pages 54-56.

#### **MAPLE SYRUP:**

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

#### **MARGARINE:**

Requires Passover certification.

#### **MARSHMALLOWS:**

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

#### MATSA:

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

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

#### **MAYONNAISE AND MUSTARD:**

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

#### MEAT

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

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

#### **MEDICATION:**

See pages 58-61 for detailed article of medicine guidelines.

#### **NON-FOOD PRODUCTS:**

All Aluminum Foil, Foil tins, Styrofoam, cling wrap, wax paper, parchment paper, soaps, shampoo, detergents and cleansers, paper, and plastic dishes, and cups are acceptable without Passover certification. However, it is worthy to

note that shampoo made of oats or other grains should be avoided on Pesah.

#### **NOODLES**:

Requires Passover certification. Be very careful of look-alikes! Today there are many non-wheat varieties of noodles, such as from rice, chickpeas, and others; however, unless they can be verified as acceptable, one should not use them. Rice noodles should not be used without Kosher for Passover Supervision.

- Rice noodles, Brown Rice noodles, Shirataki Noodles, Hearts of Palm noodles, and Chickpeas noodles may seem benign; however, they do require certification due to minor ingredients and equipment issues.
- Tinkyada rice pasta bearing a COR certification is approved for Pesah. The products which are of brown rice do not contain enrichment.

#### **NUTRITIONAL SUPPLEMENT:**

Requires Passover certification.

Ensure Plus, Glucerna 1.0, Boost (glucose control and High protein), Ensure - without Fiber only are approved for Passover; however, Ensure, Glucerna, Pediasure, and Jevity products contain oat fiber. The OU has determined that this oat fiber is not chometz, and the products may be consumed on Pesah.

#### NUTS:

Most whole, slivered or chopped raw nuts without additives are approved for Passover unless the label says (or allergen warning) 'packaged in a plant that processes wheat' as those would not be approved for Passover or unless specific approval is stated for that company. Midget Pecans and Pecan Pieces, even raw, require Passover certification.

• Kirkland Signature Almonds, Pecans, and

Pecan halves **and Walnuts** are approved without Passover certification (even with allergen warning).

- Trader Joe's Raw and Great Value Pecan halves are approved without Passover certification.
- Blanched Nuts: Requires Passover certification or verification of that specific company through their certifying agency, as the same water and equipment may be used with hamets.
- Roasted Nuts and seeds: Requires Passover certification.

#### OILS:

- 100% Pure Extra Virgin and Light Olive
   Oil: bearing an OU is acceptable without
   Kosher for Passover certification.
- Mazola brand Cottonseed, Corn, Soybean,
   Safflower, Walnut, or Vegetable oils bearing
  - an OU and Wesson oil bearing an OK symbol are approved without Kosher for Passover certification.
- Canola oil is subject to discussion of possible wheat mixture in its early stages; however, with modern processing equipment that sorts out foreign matter, it is more reliable. If one would like to be stringent, they may use the other oils.



Available oils such as cottonseed oil, with Kosher for Passover Supervision as marked from common brands, are Gefen, Mishpacha, Rokeach, Bartenura, and Hain.

- Pompeian brand avocado oil and grapeseed oil is approved for Passover.
- Chosen Brand Avocado oil bearing an OU is approved for Passover.

 Unrefined Nutiva Red Palm oil bearing an OU is approved for Passover.

#### **ORAL HEALTH:**

- Toothpaste: In general, there is discussion if toothpaste requires kosher supervision, and many opinions are lenient. However, when it comes to Passover, some are stringent due to the nature of hamets on Pesah. Aim, Close-Up, Colgate, Pepsodent, and Ultrabrite, all varieties of these brands are without questionable ingredients.
- Mouth-wash: Colgate (all), Listerine, Cool mint, Total Care Zero, Ultra Clean Antiseptic, and Zero; Scope (all) are without questionable ingredients.
- Dental floss Even waxed is approved.

#### PIZZA & PASTA:

Of course, it must be produced Kosher for Passover either from matsa meal or potato starch. (See Noodles for more info)

#### **PET FOODS:**

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

#### PICKLES:

Require Passover supervision as it contains vinegar.

#### **POTATO CHIPS AND SNACKS:**

Requires Passover certification.

#### **PRUNE BUTTER:**

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

 One can purchase prunes such as Sunsweet, which may be cooked in water and blended with an immersion blender to achieve delicious fresh prune butter.

#### QUINOA:

and Sugat.

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

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



#### RICE:

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

It has been our custom throughout the generations to check all rice three times before Pesah. Due to crop rotation and shared equipment, this is relevant until today, although equipment to remove any non-rice pieces has improved cleanliness. Please be advised that every year wheat grains are found in rice, so check carefully. Secondly, many brands of rice are enriched. The enrichment is comprised

of vitamins that can be derived from hamets sources. Although it has been clarified that enriched rice is Halachically acceptable, as the amount of possibility of hamets-derived sources is very minute, if one can choose to avoid the question without much expense, then of course, for Pesah, every effort is worth it.

All **unenriched**, **raw**, **white rice** is approved. These include long grain, short grain, Basmati, and **Jasmine**. Please note: Some companies repack, so check on the package if it states allergen info as packed in a wheat facility, then it is not approved.

- **Unenriched, raw, white** rice is approved, long-grain and short-grain.
- Most Jasmine and Basmati Rice is unenriched.
- BYL (Rabbi Moshe Cohen) and Star-S have a special run of unenriched Carolina rice certified for Passover. Note: The rice yet requires checking.
- Brown rice One must take more care when checking for wheat kernels as it is more difficult due to the similarity in color. Additionally, one must be vigilant for infestation, as it is more common in brown rice.
- Rice packaged overseas does not come with enrichment as it is unique to America, where they require enrichment for processed rice that is stripped from its vitamins.
- Pure wild rice: which looks like short black sticks, is from the grass family, not a legume at all, and is approved without Passover certification; however, NOT wild rice mixes.



#### SALT:

Regular and Coarse salt with no additives are approved for Passover.

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

#### SPICES:

Ground spices: Requires Passover certification as free-flow and anti-caking agents are added in which dextrose is a common ingredient.

• Whole spices in new packages are approved without Passover certification. One should not buy from open spices in stores unless they were careful of cross-contamination of *hamets*. Whole arrowroot, cloves, peppercorns, and the like are approved for Pesah. Cumin and Coriander: require Passover certification as it was found to have, at times, *hamets* mixed in.

#### **SELTZERS:**

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

#### SODAS:

Sodas may have *hamets* in the flavoring base, especially caramel color; therefore, they require Passover certification. Many varieties are available in two liters from Coca-Cola Classic & Diet Coke. It comes with a distinct yellow cap

marked with an OUP. Dr. Browns (Kof-K P) Pepsi products must bear a Kof-K P on the cap, and in Florida, the Kosher for Pesah bottles are marked with **ORB-P**.

#### **SOUP MIXES:**

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

#### **SOY FOODS:**

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

#### SUGAR:

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

- **Brown Sugar:** Domino's is approved for Passover.
- Confectioners' Sugar: Requires approval or certification. It contains 3% corn starch, and for those who consume corn derivatives, it is ok; however, in other countries, such as Canada, it may be from wheat starch.
- **Domino's Confectioners'** sugar is approved for Passover.
- Raw Sugar: Raw Cane Sugar is approved.
   Kirkland, with the supervision of BVK, is approved for Passover.
- Coconut Sugar: Coconut Secrets Crystals Approved without Passover certification.
- Vanilla Sugar: Requires Passover certification as it may contain grain alcohol.
- Organic Cane Sugar: Approved without Passover certification.

#### SUGAR SUBSTITUTES:

Require Passover certification.

- Equal & Splenda: Require Passover certification. California Delight produces a Sucralose equivalent called Sucralis which can come certified for Passover. Also available under the OU-P is Nutra Taste and Sweet n' Low, if marked for Passover.
- Pereg Zero Calorie, Truvia Brown and Cane Sugar Blend, Sweet n' Low, Stevia: Requires Kosher for Passover certification.
- **Agave Nectar:** (a natural sweetener) Requires Passover certification.
- Pure Maple Syrup: from commercial sources is approved without Passover certification (see Honey).



#### SUSHI - NORI:

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

#### **TEAS:**

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

- Decaffeinated varieties require supervision.
   Salada caffeine-free contains hamets.
- Exception: Lipton Decaf and Swee-Touch-Nee 97% Decaf are approved for Passover.
- Herbal Teas flavored Require Passover supervision.

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

#### **TOMATO PASTE AND SAUCE:**

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

 Commonly available brands with Kosher for Passover supervision are Mishpacha, Gefen, Glick's, Haddar, Lieber's, and Unger's

#### **DID YOU KNOW?**

Throughout the year, canned tomato products require reliable supervision; it has been discovered that certain packers of tomato products were producing tomatoes with non-kosher Romano cheese sauce and then producing the crushed tomatoes, with no cleaning in between! Understandably this is not acceptable.

#### **TOOTHPASTE:**

Year-round, there is discussion if toothpaste requires kosher supervision, and many opinions are lenient. However, when it comes to Passover, some are stringent due to the nature of hamets on Pesah. All varieties of Aim, Close-Up, Colgate, Pepsodent, and Ultrabrite, of these brands are without questionable ingredients.

#### **TUNA:**

See Fish

#### **VEGETABLES:**

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

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

- Yerek Brand Frozen Vegetables: under BYL (Rabbi Moshe Cohen) has available Kosher for Passover: Green beans, Cut Beans, French Cut Green Beans, Green Peas, Peas & Carrots, cut corn, Mixed Vegetables, Baby Lima Beans.
- Frozen: BYL and Star-S supervise Yerek brand for Passover. Thanks to them, the



most important of all, peas and beans will again be available for the Sephardic Community, including Peas, Green Beans, Mixed Vegetables, Lima Beans, and Cut Corn. Several Israeli brands are also marked Kosher for Passover 'for those who consume kitniyot'.

 Mika brand, Montana brand, Shams, and Galil are approved for Passover use. Artichoke bottoms use citric acid in the wash, which has been confirmed by the certifying agency year-round that it is exclusively from a corn-derived source.

Several companies have other frozen vegetables Kosher for Pesah, including checked broccoli, cauliflower, and spinach.

- NOTE: Any insect-prone vegetables require proper certification that they are free of insects.
- Packaged or bagged Pre-Washed
   Vegetables: Are approved without kosher for Passover certification.

#### **VINEGAR:**

Requires Passover certification as it can be derived from grain. Rice vinegar or other kinds of vinegar can also have mixtures of *hamets*. **Cider vinegar:** Requires supervision in general and Passover supervision as additionally, the nutrients may be derived from *hamets*.

#### Water:

Water is approved. There are waters that contain many additives, including sodium citrate, which may be from a *hamets* source. Water can be bottled and on the shelf in stores within five hours of production. Therefore, such water is recommended to be purchased from before Pesah.

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

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

The term gluten-free even applies to scotch, and yet definitely, by all accounts, it is hamets.

Quote from beyondceliac.org:

#### Is Scotch Gluten-Free?

Yes, however, it is *hamets*. Pure, distilled scotch, even if made with wheat, barley, or rye, is considered gluten-free. Most scotches are safe for people with celiac

disease because of the distillation process. However, be on the lookout for hidden gluten in scotch brands that may add flavorings or other additives after distillation. There is also a risk for gluten cross-contact in facilities that process products containing wheat, barley, or rye.

Can unflavored vodka made from potatoes or corn be consumed on Pesah without special supervision or approval?

The production process of alcohol for vodka involves enzymes, such as malted barley, which may be hamets, and reading ingredients has proven to be ineffective, especially for this. Therefore, all alcoholic beverages require Passover certification.

Savauge Beverages have Kosher for Passover available at https://drinksauvage.com under the OK.

For a list of approved Tequila, see next page and be careful to be exact on description.

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#### **TEQUILA**

#### PATRON SPIRITS MÉXICO, S.A. DE C.V.

- GRAN PATRÓN PLATINUM SILVER TEQUILA
- GRAN PATRON SMOKY SILVER TEQUILA
- PATRON SILVER TEQUILA
- ROCA PATRON SILVER TEQUILA
- TEQUILA 100% DE AGAVE SILVER GRAN
- PATRON PLATINIUM
- TEQUILA 100% DE AGAVE SILVER PATRÓN
- "TEQUILA BLANCO "PATRON"

### BROWN FORMAN TEQUILA MEXICO, S. DE R. L. DE C. V.

- TEQUILA EL JIMADOR BLANCO 100% AGAVE
- TEQUILA HERRADURA BLANCO 100% AGAVE
- TEQUILA ANTIGUO DE HERRADURA BLANCO 100% AGAVE
- TEQUILA 100% DON EDUARDO BLANCO
- TEQUILA HACIENDA DEL CRISTERO BLANCO 100% AGAVE
- TEQUILA HERRADURA PLATA 100% AGAVE

#### RIVESCA, S.A. DE C.V.

- TEQUILA CREPUSCULO 750 ML BLANCO
- TEQUILA DON MODESTO 750 ML BLANCO
- TEQUILA DS COMPANY 750 ML BLANCO
- TEQUILA EL BANDEÑO 750 ML BLANCO
- TEQUILA ESTRELLA AZUL 750 ML BLANCO
- TEQUILA GRAN CIERVO JOVEN DE JALISCO 750 ML BLANCO
- TEQUILA HECHICERO 750 ML BLANCO
- TEQUILA TORO DE LIDIA 750 ML BLANCO
- TEQUILA REGALO DE DIOS 750 ML BLANCO
- TEQUILA REJÓN BLANCO 750 ML
- TEQUILA REJÓN BLANCO 1.750L
- TEQUILA REJON BLANCO 100% DE AGAVE 1 L
- TEQUILA REJÓN BLANCO 1L
- TEQUILA RIVESCA 750 ML BLANCO
- TEQUILA TORO DE LIDIA 1,750 ML BLANCO
- TEQUILA TORO DE LIDIA 750 ML BLANCO

#### **MEZCAL**

#### MEZCAL DE AMOR S.A.P.I. DE C.V.

- AMARÁS CUPREATA
- AMARÁS ESPADÍN JOVEN
- AMARÁS ESPADÍN REPOSADO
- AMARÁS LOGIA CHUPARROSA
- AMARÁS LOGIA JABALÍ
- AMARÁS LOGIA SACATORO
- AMARÁS LOGIA SIERRA NEGRA
- AMARÁS LOGIA TEPEZTATE
- AMARÁS LOGIA TOBALÁ
- AMORES CUPREATA
- AMORES ESPADÍN JOVEN
- AMORES ESPADÍN REPOSADO
- AMORES LOGIA SIERRA NEGRA
- AMORES LOGIA TOBALÁ
- MVM VERDE MOMENTO
- VERDE AMARAS
- VERDE MA

#### SOTOL

#### VINOMEX, S.A. DE C.V.

- FIESTA CHIHUAHUA
- SOTOL EXCÉNTRICO REPOSADO
- SOTOL HACIENDA DE CHIHUAHUA AÑEJO
- SOTOL HACIENDA DE CHIHUAHUA AÑEJO ORO PURO
- SOTOL HACIENDA DE CHIHUAHUA BLANCO, SÍLVER O PLATA
- SOTOL HACIENDA DE CHIHUAHUA H5
- SOTOL HACIENDA DE CHIHUAHUA PLÁTINUM
- SOTOL HACIENDA DE CHIHUAHUA REPOSADO
- SOTOL HACIENDA DE CHIHUAHUA RÚSTICO
- SOTOL MESH AND BONE
- SOTOL MESTEÑO JOVEN
- SOTOL PUNTAGAVE





## Wishing all of you and your families, Happy and Healthy Holidays!

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# A Guide Through Medicine

#### JSOR in conjunction with Dr. Albert Matalon Rabbi Avi Yagen, Rabbi Ezra Ghodsi

If this is a medical emergency, please dial 911..... or Hatzalah. Otherwise continue reading this article!

People often ask if a specific medicine, remedy, or vitamin is kosher. In contrast to food items, the answer is usually not a simple yes or no. Many times, a medicine may contain non-kosher ingredients and still be allowed in certain instances. On the flip side, seemingly benign vitamins have non-kosher ingredients and would not be allowed.

Typically, when trying to ascertain if a food is kosher, reading ingredients would not be very helpful. However, when it comes to medicine, due to the additional halachic considerations, reading ingredients and understanding them is very telling to its kosher status. Common ingredients in question are glycerin, stearates, lactose, flavors, and gelatin. All of these may be animal-derived and therefore have a potential kashrut issue.

Medications are comprised of two parts, the active ingredients, and the inactive ingredients. The active ingredients of medicine usually have no kosher concerns; however, the inactive ingredients, like the flavors or the medium, may often be non-kosher.

To determine if a medicine is permissible, a few things need to be considered. Firstly, what is the condition of the person in need of this medicine. Secondly, we will need to determine the edibility of the medicine.

There are three levels of determining one's need:

- 1. Life-threatening
- 3. Bedridden
- 3. Uncomfortable / Preventative
- 1) Someone who is sick with a lifethreatening illness - holeh sh'yesh bo sakana.

This includes someone that even if at the current moment is not in danger, however, if their condition is left untreated it can develop into a life-threatening situation. For example, someone with an infection, someone with diabetes, or a similar chronic condition. Someone with a pre-existing condition; who is immuno-compromised, or elderly can possibly be placed in this category depending on their specific situation.

Such a person must take their prescribed medicine even if it is not kosher or contains hamets. However, if an equally effective kosher medicine is readily available, then a Kosher and Kosher for Pesah medicine are to be used.

Alternative medicines which are not verified to be effective will not be sanctioned by the above.

2) Someone who is sick, however not in danger - holeh she'en bo sakana. This is referring to one who is bedridden or feeling that he cannot function and needs to go to bed. Someone in this category may not take non-kosher food even for medicinal purposes.

Tablets (without a sweet coating), are not edible for humans as food, and may therefore be consumed as medicine for one who is sick.

Medications that are chewable, meltaway, or syrup; are edible and thus considered like food, therefore, they may not be consumed even by one who is sick. Capsules (gelcaps), are made from gelatin and are actually edible. Although they could be made from non-kosher animal gelatin, one who is sick is allowed to swallow them, as it is *she'lo k'derech achilah* – not a normal way of eating.

For liquid medicine, if a kosher alternative is unavailable, one can mix the medication into a juice (or possibly water) at a ratio of 1 teaspoon of medicine to 2 fl. oz. of juice, to nullify the non-kosher ingredients and taste. Although under normal circumstances, one cannot nullify non-kosher, it is permitted to nullify a questionable item for one who is not feeling well.

3) Someone who is uncomfortable and just like not feeling well, however is yet able to function – *mihush*. For example, one who has a headache or stomach ache.

Medication and Vitamin tablets (not capsules) are not fit for human consumption, and many permit them to be taken even by

someone in this category even if they contain non-kosher ingredients. However, some are stringent, namely Hacham Ovadiah zs"l, and do not allow one who is not feeling well to take medicine which is not kosher even though it is not edible. For Pesah, it is definitely proper to be stringent with pill medicines that contain hamets for someone of this third category - not feeling well. For year-round use, one should seek guidance if the tablets do not have a kosher option.

When a doctor prescribes important vitamins such as Prenatal vitamins, one can find kosher options. Folic acid is a viable substitute which is easier to find approved.

Liquid medicine may be nullified as explained above even for one who is not ill.

#### IN SUMMARY:

- Someone that has a potentially life-threatening illness must take their prescribed medication regardless of kosher status.
- Someone that is bedridden may take non-kosher medicine if it is not edible or "not the normal way of eating"
- Someone that is just not feeling well may only take kosher medicine (even if swallowed), however many allow non-kosher tablets that are not edible
- Vitamins or the like being taken for preventive reasons should be kosher certified.



# 2023 Quick-Pick Medicine fist K

A SAMPLE OF CHOMETZ-FREE AND KOSHER MEDICINES LISTED BY CATEGORY. FOR USA ONLY UNDER THE BRAND NAMES INDICATED. PRODUCTS MAY CONTAIN KITNIYOS.

At the time of printing, some major companies still had not responded. New information will be added to this list when received. Please check back at star-k.org/passover or the STAR-K App for updates.

#### COLD, ALLERGY & DECONGESTANTS

Adwe - Tussin

Allegra - Children's Oral Susp, Childrene's 12 Hour Tablets

Allegra-D - 12 hr. Tablets

Benadryl Allergy Plus Congestion - Chewable Tablets

Claritin 24 hr. Tablets - (Swallowable)

Claritin-D - 12 hr. Tablets (Dairy), 24 hr. Tablets

#### **GASTROINTESTINAL REMEDIES**

Adwe-Stool Softener

Alka-Seltzer - Original Effervescent Tablets, Extra Str Effervescent Tablets

Dramamine - Original (Dairy), Less Drowsy, Long Lasting

**Konsyl Powder Original Formula-** Unflavored (no kitniyos)

**Metamucil 4-in-1-** Original Coarse Powder - made with real sugar (no kitniyos)

Metamucil 4-in-1- Orange Smooth Powder (Regular & Sugar-Free)

Miralax Powder

Pepto Bismol - Original Liquid

Phillips' Milk of Magnesia - Ultra Liquid Original Flavor (no kitniyos)

**Senokot** - Extra Strength Tablets (Dairy)

#### PAIN RELIEVERS & FEVER REDUCERS

**Advil Tablets** - Coated (but not film-coated) approved when last inactive ingredient listed on panel is white wax

**Advil Caplets** - Coated (but not film-coated) approved when last inactive ingredient listed on panel is white wax

Advil Children's Supension [all flavors]

Advil Infants' Drops - Dye Free White Grape Flavored

**Adwe** - Children's FeverX Pain Reliever Acetaminophen, Infant's FeverX Acetaminophen Drops

Aleve Caplets (Blue Pill)

Bayer Aspirin - Low-Dose Chwbl. 81mg (Cherry, Orange)

Motrin - IB Coated Caplets

Tylenol - Regular Strength Tablets, Extra Strength Caplets

## Maxi Health Pesach 2023 List

• The following products are certified kosher for Pesach for











this year:











- The following are a special chometz free production, but may contain kitnyos:
- The following products may contain chometz: Green Energee Caps, Green Concentrate, Green Supreme, Green Vitality, Premium and Super Enzymax, Maxi Digest, and Fibermax Powder.
- All other Maxi Health products may contain kitnyos.











Questions? info@maxihealth.com Visit us at www.maxihealth.com

# Produce Guide

#### HOW TO CHECK YOUR FRUITS AND VEGETABLES EFFECTIVELY

Produce is, of course, naturally kosher, however, in its natural growing environment, it is subject to attracting many types of insects.

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

- Once we know produce can normally have insects, we must check it to make sure it is clean. Prior to checking one should wash it to come out with optimal results.
- Any organic produce naturally has a greater level of infestation, as pesticides are only minimally or not at all used.
- Triple washed produce has also been found to commonly have insects.
- Frozen or canned broccoli, artichoke hearts, or anything prone to infestation is therefore required to come with a very reliable Hashgacha that testifies upon the product being clean.
- Even items that normally never have any infestation, can be subject to issue and vary from season to season or are subject to climate, storage, and/or quality not being optimal. So as we like saying, "even if it does not require checking, always keep your eyes open when eating."

The following produce requires these two steps before use.

A) Cleaning and B) Checking:

A) Cleaning of leafy years

A) Cleaning of leafy vegetables (non-organic): Romaine hearts, bok choy, kale, butterhead lettuce, spring mix, arugula, little gem lettuce, iceberg lettuce, cilantro, frisee lettuce, mint, shiso oba leaves, nasturtium leaves, carrageen leaves, parsley, basil, dill, baby kale, oregano, hydro mache, red vein sorrel, rosemary, and spinach:

- a. Prepare a basin with water and dissolve a non-toxic dishwashing soap until the water feels slippery. (Seventh Generation brand is preferred) b. Break apart leaves into the basin, agitate well, and soak for two minutes.
- c. Do not overload basin, as the leaves should be able to move freely. We do not recommend use of a bucket.
- d. Remove leaves and shake off water, and if washing the leaves whole, remove each leaf from the basin and rinse under running tap water not a water sprayer making sure the water flow goes into folds of leaves. Then place into a second basin.
- e. **Checking** can now be done as described below in letter B)

#### a. Cleaning of Broccoli and Cauliflower

(non-organic): (colored cauliflower requires extra care)

- b. Break into small florets.
- c. Soak in warm/hot soapy water for at least ten minutes.
- d. Agitate thoroughly. Do not overload basin, as the florets should be able to move freely.
- e. Take each floret in an upright position (florets up, stems down) and place under running tap water while rubbing and opening the tops with your fingers (thumbs work best) so that water can flow through. Shake off excess water downward (toward the stem) and then put into a second basin.
- f. Checking now to be done as described below in letter B)

#### B) Checking:

- g. Fill the second basin containing the produce with water. Agitate and let soak for a couple of minutes.
  - h. Pour the water carefully through a thrip cloth sandwiched in between two colanders.
- i. Remove thrip cloth by holding all four corners and check over a lightbox for any insects.
- j. If no insects are found, then produce can be immediately used.

If one insect is found, rinse again and then check

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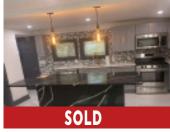
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a second time.

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

If unsure if a speck on the cloth is an insect, a loupe should be used to help identify it. If it still cannot be determined if it is a bug, the produce is passable.

Produce may be checked a maximum of three times. If insects are still found

after the third check, the produce should be discarded and cannot be used at all, even for juicing, blending, or grinding, as produce that is known to be infested, cannot be used, even for juicing, blending, or grinding.

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

The following produce requires the following procedures:

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

**Artichoke** – bottoms can be used. Hearts are commonly infested, and extreme care is necessary to ensure that they are usable. It should be noted that currently there are no commercially sold artichoke hearts that come with a reliable *hashgacha*.

**Blackberries** – Cannot be used as it is common to have thrips burrowed inside.

**Blackeye beans** – infestation ranges between seasons and brands, however, they are not commonly infested. One should check small

handfuls at a time looking for holes, which would require discarding any such bean.

Blueberries — Cultivated only not wild, can be washed under a stream of water in a strainer or otherwise agitated in soap and then rinsed. If you

notice white scales on the skin, they should be removed. Organic blueberries require checking in crown.

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

cleaned and checked if someone is keen on cleaning and checking.

**Brown rice** – One should look over to see that it looks healthy, which, if not, would require checking.

**Cabbage** – For purple and green cabbage:

- A) Remove top few leaves that are loose and look over to see if infested or not.
- B) If bugs are observed, separate the leaves, and clean and check like Category A.
- C) If clean, then slice into quarters; look at sliced sides to see that all look healthy. Break apart or shred and rinse in plain water before use.

**Celery** – Cut off tops and bottoms and remove leaves (if you would like to use the leaves then check like Category A.

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

Chives - Rinse and check like Category A.

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

**Edible Flowers** – Must be checked individually over lightbox, if insects are found discard that flower.

**Endives** – Separate the leaves and wash under stream of water, checking not necessery.

Fresh Flowers – May NOT be used as decoration on any food.

Leek – to be cleaned like scallions.



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Microgreens – (Dry test) Drop it with force on a white cloth or plate and then look over surface for insects. If none observed, it may be used.

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

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

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

Quinoa – Ranges between seasons and brands; one can verify which brands do not require checking. Otherwise, sample check bag or batch by shaking in a sifter with 21-30 mm size mesh over a white cloth or plate, then look at white surface to see if clean of infestation. Currently quinoa from South America is commonly infested and should be checked.

**Raspberries** – Fresh cannot be used due to normal infestation and extreme difficulty to clean.

Riced Cauliflower – Only commercially sold frozen riced cauliflower that is raw, plain and prewashed after being riced is permitted without certification. Currently Trader Joes, Birdseye and Green Giant are approved. For the organic variety soak in soapy water and agitate it for 20 seconds rinse in a colander no checking required.

**Scallions** – Inspect entire leaf for leaf-miner trails and remove any pieces if found.

For the **bulbs** and **leaves**, chop into pieces or slice lengthwise, rinse and wash well in soapy water and may be used.

If so desired to use the bulb whole, then slice and check midsection of every scallion (without first rinsing) using a thrip cloth to check original water. If clean, then the bulbs may be used, if insects are found, then they must

be chopped, rinsed, and checked.

#### Strawberries -

A) Remove the tops and place in a bowl with soapy water, agitate for like half a minute and then let soak for two minutes.

- B) Rinse each strawberry upside down under running water (with the point up, and stem part down).
- C)Place Strawberries in a new bowl with soapy water and agitate.

D) Rinse off the soap, and it may be used immediately. It is a good practice to spot-

check some of the strawberries. If quality of strawberries is low, then more caution and checking shall be done.

#### **Pureeing**

Fruits and leafy vegetables may be used for blending if they have been thoroughly washed and blended well without checking.

Fresh strawberries can be washed and agitated with soap, no checking required and then blended.

Frozen non-organic strawberries and blueberries without additives may be used without Hashgacha for blending. Some are strict to rinse them before using.

Frozen blackberries and raspberries and organic strawberries (as is commonly infested) - a) some allow to blend as is, b) some say it must be rinsed well before finely pureeing.

Some allow pureeing fresh blackberries and raspberries after washing them well.







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The Four Caps - FAQs

Rabbi Haim Asher Arking Rabbi Ezra Ghodsi

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

#### WHICH WINE SHOULD I BUY?

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

When wine is "mevushal" - cooked or heated beyond a certain temperature, it reduces the quality of the wine. It is preferable to use non-mevushal wine for the Four Cups. Once a bottle of non-mevushal wine is opened, one should ensure a non-Jew does not touch it as it can become problematic and forbidden to derive benefit from it. Generally, Kedem narrow 750 ml. bottles (without a cork) are mevushal, and their wider 1.5-liter bottles are non-mevushal.

### CAN I DRINK GRAPE JUICE FOR THE FOUR CUPS?

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

#### **CAN I DILUTE THE WINE?**

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

#### **HOW MUCH WINE MUST I DRINK?**

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

## WHEN IS THE EARLIEST TIME TO RECITE KIDDUSH?

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

#### **HOW SHOULD I LEAN?**

One should lean onto something like a pillow or a chair, not just hang in the air. When leaning, the entire body should be tilted at a forty-five-degree angle; it is not enough to just lean one's neck. The leaning is done to the left side, even for one who is left-handed.

#### WHAT IF I FORGOT TO LEAN?

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

#### DO I MAKE A BERACHAH AHARONAH OF AL HAGEFEN AFTER THE LAST CUP?

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





#### By: Rabbi Ezra Ghodsi Ohr of the Shore

One of the more intricate parts of the Seder, is knowing how much to eat by each mitsvah. In order to fulfill the misvah of matsah and maror, one must eat a certain amount. The system of measurement is based on a k'zayit – the size of an olive. At some of the mitsvot, only one k'zayit is required, and for others, two k'zetot should be eaten.

#### **HOW MUCH IS A K'ZAYIT?**

The measurement of a k'zayit is actually the volume of an olive. However, since it is not so practical to measure the volume of an item, the custom is to measure by weight and consider a k'zayit to be approximately one ounce. This is because, generally, a food with the required weight will definitely also have the required volume.

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

#### **CAN I MEASURE THIS BY THE SEDER?**

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

### HOW MUCH MATSAH DO WE EAT BY MOTSI-MATSA?

The head of the household eats a k'zayit from the top matsah and another k'zayit from the second matsah. Everyone at the Seder after receiving a little piece from the main matsot, is required to eat at least one k'zayit of matsah. It is customary for all to eat two ounces of matsah at this time. Those eating two kezatot may use a smaller measurement for each k'zayit and eat a total of 28 grams or 1 oz.

#### **CAN I TAKE MY TIME EATING?**

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

### HOW MUCH SHOULD I EAT FOR KORECH?

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

### HOW MUCH MORE DO I EAT FOR THE AFIKOMEN?

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





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# Is it Hamets After Perah?

#### By: Rabbi Nissim Kairey

We understand that during Pesah, one cannot own *hamets* as the Torah teaches us "וֹלא יראה לך חמץ וֹלא."That is that one cannot own *hamets* and not keep *hamets* on their property during Pesah. However, once Pesah is over, what happens to that *hamets* that was in the possession of a Jew during Pesah?

The answer is that such items remain forbidden to consume and even to sell for profit or benefit from it in any way. The Hachamim implemented this as a penalty to uphold and guard the integrity of our vigilance to rid ourselves of all *hamets* during Pesah.

If one's *hamets* was properly sold to a goy for the duration of Pesah, this will not apply; however, if one just nullified their *hamets* and did not rid themselves of it, this fine will apply.

Furthermore, even if one may have not purposefully transgressed the prohibition of having hamets, it is still forbidden to derive any benefit from it. However, if one did his absolute best effort to nullify and rid or sell, and yet for example the sale did not go through, such as if the Rabbi selling the hamets, left many papers of people who sold their hamets behind at home. If such was found on Pesah it will require to be burnt. However in regards to post-Pesah, such cases may be different as the reason for a fine upon the person are not the same. Therefore, one should consult with their Rabbi regarding

specific cases. Another point to realize is that only items that are actually bona-fide hamets are forbidden. However many non-kosher for Passover items, although not approved for Pesah, as long as they do not contain hamets, they are ok to purchase.

If a store is owned by a Jew who did not sell his *hamets*, the *hamets* of that store is forbidden to purchase or eat. When buying *hamets* from a Jewish-owned store, one must be careful that a proper selling of *hamets* was performed. A store owned by a non-Jew and that receives *hamets* products from a non-observant Jewish distributor may also be subject to the above.

It would be necessary to wait until there is enough product turnover that we can assume that there is no more *hamets* from Pesah. This can be verified by the Kashrut supervision of that store or a letter stating such. Hence the following list of stores for Post-Pesah that are ok to purchase from immediately after Pesah.

One must keep in mind that bourbon, beer, and whiskey also fall under the above. This can be found by Jewish-owned liquor stores and, more importantly, by Bourbon and Whiskey companies owned by non-observant owners.

See next page for the list of common local stores that are approved to purchase from after Pesah.

### Post Pesah Information 5783/2023

For time to eat your hamets sold after Pesah, please contact your Rabbi or the organization that it was sold through.

After Pesah, one cannot eat from a place that transgressed owning hamets during Pesah. The following guide provides information of recommended places without this prohibition.

- 1. Hamets may be purchased at any JSOR establishments after Pesah.
- 2. The following places in the Deal/NY area, which are not under general Kosher supervision, have been verified to either have sold hamets or are not necessary to be sold.

Places omitted are either because of missing or problematic information.

This list will be updated accordingly at <a href="www.jsor.org">www.jsor.org</a> or contact us. Consumers in other communities should check with their local Vaad Hakashrut for post-Pesah information.

- · Aldi
- · Adler's Pharmacy
- · BJ's Wholesale Club
- · Costco
- · Court Liquors
- · CVS
- · Deal Food
- · Fresh Direct
- · Lidl
- · Monmouth Bottle Shop

- · Petco
- PetSmart
- · Rite-Aid
- · Sam's Club
- · 7-11
- · Shoprite:

West Long Branch

Neptune

Howell

Freehold

Ave. I Brooklyn

- · Trader Joe's
- · Walgreens
- · Walmart
- · Wegmans
- · Whole Foods

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

From large stores: After April 30, 2023 From small stores: After May 14, 2023 From Liquor Stores: After May 28, 2023

# Passover Pancakes

#### From the Kitchen of Grace Sitt CATERING BY GRACE SITT

\* Please read all recipes carefully and adjust accordingly to your customs. Make sure all ingredients have the proper kosher Passover certification.

#### **INGREDIENTS:**

- 1⅓ cup blanched almond flour
- · 1 teaspoon baking powder
- 1/4 teaspoon sea salt
- 1/4 cup almond milk, more if needed
- 2 large eggs
- 1 teaspoon vanilla
- Butter or oil for greasing the pan
- 1 tablespoon maple syrup

#### INSTRUCTIONS:

- In a medium bowl, whisk together the almond flour, baking powder, and salt.
- In a small bowl, whisk together the almond milk, eggs, maple syrup, and vanilla.
- Pour the wet ingredients into the bowl with the dry ingredients and stir. If your batter is very thick, stir in a little more almond milk. If it's too thin, sprinkle in a touch more almond flour.
- Heat a non-stick skillet over medium-low heat. Brush the pan with a little olive oil or melt butter and use a 1/4-cup measuring cup to pour the batter onto the pan.
- Cook the pancakes for 1 to 2 minutes per side.
- Serve with maple syrup.



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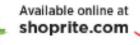


#### The Kosher Experience is available at these ShopRite stores:

Bound Brook Route 28 (West Union Ave.) and Tea Street (732) 302-9299 East Brunswick Route 18 & W. Prospect Street (732) 257-7575 East Windsor Town Center Shopping Plaza Route 130 North (609) 448-1040 Lawrenceville at The Mercer Mall Route 1 South & Quaker Bridge Road (609) 275-8555

Marlboro Twp.
Route 9 North
& Union Hill Road
(732) 617-0404

Neptune Highway 66 Neptune, NJ (732) 775-4250 Aberdeen Route 34 & Lloyd Road (732) 566-9111













#### From the Kitchen of Grace Sitt CATERING BY GRACE SITT

\* Please read all recipes carefully and adjust accordingly to your customs. Make sure all ingredients have the proper kosher Passover certification.

#### **INGREDIENTS:**

- 1 cup Quinoa
- 2 cups Water
- 1 red pepper chopped
- 1 small onion chopped
- 1 6 oz can tomato paste
- 1/2 cup oil
- 3/4 cups oot
- 1 teaspoon salt
- 1 teaspoon cumin
- 2 squirts ketchup

#### **INSTRUCTIONS:**

- Bring water to boil
- Add Quinoa, lower fire to simmer, cover pot, and cook till water dissolves
- Let cook
- Add remaining ingredients stir to combine, and enjoy



Sponsoved by:
Sally Taylor & Ralph Tawil & Family
Donated in honor of all of the leaders of the JSOR.



### Macaroons

#### From the Kitchen of Marlene Zalta MAZZA BY MARLENE

\* Please read all recipes carefully and adjust accordingly to your customs. Make sure all ingredients have the proper kosher Passover certification.

#### **INGREDIENTS:**

- 3 cups shredded coconut
- 1.5 tablespoon cornstarch
- 3/4 cup sugar
- · 3 egg white
- ½ teaspoon vanilla



#### **INSTRUCTIONS:**

- Preheat oven to 350\*
- Mix all ingredients in a heat-proof round Pyrex
- Take an ungreased cookie sheet, and scoop about 1 tablespoon of the mixture into the ungreased cookie sheet.
- Put sheet into preheated oven, and after approximately 15 minutes or when it just starts to brown (slightly brown) take it out.
- When cooled, use a spatula to remove macaroons.
- · Melt some brown & white chocolate and drizzle onto it.
- · Serve and enjoy

Recipe Sponsoved by:

Ike & Grace Chehebar



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Slow Braised famp

#### From the Kitchen KOSH MIAMI RESTAURANT

9477 Harding Ave, Surfside, Fl 33154

\* Please read all recipes carefully and adjust accordingly to your customs. Make sure all ingredients have the proper kosher Passover certification.



#### **INGREDIENTS:**

- 2 tbsp olive oil
- 4 lamb shanks
- 1 large onion finely chopped
- 2 large carrots peeled and finely chopped
- 2 celery ribs/sticks finely chopped
- 4 garlic cloves thinly sliced
- 2 sprigs fresh rosemary
- 1 bay leaf
- 2 tbsp tomato paste
- 11/2 cups red wine
- 2 cups lamb/beef stock
- salt and pepper to taste

#### **INSTRUCTIONS:**

- Preheat the oven to 160°C/320°F.
- Season the lamb shanks generously with salt and pepper.
- Brown the lamb shanks in a large, deep oven-proof pot/pan until well-browned on both sides.
- Remove from the pan and set aside.
- In the same pan, fry the onion, carrot, celery, and garlic until soft and fragrant.
- Add the herbs and tomato paste and cook for 30 seconds before adding the red wine and stock.
- Allow to come to a simmer, then add the lamb shanks back into the sauce.
- Cover with a lid and place in the oven. Allow to braise slowly for 2-3 hours until the lamb is soft and succulent.
- Check on the lamb shanks halfway through cooking and add more stock if necessary.
- · Remove from the oven and serve.

Recipe Sponsoved by
Marcy & Salo Smeke
In honor of Mr. Sammy Saka

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#### **BEDIKAT HAMETS**

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

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

The time to do bedikat hamets—searching for hamets—is Tuesday, April 4, the night of the fourteenth of Nissan. One should check at approximately 7:55 PM in the NY/NJ area or a half hour after shekia. One should make every effort to do bedikah at the proper time. If one can't make it home that night for bedikah, then his wife should search the house after she recites the berachah.

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

### Should I use a candle or a flashlight?

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

#### Where do I have to check?

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

### What if I just cleaned my room?

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

#### What am I looking for?

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

Additionally, many seemingly innocent products in the house could have hamets ingredients. For example, if there is vinegar in the ingredients, it may be derived from grain which is hamets. Gluten-free products may also be bona fide hamets as oats are gluten-free. Products such

as flour, uncooked oatmeal, cake mixes, beer, scotch, and whiskey are hamets. Yeast that we commonly use these days is actually not hamets.

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

#### What about pet food?

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

### Do I have to check the pockets of my clothing?

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

### What should I do with the Bircat Hamazon books?

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

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

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

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

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

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

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

#### Why do I hide ten pieces?

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

### What if I can't find all ten pieces?

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

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

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

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

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

#### Do I have to burn the Hamets?

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

### What if I forgot Kal Hamirah?

After burning the hamets before the eleventh hour, one should recite kal hamirah—'all hamets found in my possession...shall be considered like the dust of the earth.' This is found in many Haggadot. It is a declaration that all hamets currently owned shall be nullified and ownerless and not in one's possession. After the time that hamets is already forbidden, it does not take effect; however, one can rely on the kal hamirah that he recited at night after bedikah.

#### If I found Hamets?

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

### What should do on Erev Pesah afternoon?

The eve of Pesah is unique from every other holiday in that essentially, the holiday of Pesah begins from after midday. That is the time that we would bring the Pesah sacrifice when

we had the Bet Hamikdash. Therefore, this afternoon is a special holiday itself, and thereby we abstain from doing work. Additionally, it allows us to be focused on preparing ourselves and our homes for the holiday.

It is customary to read the "Order of the Korban Pesah." The reading describes the service in detail, and is a fitting mindset to enter the holiday of Pesah. In addition, some read a special insight of the Arizal explained by Rabbi Shimon from Astropoli regarding the Ten Plagues.

Shulhan Aruch cites a custom to bake matsot on Erev Pesah after midday to use for the Seder.

If one finished all the preparation for the Seder, one could use this time to review the Haggadah and prepare some thoughts to discuss at the Seder.

### ELIMINATION OF THE HAMETS

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

### How should I sell my Hamets?

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

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

### If I am traveling to Israel or Europe?

When you are accepting the holiday in Israel, it is still daytime or morning in America. Therefore, you must prearrange that the hamets is sold early enough (or have a Rabbi within the time zone of your destination sell your hamets) so that when the time of burning hamets arrives, your hamets in America is already sold.

### What if my workers have Hamets?

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

### Do I need a new toothbrush for Pesah?

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

### Can I use the same aprons, towels, and kitchen mitts?

Yes. Search for visible remaining pieces of food, and then wash them in the washing machine with hot water.

The eve of Pesah is unique from every other holiday in that essentially, the holiday of Pesah begins from after midday. That is the time that we would bring the Pesah sacrifice when we had the Bet Hamikdash. This afternoon is a special holiday itself, and thereby we abstain from doing work. Additionally, it allows us to be focused on preparing ourselves and our homes for the holiday.

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One may not eat matsah the entire day, so that he will be excited to eat matsah at the proper time during the Seder. One may eat egg matsah since one cannot use egg matsah to fulfill his obligation at night. Matsah meal that was baked or pan-fried should not either be eaten. This includes kosher for Pesah cakes made from matsah meal. If the matsah meal was deep-fried or boiled, it may be eaten. This includes deep fried chicken nuggets or matsah balls.

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



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

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

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

#### Which wine should I buy? Wine used for the Seder should preferably be

Wine used for the Seder should preferably be red because it is considered a better wine; it is reminiscent of Jewish blood spilled by Pharaoh, and reminds us of the plague of blood cast upon the Egyptians and blood libels that followed Jews around the world over the centuries.

When wine is "cooked"—heated beyond a certain temperature, it reduces the quality of the wine. It is preferable to use non-mevushal wine for the Four Cups. Once the bottle of non-mevushal wine is opened, make sure a non-Jew does not touch it. If he does, it can become problematic and forbidden to derive benefit from it. Generally, all Kedem narrow 750 ml. bottles (without a cork) are mevushal, and all of their wider 1.5 liter bottles are not mevushal.

### Can I drink grape juice for the Four Cups?

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

#### Can I dilute the wine?

One can dilute the wine with grape juice retaining an alcohol level of approximately 3% and still be considered as wine. If necessary, it may be diluted with a small portion of water as well, as long as it does not degrade the taste. Before diluting, one must ensure that the wine was not already diluted by the producer. Wine producers may legally add water without notifying the customer, therefore one should be careful before adding water.

#### What should I buy for maror?

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



#### THE SEDER

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

## **KADDESH**When should I start the Seder?

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

### How much wine must I drink?

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

#### How should I lean?

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

#### What if I forgot to lean?

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

#### **URHATZ**

### What if I mistakenly recited Al Netilat Yadavim?

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

#### **KARPAS**

#### Do I say Bore Nefashot?

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

#### **YAHATZ**

### Is there any special way to break the Matsah?

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

#### **MAGGID**

### What is the most important part of the Seder night?

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

#### Can I drink coffee before the Matsah?

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

### Are women required to hear the Haggadah?

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

# ROHTSAH Are we now washing to eat?

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

# MOTSI—MATSAH What if my matsot are a little broken?

The three matsot of the ke'arah should be whole; however, given the fragility of our matsot, if it looks whole, it is acceptable.

### How much Matsah and maror should I eat?

The head of the household eats a kezayit—which is approximately one ounce—from the top matsah and another one ounce from the second matsah. Everyone at the Seder after receiving a little piece from the main matsot, is required to eat at least one ounce of matsah. It is customary for all to eat two ounces of matsah at this time; it is permissible to use a non-electric scale to measure for the purpose of a mitsvah.

### Within how long should I eat Matsah?

The required amounts should be eaten within a normal amount of consecutive eating time (which is approximately six minutes). The timer starts from when you begin swallowing.

#### How do I figure out how much Matsah?

Every bakery makes matsot in various densities and sizes. One can use a scale to measure twenty-eight grams. An alternative way to calculate is by taking a one-pound box of matsot, counting how many matsot come in the box, and dividing that number by sixteen (a pound is 16 ounces). (For example, if eight matsot come in the box, each matsah is (16/8=) 2 ounces. In this situation, half of a matsah would be an ounce.)

## MAROR—KORECH How do I calculate my romaine lettuce?

The required ounce can be measured to the volume of one ounce. One can measure his lettuce by what can tightly fit into a shot glass. It is a good idea to pre-measure the required amount of maror and place in a small plastic bag by each person's place setting. This will ensure that each person eats the required amount and will save time during the Seder.

### Why do we dip in the Haroset?

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

### SHULHAN ORECH What is on the menu?

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

What if I fell asleep?

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

#### **TSAFUN**

### How much more do I eat for the Afikoman?

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

### **BARECH**What if I forgot the

#### Afikoman?

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

#### **HALLEL**

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

If you drank the third or fourth cup in either one gulp or two quick gulps, then make a berachah aharonah. If one only drank two ounces, he should not make a berachah aharonah. If possible, the best thing to do in such a case would be to listen to someone else's berachah and have in mind to fulfill your obligation.

#### **NIRTSA**

### What are we supposed to do?

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

### What should I do after the Seder?

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

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



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