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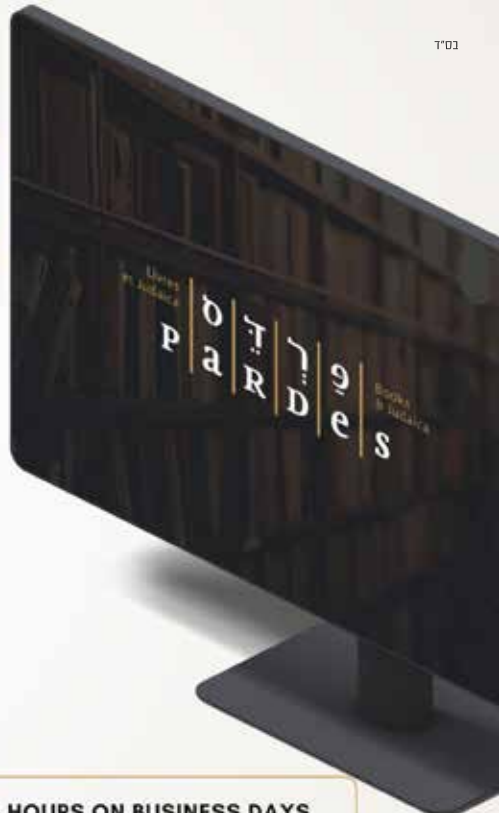
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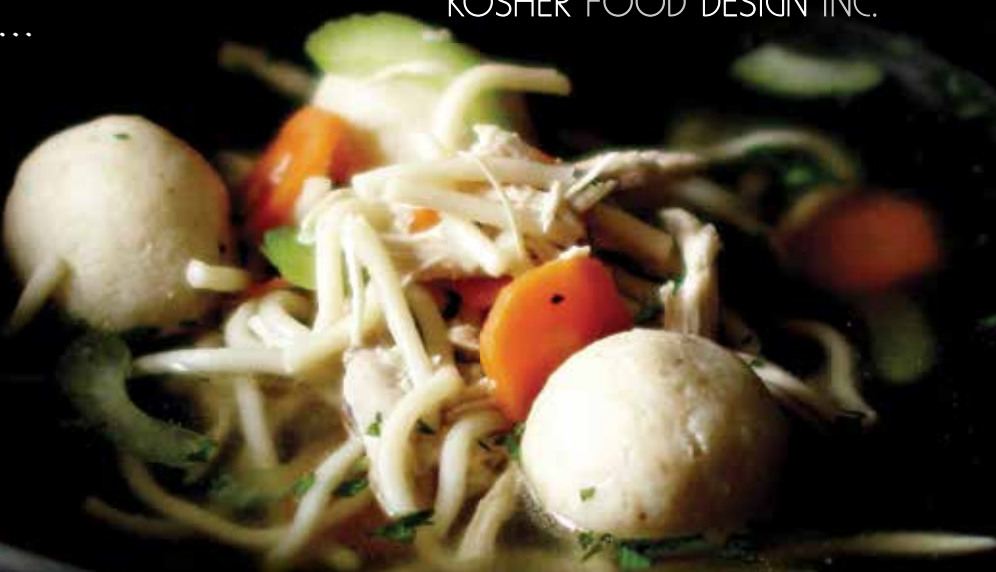
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Welcome
CORNER



A message from Rabbi Yacov Felder



The theme of our last year's Pesach edition of Kosher CORner magazine was Dor l'Dor, generation to generation, and we looked back at our seventy year history. This year, the theme is looking forward and celebrating some of our new initiatives, captured by the words, *יִשְׂרָאֵל חֲדָשָׁה שֶׁבָחָה גְּאוּלָּמִים*. I believe the two themes are strongly linked and even dependent on each other for *siyata d'shmaya* and ultimate success.

In Parshas Vayera, when Avraham Avinu was davening for the salvation of Sdom, he stated, *עֲפָר וָאֵשׁ*, I am but earth and ash. Harav Meir Shapiro, *zt"l* pointed out that earth symbolizes the future, as it can produce fruits and can be the foundation for a building. Ash on the other hand, represents the past, as an item is burnt, it is reduced to ashes. A Jew is one who recognizes that he has a rich legacy of ancestors devoted to Hashem and Klal Yisroel. He appreciates that the successes that he will merit are to be attributed to Hashem's kindness, often due to *Zechus Avos*, in the merit of the past generations. The past greatly impacts

and shapes our future.

As we present some of our recent accomplishments and our vision for the near future, we fully appreciate that COR's success is built on the past, as Avraham Avinu said, *וְאֲנִי עֲפָר וָאֵשׁ*. The devotion and dedication of the Rabbonim, layleaders and COR staff for the past seventy years, led the way for us as we continued their mission in kashrus and community services.

In July, Baruch Hashem, we moved into our beautiful new location. We extend our sincere appreciation to the donors who generously assisted in the monumental move to our new home. This new location provides us with the ability to expand our services for the community at the COR and the Halacha Institute of Toronto (HIT), some of which we elaborate upon on the pages of this edition of Kosher CORner.

A couple of days prior to writing of this message, our community suffered the loss of a beloved Rov and great *Talmid Chochom*, whose Torah, humility and kindness shone as a guiding light and inspiration for us all. Harav Dovid Schochet *ש"ס* was the Rov of Lubavitch for many decades, the Av Beis Din of Toronto for monetary matters and *geirus*, and a sought after *Posek* by so many people around the globe.

Harav Schochet *ש"ס* was also instrumental and involved in COR kashrus matters and policies, serving on the Rabbinical Vaad Hakashrus and guiding us during our monthly meetings and whenever we sought his sage advice and psak. Harav Schochet was much older than the

other Rabbonim around the table, a greater *Talmid Chochom* and more experienced than the rest of us, yet in his humility and *נְעִימוּת*, he listened and discussed as one of the *חַבְרָה*.

May the Rav *ש"ס* be a *נֵטִיל יוֹשֵׁר* for his Rebbetzin, his beautiful family, for COR and the entire community that he served with such great nobility and dedication.

“The past greatly impacts and shapes our future.”

Finally, we would like to express our sincere appreciation to our devoted staff, all of our dedicated mashgichim, the Rabbonim of the Rabbinical Vaad Hakashrus, the Executive and Board Members for their invaluable time, effort and support throughout the year in assisting us to succeed in our mission of providing quality kashrus and other integral services to our beautiful community.

Chag Kasher V'Samayach

Yacov Felder



A message from Mr. Moshe Sigler

Dear Community Member,

As I write this letter, at the beginning of 2024, the horrors of October 7 are still fresh in our minds. Rocket attacks continue, innocents are still held hostage and, tragically, we learn of losses of soldiers, almost daily. Anti-Semitism is on the rise and we see that it is not just a sickness of the uneducated, but that it is a core mentality of the “elites” as well.



At the same time, I feel positive changes as well. Non-Jews, both colleagues and strangers, have reached out to me to express their shock, pain and solidarity. More importantly, we, the Jewish people feel more unified than ever. We have been reminded, in a most difficult way, that we are one people, one family.

Throughout our history, *kashrus* has always been a great unifier. For example, keeping kosher always had a certain insulating effect by insuring that we had to keep together by eating at each other’s homes and kosher establishments. This helped create a sense of community and oneness that helped maintain our identity through these millennia of exile.

In this spirit, COR is still hard at work. First, we are excited to announce that we have a new location for our office, within the community, at 215 Ranev Ave. This has been a dream for almost 10 years and has finally become a reality. In our new space, we have monthly meetings with *Rabbonim* from across the city to discuss matters of community concern. This too is helping to create unity amongst us.

New initiatives are flowing from our sister organization – the Halacha Institute of Toronto (H.I.T.) - including business *halacha* and mediations. In addition, H.I.T.

has organized community *tefila* events for the benefit of our brothers and sisters in Israel, community awareness events regarding the government’s MAID policies (Medical Assistance in Dying) and professional development for *Rabbonim* in areas such as medical genetics and *halacha*.

I am also very proud of the dedication and effort that COR’s *Rabbonim*, *mashgichim* and staff are putting into their important work, keeping us unified with *kashrus* that the entire spectrum of our community trusts.

B’ezeras Hashem, these efforts of keeping our community and Klal Yisroel together will continue, and it is our fervent hope and dream that this new unity will help bring *Moshiach* speedily in our days.

Chag Kasher V’Sameach

Moshe Sigler

ניסן תשפ"ד

CALENDAR

2024
APRIL-MAY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		APRIL 9 א	APRIL 10 ב	APRIL 11 ג	APRIL 12 ד	APRIL 13 ה
APRIL 14 ו	APRIL 15 ז	APRIL 16 ח	APRIL 17 ט	APRIL 18 י	APRIL 19 יא	APRIL 20 יב Shabbat HaGadol
APRIL 21 יג Bedikat Chametz	APRIL 22 יד Erev Pesach Taanit Bechorot 1st Seder Night	APRIL 23 טו Pesach 1st Day 2nd Seder Night	APRIL 24 טז Pesach 2nd Day Sefira 1	APRIL 25 יז Chol Hamoed Sefira 2	APRIL 26 יח Chol Hamoed Sefira 3	APRIL 27 יט Shabbat Chol Hamoed Sefira 4
APRIL 28 כ Chol Hamoed Sefira 5	APRIL 29 כא Pesach 7th Day Sefira 6	APRIL 30 כב Pesach 8th Day Yizkor Sefira 7	MAY 1 כג Sefira 8	MAY 2 כד Sefira 9	MAY 3 כה Sefira 10	MAY 4 כו Sefira 11
MAY 5 כז Sefira 12	MAY 6 כח Sefira 13	MAY 7 כט Sefira 14	MAY 8 ל Sefira 15			

Important Pesach Dates & Times



		TORONTO	CALGARY	EDMONTON	HALIFAX	MONTREAL	OTTAWA	VANCOUVER	WINNIPEG
SUNDAY EVENING, APRIL 21	Bedikat Chametz								
MONDAY, APRIL 22 <i>Erev Pesach / 1st Night of Pesach</i>	Latest Time to Eat Chametz	10:34 AM	10:48 AM	10:43 AM	10:30 AM	10:10 AM	10:18 AM	10:25 AM	10:41 AM
	Latest Time to Burn Chametz	11:55 AM	12:11 PM	12:08 PM	11:51 AM	11:31 AM	11:40 AM	11:48 AM	12:04 AM
	Candle Lighting	7:52 PM	8:26 PM	8:31 PM	7:50 PM	7:32 PM	7:40 PM	7:58 PM	8:16 PM
	Shkia	8:10 PM	8:44 PM	8:49 PM	8:08 PM	7:50 PM	7:58 PM	8:16 PM	8:34 PM
	Chatzot	1:15 AM	1:34 AM	1:31 AM	1:12 AM	12:52 AM	1:00 AM	1:10 AM	1:26 AM
TUESDAY, APRIL 23 <i>1st Day of Pesach / 2nd Night of Pesach</i>	Shkia	8:12 PM	8:47 PM	8:51 PM	8:09 PM	7:51 PM	7:59 PM	8:19 PM	8:36 PM
	Candle Lighting After	8:57 PM	9:42 PM	9:51 PM	8:57 PM	8:40 PM	8:48 PM	9:10 PM	9:30 PM
	Chatzot	1:15 AM	1:34 AM	1:31 AM	1:12 AM	12:52 AM	1:00 AM	1:10 AM	1:26 AM
WEDNESDAY, APRIL 24 <i>2nd Day of Pesach</i>	Shkia	8:13 PM	8:48 PM	8:52 PM	8:11 PM	7:52 PM	8:01 PM	8:20 PM	8:38 PM
	Yom Tov Ends	8:58 PM	9:44 PM	9:53 PM	8:59 PM	8:41 PM	8:50 PM	9:13 PM	9:31 PM
FRIDAY, APRIL 26 <i>Erev Shabbat Chol Hamoed</i>	Candle Lighting	7:56 PM	8:33 PM	8:38 PM	7:55 PM	7:37 PM	7:45 PM	8:04 PM	8:22 PM
	Shkia	8:14 PM	8:51 PM	8:56 PM	8:13 PM	7:55 PM	8:03 PM	8:22 PM	8:40 PM
SHABBAT, APRIL 27 <i>Shabbat Chol Hamoed</i>	Shkia	8:16 PM	8:53 PM	8:58 PM	8:14 PM	7:56 PM	8:05 PM	8:24 PM	8:42 PM
	Shabbat Ends	9:01 PM	9:50 PM	10:00 PM	9:03 PM	8:46 PM	8:54 PM	9:18 PM	9:37 PM
SUNDAY, APRIL 28 <i>Erev Yom Tov / 7th Night of Pesach</i>	Candle Lighting	7:59 PM	8:36 PM	8:42 PM	7:58 PM	7:40 PM	7:48 PM	8:07 PM	8:25 PM
	Shkia	8:17 PM	8:54 PM	9:00 PM	8:16 PM	7:58 PM	8:06 PM	8:25 PM	8:43 PM
MONDAY, APRIL 29 <i>7th Day of Pesach / 8th Night of Pesach</i>	Shkia	8:19 PM	8:56 PM	9:01 PM	8:17 PM	7:59 PM	8:07 PM	8:27 PM	8:45 PM
	Candle Lighting After	9:04 PM	9:54 PM	10:04 PM	9:06 PM	8:49 PM	8:57 PM	9:22 PM	9:40 PM
TUESDAY, APRIL 30 <i>8th Day of Pesach</i>	Shkia	8:20 PM	8:58 PM	9:03 PM	8:18 PM	8:00 PM	8:08 PM	8:28 PM	8:47 PM
	Yom Tov Ends	9:05 PM	9:56 PM	10:06 PM	9:07 PM	8:50 PM	8:59 PM	9:24 PM	9:42 PM


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BAKERIES

Hermes Bakery	416.787.1234
Kosher City Plus Bakery	416.782.6788
Lollicakes	416.482.2253

BUTCHER SHOPS

Real Canadian Superstore (Gerry Fitzgerald)	416.665.3209
Savours Gourmet	416.663.7779
Sobeys (Clark)	905.764.3770
Toronto Kosher	416.633.9642
Nu Age Organic Chicken & Meat Online	www.nuagefish.com

CATERERS & TAKE-OUT FOODS

Apex Kosher Catering	416.901.5044
Beyond Delish	905.884.7700
Ely's Fine Foods	416.782.3231
Greg's Delights	905.597.7734
koshertrends by mona pasternak	416.665.6662
La Briut Kosher Catering	647.800.2229
Lechaim Catering	416.650.5440
Mitzuyan Kosher Catering	416.419.5260
PRC Caterers	416.787.9889
Real Canadian Superstore (Gerry Fitzgerald)	416.665.3209
Savours Gourmet	416.663.7779
Sobeys (Clark)	905.764.3770
The Kosher Gourmet	416.781.9900
Toronto Kosher	416.633.9642
Two13 Kosher Food Design	647.334.4213
Yosef Mokir Shabbos	647.613.0967
Yours Truly Meat Co	289.946.4221

FISH MARKETS

Friedmans Fresh Fish	416.782.6056
Nu Age Fish	416.663.3474
Sobeys (Clark)	905.764.3770

KOSHER FOOD & NOVELTY STORES

Baskets n Stuf	416.250.9116
Candy Catchers	647.617.7352
Chocolate Charm	416.787.4256
Kosher 'N Natural The Candy Man	416.789.7173
Kosher City Plus	416.782.6788
Kosher Food Warehouse Online	Kosherfoodwarehouse55@gmail.com
Savours Fresh Market	416.646.2277
Savours Gourmet	416.663.7779
The Chocolate Moose	416.784.9092
The Inside Scoop	416.768.6225
<i>(Cholov Yisroel Ice Cream By Special Order Only Before Passover)</i>	
Zack's Chocolates	905.597.7022

PUBLIC/PRIVATE INSTITUTIONS

Kitchens of the institutions listed below have been prepared for Passover by COR.

- Baycrest Centre for Geriatric Care
- Baycrest Terrace
- Bernard Betel Centre *(Providing the First Seder Monday April 22/2024 @5:30pm 416.225.2112 Ext 105)*
- Bikur Cholim
- Kensington Place Retirement Residence
- One Kenton

WINES

Wine certified by recognized rabbinic authorities are permissible. The label must indicate that the bottle has been prepared "Kosher l'Pesach".

Grafstein Wines	416.256.0440
Simcha Wine Corp	905.761.9022

PASSOVER Product Guide



**REQUIRES
PASSOVER
CERTIFICATION**



**NO PASSOVER
CERTIFICATION
REQUIRED**



KITNIYOT *This product may
require Passover certification for
those who eat Kitniyot on Passover



TAKE NOTE!

Alcoholic Beverages	Requires Passover Certification
Almond Milk	Requires Passover Certification
ALMONDS:	
1. in shell	No Certification Required (Year-Round including Passover)
2. shelled without BHT and BHA and NOT blanched or roasted	No Certification Required (Year-Round including Passover)
Apple Juice	Requires Passover Certification
Apple Sauce	Requires Passover Certification
Artificial Sweeteners	<i>see Sugar Substitute</i>
Baby Food	Requires Passover Certification
Baby Formula	<p>The following baby formulas are produced in chametz-free facilities and are acceptable when bearing the OU. They are kitniyot and should be prepared with designated utensils.</p> <ol style="list-style-type: none"> 1. Enfamil 2. Enfapro 3. Isomil 4. Kirkland Signature 5. Life Brand 6. Nestle Good Start 7. Next Step 8. Parent's Choice 9. President's Choice 10. Similac
Baking Powder	Requires Passover Certification
Baking Soda	No Certification Required (Year-Round including Passover)
Buckwheat	Kitniyot *
Butter	Requires Passover Certification
Canola Oil	Kitniyot *
CARROTS:	
1. Frozen or canned carrots	Requires Passover Certification
2. Baby or raw carrots	No Certification Required (Year-Round including Passover)
Cheese (hard & soft)	Requires Passover Certification
Chicken	<i>see Poultry</i>
Chickpeas	Kitniyot *
Club soda	Requires Passover Certification
Cocoa powder	Requires Passover Certification
Coconut oil	Requires Passover Certification

COCONUT, SHREDED:	
1. sweetened and/or toasted	Requires Passover Certification
2. unsweetened	No Certification Required (Year-Round including Passover)
COFFEE:	
1. regular beans - whole or ground	No Certification Required (Year-Round including Passover)
2. regular instant	Requires Passover Certification
3. all decaf - beans or instant	Requires Passover Certification
4. all flavoured - beans, instant, or decaf	Requires Passover Certification
5. Folger's instant - regular and decaf, NOT flavoured	No Certification Required (Year-Round including Passover)
6. Maxwell House instant - regular and decaf, NOT flavoured	No Certification Required (Year-Round including Passover)
7. Taster's Choice instant - regular, NOT decaf or flavoured	No Certification Required (Year-Round including Passover)
8. whitener/non-dairy creamer	Requires Passover Certification
Cola	<i>See Soft Drinks</i>
Cooking Oil Spray	Requires Passover Certification
Corn	Kitniyot *
Cottonseed Oil	Requires Passover Certification
Dates	Requires Passover Certification
Dessert Gels and Puddings	Requires Passover Certification
Edamame	Kitniyot *
Eggs	No Certification Required (Year-Round including Passover)
Eggs, Liquid	Requires Passover Certification
Eggs, Peeled	Requires Passover Certification
FISH:	
1. Fresh with no added ingredients besides salt	No Passover Certification Required
2. All other varieties	Requires Passover Certification
3. Tuna fish, canned	Requires Passover Certification
SALMON:	
1. Fresh	No Passover Certification Required
2. Smoked, Lox	Requires Passover Certification
3. Canned	Requires Passover Certification
4. Frozen	Requires Passover Certification
5. Kirkland Atlantic Farm Raised Frozen Salmon	Acceptable as is for Passover
6. Kirkland Wild Frozen Salmon	Acceptable as is for Passover
Food Colouring	Requires Passover Certification
Fruit Juice	Requires Passover Certification
FRUITS:	
1. canned	Requires Passover Certification
2. Frozen unsweetened, without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C)	No Certification Required (Year-Round including Passover)
3. Dried	Requires Passover Certification
GARLIC:	
1. Fresh	No Certification Required (Year-Round including Passover)
2. peeled	Requires Passover Certification

Ginger Ale	See <i>Soft Drinks</i>
Grape Juice	Requires Passover Certification
Grapeseed Oil	Requires Passover Certification
Green Beans	Kitniyot *
Gum	Requires Passover Certification
HAZELNUTS (FILBERTS):	
1. in shell	No Certification Required (Year-Round including Passover)
2. shelled without BHT and BHA AND NOT blanched or roasted	No Certification Required (Year-Round including Passover)
Honey	Requires Passover Certification
HORSERADISH:	
1. prepared	Requires Passover Certification
2. raw	No Certification Required (Year-Round including Passover)
Ice, bagged	No Certification Required (Year-Round including Passover)
Ice Cream, Sherbert, etc.	Requires Passover Certification
Jam, Jelly, Preserves	Requires Passover Certification
Kasha	Kitniyot *
Ketchup	Requires Passover Certification
Lactaid	See <i>Milk</i>
Lemon juice	Requires Passover Certification
Lemon juice: ReaLemon Lemon juice	Certified by the OU is acceptable without Passover certification
Lentils	Kitniyot *
Lime juice	Requires Passover Certification
Lime juice: ReaLime Lime juice	Certified by the OU is acceptable without Passover certification
Maple Syrup	Requires Passover Certification
Margarine	Requires Passover Certification
Matzah	Requires Passover Certification
Mayonnaise	Requires Passover Certification
MEAT:	
1. All cooked and/or processed	Requires Passover Certification
2. All raw unprocessed meat from Shefa and Mehadrin	Kosher for Passover Year-Round even without Passover certification
MILK:	
1. Milk	Preferable with Passover Certification
	If certified milk is unavailable, purchase regular milk before Passover
2. Lactaid milk	If needed, purchase before Passover
3. Lactaid caplets, drops, tablets	May contain Chametz



**REQUIRES
PASSOVER
CERTIFICATION**



**NO PASSOVER
CERTIFICATION
REQUIRED**



KITNIYOT *This product may require Passover certification for those who eat Kitniyot on Passover



TAKE NOTE!

MUSHROOMS:	
1. canned	Requires Passover Certification
2. fresh, dried, pre-sliced	No Certification Required (Year-Round including Passover)
Mustard	Kitniyot *
Nuts	<i>See specific nut type: Almonds, Hazelnuts, Peanuts, Pecans, Walnuts</i>
Oil	<i>See specific oil type: Canola Oil, Coconut Oil, Cooking Oil Spray, Cottonseed Oil, Grapeseed Oil, Olive Oil, Safflower Oil, Vegetable Oil</i>
OLIVE OIL:	
1. extra virgin	No Passover Certification Required
2. all other including pure, and extra light	Requires Passover Certification
ORANGE JUICE:	
1. fresh	Requires Passover Certification
2. frozen concentrate, grade A 100% pure without additives or enrichments (e.g. calcium)	No Certification Required (Year-Round including Passover)
Peanuts	Kitniyot *
Peas	Kitniyot *
Pecans	
1. In shell	No Certification Required (Year-Round including Passover)
2. Shelled	Requires Passover Certification
Pickles	Requires Passover Certification
Pineapple, canned	Requires Passover Certification
Pop	<i>See Soft Drinks</i>
Popcorn	Kitniyot *
Poppy Seeds	Kitniyot *
Potato Chips	Requires Passover Certification
POULTRY:	
1. All cooked and/or processed	Requires Passover Certification
2. All raw unprocessed poultry from Marvid and Premier	Kosher for Passover Year-Round even without Passover certification
Prunes	Requires Passover Certification
Quinoa	There are differing opinions as to the kitniyot status of quinoa. Ask your Rabbi for direction.
Raisins	Requires Passover Certification
Rice	Kitniyot *
Rice Milk	Kitniyot and may contain chametz
Safflower Oil	There are differing opinions as to the kitniyot status of safflower oil. Ask your Rabbi for direction.
Salad, bagged	Requires Passover Certification
Salmon	<i>See Fish</i>
SALT	
1. iodized	Requires Passover Certification
2. non-iodized/sea salt	No Certification Required (Year-Round including Passover)
Seltzer	Requires Passover Certification
Sesame Seeds	Kitniyot *
Snow Peas	Kitniyot *

Soda Stream Canister	No Certification Required (Year-Round including Passover)
Soft Drinks (i.e. Carbonated Drinks)	Requires Passover Certification
Soy Milk	Kitniyot and may contain chametz
Soybeans	Kitniyot *
Spices	Requires Passover Certification
SUGAR:	
1. white granulated (i.e. 2KG bags, industrial bags)	No Certification Required
Redpath White Sugar and Lantic White Sugar are acceptable for Passover and do not require Passover certification. All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification.	
2. Redpath Cubes	No Passover Certification Required
3. Redpath Dark and Light Brown Sugar	No Passover Certification Required
4. Redpath Demerara	No Passover Certification Required
5. Redpath Golden and Light Yellow Sugar	No Passover Certification Required
6. Redpath Packets	No Passover Certification Required
7. Lantic Dark and Light Brown Sugar	No Passover Certification Required
8. Brown sugar	Requires Passover Certification
9. Confectioners Sugar	Requires Passover Certification
10. Sugar substitute, artificial sweeteners	Requires Passover Certification
Sunflower Seeds	Kitniyot *
Sweeteners	<i>See Sugar Substitute</i>
TEA:	
1. instant, decaffeinated, flavoured, and herbal	Requires Passover Certification
2. pure black, green, and white (leaves or bags)	No Certification Required (Year-Round including Passover)
Tofu	Kitniyot *
Tuna	<i>See Fish</i>
Turkey	<i>See Poultry</i>
Vegetable Oil	Requires Passover Certification
Vegetables, canned or frozen	Requires Passover Certification
Vinegar	Requires Passover Certification
Vitamins	Requires Passover Certification
WALNUTS	
1. in shell	No Certification Required (Year-Round including Passover)
2. shelled without BHT and BHA AND NOT blanched or roasted	No Certification Required (Year-Round including Passover)
Wild Rice	Kitniyot *
Wine	Requires Passover Certification
Yogurt	Requires Passover Certification



**REQUIRES
PASSOVER
CERTIFICATION**



**NO PASSOVER
CERTIFICATION
REQUIRED**



KITNIYOT *This product may require Passover certification for those who eat Kitniyot on Passover



TAKE NOTE!

Non-Edible PRODUCTS



**REQUIRES PASSOVER
CERTIFICATION**



**NO PASSOVER
CERTIFICATION REQUIRED**



CHAMETZ



TAKE NOTE!

Alcohol (Isopropyl)	No Certification Required
All-Purpose Cleaner	No Certification Required
Aluminum Pans & Foil	No Certification Required
Ammonia	No Certification Required
Baby Oil	No Certification Required
Baby Ointment	No Certification Required
Baby Powder	No Certification Required
Baby Wipes Without Alcohol	No Certification Required
Balloons Without Powder	No Certification Required
Bathroom Cleaner	No Certification Required
Bleach	No Certification Required
Blush	No Certification Required
Carpet Cleaner	No Certification Required
Charcoal	No Certification Required
Coffee Filters	No Certification Required
Contact Lens Solution	No Certification Required
Contact Paper	No Certification Required
Cream, Topical	No Certification Required
Crock Pot Liners	No Certification Required
Cupcake Liners	No Certification Required
Dental Floss (including waxed), Unflavoured	No Certification Required
Deoderant, Spray	Should Not Have Chametz-Derived Alcohol
Deoderant, Stick	No Certification Required
Dish Soap, Liquid & Powder	No Certification Required
Drain/Pipe Opener	No Certification Required
Dry Shampoo	Should Not Have Chametz-Derived Alcohol
Eye Shadow	No Certification Required
Eyeliner	No Certification Required
Fabric Protector	No Certification Required
Fabric Softener	No Certification Required
Floor Cleaner	No Certification Required
Foundation	No Certification Required
Furniture Polish	No Certification Required

Glass Cleaner	No Certification Required
Gloves, Disposable Without Powder	No Certification Required
Hairspray	Should Not Have Chametz-Derived Alcohol
Hand Sanitizer	No Certification Required
Hydrogen Peroxide	No Certification Required
Insecticide, Sprays	No Certification Required
Insecticide, Traps	Some Baits Contain Chametz
Jewellery Polish	No Certification Required
Laundry Detergent	No Certification Required
Lipstick & Lip Gloss	Should Be Chametz-Free
Lotion	No Certification Required
Mascara	No Certification Required
Mineral Oil	No Certification Required
Moisturizer & Hand Cream	No Certification Required
Mouthwash	Should Be Chametz-Free
Murphy Oil	No Certification Required
Nail Polish Remover	Should Not Have Chametz-Derived Alcohol
Napkins	No Certification Required
Ointment	No Certification Required
Oven Cleaner	No Certification Required
Paper Cups	No Certification Required
Paper Plates, Coated	No Certification Required
Paper Plates, Non-Coated	No Certification Required, Not Recommended For Hot and/or Moist Foods
Note: Some non-coated paper plates contain corn starch. Therefore, it is not recommended to use for hot or moist foods unless they have Passover certification.	
Paper Towels	No Certification Required, Avoid Direct Food Contact With The First Few And Last Few Sheets
Parchment Paper	Requires Year-Round Certification
Perfume & Cologne	Should Not Have Chametz-Derived Alcohol
Plastic Cups, Plates & Cutlery	No Certification Required
Plastic Wrap	No Certification Required
Play Dough	Chametz
Shampoo	No Certification Required
Shoe Polish	No Certification Required
Silver/Metal Polish	No Certification Required
Soap, Bar & Liquid	No Certification Required
Styrofoam Cups & Plates	No Certification Required
Toothpaste	Should Be Chametz-Free
Toothpicks Without Colour	No Certification Required
Vaseline/Petroleum Jelly	No Certification Required
Wax Paper	No Certification Required

Kitniyot

In addition to the Torah's prohibition of *chametz* on Pesach, many people have the custom to refrain from consuming *kitniyot* as well.

ORIGINS

The earliest literature regarding *kitniyot* dates back over 700 years. The *Smak*, Rabbi Yitzchak of Korbol, who lived in the 13th century, writes about the custom of *kitniyot* that had already been practiced for many generations.

PERSPECTIVE

In order to appreciate the custom of *kitniyot*, let us first make an observation about the nature of the prohibition of *chametz* on Pesach.

Among the foods that the Torah has forbidden, there is a wide range of rules and regulations. Some foods are only forbidden to be eaten (i.e. typical non-kosher); monetary and physical benefit is additionally restricted from others (i.e. milk and meat mixtures, and *orlah* - fruits from a tree that is not yet three years old). The penalty for violation and the rules of nullification vary from item to item.

The prohibition of *chametz* is unique in its broad applications

and severity of violation. *Chametz* has the strictest restrictions of all forbidden foods in the Torah. Besides the prohibition of eating *chametz*, one is forbidden from even owning or benefiting from it as well. Many times, even a small drop of *chametz* that gets mixed into an otherwise non-*chametz* food would forbid the entire mixture. The punishment of *karet* (spiritual excision) for consuming *chametz* is the most severe penalty that the Torah gives for forbidden food.

With this in mind, we can appreciate that *halacha* has a heightened cautiousness towards *chametz* and why extra safeguards have been set in place to avoid *chametz*. (In addition, since *chametz* is permitted throughout the year, mistakes are more likely.)

The custom of *kitniyot* is a well-known example of an instituted safeguard.

REASONS

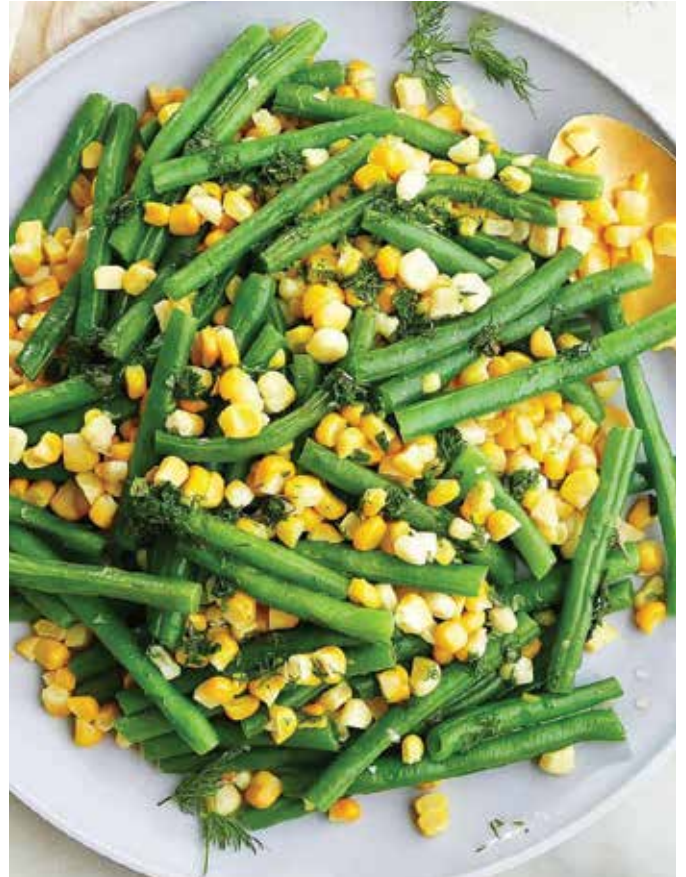
The classic *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. Even though *kitniyot*



For those who eat Kitniyot on Passover

COMMON KITNIYOT ITEMS

Beans	Peanuts
Buckwheat	Peas
Canola Oil	Poppy Seeds
Chickpeas	Rice
Corn	Sesame Seeds
Edamame	Snow Peas
Green Beans	Soy Beans
Lentils	String Beans
Millet	Sunflower Seeds
Mustard	



products are not *chametz*, *Chazal* were worried that if we allow their consumption, actual *chametz* might be consumed as well. One concern is the realistic possibility that wheat or barley kernels, which are similar to *kitniyot* kernels, might be inadvertently mixed into the *kitniyot*, thereby cooking *chametz* with the *kitniyot*. Another concern was that, since one can grind *kitniyot* into flour and bake or cook them into items that resemble actual *chametz*, the uninitiated observer might assume that *chametz* products are permissible. Also, the harvesting and processing of *kitniyot* is done in a similar way to *chametz* grains, and again, that might lead to confusion. In order to prevent the grave sin of eating *chametz*, the custom of *kitniyot* was enacted.

TO WHOM DOES THE CUSTOM APPLY?

As the *halachic* nature of customs dictates, only those communities which have adopted the custom of *kitniyot* are bound by it. The *Ashkenazi* communities of that time certainly accepted this custom, while generally the *Sephardic* communities did not.

It is interesting that even within the *Sephardic* communities there are those who observe this custom to avoid *kitniyot* to some extent. Many members of the Moroccan communities avoid *kitniyot* and some Iraqis don't eat rice. (There is a Persian custom not to eat chickpeas. The reason is not based on what is mentioned above, but for a different reason entirely. *Chummus* is a chickpea product, and since "chummus" sounds like "*chametz*", that community had a tradition to avoid chickpeas on Pesach!)

Although *kitniyot* has the *halachic* status of a custom, its observance is in no way optional. There are two types of customs: instituted customs and developed customs. Examples of developed customs include eating fried foods on *Chanukah*

and *hamantashen* on *Purim*. These customs developed as their practices relate to the holidays. We cherish these customs, but there is no requirement to practice them. An instituted custom, on the other hand, once it has been accepted and practiced, has a similar status to a binding law. If one is of *Ashkenazi* descent, they are bound to adhere to the custom of refraining from eating *kitniyot*.

TYPES OF ITEMS INCLUDED

The original *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. As new products were introduced and discovered, their *kitniyot* status needed to be discussed. We find literature in regard to the *kitniyot* status of peas, corn, peanuts, quinoa, and others as well. Since there are many factors to consider, it is apparent that only a rabbinic authority can decide what is and what is not included in the custom.

LENIENCIES

Although *kitniyot* was prohibited out of a concern that it would be confused with *chametz*, *kitniyot* does not share the same strict applications of actual *chametz*. The custom was only enacted to forbid eating *kitniyot*. One is permitted to own, use, and benefit from *kitniyot*. Therefore, *kitniyot* products do not have to be sold with the *chametz*, and pet food containing *kitniyot* may be used. The laws of nullification are relaxed as well. In addition, when necessary, sick and elderly people may consume *kitniyot* products. Someone suffering discomfort may take medication that has *kitniyot* ingredients, and a baby may be fed formula that has *kitniyot* ingredients.

Pesach is a holiday in which we cherish our heritage and our link back to the earlier generations. Adhering to one's traditions in regard to *kitniyot* is a great demonstration of this appreciation. ■

Medication GUIDELINES

First and foremost, it should be stated clearly: **No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.**

PLEASANT TASTING MEDICINE

Liquid medicines and chewable pills, which are flavoured to give a pleasant taste, have the same *halachic* status as regular food even though they are only being taken for their medicinal benefits.

If these medications contain *chametz*, they are forbidden to be ingested on Pesach. In a situation where the patient is seriously ill (*choleh sheyaish bo sakana*), a rabbi should be consulted.

BITTER TASTING MEDICINE

Pills which are bitter are permitted for someone who is ill even if the pills contain *chametz*. (If a pill has a thin, sweet flavoured coating, but the actual pill is bitter, the pill may be permitted as long as the coating is *chametz*-free.) This leniency is based on the principle that the pill is being eaten in an abnormal way, *shlo k'derech achila*, and is limited to one who is ill. Someone who is suffering only slight discomfort should not take pills that contain *chametz*. In addition, even if someone is ill, the *halacha* clearly states (*Rama Y"D* 155:3) that one may not take a pill that contains *chametz* if there is a *chametz*-free alternative.

REMEMBER

- **IMPORTANT:** No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.
- Medication which tastes bitter when chewed is permitted. However, one should not take a pill that contains *chametz* if there is a *chametz*-free alternative.
- Liquid and chewable medications as well as coatings of medications that contain *chametz* should not be used.
- Vitamins and food supplements that contain *chametz* should not be used.
- Medicine containing *kitniyot* is permitted for someone who feels ill.
- Products that are only permitted for medical reasons should be used in separate utensils.
- The above guidelines do not address the question of consuming medicines on *Shabbat* or *Yom Tov*.

VITAMINS AND SUPPLEMENTS

Since the allowance for taking medicines that contain *chametz* is limited to someone who is ill, it is forbidden to electively take vitamins or food supplements unless it is determined that they do not contain *chametz*.

KITNIYOT

Medicine containing *kitniyot* is permitted for someone who feels ill.

Chametz-Free MEDICATIONS

The following is a list of basic over-the-counter products that are chametz-free but may contain kitniyot. The list does not verify the general kashrut of the medications. **Items must be in the exact form as shown and exactly as named.**

ALLERGY AND COLD & COUGH RELIEF

- Advil Cold & Flu
- Advil Cold & Sinus Plus
- Advil Cold & Sinus Nighttime
- Aerius
- Allegra 12 Hour 60 mg Tablet
- Allegra 24 Hour 120 mg Tablet
- Allegra-D
- Benadryl Liquid Elixir
- Benadryl Allergy Caplets
- Benadryl Extra Strength Nighttime Caplets
- Benylin Cold and Sinus Plus Tablets
- Benylin Cold and Sinus Day/Night Tablets
- Claritin Allergy+Sinus Tablet
- Claritin Allergy+Sinus Extra Strength
- Claritin Kids Syrup
- Coricidin HBP Antihistamine Cough & Cold
- Reactine Tablets
- Reactine Allergy & Sinus
- Sudafed Sinus Advance
- Sudafed Head Cold + Sinus Extra Strength

ANALGESICS/PAIN RELIEF

- Advil Tablets/Caplets
- Advil Extra Strength Caplets
- Advil Muscle & Joint
- Advil - Pediatric Drops (All Flavours)
- Advil - Children's Advil (All Flavours)
- Advil - Junior Strength Swallow Tablets (NOT Chewables)
- Aleve Caplets

- Anacin
- Aspirin Regular Strength Tablets/ Caplets
- Aspirin Extra-Strength Tablets
- Aspirin Stomach Guard Extra Strength
- Aspirin Stomach Guard Regular Strength
- Genexa Suspensions
- Midol PMS Complete
- Midol Menstrual Complete
- Midol Teen Complete
- Motrin IB Regular Strength
- Motrin IB Extra Strength
- Motrin IB Super Strength
- Motrin Suspensions and Concentrated Drops
- Tylenol Regular Strength Caplets/ Tablets
- Tylenol Extra Strength Caplets
- Tylenol Childrens/Infants DYE FREE liquid (All Flavours)

ANTACIDS

- Alka-Seltzer
- Pepcid AC
- Pepcid AC Maximum Strength
- Pepcid Tablets
- Zantac

ANTI-DIARRHEA

- Imodium Caplets
- Pepto-Bismol Liquid
- Pepto-Bismol Liquid Extra Strength

ANTI-NAUSEA

- Diclectin
- Gravol Easy To Swallow Tablets
- Gravol Ginger Tablets

LAXATIVES

- Metamucil Original Coarse Powder (non-kitniyot)
(Also acceptable with non-medicinal Ingredient: sucrose)
- Life Brand Clearly Fibre
- Life Brand Original Texture Fibre Laxative
- RestoraLAX
- Phillips' Milk of Magnesia Original
- Senokot Tablets
- Senokot•S

PRENATAL VITAMINS

- PregVit
- PregVit Folic 5

Rx Name: _____
Date: _____
DOB: _____
Address: _____

**The medication
list is also available at:**

—  —

www.cor.ca
or on

—  —

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Signature: _____

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Personal Care Products AND COSMETICS

Personal care products and cosmetics are generally considered “totally inedible” (*aino raoui le’achilas kelev*) and, therefore, according to the letter of the law, **personal care products are permitted for use even if they contain chametz**. However, in the categories discussed below, it is commendable to use only those cosmetics that are *chametz*-free.



SICHA KESHTIA - There is a *halachic* opinion from the *Rishonim* that applying products topically is considered ingesting (*sicha keshtia*). Typically, we are not stringent in this matter and therefore, one may apply non-kosher products on the skin. However, due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*), some avoid using *chametz* in this fashion and are therefore meticulous in using only *chametz*-free cosmetics.



LIPSTICK AND TOOTHPASTE - Due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*) it is advised to be stringent with regard to cosmetics and personal care products that are applied to the lips or used orally. Therefore, it is recommended to avoid using lipsticks and toothpastes that contain *chametz*.



DENATURED ALCOHOL - Denatured alcohol is inedible alcohol that can be derived from either *chametz* or non-*chametz* sources. It is commonly found in deodorants, perfumes, and mouthwashes. Although denatured alcohol is inedible, it could conceivably be distilled back to an edible state and, for this reason, many *Poskim* (Rabbinic authorities) are of the opinion that denatured alcohol is considered edible and would be problematic if the alcohol was derived from *chametz*. Therefore, one must ensure that products used on Pesach do not contain denatured alcohol. In order to avoid this issue, ensure that the product in question is on a reliable “*Chametz-Free*” list or contact the COR.

Alcohol that contains *chametz* could be referred to in any of the following ways:

- | | |
|----------------------|-----------------------|
| 1. Ethyl Alcohol | 5. SD Alcohol |
| 2. Ethanol | 6. SDA or SDA Alcohol |
| 3. Denatured Alcohol | 7. Alcohol |
| 4. Alcohol Denat. | |

The following are NOT sourced from *chametz*:

- | | |
|----------------------|--------------------|
| 1. Benzyl Alcohol | 4. Methanol |
| 2. Cetyl Alcohol | 5. Stearyl Alcohol |
| 3. Isopropyl Alcohol | |

The complete list of Kosher for Passover Personal Care and Cosmetics Products is available at



www.cor.ca

or on the



COR Kosher App

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All kitchen items, utensils, and appliances (“*kli*” in the singular and “*keilim*” in the plural) that were used for *chametz* during the year must be cleaned well to prepare them for *kashering*. Since we are taught that *chametz* is absorbed into *keilim* during certain cooking processes, we must ensure that such absorption is purged from them through a process known as “*kashering*.”

Not all *keilim* can be *kashered*. Only *keilim* made from materials from which their absorbed *chametz* can be extracted can be *kashered*. Below is a list of materials that can and cannot be *kashered* for Pesach.

Items made from the following materials CAN be *kashered*:
 Granite • Marble • Metal
 Stone • Wood

Items made from the following materials CANNOT be *kashered*:
 China • Corolle • Corian • Cork • Corningware • Duralex
 Earthenware • Enamel Coating • Formica • Melmac • Nylon
 Plastic • Porcelain • Pyrex • Synthetic Rubber • Teflon Coating

In addition, *keilim* cannot be *kashered* if there is a concern that they might break or be ruined during the *kashering* process. The rationale is that a person may not *kasher* an item properly if he fears he may break or damage it.

THE FOLLOWING ARE THE FIVE KASHERING METHODS:

- 1** LIBUN GAMUR
- 2** LIBUN KAL
- 3** HAGOLA
- 4** IRUI ROSCHIM
- 5** MILUI V'IRUI

Each method has a different level of capability in removing absorbed *chametz*. (*Libun gamur* has the greatest capability; *milui v'irui* has the lowest.) The specific *kashering* method necessary for each *kli* will depend on how the *chametz* was originally absorbed. If a *kli* was used in a cooking process that absorbs *chametz* more intensely, a more intense *kashering* method is necessary, while a *kli* that was used in a less intense cooking process requires a less intense *kashering* method. One may use a more intense process to *kasher* a *kli* that is prescribed a less intense process.





Check out our
Kashering Tutorial Videos
<https://cor.ca/consumers/how-to-videos/>

KASHERING Overview

1

LIBUN GAMUR - COMPLETE GLOWING

APPLICATION: Items used directly on a stove top or grill or in the oven with food that **does not contain liquid**

EXAMPLES: Baking pan, roasting pan, grill

METHOD: The item must be heated, e.g. using charcoal or an industrial blow torch, until every part of it becomes red hot.

Note: It is highly recommended that this method be employed only by someone with experience.

2

LIBUN KAL - MODIFIED GLOWING

APPLICATION: This method can be used in place of *hagola* and may also be sufficient in certain circumstances when *libun* is required.

EXAMPLES: Some types of ovens (See *Kashering & Cleaning Guide*)

METHOD: A *kli* must be heated until straw or a feather, touching the other side of the *kli*, begins to burn.

Note: One can test to see if the *kli* has reached *libun kal* by sprinkling water onto it. If the water sizzles then the item has been *kashered* with *libun kal*.

3

HAGOLA - BOILING

APPLICATION: *Keilim* used directly on a stove top or grill or in the oven with food that **does contain liquid**.

EXAMPLES: Pots, stirring utensils, flatware when used on the fire with liquid foods (Regular flatware also generally requires *hagola*.)

METHOD:

- 1) Clean thoroughly to remove all dirt, labels, glue, and tangible rust. Any part of the *kli* that cannot be cleaned properly, e.g. crevices, requires *libun kal*.
- 2) The item should not be used for 24 hours. (If this is not possible, ask your rabbi.)
- 3) If the pot used for *kashering* is not a Pesach pot, the *minhag* is to *kasher* the pot. This is performed as follows:
 - A. Make sure that the *kashering* pot is clean and not used for 24 hours.
 - B. Fill the *kashering* pot to the brim with water and heat it up to a rolling boil.
 - C. Discard the water – at this point your *kashering* pot is kosher for Pesach.
 - D. Fill the *kashering* pot and boil once again. This pot is now ready for *kashering*.
- 4) Immerse each *kli*, one at a time, in the boiling water. If you are *kashering* several *keilim*, ensure that the water remains boiling before inserting each *kli*.
- 5) If the water becomes murky, then it must be changed.
- 6) If an entire *kli* does not fit into the *kashering* pot at one time, it may be *kashered* in sections. A large pot can be *kashered* by using the method described above for the *kashering* pot and, in addition, it is recommended to drop a preheated stone that is glowing red (“*even meluban*”) into the boiling water to make it overflow.
- 7) After *kashering* is complete, the *kli* should be rinsed in cold water.
- 8) Once all *keilim* have been *kashered*, the *kashering* pot should be *kashered* once again if it is to be used on Pesach. (This can be done immediately; no need to wait another 24 hours.) Ensure that the *kashering* pot is clean and follow steps B and C above.

4

IRUI ROSCHIM - POURING HOT WATER

APPLICATION: *Keilim* upon which hot *chametz* was poured

EXAMPLES: Sinks, counters

METHOD:

- 1) Clean the *keilim* thoroughly.
- 2) The *kli* should not be used for 24 hours. If this is not possible, ask your rabbi.
- 3) Pour boiling water onto every part of the *kli* using a kettle or a pot of water that has been taken directly from the stove. It is recommended to pour the boiling water over an *even meluban* which allows the water to sizzle on contact with the *kli*. (See step 3 above, *Hagola*, concerning the use of a *chametz* pot for *kashering* purposes.)

5

MILUI V'IRUI - SOAKING

APPLICATION: *Keilim* used exclusively for cold *chametz*

EXAMPLES: Drinking glasses

Note: If one is able to buy separate glasses for Pesach, this type of *kashering* should be avoided.

METHOD:

- 1) Clean the *kli* thoroughly.
- 2) Immerse the *kli* in cold water, e.g. in a bathtub or basin, or fill the *kli* to the top with cold water.
- 3) Change the water every 24 hours, for three cycles, for a total of 72 hours.



GUIDE TO Kashering & Cleaning

Ovens

A. SELF-CLEANING OVENS

- Clean all parts of the oven where the heat of the self-cleaning cycle does not reach – mainly edges and sides of the doors and under the gasket.
- Run the self-cleaning cycle for at least two hours.
- During Pesach, avoid placing food directly on the racks or on the door unless they are covered with aluminum foil.

B. CONVENTIONAL OVENS

- Use an oven cleaner to thoroughly clean the entire oven, including the racks and doors.
- Turn the oven on to its highest setting for one and a half hours (*libun kal*).
- Turn the oven on to broil for half an hour.
- It is preferable to cover the racks with aluminum foil so that no pots or pans touch them directly.

C. CONTINUOUS CLEANING OVENS

- Despite its name, don't assume that this type of oven is always clean.
- Clean the oven thoroughly. (Caution: Check the manual for what type of cleansers you should use.)
- *Kasher* in the same way as a conventional oven.

D. MICROWAVE OVENS

It is best not to *kasher* a microwave oven.

If it must be used, it should be *kashered* as follows:

- 1) Clean the oven thoroughly to remove all dirt and food residue. If any part of the interior cannot be accessed to clean properly (e.g. crevices), then the microwave should not be *kashered*.
- 2) The oven should not be used for 24 hours.
- 3) Place a container(s) of water in the oven and boil it until the oven fills with thick steam.
- 4) The glass tray should either be changed or completely covered with a material that is microwave safe.
- 5) Some people also either cover the 6 walls of the microwave (Caution: Do not block any vents) or completely double wrap any food before heating it.

Stove Tops

A. ELECTRIC & GAS

Clean the entire surface of the stove top and all its parts—mainly the electric burners, chrome rings, gas grates, drip trays, and knobs.

- **Electric Burners** – Turn them on to the maximum setting (until they are glowing red hot) for approximately 10 minutes.
 - **Chrome Rings** – Immerse in a pot of boiling water. Alternatively, one can place a wide pot (with water so as not to burn the pot) on the element while the burners are turned to maximum heat in order to spread the heat to the chrome rings.
 - **Gas Grates** – *Kasher* them with *libun kal* by one of the following methods:
 - 1) Place them in the oven while it is being *kashered*. (Caution: If the oven is being *kashered* by using the self-cleaning cycle, verify that the grates can withstand the heat and will not experience discoloration.)
 - 2) Move them around the flame until every part of them has been heated to *libun kal*. (Caution: Use tongs and protective gloves.) Alternatively, one can place a wide pot (with water so as not to burn the pot) on the grate while the burners are turned to maximum heat in order to spread the heat to the grates.
 - **Drip Trays** – Put them in the oven while it is being *kashered*.
 - **Knobs** – *Kasher* them with *hagola* or cover them (if they could come into contact with food or steam from pots).
 - **Surface** – Cover the entire surface with heavy aluminum foil or a Pesach *blech* so that only the burners are exposed.
 - **Backsplash** – Cover with heavy aluminum foil. (Caution: be careful not to block any vents.)
 - **Oven Hood** – Clean thoroughly. The oven hood does not have to be covered unless it is very low (to the point that when the steam from the pot below reaches it, the steam is still hotter than 113°F, *yad soledet bo*).
- ### B. GLASS TOP RANGE
- (including Corning, Halogen and Ceran)
- **Burners**—Turn them on to their maximum setting (until they are glowing red hot) for approximately 10 minutes.
 - Cover the rest of the surface around and between the burners with material that will not easily tear. (Caution: do not cover the stove with a Pesach *blech* as it can cause the glass to crack.)



Dishwashers

A. ENAMEL INTERIOR

These types of dishwashers may **not** be *kashered*.

B. METAL INTERIOR

It may be possible to *kasher* a dishwasher with stainless steel walls; however, because of the various issues involved, this should only be done after consulting with, and under the direction of, your rabbi.

Sinks

A. STAINLESS STEEL SINKS

- Clean every part thoroughly—mainly basin, knobs, faucet, and drain area. Be sure to clean the spout on the faucet.
- Remove the faucet aerator and clean well.
- Pour a strong chemical cleaner down the drain and into any crevices that cannot be cleaned properly.
- Do not use the sink with hot *chametz* for 24 hours.
- Dry the sink prior to *kashering*.
- *Kasher* with *irui roschim* by pouring boiling hot water on every part of the sink, including the knobs, faucet and faucet parts. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See step 3 above, *Hagola*)
- Some people move an *even meluban* around the sink as the water is being poured.
- It may take a few refills of the kettle or pot to *kasher* the entire sink.
- **Faucets and Extendable Faucets** – An alternative way of *kashering* this part of the sink is to quickly dip it into the *kashering* pot. (Caution: Plastic parts could warp if kept in the pot too long.)
- **Stoppers and Strainers** – Replace for Pesach. (If necessary, they may be cleaned well and *kashered* with boiling water.)
- **Instant Hot Water Device** – Pour boiling hot water over it while letting hot water run from it.
- **Soap Dispenser** – Empty it of all soap, flush out any remaining soap with water, and pour boiling water over the entire dispenser.
- Some people cover the entire area of the sink after *kashering* it or place an insert in the sink.

B. ENAMEL, PORCELAIN & CORIAN SINKS

- Sinks made of these materials **cannot** be *kashered*.
- Clean them thoroughly and use a strong chemical cleaner on the sinks and down the drain.
- Line the walls and bottom of the sink with contact paper or heavy aluminum foil. Then, place a rack on the bottom and wash dishes in a dishpan placed on top of the rack. Some people place an insert in the sink.

Countertops

A. MATERIALS THAT CAN BE KASHERED

Granite / Marble / Metal / Stainless Steel / Wood

To *kasher* these counters:

- Clean them thoroughly.
- Do not put anything hot on them for 24 hours.
- *Kasher* with *irui roschim* by carefully pouring boiling water on the entire area from a kettle or from a pot taken directly from the stove. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See step 3 above, *Hagola*)
- Some people cover these types of counters even after *kashering* them. Alternatively, they move around an *even meluban* or hot iron as they pour the hot water.



B. MATERIALS THAT CANNOT BE KASHERED

Corian / Enamel / Formica / Plastic / Porcelain / Surrel/
Engineered Quartz*

Before using these counters:

- Clean them thoroughly.
- Cover them with a thick waterproof material that will not rip easily while you are working on them.
- Some people *kasher* these counters as outlined above before covering them.

* Engineered quartz countertops such as Caesarstone and Silestone are made from a combination of stone, synthetic resins, and pigments. There are differences of opinions as to whether these materials can be *kasher*ed and a rabbi should be consulted.

Refrigerators & Freezers

- Clean every surface and all parts thoroughly using a cleanser that will render inedible any tiny crumbs that may have been missed. Often, shelves will have to be removed to effectively clean all cracks and crevices.
- Some have a custom to cover surfaces that may directly touch food.

Cupboards, Drawers & Shelves

- Clean thoroughly with a cleanser that will render inedible any tiny crumbs that may have been missed.
- Some have a custom to cover surfaces that will directly touch food

Tables & Chairs

- Clean thoroughly. Cover tables with a thick material that won't tear easily and through which spills won't easily penetrate. Covers should be fastened securely.

Flatware

- Requires *hagola* (See *Kashering Overview*)

Miscellaneous Items

A. TABLECLOTHS & DISH TOWELS

Launder with soap and hot water. (Plastic tablecloths should not be *kasher*ed.)

B. HIGHCHAIRS

Clean thoroughly and cover tray. Some pour hot water on the tray before covering it.

C. RINGS

Clean thoroughly and pour boiling water on them (*irui roschim*).

D. CANDLESTICKS & TRAY

Clean thoroughly. Do not wash them in a sink that has already been *kasher*ed for Pesach. (The same applies for flower vases that were on the table during the year.)

Items that Cannot be Kasher

- Blech
- Bottles with Narrow Necks
- Ceramic
- China
- Colander/Strainer/Sieve
- Crock Pot
- Food Processor
- George Foreman Grill
- Grater
- Hot Plate*
- Mixer
- Plastic Tablecloths
- Sifter
- Toaster/Toaster Oven
- Warming Drawer
- Wooden Cutting Board

*Hot plates can be used for Pesach if the following is done: Clean thoroughly and turn the hot plate to high for an hour. Make sure that it is covered very well in a way that the cover won't rip and food will not come into direct contact with the hot plate.

Kashering Notes

- *Kashering* (except for *libun gamur*) should be performed before the latest time to eat *chametz*. If this is not possible, ask your rabbi.
- Typically, it is not permitted to *kasher* a meat *kli* to use for dairy or vice versa. However, once a *kli* is *kasher*ed for Pesach, it may be designated for either use.
- Since *kashering* can involve boiling hot water, red-hot burners, or even a blow torch, safety is an important concern. It is best to use protective gloves and tongs while *kashering*. Children should be kept away from the area where you are working.
- When in doubt, ask your rabbi. Although this is an important rule all year round, it is crucial when it comes to Pesach as the laws are more complex and more stringent.
- These guidelines are for *kashering chametz* items for Pesach use only. To



TEVILAT Keilim

IMMERSING DISHES
& UTENSILS
IN A MIKVAH



In a kosher kitchen, many types of dishes and utensils must be immersed in a *mikvah* before they may be used. *Tevilat keilim* is independent from *kashering*. The basic difference between the two is that *kashering* refers to various methods of extracting or burning absorbed substances, while *tevilat keilim* is a ritual of sanctifying the utensil. Based on this discrepancy, *tevilat keilim* has different applications, requirements, and guidelines than *kashering*.

OWNERSHIP REQUIREMENTS

The function of *tevilat keilim* is to sanctify a vessel that is now owned by a Jew. Consequently, if an item was originally made by a Jew, and has always been owned by a Jew, the item would not require *tevilah* (immersion in the *mikvah*). Conversely, if an item is owned jointly or in a partnership with a non-Jew, it would also not need *tevilah*. If later the Jew becomes the exclusive owner, the item would then need *tevilah*.

Tevilat keilim is required only on utensils that are considered *klai achila*, utensils used for food preparation or mealtime. Based on this classification, a storeowner who sells these utensils should not *tovel* them. This is because the storeowner relates to them as *klai schorah*, store inventory, and not as *klai achila*. Once the customer buys the utensil, the utensil is now considered *klai achila*, and the utensil could now be *tovelled*.

Questions arise when sending a gift if the sender could do the *tevilah*. As the scenarios can be quite complex, one should consult their rabbi or contact the COR with the specific question.

UTENSIL REQUIREMENTS

We are required to *tovel* (immerse in a *mikvah*) items that come into direct contact with food both during preparation and at mealtime. Oven racks generally do not come into direct contact

with food, and would, therefore, not require *tevilah*, but the racks from a toaster oven which do directly touch food would require *tevilah*.

To require *tevilah*, items must be made of metal (including aluminum, brass, copper, gold, iron, lead, silver, steel, and tin) or glass (including Pyrex, Duralux, and Corelle). Wood, plastic, rubber, and unglazed earthenware do not require *tevilah*.

PREPARING THE UTENSIL

In order for the *tevilah* to be valid, the item must be immersed in the *mikvah* waters without any interference. The item must, therefore, be prepared accordingly. All labels and stickers that one plans to remove when using the item must be removed before *tevilah*. After the sticker is removed, any residual adhesive that is left on the item must be removed as well. On a practical note, WD-40, nail polish remover, and Goo Gone are known to be effective in adhesive removal. Also, if there are many items to *tovel*, it is recommended to prepare the items before going to the *mikvah*.

BRACHA

Generally, one must make a *bracha* (blessing) before performing the *mitzvah* of *tevilat keilim*. One should hold the item or one of the items that is to be *tovelled* while making the *bracha*. If one item is being *tovelled* the *bracha* is "*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keli.*" If many items are to be *tovelled* the *bracha*

Did you know?

Some of the most common questions that arise pertaining to *tevilat keilim* concern *tovelling* small electrical appliances. Typical sandwich makers, hot water kettles, and urns require *tevilah*. Discuss with your rabbi or COR how to practically *tovel* these appliances. For example, how much of the appliance must be immersed? Does the cord have to be immersed as well?

When it comes to appliances with a digital panel, e.g. a Keurig coffee brewer, there is a greater concern that these items would be ruined with *tevilah*. Taking this into account, there is a valid *halachic* claim that *tevilah* is not required. As mentioned in the article, if an item is partially owned by a non-Jew, it does not require *tevilah*. Therefore, under the circumstances, it would be advisable to sell a percentage of the appliance to a non-Jew. To receive instructions on how to properly administer such a transaction, talk to your rabbi or call COR to obtain a contract which has been designed specifically for this purpose.

changes to "*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keilim.*"

There are a number of items that require *tevilah* where a *bracha* is not said. This could be for a number of reasons. For example, if there is an uncertainty in *halacha* if an item requires *tevilah*, then *tevilah* would be done without a *bracha*. Many of these items are listed in the accompanying chart.

TEVILAH PROCEDURE

It is preferable to wet one's hand before *tovelling* the item, and if possible to do this before making the *bracha*. The item being *tovelled* must be totally immersed with the *mikvah* waters touching the entire item both outside and inside. The entire item must be under water at one time and may not be immersed in stages. One must be aware when *tovelling* many items simultaneously that the pile is not weighed down in a way that water cannot reach all the items.

As with any matter in *halacha*, if a question arises or if you need further guidance, consult your rabbi or contact COR. ■

Item	Tevilah Requirement	Bracha Required?
Aluminum Pans:		
• to be used once	No Tevilah Required	-
• to be used more than once	Preferable to Tovel	NO
Barbecue Grates	Tevilah Required	YES
Bleach	No Tevilah Required	-
Blender	Tevilah Required	YES
Can Opener	No Tevilah Required	-
Ceramic Dishes (e.g. coffee mug)	Preferable to Tovel	NO
China	Preferable to Tovel	NO
Cookie Cutters	Tevilah Required	NO
Cooling Racks	Tevilah Required	NO
Corkscrew	No Tevilah Required	-
Corningware	Tevilah Required	NO
Crock Pot:		
• ceramic insert	Preferable to Tovel	NO
• metal insert	Tevilah Required	YES
• glass lid	Tevilah Required	YES
Dish Rack	No Tevilah Required	-
Earthenware, non-glazed	No Tevilah Required	-
George Foreman Grill	Tevilah Required	YES
Glass	Tevilah Required	YES
Hot Water Urn	Tevilah Required	YES
Meat Tenderizer Hammer	Tevilah Required	NO
Meat Thermometer	No Tevilah Required	-
Microwave - Turntable Only	Tevilah Required	YES
Mixer Beaters:		
• if to be used exclusively with not yet edible food (e.g. dough)	Tevilah Required	NO
• if to be used at times with already edible food (e.g. ice cream)	Tevilah Required	YES
Oven Racks	No Tevilah Required	-
Peeler	Tevilah Required	YES
Plastic	No Tevilah Required	-
Popcorn Popper	Tevilah Required	YES
Porcelain Enamel	Preferable to Tovel	NO
Sandwich Maker	Tevilah Required	YES
Spatula	Tevilah Required	YES
Stoneware, glazed	Preferable to Tovel	NO
Styrofoam	No Tevilah Required	-
Tea Kettle	Tevilah Required	YES
Teflon Coated Pots	Tevilah Required	YES
Toaster Oven - Racks & Tray Only	Tevilah Required	YES



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PET FOOD on Passover

(and throughout the year)



Although one is allowed to feed pets non-kosher foods, there are still *kashrut* issues that one has to be aware of. Throughout the year, not only are we commanded not to eat foods that contain a meat and milk mixture, one is also not allowed to derive benefit from them. Feeding pets these foods is considered a derived benefit and, therefore, it is forbidden. On Passover, we are commanded not to eat *chametz*, nor may we derive benefit from or own it. Having pet food, which contains *chametz*, in one's possession during Passover transgresses this prohibition. Therefore, during Passover, one may feed pets non-kosher food as long as the pet food does not contain a milk and meat mixture, **and** it does not contain *chametz*.

Ashkenazi Jews who do not eat *kitniyot* are allowed to feed *kitniyot* to their pets on Passover. The *Torah's* prohibition of eating, owning, and deriving benefit from *chametz* is limited to the five grains – wheat, barley, oats, rye, and spelt. As an extra safeguard, *Ashkenazi* Jews have been instructed to avoid *kitniyot* as well. (See article on *kitniyot* in this guide.) This safeguard prohibits eating *kitniyot*, but does not forbid owning and deriving benefit from *kitniyot*. Therefore, one may feed *kitniyot* to pets on Passover.

What should one be aware of when buying pet food?

DOGS & CATS

Throughout the year, one has to make sure that pet food with meat does not contain dairy. When it comes to regular food, we are forbidden to have dairy mixed with any sort of meat or poultry, however, with pet food it is only forbidden to have dairy mixed with beef. It is not a problem if dairy is mixed with poultry, fowl, or meat from a non-kosher species (i.e. pork). Therefore, if the label states "beef", "lamb", "meat", or similar declaration it must not have dairy ingredients. "Animal fat" should be considered as an ingredient that cannot be mixed with dairy. Whey and casein are some of the not so obvious dairy ingredients that could be found in pet food.

For Passover, pet food cannot have *chametz* ingredients. Ingredients made from wheat, barley, oats, rye, spelt, pasta, and brewer's yeast are *chametz*. Also, note that "starch" could be wheat starch and should be avoided.

Kitniyot ingredients are permitted. Common *kitniyot* ingredients are beans, buckwheat, corn, millet, peanuts, peas, rice, sorghum and soybeans.

Be careful with pet foods that are "gluten free" as they still may contain *chametz* ingredients. "Grain free" pet foods seem not to be a problem, but make sure to check the ingredient label.

FISH, BIRDS & SMALL ANIMALS

Feed for fish, birds, and small animals have a unique challenge as many feeds are grain based. Reading the ingredient panel is imperative. Since some people have difficulty finding suitable pet food, there are those who make their own homemade "Kosher for Passover" pet food. It is recommended to speak with a pet food specialist for advice as to what to feed your pets. It is also a good idea to start acclimating your pet to its new Passover diet for a little while before

Passover. Also, beware that although some reptile foods are not a problem, the feed might be packaged with oatmeal or wheat flakes, which is *chametz*.

Below are a few *chametz-free* options:



Spray Millet for Birds Alfalfa Hay & Cubes



For fish. (Please read ingredients to verify that the pet food is *chametz-free*. Similar looking items might contain *chametz*).

While it seems like a good solution, it is not simple to *halachically* avoid the issue by giving your pet to a non-Jew for Passover. If you wish to do so, you must discuss this issue with your rabbi.

As always, if you have any questions about specific ingredients please call the COR and we will be pleased to assist. ■

Kosher pet food 10 COMMANDMENTS

- 1 Pet food may contain non-kosher ingredients.
- 2 Pet food may not contain a mixture of meat (beef) and milk. This applies year-round.
- 3 Pet food may contain a mixture of pork and milk.
- 4 Pet food may contain a mixture of poultry and milk.
- 5 During Passover, pet food may not contain any *chametz*.
- 6 During Passover, pet food that is *chametz* should be sold with the rest of your *chametz*.
- 7 During Passover, avoid the following ingredients: wheat, barley, oats, rye, spelt, brewer's yeast, and starch.
- 8 During Passover, pet food may contain *kitniyot*.
- 9 During Passover, be careful with foods for fish, birds, and small animals.
- 10 During Passover, double-check the ingredient panels even if the food is grain or gluten free.

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PESACH Traveller Checklist

*Below is a list that addresses common scenarios
for those people who are not staying home for Pesach*

PRIMARY RESIDENCE

**If leaving more than 30 days before Pesach
(and not returning until after Pesach):**

- No *bedika* required
- Must sell *chametz* and must declare *Kol Chamira* before the latest time for owning *chametz* on *erev* Pesach

If leaving less than 30 days before Pesach:

- *Bedika* required
 - Must be performed at night by candlelight during the night before you leave this location
 - No *bracha* is said
 - *Kol Chamira* is said, however, substitute *bershusi* (in my possession) with *bebaisa hadain* (in this house).
 - One could also appoint a *shaliach* (agent) to perform the *bedika* on his behalf on *erev* Pesach.
 - It is generally more appropriate to perform the *bedika* than to absolve oneself by selling the entire house on the 13th of *Nissan*. In case of need, speak to your rabbi.
- Must sell *chametz* and must declare the regular *Kol Chamira* before the latest time for owning *chametz* on *erev* Pesach

DESTINATION (HOTEL)

If *chametz* was brought in: *Bedika* with *bracha* required

If *chametz* was not brought in: *Bedika* without *bracha* required

When selling *chametz*, make sure that it will be sold before the last time for owning *chametz* in the place/time zone where you are staying. Further, make sure that the *chametz* will be bought back only after Pesach is over in the place/time zone where you are staying.

WHEN FLYING

Make sure that the kosher meal is certified Kosher for Passover, and that the double wrap of the hot airline meal is not pierced (this applies all year, not only for Pesach). One should not have any of the hot drinks, and one should assume that the cold drinks are not Passover certified, unless clearly stated that they are.

IN A HOTEL

One should not use the coffee urn in the room (or anywhere in the hotel) unless it is clearly stated that it is certified Kosher for Passover.



SHAIMOS Guidelines

A comprehensive guide to shaimos can be found on our website WWW.COR.CA



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Top 15 Questions

from the



PASSOVER HOTLINE

COR is pleased to answer questions from kosher consumers throughout the year. This service is especially popular during the weeks leading up to Passover, as evidenced by the **over 5,000 questions** answered last year prior to Passover.

Please contact us if you have a question not answered in this magazine.



EMAIL questions@cor.ca



CALL COR Passover Hotline
(416) 635-9550 ext. 100



TEXT COR Text-a-Rabbi
(647) 402-1910 (yes/no questions)



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Here is a list of the more frequently asked questions from last year:

1

Do Redpath and Lantic sugar require Kosher for Passover (KFP) certification?

NO. Redpath white sugar and Lantic white sugar are acceptable for Passover and do not require Passover certification.

All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification.

In general: other brands of brown sugar require Passover certification; however, white sugar does not require Passover certification.



2

Do chicken and meat require KFP certification?

Raw and unseasoned Marvid and Premier chicken are kosher for Pesach even without a KFP certification.

Raw and unseasoned Shefa and Mehadrin meat are kosher for Pesach even without a KFP certification





Does bottled water require KFP certification?

3

If it is just plain water, then it can be used without KFP certification. The same is true if it also contains minerals such as calcium chloride, magnesium chloride, magnesium oxide, magnesium sulfate, potassium bicarbonate, potassium chloride, sodium bicarbonate, or sodium chloride.

If it contains vitamins and/or citrates (e.g., calcium citrate), then it should only be used if certified as kosher for Pesach.

4

Do sliced raw mushrooms need KFP certification? NO



Which alcohols that are found in personal care products are problematic on Pesach and which are not?

5

Alcohol that **contains chametz** could be referred to in any of the following ways:

- 1. Ethyl Alcohol
- 2. Ethanol
- 3. Denatured Alcohol
- 4. Alcohol Denat.
- 5. SD Alcohol
- 6. SDA or SDA Alcohol
- 7. Alcohol

The following are **not sourced from chametz**:

- 1. Benzyl Alcohol
- 2. Cetyl Alcohol
- 3. Isopropyl Alcohol
- 4. Methanol
- 5. Stearyl Alcohol



6

Do lemon or lime juice products require KFP certification?

YES. But ReaLemon lemon juice and ReaLime lime juice certified by the OU are acceptable for use on Passover even without KFP certification.



7



Does toothpaste need to be chametz-free?

Since toothpaste is used orally, it should be *chametz*-free. All Colgate and Sensodyne toothpastes are *chametz*-free.

8

Do spray & liquid deodorant, hairspray, and perfume need to be chametz-free?

Since it is theoretically possible to distill alcohol found in these products and restore the alcohol to an edible state, they should be *chametz*-free. The same applies to dry shampoo. All stick deodorants, however, are acceptable.



9



Does frozen fruit need KFP certification?

Any frozen fruit, whole or sliced, that is unsweetened and without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C) is acceptable without KFP certification.

Which coffees do and don't require KFP certification?

10

- A.** All regular ground coffees are acceptable for Passover use.
- B.** Decaffeinated coffee: Coffee is often decaffeinated by means of either *kitniyot* or *chametz* derivatives. Therefore, decaffeinated coffee requires Passover certification.
- C.** All flavoured coffee requires Passover certification.
- D.** Instant coffees often contain derivatives from either *kitniyot* or *chametz*. Therefore, all instant coffees require Passover certification. Nescafé Taster's Choice and Folgers Instant Coffee are acceptable even without Passover certification.



Please note: Nescafé Rich Instant Coffee is not acceptable for use on Passover. The two products look similar.

Can I purchase a cup of black coffee at a non-kosher establishment such as Starbucks or Tim Hortons on Passover?

13

Definitely not. These establishments bake items such as muffins and donuts which are *chametz* and as such all of the utensils used are *chametz*.



Does frozen salmon require Passover certification?

11



Frozen salmon requires Passover certification. The following frozen salmon are acceptable even without Passover certification:

1. Kirkland Atlantic Farm Raised Frozen Salmon
2. Kirkland Wild Frozen Salmon OU

14

What medications are recommended for children during Passover?



- The following are both acceptable on Passover and do not contain non-kosher ingredients:
1. Advil-Children Suspension (All Flavours), Pediatric Drops
 2. Advil-Junior Strength Swallow Tablets (NOT Chewables)
 3. Benadryl Children's Chewables
 4. Claritin Kids Syrup
 5. Genexa Suspensions
 6. Motrin Suspensions and Concentrated Drops
 7. Tylenol DYE FREE liquids

12

Does Tropicana orange juice require Passover certification?

Yes. Tropicana orange juice requires Passover certification. Often there is an inkjetted OKP or KP on the label or carton.



Is Metamucil suitable for use on Passover?

15



Only the Metamucil Original Coarse Powder is acceptable. It is also *kitniyot* free. It is also acceptable with Non-Medicinal Ingredient: Sucrose

And Restoralax?

Restoralax is acceptable for use on Passover.

Other laxatives:
Life Brand Clearly Fibre,
Life Brand Original Texture Fibre Laxative



H.I.T.'S GROWTH CONTINUES

In the landscape of Jewish life in Toronto, the Halacha Institute of Toronto (H.I.T.) has been providing halachic expertise and guidance. Spearheaded by the visionary leadership of Rabbi Yacov Felder and under the dedicated stewardship of Rabbi Tsvi Heber and Rabbi Yosef Dovid Rothbart, H.I.T. offers invaluable services to assist in leading a Torah lifestyle including in *Halachic Business & Estate Consulting* and *Jewish Alternative Dispute Resolution*. As part of the COR's expansion into a new building, H.I.T. has been afforded more space to accommodate participants engaged in mediations. This year has witnessed a remarkable increase in mediation cases handled by H.I.T., underscoring its vital role in resolving disputes within a *halachic* framework and facilitating harmony within the community.

Responding to contemporary challenges, H.I.T. launched an educational campaign addressing the government's Medical Aid in Dying policy (MAiD). Dr. Jeffrey Rothenstein and Rabbi Dr. Shlomo Brody provided invaluable insights, offering clarity and guidance on navigating complex ethical dilemmas. The event facilitated an open dialogue among rabbis, enriched by practical advice from Rabbi Shlomo Miller *Shlita*.

In another informative session, H.I.T. facilitated a discussion on the intersection of Medical Genetics and *Halacha*, featuring genetic counselors Mrs. Raizel Chana Hofstedter and Mrs. Bracha Rich. Rabbis

equipping them to provide informed guidance to their congregants.



Beyond its consultancy services, H.I.T. serves as a resource for rabbis seeking support in organizing community initiatives. Its flexibility and responsiveness have proven invaluable, empowering rabbis to address emerging needs effectively. As H.I.T. continues to evolve and expand, it remains committed to upholding the highest standards of halachic integrity and meeting the diverse needs of Toronto's Jewish community.

“....resolving disputes within a halachic framework.”



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Adventures in Chol Hamoed

by Rabbi Yosef Dovid Rothbart

The days between the first and last *yom tov* (the “first days” and the “second days” or “last days”) of Sukkos and Pesach are days of *chol hamoed*. These interim days are not merely regular weekdays taking us from one *yom tov* to a second one; rather, these days have a level of sanctity bordering on that of *yom tov* itself. Indeed, our mode of dress and behaviour must reflect this elevated status. One should wear clothing that is fancier than typical weekday clothing; eat a festive meal consisting of bread, meat and wine; ensure that the table is covered throughout these days; and even use a special greeting -*moadim l'simcha, chag sameach* or similar greeting. Although it is *chol* – mundane, it is *moed* – a festival.

One of the highlights of these days is the chance to spend time with the family, taking trips together and engaging in other activities that we enjoy. However, since the days of *chol hamoed* share elements of the *chag*, although not as restrictive as a *yom tov*, many regular *chol* activities must be avoided. In this article, we will discuss several questions that arise when planning trips for *chol hamoed*.

May I fill up my car with fuel on *chol hamoed* before setting out on my *chol hamoed* trip?

Yes, if you did not fill up before *yom tov* or if you need a refill in order to travel on *chol hamoed*.

In general, engaging in business during *chol hamoed* is prohibited (unless avoidance will result in a loss). Even purchasing regular items must be avoided unless those items are specifically needed for the *chag*; however, purchasing extras is not allowed. Thus, if one chocolate bar is required for a recipe, purchasing more than one (when the extra ones will definitely not be used during the *chag*) is prohibited (unless buying in bulk results in savings). Practically though, a person need not be exact in determining what he will use during the *chag*. Instead, he may make a generous assumption and purchase accordingly.

Before *yom tov*, one should fill their car with fuel to avoid needing to do so during *chol hamoed*. A family that is planning a trip and does not have sufficient fuel may fill their car before setting out. However, they should only fill up what they need for *chol hamoed* (unless waiting until after *yom tov* will result in a loss i.e. the price is going up). Therefore, if they are travelling on the last day of *chol hamoed*, they should only fill up enough for the trip since they will not be travelling after that. However, if they are travelling on the first days of *chol hamoed*, and there is a chance that they will end up taking a second trip, they may account for that and buy more fuel. Since there is a chance that the extra will be used during *chol hamoed*, purchasing more than is needed is permitted.

May we go fishing for enjoyment during *chol hamoed*?

If you intend to eat from the caught fish then fishing is allowed. Otherwise, some suggest avoiding fishing for pleasure on *chol hamoed*. Those who are lenient have what to rely on.

One may catch fish during *chol hamoed* in order to eat them during the *chag*. Although some write that with the advent of refrigerators it has become unnecessary to catch fish on *chol hamoed* since fish can be kept fresh for many days, it is nevertheless permitted since it is possible they will find a better fish.

When fishing for pleasure with the intention to return the caught fish to the water, the aforementioned *heter* does not apply. Although one may reason that the enjoyment and excitement that is experienced when fishing for pleasure should be considered a permitted *yom tov* need, many *Poskim* write that not all enjoyable activities are permitted. Accordingly, many prohibit fishing in this manner during *chol hamoed*. However, Rav Elyashiv (and other *poskim*) allows fishing for pleasure during *chol hamoed*. Rav Moshe was lenient as well; however, Rav Moshe suggested eating some of the fish during the *chag* (see answer to following question).

No *chol hamoed* is complete without apple picking. Is that true even if we do not eat the picked apples?

Apple picking is permitted if the apples will be eaten during the *chag*. Otherwise, an adult should avoid picking apples. Children, however, may do so.

One may pick apples during *chol hamoed* if they will be used during the *chag*. Unlike fishing, which is permitted even though a person already has fish since he may obtain a nicer one, once a person has apples, he may not pick more. Although it is possible to find a juicier apple, since he will be able to determine that before picking, he may not pick indiscriminately on the chance that one of the apples will be tastier than the ones he has already. Therefore, he may only pick new apples if there is a chance they will be used during the *chag*.

Poskim, however, suggest another reason why apple picking may be permitted even if the apples will only be consumed after the *chag*. They compare apple picking to fishing. Since Rav Moshe Feinstein permitted, in principle, fishing for pleasure, he would permit apple picking for pleasure as well, adding the recommendation to eat some of the apples, if possible. Other *poskim* would argue. Indeed, Rav Shmuel Kamenetsky and Rav Avraham Pam are quoted as prohibiting this activity.

According to some *poskim*, taking a child apple picking (or fishing) is permitted even when the fruit (or fish) will not be consumed during the *chag*. Although some *poskim* do not consider engaging in an enjoyable activity to be a *yom tov* need, with regards to children there is room to be lenient, since they experience significant joy to the point that the outing could be considered a *yom tov* need. However, if there is another way to provide for them an enjoyable experience, it is better to avoid apple picking (and fishing) unless it is possible that the apples (or fish) will be used during the *chag*.

May we take pictures on our trips?

Yes. But the pictures should not be developed until after *chol hamoed*.

Many *poskim* maintain that typing on a computer is permitted during *chol hamoed*. Taking pictures with a digital camera is similarly permitted according to these *poskim*. The pictures may be transferred to a computer and sent to other people. Printing, if not for a *yom tov* need, must be postponed until after the *chag*.

Professional photography, though, is generally prohibited. However, when a situation that will not likely recur presents itself during *chol hamoed* (e.g. one's entire family came together or a family *simcha*), some *poskim* allow having a professional photographer photograph the event.

May we go to Colour-Me-Mine or create arts and crafts on *chol hamoed*?

Children may create arts and crafts. Adults should not.

When children colour pictures or create other forms of art, such creations are amateur, and are permitted during *chol hamoed* as a form of entertainment. When adults create crafts they do so in a more professional way and, therefore, should avoid doing so during *chol hamoed*.

Conclusion

Moed can be a term used to describe a meeting between people. Indeed, a *moed* is a time when the Jewish nation meets with Hashem allowing us to reconnect, realign, and once again draw close to our Creator. During the *moed*, there is a structure to how this meeting is to take place. During *chol hamoed* the structure is more relaxed allowing us to connect with our Creator in a less rigid way; but there are rules to the meeting. When we follow these rules and use these transcendent days of *chol hamoed* to connect with family in a way that brings us and our families closer to Hashem, we will leave as more elevated people.

Rabbi Yosef Dovid Rothbart
Rabbinic Administrator
Halacha Institute



Trip Tips for Chol Hamoed

by Rabbi Yosef Dovid Rothbart

May we use public picnic tables during our *chol hamoed* trips on Pesach?

One may use the table; however, it is advisable, during Pesach and all year round, to cover the table so that the food does not touch the table directly as there may be crumbs or other food from the last meal that remained on the table.

Is there any issue with purchasing the animal food offered at petting zoos or farms for the purpose of feeding animals during Pesach?

Yes. The feed offered to visitors by petting zoos (or farms) often contains *chometz* ingredients, and unless verified otherwise, may not be purchased to feed the zoo (or farm) animals. Even if the food is offered for free with the purchase of admission, it may not be accepted. In fact, picking up animal food from the ground and throwing it to the animals is also prohibited.

I accidentally bought *chometz* on Pesach. What should I do?

There is a question whether one may return the *chometz* to the store or not. The question revolves around the issue of whether the sale is valid or considered to be a mistake and, therefore, not valid *halachically*. If the sale is valid, the *chometz* must be destroyed; if not, doing so is prohibited. Therefore, one should have a child burn the *chometz*, since a child is not prohibited from damaging other people's property.

***So how can you ensure your store-bought eggs are as fresh as possible?**
You have to "crack" the "code."

On each egg carton, there's a number printed, from 1 to 365. That number represents the day of the year the carton was filled: 1 being January 1st and 365 being December 31st. Using the code, you can at least tell when the eggs were put in the carton. For example, a carton with the code 355 means the eggs were put in the carton on the 355th day of the year, or December 11th. If the carton was purchased at the grocery store on January 8th, that means those eggs are at least 28 days old. (<https://www.farmersalmanac.com/how-fresh-are-supermarket-eggs#:~:text=Using%20the%20code%2C%20you%20can,at%20least%2028%20days%20old.>)

There is a custom to avoid purchasing eggs during *chol hamoed* Pesach. Nowadays, it is possible to know when the eggs were laid based on the code stamped on the egg. May I purchase eggs during *chol hamoed* if I know they were laid before Pesach?*

Yes. The custom is not to purchase eggs laid during Pesach. Eggs known to have been laid before Pesach may be purchased, even during *chol hamoed*.

I got caught in the rain and my clothing is extremely wet. May I put my wet clothing in the dryer during *chol hamoed*?

Although washing clothing is, in general, prohibited during *chol hamoed*, drying clothing in a dryer is allowed.

There is a sale on a website for Cheerios. May I order the cereal if it will only be delivered after Pesach is over?

There are situations where placing a *chometz* order on Pesach when the order is shipped out and received after Pesach is permitted. However, different factors influence whether placing such an order is permitted and, therefore, one should consult with a Rov before doing so.

Rabbi Yosef Dovid Rothbart
Rabbinic Administrator
Halacha Institute



...In with the New

by Richard Rabkin

When a family grows in size, they often need to purchase a new home to accommodate their growing needs. For the family of people who make up the COR organization, this year we were fortunate to inaugurate a new home of our own to accommodate our growing family.

For over 15 years, COR was renting space on Dufferin Street. However, the organization had long since outgrown its space. In fact, at one point, there were two individuals working out of the server room, highlighting the pressing need for a larger facility. COR's Board of Directors recognized that continually spending substantial amounts on rent was not fiscally prudent so when the option to own an asset presented itself, the Board authorized the purchase of the new COR office situated at 215 Ranee Avenue, Toronto, nestled within the heart of the Jewish community and conveniently located near the Yorkdale subway station.

The design and construction of the new building were meticulously overseen by a dedicated committee comprised of Yehuda Anhang, Moshe Sigler, Ari Messinger, Pinny Kaufman, and Richard Rabkin. Their collective efforts ensured that the new space was tailored to COR's specific needs and requirements.

This milestone was made possible, in part, by generous donations from several Toronto-based families who firmly believe in COR's mission and recognize the invaluable contributions it has made to the community since its establishment in 1952.



Among the notable features of the new office is the expanded boardroom, capable of comfortably seating the monthly *Vaad HaRabbonim* meeting, which typically sees more than 20 in attendance. This assembly represents a diverse cross-section of the Toronto Jewish community and convenes to address issues pertinent to the entire community. Additionally, the boardroom facilitates other meetings including that of COR's lay board, which provides strategic direction and oversight to the organization.

Furthermore, the new facility houses a specialized lab dedicated to ensuring kosher compliance by screening produce for insects, thus upholding COR's high standards of certification. Additionally, COR's expanded office space enables the organization to offer a broader range of services to the community,



including mediations facilitated by the Halacha Institute of Toronto (H.I.T.) and regular meetings of the dedicated individuals who makes up the One Toronto *tzedakah* fund.

In recognition of their generous contribution towards the building's acquisition, the facility will be named in honour of the Sigler family. The Sigler family has a longstanding connection to COR starting with their late uncle, Meyer Gasner A"H, who served as the organization's inaugural lay chairman beginning in 1952 and serving in the post until 1971. After Meyer Gasner's chairmanship, his brother-in-law Saul Sigler A"H took over the reins, serving until 1977. One of his main accomplishments was seeing most of the Conservative shuls in the city come under COR so that Toronto could benefit from one unified community-wide kosher standard. Saul Sigler's son Marvin took over the chairmanship in 1999 and served in the post until 2004 as he oversaw the transition of the organization to a separate legal entity. Finally, Marvin's son Moshe Sigler assumed the COR chairmanship in 2018 and serves as COR's lay Chairman today. Their continued support reflects a multigenerational commitment to COR's mission and legacy.

As COR enters its eighth decade of service to the community, the organization is excited to be settled into its new space. With ample opportunities for growth and expansion, COR looks forward to continuing its vital work and enhancing its services to the community for many years to come.

*Richard Rabkin
Managing Director*





Rabbinic
CORNER



Hot Coffee. Hot Takes.

by Rabbi Tsvi Heber

Question: What kind of coffee is kosher to buy at a Tim Horton's, Starbucks, Second Cup and other coffee shops?

Answer: Treat Timmie's, Starbucks and Second Cup like McDonald's or any other non-kosher restaurant and buy only unflavoured coffee. As a rule, it is permitted to purchase unflavoured coffee, both regular and decaffeinated, after it has been brewed, while still hot from a pot/carafe or after it has been cooled off in a pitcher or container, from Starbucks or even from McDonald's. Unflavoured tea is similarly permitted.¹ The reason to be lenient is that although coffee and tea are made using equipment which was washed together with *treif*, we can assume that the *treif* taste that was absorbed into the equipment is older than twenty-four hours and does not prohibit the coffee, *bidieved*.² Once the coffee is not prohibited it is acceptable to purchase from the store, *l'chatchila!*³ All other drinks should be avoided because they are made to order on *treif* equipment.⁴ Even unflavoured coffee should not be ordered and brewed specially for you. Therefore, you should not make a special order for a container full of coffee. Almond milk must be checked for a *hechsher*. *Cholov Yisroel* milk can be used but only if the seal is broken in front of you.⁵

Question: If only unflavoured coffee can be purchased from Starbucks why are my friends buying so many other drinks, including lattes and cappuccinos?

Answer: Historically people were more lenient but for good reason. In the past, some coffee shops did not offer sophisticated *treif* menus. People went into these shops bought coffee and possibly other types of coffee-based drinks, like lattes and cappuccinos, thinking that the equipment used for such drinks were not "*treifed* up". However, stores like Timmie's and Starbucks are much more than coffee shops; they are *treif* restaurants; and the equipment used for making coffee is washed constantly with *treif*. While in the past it may have been possible to classify some of the coffee shops as "quasi-kosher" today they are mostly *treif*. People keep buying coffee-based drinks and other products even though they are not kosher because they always thought they were ok.

Question: How did this happen?

Answer: The *kashrus* industry should share some of the responsibility. Consumers were asking many questions from *kashrus* rabbis. Well-meaning *kashrus* organizations and others published lists as a helpful response; lists that isolated products that could be presumed kosher.⁶ However, just like we do not have lists of products that can be bought at McDonald's, we similarly should not have lists of kosher products that can be bought at Starbucks. My perspective is that such lists send us down a slippery slope as they are subject to constant changes that are not closely followed by consumers who ultimately purchase the wrong products, or just do what they were accustomed to do yesterday.⁷ Starbucks lists no longer serve a constructive function.



למען תספר...



From Generation
to Generation

MADE IN USA

Question: So, if Starbucks and Timmie's are the same as McDonald's, why are you saying the unflavoured coffee is kosher to buy? Some of the lists you refer to are recommending avoiding regular coffee!

Answer: Because regular unflavoured coffee can be purchased no matter where and when you buy it. While the heter to allow coffee that is already made on treif equipment is somewhat complicated (see endnote #2), it is founded on strong halachic principles. It is not considered placing a stumbling block in front of a blind person to recommend coffee since it can be purchased anywhere in the world, including McDonald's. This has been the approach of the Poskim for many generations.⁸

Question: One last question; is there any way to buy plain coffee on Shabbos from a coffee shop like Starbucks that is situated inside a hotel or hospital?

Answer: This can be achieved in a hospital. In a hotel, however, it is best to avoid. Assuming that arrangements can be made so that payment is made before or after Shabbos and that no mention of payment is made at the time of purchase,⁹ coffee that is freshly brewed on Shabbos can be purchased in a hospital since coffee is brewed for gentiles who represent the majority of the people who frequent the establishment on Shabbos.¹⁰ In a hotel, however, it is best to avoid drinking coffee on Shabbos. This is because coffee is brewed specifically for the guests of the hotel – which includes you – amongst other patrons of the establishment. Since coffee is brewed with you in mind, it should not be used on Shabbos.¹¹ In a case of necessity, a rov should be consulted.



¹ פ"ח י"ד (סימן ק"ד ס"ו ו'), פתחי תשובה (שם ס"ק א') בשם הרב מהר"ט, ש"ת שאילת יב"ח ח"ב (סימנים קמ"ב וקמ"ג, גליון מהרש"א (תח"ט סימן ק"ג) בשם באר נשק.
² ש"ע י"ד (סימן קכ"ב ס"ו ו') דתם כלים של גוי אב"י, ועי' ש"ך (שם ס"ק ד') משום ס"ס ספק נשתמש חיום או אטמול ואת"ל נשתמש בו היום שטא נשתמש בו בדבר שהוא פוגם בעין או שאין נותן טעם, ועי' שו"ת השולחן (סימן ק"ב סוף ב') וה"ק. אמנם יעי' בגליון מהרש"א (שם) שמשמע שחושש משום גישול, וכ"כ בשו"ת נודע ביהודה קטא (סימן ל"ו) דאין לסמוך משום סתם כלים דהרי משתמשים בהו כל שעה, וכ"כ בערוך השולחן (סימן קכ"ב סוף ט"ז) ואנחם נראה שאני נזון דיון שהוא חשש גישול תבא מחמת ששיפת כלים האסורים נזון שלהם שחששו להלכך עש"ם שבבליהם, ומכנה עננים, ואאריך בהם כאן כמ"ש בשו"ת ידי משה ח"א (סימן א'). א) אי משום ששטופים עם כלים אסורים ויש בליעה של איסור בעין טעם שיבלע לתוך כלים המותרים לקפה ע"י צירוי המין על האיסור ועל הפלי קפה ביהו אין לאסור, כי לא מסתבר כלל שיקרה הטקרה הזאת בכל יום ויום, ולמה להתחייב איסור בשלום שלא מוטבר, ובשעה שנכנס לד"ש מאשי"ן כבר הכלים כמעט נקיים הם והשטופות בעל במישישו ולא דמי כלל לחלב של הנב"י והנרות"ש. ויש להוסיף צירוף דש"י הרמ"א (סימן צ"ה ס"ג) דאין כה בעירוי, אפי"ן לא נמסק הקילוח, תלביעי איסור אל תוך כלי אפי"ן כדי קליפה, ואף דלא ק"ל כן, ע"י בשר"ך (ס"ק כ'), מידו יש לצרף שי' זו כבוד ספק ולהקל. והכי א"י להודיא בודכי תשובה (סימן צ"ה ס"ג ע"ג) בשם חטודי דניאל שהעשרה את שי' הרמ"א לס"ס וז"ל אם היה ספק וכו' ושטא ק"ל כרמ"א. ב) אי משום הא דמדיחין כלים הבלועים מאיסור ביהו עם כלי קפה בכל יום ויום אין לאסור כי אין כה בעירוי מכלי ראשון וכלי שכן בהמימות של כלי שני להפליט ולהבליעי ביהו יעי' שו"ך (סימן צ"ה ס"ק כ') ולכן לא נבלע האיסור לתוך כלי קפה, ואף שהש"ך נסתפק באם יש כה בעירוי להפליט ולהבליעי ולא החליט להתיר אלא במקום המסד, כל זה דווקא בלא נמסק הקילוח בלא נמסק הקילוח, והחילוק זה מביאר להודיא בש"ך (סימן ק"ה ס"ה) ובפ"ג משב"ו (סימן ס"ח) וכ"ש שאין כלי שני נבלעי ומפליט כאחת וכמביאר במסקנים (שם). אשר ע"כ אף אם היה דיוע לנו שמדיחין הכלים יחד בחמין בכל יום, אין כה בחמין להוציא איסור מכלי ולהבליעי לכלי בבת אהת אלא באופן שלא נמסק הקילוח שתלוי בספק ספיקא לדניא, וגם זה מותר במקום המסד לדעת השו"ך, ובכל אופן אין מסתבר להתחייב בתורת ודאי שיש צירוי שלא נמסק הקילוח על כלי איסור וקפה יחד בכל יום ויום. גם יש לזון אם ט"ם המין המגיע מברורים יש לו דין צירוי שלא נמסק הקילוח מכיון ששובר לברו ע"י כנה כיריים ששלים ויודדים. ואף בדי"ש מאשי"ן אין להתחייב שהעירוי שלא נמסק הקילוח הולך על כלי איסור וכלי קפה ביהו. וגם אין לחוש שעירוי הראשון יפליט האיסור והשני יבליע האיסור כי אין המים והבליעות נשארים במאשי"ן רק הולך לחזן ע"י הכיור היוצא מהמאשי"ן. ג) אי משום שטא נבלע כלי קפה פעם אחת מאיסור בעין ובכל יום ויום הודו האיסור ונתהוש ע"י הרהר בחמין, גם משום זה אין לחוש כמכה עננים: 1) לדעת השו"ע (סימן ק"ג ס"ו ד') לא אסורים שנתהוש הבליעה בשאר איסורים במקום המסד קצת 3) אפי"ן לדעת השו"ך (שם ס"ק י"ט, ובסימן צ"ד ס"ק כ"ב) שמוכר שנתהוש הבליעה בשאר איסורים משום ג"ס בר ג"ס דאיסורא ע"ש, אפ"כ מקול כשיש לית לילה בין בליעת האיסור לבליעת המים וכדעת ח"ת מנבאר בשו"ע (סימן ק"ג ס"ו ד') ולמה לנו להתחייב שמדיחין כל יום וכל לילה בלא לילה (ובמס' בימות הקיץ שהחלילות קצרות)? 4) עוד יש לצדד שכל דין שנתהוש הבליעה הוא רק שורבן, ע"י פמ"ג בשפ"ד (סימן צ"ד ס"ק כ"ב) וספק דרבנן (שטא נשתמש בו בדבר שהוא פוגם בעין או שהוא אין נותן טעם) לקולא. 5) יעי' בחו"ד ביאורים (סימן צ"ד ס"ק י"א) שאפי"ן בשאר איסורין יש לשת"י רק כנגד המוסרע במקום המ"ט (דלא אמרינן ח"י"ן) אשר למ"ו בגור"ד ודאי יתבטל הקליפה במים קודם שיהודר אל תוכו. 6) ביד ויהודה במה"א (שם ס"ק ל') ובפיה"ק (ס"ק ל"ח) תולה לדניא דיש להקל בכל דין שנתהוש הבליעה בשאר איסורים במקום המסד קצת דאמרינן אין הנאסר וכו' והובא דבריו בודכי תשובה (סימן פ"ג). 7) כאמור דאין כה בעירוי ולא בכלי שני להפליט האיסור הודין ולהבליעי שוב אל תוך הכלי, רק בעירוי שלא נמסק הקילוח שכבר אמרנו דגם בזה יש כמה ספקות לדניא. 8) ובכל אופן אין מסתבר להתחייב בתורת ודאי שמדיחין כל כלים בכל יום, וכך שטעמי מו"מ הגי' ש"ש שיש"א שמוכר דיון יש לתלות שאין כה בעירוי המין להפליט ולהבליעי בבת אהת ולא אמרינן שנתהוש הבליעה. ד) בסנין ובדי"ש מאשי"ן יש וי"ף המיום את האיסור, ע"י שו"ע (סימן צ"ה ס"ו ד'). גם מסתברא שבהרבה פעמים שמדיחין הכלים שיש ששים נגד האיסור.



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ובדואי שני צדדים האלו מצטרפים להוסיף ספיקות על ספיקות. ה) אני בעניי חשבתי על סברא פשוט להתיר הוא שאין כאן רק ספק שטעם השמנונית של נבילות וטריפות מכל מיני מאכלים שלהם פוגם הקפה אלא ודאי כן הוא ומי יתעקש לומר שיש איזה שבה בטעם השאריות מאכלים לתן לתוך הקפה. בפועל מצאתי מרגלית זאת טמון בשו"ת שאילת יעב"ץ הג"ל שכ"ב ו"ל ובר מן דין קפ"י האומר וגם מפי השמועה טעם שומן חלב (בציר) פוגם בקאפ ואלמלא אין על זה לבד די עכ"ל. ו) המציאות מורה שלא מרגישים בקפה שום טעם נבילה וטריפה. ואף שבודק כלל אין מקום לסברא הזאת בהלכה אבל כאן יש מספיק מקום כי כן כתב בשאילת יעב"ץ להדיא. ו"ל ועל הכל היתיר מבואר נגלה דהא מבואר לכל בר בי רב דחי יומא דמן הדון הגמור יש לנו לסמוך אפי' אטעמת קפילא ארמאי והרי כי השותין אותו יהודאין וארמאין מעידין שאין טועפין בו טעם וריח חלב וכיוצא בו כל עיקר ע"כ. וכ"ש בימינו החנזית זדוקא מקפידין שלא יהיה שום גורם לטעות הטעם, ושותין אותו כולי עלמא יהודים וגוים ואף אחד לא הוריש אפי' פעם אחת שום טעם אחרת בקפה שלו. וכן שמעתי ממור"ר הגרש"מ שליט"א שיש לסמוך ע"ו. ז) אין שום סיבה מוכרחת לומר שיששתמשים בכלים המודחים מיד אחרי השטיפה ובכן י"ל שוב שמא אין הכלי ב"י מבליעת האיסור בעת השטיפה. וכן שמעתי מאחד מהמומחים שעיין במציאות של שאלה שלנו שיש לכל תינות מספיק כלים ולא משתמשים בכל הכלים בכל יום. ה) הכלים שנבלעים מאיסור חממת השטיפה אינם, בדרך כלל, כלי ראשון ואינם על האש כלל רק מפליטים לתוך הקפה מכה עירוי או כלי שני. ואם פליטת האיסור באה מכה עירוי אז הקליפה ההוא ודאי בטל בסי' ואם הוא כ"ש אז יש עוד ספיקות ועוד ענינות להתיר, והדין במקומו עומדת. והריני מוסיף טענה חזקה שלכאורה אין עליו תשובה והוא שאף אחד מן התשובות והפוסקים שהבאתי שדנו בשאלה הזאת לפני מאות שנים לא טען לחוש לתערובת טעם שהגיע ע"י הדחת כלים. ודבר ידוע שמהגם היה להדיח כליהם תוך כלי ראשון ממש וכמבואר בשו"ע (סימן צ"ה סעי' ג' ובסימן קכ"ב סעי' י').

3 ראתי להארץ קצת בהיתר לקנות לכתחילה מאכל שנחשב בסתם כליהם מכיון שלאחרונה ראינו כתב בשם שני רבנים מובהקים של שני קבוצות כשרות שאינו מותר לתחילה לקנות קפה רגילה מתנויות לא כשרות, הסטאר-קי בשם רבם הרה"ק ר' משה היינעמאן שליט"א כתב באנגלית:

"Since 2011, Rav Moshe Heinemann Shlit"a suggests that one should avoid if at all possible, buying drinks prepared with equipment that may have been washed with *treif* equipment. When one is traveling this creates a situation of *shaas hadchak* and one need not be concerned with restrictions on the beverages below."

"When evaluating these issues, Rav Yona Reiss א"צ שליט"א, Av Beis Din of the cRc, acknowledged that there is basis for being lenient on many of the items being sold at Starbucks stores, but directed the cRc to be true to the mission of a reliable Kashrus Agency which only recommends items that are free of all shailos and not those which are only acceptable b'dieved. He noted that this is especially true because there are viable alternatives in every Starbucks store."

ותמה אני הרי הרבנים מסכימים שיש לסמוך על סתם כלים אב"י עם כל הצירופים שכתבתי בהערה #2 כי כן יוצא מדבריהם שסמך בדיעבד או בשעת הדחק להתיר בנדון דידן, א"כ כבר דנו הפוסקים בשאלה אם מותר לקנות לכתחילה מאכל שהתירו משום סתם כלים אב"י והעול רובם ככולם להתיר לכתחילה, עיי' שו"ת כתב סופר או"ח (סימן פ"ז) ז"ל ובדואי העשוי מותר לקנות ממנו דסוף כל סוף דיעבד הוא וכ"כ שו"ת בית שלמה (סימן צ"ה), שו"ת מהר"ם מלובלין (סוף סימן ק"ד) ומובא בדריהם בדריי' תשובה (סימן ק"ח ס"ק ב') שהארץ בשאלה זאת. והא דאמר הרמ"א (סימן ק"ח) לקנות פת שהתירו משום ריחא לאו מילתא דלא היתירו רק במקום שאין פת אחרת, שאני ריחא שלכתחילה חוששין למ"ד ריחא מילתא היא. ויעי' פמ"ג משב"ז (שם ס"ק ד') ז"ל משב"ז בנטר"פ הקיפה חשבי בדיעבד ואפילו יש לו בריח מותר לקנות דברים מבשולים בכליהם אם אין בהם בישולי עכו"ם. וכ"כ דרכי תשובה (ס"ק ב'א').

4 פשוט מהא דא"י בע"ז (ע"ז). נזירה אב"י אטו ב"י, ובפ"ש שו"ע י"ד (סימן קכ"ב סעי' ב'). ואין להתיר לבקש מגוי לבשל בכדיה אב"י דיעל' בטרם (סימן קכ"ב סעי' ו') בשם הרשב"א שאסור לומר לגוי בשל לי ירקות בקדרתך וכו' דכל האומר בשל לי כאילו בשל כידיו. ולענין בדיעבד אם הופיץ קפה לסעודה וכדו' והכניס אותו מכרותיהן במיוחד לישראל דעת הרשב"א טובא כב"י (שם) דאסור בדיעבד משום שביטול איסור לכתחילה ע"ש. וכ"כ בדריי' תשובה (סימן כ"ו) בשם תהודי דניאל, ועיי' שו"ת אגרות משה י"ד ח"ב (סימן ב"ח) שכן שדכרי הרשב"א מחודשים ותמה עליו להשיג איסור לכתחילה. ועיי' בספר יבין דעת למחר"י מקוטנא (סימן צ"ט בארוך ס"ק ד') שמתיר. ולדינא שמעתי ממור"ר הגרש"מ שליט"א להחמיר כהרשב"א ולאסור בדיעבד.

5 שו"ע י"ד (סימן ק"ח סעי' א') דכל שאיסורו מדברי סופרים מותר בהיתר אחד. ונראה דאפי' בדיעבד יש לחוש להחלפה כי הנינ' נהנה בהליפין של חלב שחלבו עכו"ם לתוך קבוקים של חלב ישראל, שחלב ישראל יקר יותר מחלב שחלבו עכו"ם. גם לפעמים קשה לו להשיג חלב ישראל, אמנם מכיון שחלב טמא כבדינותו דנו כ"סותם חלב של הקאמפניוס" שפותר מעיקר הדין כב"שית אגרות משה י"ד ח"א (סימן מ"ז ע"פ פ"ט) יש לעיי' אם נצטרך לאסור החלב שמוכרים בחניות אלו בבקבוקים של חלב ישראל משום חשש החלפה כזאת, כי י"ל דכל שגורו הכמים החלפה אסרו משום נזירה הראשונה שהוא חשש החלפה בחלב טמא ממש וא"כ גם כאן יש לאסור. וכן טען תביתורא שלי הרב ר' נדעם נאטליבי שליט"א. אמנם יתיר נראה לומר שמכיון שחלב חלב שהגוי יכול להשיג הוי בגדר סתם חלב שהוא מותר א"כ לא צריך לחוש לחלב טמא משום מכיון שיכול ללכת בחר רוב בנגוע לחוש החלפה ומותר אצ"פ שלא הולכין בחר רוב בנגוע לצעם הדין דחלב עכו"ם). וכן צידד להקל ראש הגולל COR הרב משה שפיגל שליט"א.

7 הא דכ"י בשם ה"יה"צ ר' יונה רוס שליט"א שיצא להתמיר על הבעות הכשרות והנתיים לפני משורת הדין ושלא לפסוק לייבם דב"י שהוא מותר רק בדיעבד, (וכפינו מהמחמרים לא לתת המסר על מאכלים שבשלו בכליהם שאינם ב"י י"מכוני" דבר ר' א'נ"פ ש שהחיה בניו על ס"ס ב"ש. ועבר בארנו לדעת רוב הפוסקים כי מה שמותר בדיעבד מותר לקנות אף לכתחילה, הרי האמת הקדון במקום עה"ו ציריבם לחמיר - ואחוזתם חוד - אין יצא קבוצת כשרות שכל המקודם הוא לתת העגנות וכו' להתיר בלי הכשר, וכאן עשו רעיושה על דברים המזיתים קננות במקום לא כשר ולא יור אלא אסור או היתר משום שישוים לקנות דברים האחרים באותם הדניות, דברים שאינם מותרים בכל מילום יבכל ע"ה. האם יעלה על הדעת לעשות שישיגו של דברים שעושים לקנות במקום אחד ולתן את מותר לקנות הפרעניצ' ברי"ו"ו במקום לא כשר (אף שיש דברים בגו)? ושמעתי באגני על אלי שסבר נבשלו מחמת הרשימות ע"י מציית והמונות מיחתא לפילתא בלי תבין הדין וגם ברשימות ע"דוי יש בהם ענינות, ולדינא הסטאר-קי מתיר לפי שטעם בדרך ובאישיטא קננת שיהיה שבשלים בכליהם כביותר ע"פ הזמנה. והנה אני אף אפשר להתיר לבקש מגוי לעשות אצ"פ"ע על כליהם הנבליים נבניות וטריפות? הרי זה נגד מירת חו"ל. והנה דייבאי בהוועבטיי <https://www.star-k.org/articles/kosher/> ([Lists/1/09/starbucks/](https://www.star-k.org/articles/kosher/)) מדיד אפי"ם (סימן קכ"ב סעי' י') דיה' שלו ומעניני ביורה קאנא (סימן ל"ז) שהתירו לגי שטיטס בדרך ובאישיטא א"ו זה הדין כלל לנזון דידן, כי גם הדין הנדע בהיתור משום דהיי' כלי שני כמבואר בהנהגות ברוי' פרענצק על הנהגות ביחודה וכו' עולה על דעתו להתיר לנוסע בדרך להשתמש ב"י של גוי אפילו הוא אב"י ו"ש ב"י. ובע"כ צריכים לומר בנדון דידן יש עוד צירופים ככל מה ש"כ הנחשד כאן וא"כ היה מוכרר להם להתיר בענין דחק אילו לבשל בסתם כליהם לכתחילה! ובכן תמה אני איך שלא סמכו לקנות משימ' דין העונות בכל מקום סתם כליים אב"י וצ"ע".

8 הדבר דוגמאות של דברים שאפשר לקנות מגוי בלי שום הכשר" מובאת בשו"ע י"ד (סימן מ"ז) 9 שו"ע (סימן ט"ו סעיף א'). שו"ע (סימן שב"ג סעיף ד'). רמ"א (סימן רמ"ב סעיף ב') 10 שו"ע (סימן רע"ז סעיף ב')

11 משב"ז (סימן רע"ז ס"ק י"ז) בשם המג"א ו"ל אם אני יודעים שעשה גם בשביל ישראל אסור עכ"ל. וחור שוב על פסקו מה"ש הרמ"א (סימן תקט"ו סעי' ו') ועיי' משב"ז (שם ס"ק נ"ח). ואף שהמשב"ז בעצמו כ' לא לחמות על המקילין (ביאור הלכה סימן רע"ז ד"ה ואם יש הוכחה) וגם מקיל כביש עוד צירוף (שער הציון סימן תקט"ו ס"ק ע"ב), אמנם דעתו להתיר בלא צורך מיוחד. אמנם עיי' בערוך השילוח (שם סעיף ח') שהולק על המג"א ומחלק כשיש עוד למלק פירות כשעשה מלאכה יתירה לישראל משא"כ בני שאין עוד פעולה לישראל ע"ש. וז"ל שאף לדעת הערוכה יש מקום להחמיר כאן כי נזון דידן דומה למ"ש בשו"ע (סימן רע"ז סעיף א') גבי מוציה שלדעת ה"א חישניו שמא ירבה בשבילו ולא מקילין אלא בעת הצורך, עיי' ביאור הלכה ד"ה ויש אסורים. ולכאורה גם כאן יתכן שיש אותו חשש שמא ירבה בשבילו. ויש אלו שטוענים שנוון דידן מותר אף כי עשה גם בשביל ישראל מפני שכבר בחר העולם נגד דעת המשב"ז. יעי' שו"ת חלקת יעקב (סימן קל"ה אות ו') בנדון כ" ממש ומשלוחים וע"פ בשו"ת א"ח"ה חלק ד' שלדורך א"י מדליקה וכו' להקל ליתנת מחמטל בחו"ל אף שעושים מעשה שבת ליהודים הגרים תוך רשת החשמל. ובכן מוכח דכשעושה בשביל גוי וישראל דמותר. אמנם לי נראה אדרבה יש הוכחה להתמיר מ"ש האג"מ, כי מוכח מדבריו שהתיר גם ברוב ישראל כגון לייקווד או בארא פארק או אפי' ירושלים (ע"ש את ד' דלא ברור בהיתר כשעשה ישראל אבל כשעשה גוי מותר) שיותר להנות מהחשמל. דעתו הנעלה הוא שבכל מלאכה שהיה עושה עבור גוי גם אם היה הגוי יחידי כאן, אין לאסור אפילו על רוב ישראל שנהנה ממנו. ומקור התירו בע"כ ממש השו"ע (סימן רע"ז סעיף ב') ואם יש הוכחה שלדורך א"י מדליקה וכו' והבין שההיתר שייך כל זמן שהמלאכה היתה נעשית גם בלא ישראל, ובכן לא איכפת לן ברוב ישראל, ועיי' שו"ת (פרק ל' אות ס'). ויתכן דגם המג"א מודה דידן זה, והבין דהיתר שייך רק אם היה עושה כל המלאכה בלי ישראל ולא נעשה שום פעולה לצורכו במיוחד רק לצורך כולם או אפילו לצורך איה יחיד, יהיה מי שיהיה. וזה היתר שייך להשמל וגם לספינה כשבת כשגויים עושים מעשה דיני מלאכת שבת (אות ט') ע"ש. ודעתו דעת המג"א הוא קולא על במקומו שיש רוב ישראל. וחילוק זה מצאנו להדיא כספ"ד דבר כוללת העשית דיני מלאכת שבת (אות ט') ע"ש. אלא לדעתו שלדורך א"י יצא ההיתר בנר כל דעשה לשינה. ולדעת העני' י"ל דגם המג"א מודה לו, אלא דבמקום שהיה עושה איה מלאכה לשם ישראל במיוחד אסור. ועיי' שו"ע (סימן תקט"ו סעיף ו') והמג"א (שם) דגם מהמירין במקום ספק שהיה עושה איה מלאכה לשם ישראל. וגם מהמירין הויא דאיכא למיחש שמא ירבה בשבילו כדכתבו לעיל. ונדון דידן יש לחוש שעושה לשם ישראל וגם יתכן שירבה בשבילו, וא"כ אין להתיר בנקל מפה שמצינו שהתירו ששמל וספינה. ועיי' בחלקת יעקב הג"ל שגם לא יצא מקום ברור להקל אלא משום שהכלכלת שבת והפס"ג פסקו נגד המג"א. ולפמ"ש אין רא"י כ"כ ע"ש. ולעת הצורך יש מקום להתיר אפילו במלון.

Kneading Tradition

by Rabbi Noam Gottlieb

Since the onset of the recent war in Gaza, starting on Simchas Torah with the devastating pogrom, *Klal Yisroel* has been actively mobilizing on a spiritual front. Extra stringencies have been embraced, along with fervent *tefila* for the sake of the safe return of the hostages and safety of the troops fighting in Gaza. Among our arsenal of weapons in this war is the *mitzvah* of separating challah. Stories of courageous women who have embraced this special *mitzvah* in the merit of our brethren, witnessing genuine salvation, have spurred a movement.

“Among our arsenal of weapons in this war is the *mitzvah* of separating challah.”

Women gather together for public challah bakes as a means of prayer and a conduit for their emotions, beseeching divine intervention. This act, known simply as a “challah bake,” has become a powerful symbol. Like all *mitzvos* in the Torah, there are numerous laws and details that must be meticulously followed to ensure proper observance of the *mitzvah* of separating challah.

While the bread we traditionally braid for Shabbos is called “challah”, not all “challah” requires separation. The *Shulchan Aruch* explains that the volume of flour required to trigger the obligation to separate challah is equivalent to the biblical measurement of 43.2 eggs’ worth of flour. However, the exact size of a biblical egg is a subject of debate amongst the *Poskim*.

Consequently, the amount of flour required to trigger the obligation to separate challah varies from 2.5 pounds (8 cups) of wheat flour to 5 pounds (16 cups). Accordingly, for doughs made with over 2.5 pounds of wheat flour, challah should be separated without a *bracha*, and for doughs made with 5 pounds and above, with a *bracha*. This minimum requirement is referred to as the “*shiur* challah”.

This is where the challah bake can become complicated. The obligation to take challah begins when dough is kneaded with the intent to make bread from the entire batch for one person or family. However, if an individual plans to divide a large dough into small pieces each containing less than the *shiur* challah in order to distribute to many people, then there is no obligation to separate challah. If each of the divided individual pieces would exceed the *shiur* challah, then it is not clear among the *Poskim* as to whether it is allowed to create the necessity of making many *brachos* by dividing the dough for many people.

To avoid these issues during a challah bake, individuals should each make their own dough which meets the minimum *shiur* challah, make a *bracha* and separate challah; or knead between 2.5 and 5 pounds of dough each and respond “amen” to the *bracha* of someone who used 5 pounds before taking challah to be *yotzei* with their *bracha*. Alternatively, a single large dough can be made, and one person can make the *bracha* (to which everyone can respond amen) and separate challah before dividing it while ensuring that person retains a challah-sized portion for themselves. By doing so, one fulfills the *mitzvah* of separating challah.



When separating challah, many separate a small portion (*kizayis*) of the dough and place it on the larger portion of dough prior to making the *bracha*. After the *bracha* that piece of dough should be lifted up and then one should say “*harei zu challah*” or “this shall be challah”.

In ancient times, dough was separated as challah then given to the *Kohen* and consumed by the *Kohen* in a pure state. However, in our current state of ritual impurity (*tumah*), the separated challah must be disposed of respectfully and quickly. While burning challah is the common method, it can pose potential issues. Challah, like other priestly gifts, is considered non-kosher when ritually impure and can render other things that it comes into hot contact with as

non-kosher. Therefore, when burning the challah, extra care should be taken to properly wrap the piece to prevent contact with other things. As well, the challah should not be burned in an oven while other food is being baked. If this is not possible, one can double wrap it and dispose of it in the garbage to ensure respectful handling.

May Hashem hear our prayers that we should soon be giving challah in full ritual purity and may we merit to eat the *korban pesach* still this year in *Yerushalayim*.

Rabbi Noam Gottlieb
Senior Mashgiach



Count Your Blessings

by Rabbi Yechiel Teichman

Pesach is a time when we recite a number of *brachos* that we do not recite the rest of the year: *al biur chometz*, *al achilas matzah* among others. There are different types of *brachos*; some are said before enjoying something from this world, some are said in praise, while others are said before performing *mitzvos*. Yet, the last type of *bracha* does not seem to follow a consistent pattern. What are the rules that govern when we recite a *bracha* before performing a *mitzvah*?

Rishonim and *Achronim* struggle to establish guidelines to determine which *mitzvos* mandate a *bracha*, and which ones do not. I would like to discuss this question in the context of several of the *mitzvos* that are regularly encountered in the field of *kashrus*.

Tevilas Keilim, Hagalas Keilim

The *mitzvos* of *tevilas* and *hagalas keilim* are derived from the same *pasuk*. Yet, *tevilas keilim* requires a *bracha* and *hagala* does not. What is the rationale for this distinction?

In his *sefer Issur V'heter*, Rabbeinu Yonah points this out and explains that *tevila* is a *mitzvas aseh*, while *hagala* is a *mitzvas lo saaseh* – to avoid eating *neveilah*. One generally does not recite a *bracha* on a *mitzvas lo saaseh* (e.g. *nikur gid hanasheh* and removing *cheilev*).

The following principle can be deduced from Rabbeinu Yonah: One recites a *bracha* on a *mitzvas aseh* and does not recite one on a *mitzvas lo sa'aseh*.

Shechita

Why does *shechitah* require a *bracha* (it merely removes an *issur*)?

*Pri Megadim*ⁱ, following the approach of Rabbeinu Yonah, writes that there is a *machlokes* whether *shechting* an animal is a *mitzvas aseh* of *v'zavachta*. According to the *shita* who understands that *shechita* is a *mitzva*, it follows that a *bracha* is recited. However, according to the *shita* who argues that *shechita* is not a *mitzva*, merely a prerequisite to eating meat, why is a *bracha* recited?

Rav Akiva Eigerⁱⁱⁱ brings the *Pri Megadim* and questions his thesis. He argues that even *Tosafos* who maintain that *v'zavachta* is a *mitzvas aseh*, they do not mean that there is a *mitzvah* to shecht. Rather, the *pasuk v'zavachta* teaches that without *shechita* there is an *issur aseh* to eat from the animal; *v'zavachta* is a *לאו הבא מכלל עשה* and therefore the *shechita* is merely removing an *issur (aseh)*, and according to the understanding of the *Pri Megadim* should not require a *bracha*.

Rav Akiva Eiger^{iv} offers another reason why *Chazal* instituted a *bracha* on *shechita*. When one *shechts* an animal he is not merely relocating an *issur*, he is being *mesaken* the animal. Such an act warrants a *bracha*. Only an act, such as *nikur hagid* or removing the *cheilev* from an animal or bugs from a plant, where the act does not change or fix the food, but changes the location of the *issur*, does not mandate a *bracha*. According to this *s'vara*, it is understood why *hagalas keilim* is done without a *bracha*, while *tevilas keilim* requires one.

From Rav Akiva Eiger it seems that he understood the question of whether one does or does not recite a *bracha* hinges on whether one is being *mesaken* something or not.



Biur Chometz

Machneh Chaim^v asks the following question: Why does one who finds *chametz* during Pesach recite a *bracha* on *biur chametz*^{vi}? On *erev* Pesach, there is a *mitzvas aseh* of *tashbisu*. But when one finds *chametz* on Pesach, there is no longer a *mitzva* of *tashbisu* – only an obligation to remove the *chametz* (see Footnote^{vii} for Noda B'yehuda who argues).

He writes that once *Chazal* instituted a *bracha* on burning *chometz erev* Pesach, although there is no longer a *mitzva* of *tashbisu* to burn the *chametz* on Pesach (and one needs to destroy it to avoid the *issur* of *כֹּחַ יִרְאָה*), the *bracha* which was instituted on destroying *chametz* is still recited.

Finally, he makes a distinction which is consistent with Rav Akiva Eiger's approach. He writes that since *biur chametz* is destroying the *chametz* and not simply separating it and placing it elsewhere (such as by *nikur hagid* and *cheilev*), it warrants a *bracha*.

Conclusion

The question of when to recite a *bracha* before performing a *mitzva* and when not to as presented above is a discussion that diverges into many different approaches. I wish to offer a *bracha* that all can agree upon: May each member of the Jewish people merit an uplifting *chag*; one in which each and every *mitzva*-whether a *bracha* is recited before it or not-that comes their way is fulfilled with health, wealth and *nachas*.

י ספר איסור והיתר הארוך שעיר נח סימן קד

קד. ומה שמברכין על הטבילה ולא על הגעלה היינו משום שהטבילה היא מצות עשה והגעלה מצות לא תעשה: שלא לאכול נבילות והוי כנקוד גיד וחלב שאין מברכין עליו. מלבד לאו דעירות שמברכין עליו אנב עשה דקדושין. וכלי ישן הנקח מן הכנעני וצריך הגעלה וטבילה. יגעילנו מקודם ואח"כ יטבילנו:

י" פרי מגדים יורה דעה פתיחות פתיחה להלכות שחיטה

השורש ה' ראי שנדבר בו כמו שאבאר. דע כל האוכל מבהמה שלא נשחטה כראוי בה' דברים המפסידים את השחיטה הוא נבילה והיה לוקה עליה מן התורה אמנם אי יש בה ג"כ עשה דוחבת הוא מחלוקת הביאו התוספות בשבועות כ"ד א' ד"ה האוכל נבילה ביום הכיפורים דוחבת הוה עשה וריב"א אמר דוחבת הוא תיקון הלאו שלא יאכל אמה' או נבילה יע"ש ומדברי רש"י בחולין ט' א' ד"ה בהמה ופ"ו א' ד"ה מאי וביצה כ"ה א' ד"ה ולאפקי שכ' בהמה בחייה בחזקת איסור אבר מן החי ולא זכר שאין זכוח ש"מ דכריב"א ס"ל דאל"כ אמאי לא פי' עשה דשאני זכוח דא"ש טפי דעל פי' רש"י הקשו הרשב"א ותוס' בביצה דאין מחזיקין מאיסור לאיסור

פרי מגדים יורה דעה משבצות זהב סימן יט ס"ק א

ודע הא דכתב הטור והמחבר השוחט צריך שיברך כו' וכתב הב"ח דבא לומר דלא תימא שיברך אחר כך שמא תתגבל השחיטה קמ"ל יע"ש ולי נראה דאם כן היה לומר השוחט מברך קודם אבל לישני הטור משמע דבא לאשמועינן דצריך לברך והא פשיטא והיה נראה דעל מצות לא תעשה אין אנו מברכין כמו ניקור חלב וגיד הנשה כמ"ש איסור והיתר משום דהוה לא תעשה ואי"ה בהל' חלב אבאר ואם כן שחיטה למאן דסובר דוחבת לאו מצות עשה אלא תיקון הלאו עיין תוס' שבועות כ"ד א' ד"ה האוכל לפי' ריב"א שם אמר כן אין מברכין מידי דהוה אכל מצות לא תעשה מה שאין כן אי דוחבת הוה מצות עשה שפיר מברכין ובפתיחה הארכנו אי דוחבת הוה מצות עשה וזוה מדויקין דברי הלבוש ס"א וכיון דשחיטה מצות עשה דכתיב דוחבת יע"ש. ולריב"א קשיא מפסחים פרק קמא יע"ש

י"י רבי עקיבא איגר מסכת חולין דף לב עמוד ב

[וכעת ראיתי בפרי מגדים סי' י"ט במשבצות הקשה להריב"א איך מברכים על השחיטה הא כיון דליכא עשה רק תיקון שלא לאכול נבילה א"כ הוה ככל ל"ת דאין מברכים וכמו ניקור מחלב וג"ה, ובמח"כ הא אף לשיטת תוס' דוחבת הוה עשה הא ליכא עשה בעשיית זביחה אלא לאורויי דאינו זכוח ל"ת שיהי' נבילה וכן מחי' לאו הבא מכליל עשה, ויקשה א"כ איך מברכין דמ"ש דעל לאו גמור אין מברכין ועל לאו הבא מכליל עשה מברכין, וגם הבא בלוקח נכרי דור רביעי מברכין א"ו הפשוט דעל כל מניעת אכילת איסור אין מברכין, אבל על התיקון להכשירו מברכין, ושאינו ניקור דהבשר ה' מעולם היתר רק שמעורב בו חלב והוה רק הבדלה זה מזה, משא"כ שחיטה שמתקן הבשר עצמו שיהי' כשר לאכילה הוה כמו ברכת ערובי תחומין דאף דליכא מצוה לערב אלא שלא ילך באיסור וברור]

י"ג פרי מגדים יורה דעה משבצות זהב סימן יט ס"ק א

הגהות רעק"א: נ"ב ולענ"ד דוקא על ניקור אין מברכין דהבשר גם מקודם ה' מותר אלא דהחלב שבו ה' איסור ועתה מפריד זה מזה, אבל בשחיטה מתקן הבשר להתירו מברכין, כמו דמברכים על ע"ת בא"ח ס' ת"ו, וע' במגן אברהם שם סק"ד

י"ד ח"ב או"ח סימן טו

י"ה משנת ברורה סימן תלה ס"ק ה

אבל על הבדיקה שבתוך הפסח צריך לברך אף על פי שביטלו קודם הפסח וכ"ש אם נתחמוץ לו חמץ גמור בפסח דבודאי מברך בשעת הביעור שהרי זה לא היה כלל בכלל הביטול אבל דבר שאינו חמץ גמור כגון שנמצא חטה בתבשיל וכיוצא בו אינו מברך ואם כבר בדיק וביטל כדינו קודם פסח ונמצא חמץ בפסח יש דעות בין האחרונים אם צריך לברך כיון שכבר בדיק וביטל כדינו וקיים תקנת חכמים אפשר דברכה ראשונה שבירך אז קאי על כל מה שימצא אף בתוך הפסח וספק ברכות להקל:

י"ז שו"ת נודע ביהודה מהדורא תניינא - אורח חיים סימן ס

מה שפקפק מעלתו לומר דעשה דהשבתת שאור לא שייכא בפסח רק בע"פ. הנה מעולם לא נסתפק אדם בזה דעשה זו שייכא כל ימי הפסח וזו דהוכיח זה מדפסק הרמב"ם שלוקה על בל יראה ואם איתא שיש בו עשה א"כ הוא לאו הגיתק לעשה בשביל קושיא זו לא נחליט דבר המנגד

Rabbi Yechiel Teichman
Rabbinic Administrator
Halachic Advisor



Kriyas Yam Suf, Marah, and the Secret to Maintaining our Torah Outlook

by Rabbi Sam Taylor

The seventh day Pesach Torah reading famously describes the miraculous splitting of the sea, *kriyas yam suf*, and the joyous song that the Jewish People subsequently sang, *shiras hayam*. One would imagine that the reading would end with the words of Miriam exhorting the women to praise and sing to Hashem. Yet we read five more verses which depict how after *kriyas yam suf*, the Jewish people traveled for three days in the desert without water. Finally, they come to Marah, but they are not able to drink the bitter waters there so they complain, and Hashem shows Moshe how to sweeten the water. Why do we end with this seemingly extraneous passage? It does not seem to be a fitting conclusion to *kriyas yam suf* and the *shiras hayam*.

What is even more intriguing is how just three days after witnessing the great miracle of *kriyas yam suf*, the Jewish people complained about water. Our sages comment that even a maidservant experienced Divine revelation at the sea at a level that prophets were not able to reach and the Ramban explains that they merited such a vision because “they had faith in Hashem and Moshe, His servant” and they jumped into the sea. How then did the nation lose their faith so quickly that they complained about the lack of drinkable water?

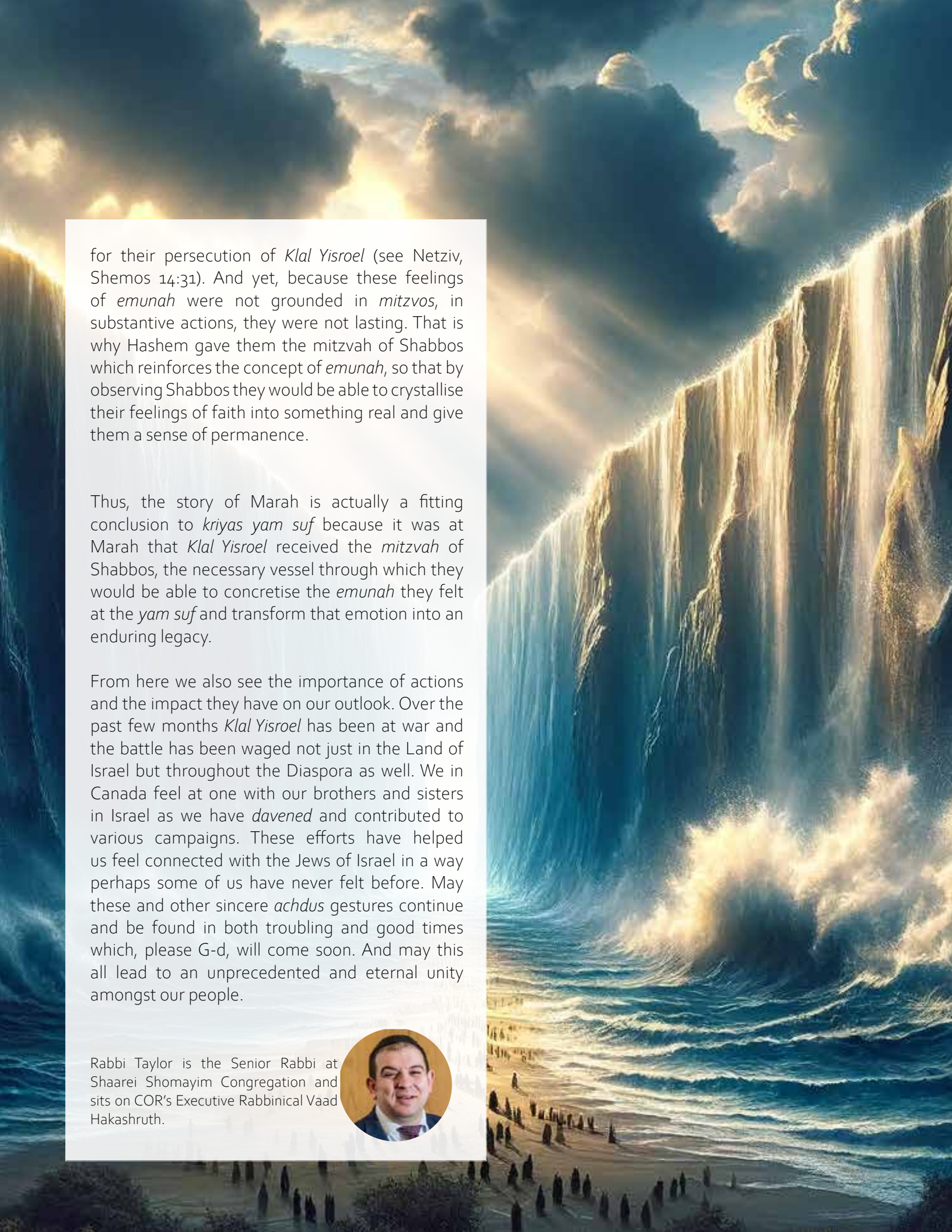
The Ramban writes that when a person experiences a spiritual awakening, they should concretise the feelings by doing something substantive, to translate the emotion into action. He suggests that this is the deeper meaning of the verse in the second chapter of *Shir Hashirim*, “If you arouse or awaken the love until you desire it.” King Solomon is advising the Jewish People that when they have an intense feeling of *ahavas Hashem*, love of G-d, we show our true desire

for Him by turning that emotion into something substantive like an object, because this will crystallise one’s feelings and transform them into meaningful action. In that way, the emotion will not be just a fleeting passion, rather it will leave a lasting and permanent impression.

Since the Jewish People never concretised their emotional experience at *kriyas yam suf* into something substantive, their spiritual high evaporated in just three days of wandering in the desert. Hashem therefore responded by giving them *mitzvos* and we are told that He gave them *chok u’mishpat*, a law and a rule (Shemos 15:25). Rashi explains that *chok* refers to the *mitzvos* of Shabbos and *para aduma*. Why was Shabbos the first mitzvah that the Jewish People received in Marah?

The *mitzvah* of Shabbos is designed to strengthen our *emunah* in Hashem (see introduction to *Mishna Berura*). One who observes Shabbos testifies to the fact that Hashem created the world (Yisro 20:11) and that He took *Klal Yisroel* out of *Mitzrayim* (V’eschanan 5:15). This is also the purpose of the *mitzvos* associated with the *chag* of Pesach in general and the seder night in particular - to reinforce the idea of *hashgachas Hashem*, that Hashem is constantly orchestrating the events of history and of our personal lives (see Ramban, end of Parshas Bo).

Klal Yisroel witnessed the ten plagues in *Mitzrayim*. They saw Hashem’s omnipotence, His total control over Pharaoh and his people. This heightened sense of *emunah* in Hashem reached its pinnacle at the *yam suf* when they saw the precise divine retribution, the *midah k’neged midah*, that Hashem meted out to the Egyptians



for their persecution of *Klal Yisroel* (see Netziv, Shemos 14:31). And yet, because these feelings of *emunah* were not grounded in *mitzvos*, in substantive actions, they were not lasting. That is why Hashem gave them the mitzvah of Shabbos which reinforces the concept of *emunah*, so that by observing Shabbos they would be able to crystallise their feelings of faith into something real and give them a sense of permanence.

Thus, the story of Marah is actually a fitting conclusion to *kriyas yam suf* because it was at Marah that *Klal Yisroel* received the *mitzvah* of Shabbos, the necessary vessel through which they would be able to concretise the *emunah* they felt at the *yam suf* and transform that emotion into an enduring legacy.

From here we also see the importance of actions and the impact they have on our outlook. Over the past few months *Klal Yisroel* has been at war and the battle has been waged not just in the Land of Israel but throughout the Diaspora as well. We in Canada feel at one with our brothers and sisters in Israel as we have *davened* and contributed to various campaigns. These efforts have helped us feel connected with the Jews of Israel in a way perhaps some of us have never felt before. May these and other sincere *achdus* gestures continue and be found in both troubling and good times which, please G-d, will come soon. And may this all lead to an unprecedented and eternal unity amongst our people.

Rabbi Taylor is the Senior Rabbi at Shaarei Shomayim Congregation and sits on COR's Executive Rabbinical Vaad Hakashruth.



Ma Nishtana: Why is Liver Different from all other Kosher Meat?

by Rabbi Moshe Biller



Very Dum

Liver is different from other meat because it is full of *dum* - blood. As a result, the typical salting process which is used to remove forbidden blood from other parts of the animal or bird is ineffective on liver. Instead, the only method that can be utilized to remove blood from liver is to broil itⁱ. And this is the primary reason that beef and poultry processing plants have difficulty *kashering* liver, because many are not equipped for broiling. If someone were to accidentally cook raw liver without broiling it first, even if he salted it, the custom is to prohibit the liver and the pot as well as any utensils that came into contact with the liver during cookingⁱⁱ.

Hectic Hepatic

Now that it has been established that raw liver purchased in supermarkets requires *kashering* in the home prior to consumption, we must provide *halachic* guidance to ensure a proper kosher process can be followed. The custom for both Sephardim and Ashkenazim is to cut through the hepatic veins of the liver since they contain blood that would not necessarily be drained during broiling^{iv}. When making the cut, care should be taken to ensure that it extends along the length of the veins or alternatively that several cuts are made along the width of the liver. If the liver will be cooked after *kashering* then cutting in a *shesi v'erev* (crisscross) pattern across the entire liver is mandatory^v. Making marked punctures along the vein is not an acceptable substitute for crisscross cuts.^{vi} However, crisscross cutting of the liver is only necessary for beef liver. When it comes to poultry, since the livers are much smaller, once the gall has been separated from the liver, the veins have certainly been split and can be broiled without further cutting.^{vii} Practically speaking, even beef liver is typically sold in pre-cut slices inside the tray-packs making crisscross cutting unnecessary.

In an age when convenience is king and when purveyors of kosher beef could not possibly sell their product until it is fully deveined and salted (“*kashered*”), raw liver stands alone as the only *shechted* but not yet *kashered* product to be sold in local supermarkets. When it comes to liver, the responsibility for *kashrus* has been placed squarely upon the shoulders of the consumer. Fair or not, we need to understand the relevant *halachos* that have all but been forgotten by consumers since previous generations in which the *fartsitische* Bubbies *kashered* their meat at home. Today, *halachos* of *nikkur* and *melicha* are well-learned by Rabbonim Machshirim, *halacha kollelim*, *semicha* students and butchers who run *shechita* plants. But the average kosher consumer has a limited connection to them. Unfortunately, neglecting to learn the *halachos* of *kashering* liver can lead to a “*treifed* up” kitchenⁱ. The purpose of this article is to summarize the *halachos* of liver to provide consumers with the wherewithal to properly deal with liver at home.

ונם הלשון של הבן איש חי (שם) הוא שהמנהג לפור עליו כמה נרגרי מלח. על כן בדיעבד ודאי סני בצד אחד.

ix הרמ"א (סימן ע"ב בסעיף א') פוסק וצולוהו שיהא ראוי לאכילה. ומבאר הש"ך את דבריו דהיינו דבחי צלייתו מיקרי ראוי לאכילה כמבואר ברמ"א (סימן ע"ו סעיף ב') דהשיעור הוא לצלי חצי צלייתו. ושם (סעיף ה') ששיעור צלי הוא שיהיה ראוי לאוכלו לרוב בני אדם דהיינו חצי צלייתו. ולכאורה ה"ה כאן, וכן הוא באיסור והיתר (סוף כלל ח') בהדיא. וכ"פ הפרי חדש, וכן הוא בחכמת אדם (כלל ל"א סעיף ו'). אבל ע"י ט"ו (סימן ס"ט ס"ק נ"ד) בשם הנהגות שערי דורא דכיון שאין הנשים בקיאות בדבר נוהגות לצלותו עד שיתביש מבחוץ ורק אחר כך מבשלים אותה. ומסיים הט"ו שכן ראו לנהוג. והנה ע"י בבית לחם יהודה (ס"ק י') שאין אנו בקיאים בשיעור חצי צלייתו, ועל כן נוהגים כמו שכתב בהנהגות שערי דורא להמתין עד שיתביש מבחוץ עכ"ל. אבל בחתיכה עבה זה לא יספיק כיון שמבפנים עדיין הוא מלא דם ואפילו אם נתייבש מבחוץ, והכל לפי נודל האש ומה קרוב הכבד להאש. ועיין בדרכי תשובה (ס"ק כ"ד) שמביא מספר חמודי דניאל שמוכיח שהשיעור של חצי צלייתו הוא שיהיה על האש נחצי שעה ובערב שבת ובשעת הדחק השיעור הוא שליש שעה. אבל היות שכל זה קשה לשער בנודל החתיכה ונס נודל האש נוהגים להמתין עד שיתביש מבחוץ. והשיעור הזה הוא למעשה עד שיקבל צבע חום ויתביש קצת מבחוץ. ודע שהבן איש חי מחמיר לספרדים שלא סני חצי צלייתו אלא צריך להמתין עד שיצלה צלייה נמורה וכן החמיר הערוך השלחן שאין לבשלו אלא אחר צלייה נמורה.

x הכבד צריכים לצלותם על האש ובכלי מנוקב וחורים גדולים שיזוב הדם ונס חום האש ישלוט בהם. ונס צריך ליהור שלא לקרב את הכבד להאש יותר מדי שישורף אותו מבחוץ מאד מהר, אבל מבפנים ישאר לא צלוי כלל. ואין חילוק אם האש למטה או למעלה שנשם כשהאש למעלה הוא שואב את הדם שהחום האש מתפשט בכל מקום, ע"י שו"ת שבט הלוי חלק ו' (סימן ק"ז) שמתיר, ודלא כהמשנת אברהם שאוסר.

xi ע"י שו"ת אורות משה חלק יו"ד א' (סימן קנ"א)

xii ע"י ספר יד יהודה פירוש הארוך (ס"ק י"א). וכן הוא בבן איש חי שנה ב' בפרשת קדושים. עיין בספר הכשרות (פרק ט'). וכן הורה למעשה

xiii כתב הט"ו (סימן ס"ה ס"ק ב') דמותר לצלות בשר כשהוא כרוכה בנייר על האש ולא אמרינן שהנייר מפיסק. אבל עיין בשו"ת תשובה מאהבה (סימן פ"ד) שחולק עליו ואוסר אפילו בדיעבד דהוי כלי שאינו מנוקב. וכן פסק ג"כ החכמת אדם (כלל ל"א סעיף ז'). וכן נפסק גם כן בספר נדחי ישראל מהח"ח (פרק ל"א סעיף ז') לאסור דהא אי אפשר לדם לזוב והוא כנצלה בכלי שאינו מנוקב. ע"ע בשו"ת מהר"ם שיק שאוסר אפילו אם עושה נקבים בנייר או שהנייר מונח בשיפוע גם כן אסור עכ"ל.

xiv רמ"א (שם סעיף א') פוסק ז"ל וכשבא לבשלה אחר הצלייה ידחננו תחילה אחר צלייה קודם הבישול, ומיהו אם לא הדיחה ובישלה כך מותר. ועיין בש"ך (ס"ק ה') שמבאר הטעם ההדחה הוא משום המלח הנדבק בו, ונס יש לחוש למראית עין שיתאדם הבשר. ולפי טעם זה אפילו אם אינו רוצה לבשלו אחר כך צריך להדיחו משום דם הנדבק עליו. וע"ש בפרי מגדים שפתי דעת שמביא מהתורת חטאת והמנחת יעקב דלכתחילה צריך הדחה נ פעמים כמו מליחה, וכן הוא המנהג. אבל כבר פסקו האחרונים שאם משאירים את הכבד תחת הברז ושופטים אותם טוב הוא כהדחה נ פעמים.

xv המציאות מורה דרוב כבד טרי המוכן למכירה בחנויות בתוך קופסאות מיוחדות אינן מוכנים תוך נ' ימים מעל"ע להשחיטה.

xvi מעיקר הדין כבד הוא ככל בשר שנפסק בשו"ע (סימן ס"ט סעיף י"ב) ז"ל בשר ששהה נ' ימים מעל לעת בלא מליחה נתייבש דמו בתוכו ולא יצא עוד על ידי מליחה ואין לאוכלו מבושל אלא צלי ואחר שצאלו ואם יבשלו ואם יבשלו מותר ע"כ. והש"ך (ס"ק נ"א) מבאר הטעם דחיישנן שמא לא יצא דמו על ידי צלייה ויצא אחר כך על ידי בישול דהבישול פועל יותר מצלייה. ואם בישלו מותר שאנו תולים שיצא הכל ומה שנשאר, לא יצא עוד. הט"ו מביא המהרש"ל דאוסר אפילו בדיעבד אם בישלו אחר הצלייה בששהה נ' ימים. אבל הכו"פ והמחזיק ברכה מקילים לכה"פ בכבד לבשלה אחר הצלייה, דכבד שונה הואיל ואפשר רק בצלייה. ולמעשה אין להקל על זה לבשלו אחר הצלייה אם עבר נ' ימים אלא בדיעבד ולא לתחילה. ואם חוששים שיעבור נ' ימים, אז יש עצה לשרותו במים ואז אפשר להמתין עוד נ' ימים. ואף שכן שלכתחילה אסור לבשל כבד אחר הצלייה אם שהה יותר מנ' ימים, אבל אין אנו חוששים שמא ישכח לבשלו אחר הצלייה, דעיין בשו"ת חמודי דניאל (סימן ל"ד) והובא בפתחי תשובה (סימן ס"ט בסעיף י"ב) דכבד וכחל שבזדאי יצלנו אין אנו חוששים שישכח ויבשלו לאחר מכן, דכל דבר שמותר בדיעבד אין אנו חוששים שמא ישכח. ומה גם דכבד יש פוסקים שמתירים לבשלו אחר צליה אף אם שהה נ' ימים קודם צלייתו לתחילה.

xvii היד יהודה (סימן ט"ו ס"ק נ"ט) בפירוש הארוך מתיר ומחשיבו כמי שנשרה באמצע הני' ימים. ומסביר דכיון שמונח כל שעה במים והמים מקיפים אותו לא ימלט מהרבה לחלוחית. ואף שהוא קרוש ואין בכח המים לרכנו מכל מקום אי אפשר שלא יציל על היובש גם כן, ואם כן כל זמן שהוא קרוש אינו בחשבון נ' ימים. ועוד טעם מבאר שם דלא נרע מחתיכת בשר דסני בשטיפה בעלמא. ובערוך השלחן (סימן ס"ט) מבאר עוד טעם להתיר דכל זמן שהוא קרוש, כיון שהוא קשה כאבן לא שייך לומר שהדם מתקשה בתוכו דאז אין הדם פועל כלום. וכן התיר בשו"ת עמק הלכה, והובא גם כן בפתחי תשובה (ס"ק נ'), ובשו"ת אחיעזר חלק א' (סימן נ"א) ובשו"ת אורות משה חלק א' יו"ד (סימן כ"ז). אבל מסיים (שם) שלכתחילה אין ראוי להקפיד בשר על דעת להשהותו יותר מנ' ימים. והפוסקים שהתירו לא התירו אלא מדוחק. וע"י שו"ת שבט הלוי חלק ב (סימן כ"ה) שמחמיר בזה. וכתב דאנו הולכים לאורם של רבותינו הפוסקים שהחמירו לחשוב ימי הקרישה כימים שלא הודח קודם המליחה. ואולי בכבד יש להקל יותר כיון שאי אפשר אלא בצלייה, וכל הנידון הוא רק לאסור לבשלו לאחר הצלייה בכהאי גוונא לא חששו כל כך עכ"ל.

xviii שו"ע (סימן ע"ו בסעיף ד') ז"ל ויש מי שאוסר לחתוך בסכין צלי שאצל האש שלא נמלח כל זמן שלא נצלה כל צרכו מפני הדם שנבלע בסכין ויש מי שאוסר השפוד שצלו בו ויש מי שאוסר להשהות הצלי על השפוד לאחר שהוסר מן האש לאחר שפסק הדם מלזוב שמא יחזור הבשר החם ויבלע ממנו והמחבר מסיים ויש מתירים בכל זה. אבל הרמ"א מניה ואנו נוהגים בזה לתחילה ומתירים בדיעבד. והט"ו מביא מהמרש"ל בפרק כל הבשר בסמן כ"ה לאסור השפוד אפילו בדיעבד או הסכין שחתכו בהם הבשר בעודו על האש. ועל כן צריך לייחד כלים מיוחדים משתמשים בהם רק כדי לצלות הכבד.

xix הכלים מותרים להשתמש בהם לצלות בהם עוד פעם כד, כי יש לנו כלל בגמרא במסכת חולין (ח') אידי דטריד למיפלט לא בלע ולכן לא יאסר הכבד מהכלי שנבלע בו דם. וכן מותר להוריד את הכבד מעל האש לבזוקו אם נצלה כל צרכו ולא אמרינן דנאסר הסכין או השפוד שהורידו בו הכבד. ועיין שם בס"ז בס"ט ששמעשים בכל יום שמורידים את הבשר באמצע צלייתו לתקן את האש.

xx וכן צריך ליהור שלא ינטף הדם והשמנונית על גבי מקום כשר או על גבי מדף שמשמשי בו לכשר. ואם רוצים להשתמש בהכיריים לצלות הכבד צריכים לנסות את המקומות שאפשר שינטפו שם הדם משום שהדם הנוסף יאסור אותו המקום כמבואר בשו"ע (סימן ע"ו בסעיף ו')

Lifnei Li'ver Lo Seeten Michshol

The next step for *kashering* liver is to rinse the liver. The liver should be thoroughly washed in cold water before broiling. Once that is done, we proceed to salt the liver. While salting is not a mandatory part of the broiling process, the common custom is to sprinkle some salt on the liver; a bit less salt than would typically be used if salting for consumption. Some even sprinkle salt on both sides of the liver, although this does not seem to be the common custom.^{viii}

Next, we broil the liver. Care is necessary to ensure that liver is broiled until it is entirely edible. Practically speaking, for *kashering* at home, the custom is to broil the liver until it is completely brown and dry on the outside. Thicker pieces of liver will require more of an even broil since, even if the outside is dry, the inside may remain raw. In general, care should be taken to ensure that liver is not too close to the flame as this will cause the outside to burn before the inside is broiled. Some *Poskim* maintain that liver must be on the flame for approximately half of an hour before it can be considered *kashered*. If there is not enough time, such as on *erev Shabbos*, they recommend no less than twenty minutes. Since the amount of time needed to *kasher* will vary based on the strength of the fire, the distance between the liver and the fire as well as the thickness of the liver, such a time frame for *kashering* is not practically relevant. Therefore, we can consider liver to be *kashered* once the liver turns a brown colour, together with some dryness on the outside. It is important to point out that Sephardim are more stringent and require liver to be completely broiled in the fullest sense before it can be considered *kashered*.^{ix}

It is important to stress that liver must be broiled on a grate that has wide holes in it, such as a barbecue. The reason is to allow for the blood to drain and drip downward and not collect under the broiling liver. The flame can be below the liver or above it.^x An electric flame can be used as well for the purpose of *kashering* liver.^{xi} Accordingly, an oven on broil can be used for *kashering*. When doing so, liver must be placed on a grate with wide holes and the oven door should be left open.^{xii}

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Wrap it up

An interesting question arises as to whether liver can be wrapped in foil paper when *kashering* in the oven so as not to dirty the oven? Unfortunately, *Poskim* do not allow this even if the foil were to be punctured.^{xiii} After the broiling is complete, the liver should be rinsed very well prior to further cooking or processing. The reason is primarily due to the salt which was on the liver which will have some blood absorbed inside it as well as some of the blood which will remain on the surface of the liver. Therefore, even if salt was not used, the custom is to rinse the liver after broiling.^{xiv}

Once *kashering* is completed, the liver is ready to eat. However, most *Poskim* hold that if the liver was not *kashered* within three days of the *shechita*^{xv}, it can no longer be further processed after the *kashering*. Most of the time raw liver that is sold in tray packs in the supermarket has already been *shechted* more than three days prior. The sticker usually will display the date of *shechita*, and this can be verified for each package of liver. This means that the *kashered* liver cannot be cooked after it is broiled. If, by accident, the liver was cooked after *kashering*, it is permitted.^{xvi} There is a question as to whether freezing the liver prior to the conclusion of 72 hours from the *shechita* would allow it to be cooked afterward. Although many *Poskim* permit this practice, the COR policy follows the common custom not to allow it.^{xvii}

Flood of Blood

As already described in great detail, the liver is full of blood and the broiling process effectively removes the blood from the liver. What is the status of the grill or the tongs that were used during broiling? Do they become *treif* since they are full of the blood of the liver? The Rama *paskens*^{xviii} that all *kaylim* that come into contact with liver while it is being *kashered* are *treif* due to the blood that is absorbed during the process. As such, *kaylim* used for *kashering* liver must be dedicated for this purpose alone; although they can be reused for future *kashering* of liver without being *kashered* in between.^{xix}

If you are *kashering* in your oven, you must ensure that a pan is placed beneath the area that the liver is being *kashered* since the blood will drip through the holes of the grate and must be caught so that it does not come into contact with your oven and *treif* it up.^{xx}

אימת בשו"ע (סימן ע"ג סעיף א') דביעבד מותר הנכד אם נתבלו לבדו בקדירה בלא צלייה. והש"ך (ס"ק ו') מבאר הטעם משום שהכבד פולטת דם שבה ואינה בולעת אפילו על ידי בישול מחמת שהיא טרודה לפלוט דם הרבה. ויש מי שאסור. והרמ"א מניה וכן נוהגין לאסור הכל אפילו נמלחה הכבד קודם בישולה ועל כן הכבד אסור באכילה. והקדירה שנתבלה בה הכבד נאסרת גם כן וצריכה הנעלה בגלל בליעת הדם שנבלעה בה ודינו כדין כל קדירה שבישלו בו איסור. וזה לכו"ע אפי' לדעה א' הנ"ל. ועיין בפלתי (שם ס"ק ב') שלא רק אותו הקדירה נאסרה אלא גם הכלי שצריכה הכבד לתוכו נאסר כדי קליפה וצריכה הנעלה, אבל הקערה שאוכל בהם הכבד אינם צריכים הנעלה אפילו אם הכבד היא רוחת משום שהקערה היא כלי שני. ועיין בהפרי מגדים שפתי דעת (סימן ע"ג ס"ק ח') שאין אנו חוששים לאיסור גוש משום שהרי הכבד בעצמו מותר בדיעבד לכמה פוסקים ולדעת המחבר. ונהי דאנו מחמירים כדעת הרמ"א, מכל מקום לענין גוש שהיא חומרא להחמיר כהמרש"ל שאוסר בדבר גוש.

ii ע"י ברש"י חולין (ק"ט:) בד"ה כבדא שכותב דהכבד הוא כולו דם וכן מבאר הלבוש בהקדמתו (סימן ע"ג) דהכבד עצמו הוא כולו דם קרוש ומותר משום שאינו נשפך כמים. ומה שכתב המחבר דכבד יש בו ריבוי דם אין כוונתו שאינו כולו דם, רק מבאר למה הוא שונה משאר בשר שאפשר למולחו. ואף דהוה כולו דם מותר לאוכלו וכמו שמפורש בגמרא בחולין (ק"ט) אמרה ליה ילתא לרב נחמן מנדי כל מה דאסר לן רחמנא שרא לן כותיה, אסר לן דמא שרא לן כבדא. וכן היא במשנה בתרומות (פרק י') ר יוחנן בן נורי אומר כבד אוסרת ואינה נאסרת מפני שהיא פולטת ואינה בולעת ע"כ. ובערוך השלחן (סימן ע"ג סעיף א') מוסיף עוד ראי' שמותר מן התורה מהא דבקרבות הנאכלים לכהנים נאמר וזה יהיה לך מקודש הקדשים מן האש כל קרבנם לכל ממנחתם ולכל חסאתם ולכל אשמת לך הוא ולבניך והיינו מה שנשאר מהאש שהרי לא הקריבו רק את היותות הכבד ולא את הכבד. ועל הכבד וכיוצא בזה נאמר עליהם לחק לך ולבניך דהיינו מה שנשאר מן האישים העולה למזבח תאכלם. והרי הכבד הוא כ"כ מהנשאר מהאש. וכן נאמר שם נ"כ אך כבוד שור את דמם חזוק וכשרם יהיה לך וכבד הוא בכלל בשר וכמו שבבבא במסכת נדרים (נ"ד) שהנודר מן הבשר אסור בכל מיני בשר ובכבד, אלמא כבד נחשב לבשר ומותר באכילה. הרי מבואר דכבד מותר באכילה אע"פ שהוא כולו דם על ידי צלייה. ויש להקשות בזה כי למה התירו את הכבד אם הוא כולו דם? ומבואר (שם) בלבוש דהא נלמד מהא דלא אסרה תורה אלא דם שנשפך כמים שנאמר על הארץ תשפכו כמים והכבד קרוש הוא ועומד הוא בגופה של הבהמה ואינה נשפך כמים.

iii הנה אימת בחולין (ק"ט) אמר ליה אביי לרב ספרא כי סלקת להתם בעי מיניה כבדא מה אתון ביה כי סליק אשכחיה לרב זריקא אמר ליה אנא שלקי ליה לרב אמי ואכל. ויש ב' שיטות בראשונים באופן היתר הכבד: א) שיטת רש"י שמבאר את הנמרא כבדא מה אתון ביה איך אתם נוהגים בו האם מותר לבשל בקדרה או לא משום דפולט דם אחרי המליחה ואע"פ שכולו דם דהא דם לאחר שפירש הוה דם אסור משמע דפשיטא ליה דמלח או הצליה אינו מוציא כל דמו מאחר שיש בו ריבוי דם רק הספק הוא מאחר שתורה התירה דם כבד אם אפילו אם לא יצא כל הדם על ידי מליחה או צליה יהיה מותר, או דילמא אף שהתורה התירה הכבד אבל הדם עדיין יחשב דם האברים שפירש ויאסר. ומשום דהוי בעי דלא אפשיטא אסור לבשל כבד אחרי המליחה. ב) שיטת רבינו תם מבואר בתוס' בד"ה כבדא שזדאי יהיה מותר לבשל הכבד אחרי המליחה שהרי על ידי המליחה יוצא כל הדם של הכבד, וכן נוהגים העולם לבשל אחרי צליה. רק הספק הוא שמא מותר לבשל הכבד עם הבשר אף בלא מליחה דהא בלאו הכי כולו דם ושריא רחמנא ורק האיביעא הוא האם חתמים אסרוהו או לאו היכא דלא נמלח אבל אם נמלח בודאי שרי לבשלו עם שאר בשר. ועי' בספר יד יהודה (סימן ע"ג ס"ק א') שמבאר המחלוקת הנ"ל שיש בכבד ב' מיני דם: א) דם האברים כמו שיש בכל חי ובכל חתיכה של בשר ובדם האברים בודאי המליחה יועיל להוציא את כל דמו, ב) היות שהכבד הוא כולו דם הרי כל מה שהוא נמחה ממנו דם הוא, ועל סוג ב' הזה פשיטא ליה לרש"י דאינו יוצא על ידי מליחה. אלא דמספקא ליה לרש"י אי בכלל איסור הוא או לא. ורבינו תם ס"ל להיפוך דדם הכבד עצמו פשיטא ליה דשרי אף בלא מליחה משום היות דכבד מותר אלא גם דם הכבד הזה מותר. ורק מספקא ליה להיפך אי דם האברים שבכבד מותר או אסור, אם זה נכלל בהיתר של הכבד. וכן הוא מדויק בלשון המאירי וז"ל כבד יש לו ב' מיני דמים האחד הדם של הסימפונות והמזרקות שבו והשני הדם של עצמו ולא עוד אלא שהדם של עצמו מרובה הוא עד מאד ומתוך כך לא די לו במליחה כשאר בשר. ועפ"י פסק השו"ע (סעיף א') ז"ל ולפיכך אין למלוח את הכבד ולבשלו בקדירה כשאר בשר אלא יש לחתכו שתי וערב וצולו עד שמתייבש מבחוץ ומותר אחר כך לבשלו עכ"ל ועי' ברמ"א (שם) וכן נוהגין לאסור הכל (הבשר והקדירה) אפי' נמלחה הכבד קודם בישולה.

iv הנה הסור (סימן ע"ג) מביא בשם ר"י שמותר לצלות הכבד בלי חיתוך ומליחה משום שהאש שואב את כל הדם והבית יוסף (שם) גם כן מביא בשם הרשב"א דלאוכלו לצלי יש מי שאומר שמותר בלא חיתוך ומליחה שאם צולה את הכבד ואינו רוצה לבשלו אחר כך אינו צריך לקורעו כלל כי האש שואב את כל הדם אבל מביא יש מי שאוסר אפילו לצלי בלא קריעה ומסיים וראוי לחוש לדבריו. וכן הוא גם כן דעת בעל הלכות גדולות דסבירא ליה דגם בצלי צריך חיתוך משום דם שבסימפונות ולכן אם לא קורעו קודם הצליה קורעו לאחר מכן וכן פסק השו"ע (סעיף ג') להחמיר דלצלי צריך חיתוך משום דם הסימפונות ואם לא קורעו קודם הצליה יקרענו לאחר מכן. והרמ"א (שם) מקיל דלצלי לא צריך חיתוך כלל ורק אם רוצה לבשלם לאחר מכן צריך חיתוך. והא דכתב הרמ"א (סעיף א') דגם לצלי בעי חיתוך היינו או רוצה לבשלם אחר כך. אמנם עי' כף החיים (אות מ"א) דאף שמשמעות הרמ"א דלצלי אין צריך לקורעו, מכל מקום כבר נהגו לעשות כן לצאת אליבא דכולי עלמא. והפרי חדש מבאר דאף לדעת הרמ"א דלצלי לא בעי חיתוך היינו דוקא לפני שצולה אותו אבל לאחר הצליה יקרענו והכל מותר חוץ מן הסימפונות דכבולעו כן פולטו. וגם לדעת הרמ"א דפסק כר"י צריך לקרוע את הסימפונות. ומסיים וכן נהגו כל יודעי ספר עכ"ל.

v הנה השו"ע (סעיף א') פסק וקורעו שתי וערב וצולו ואחר כך יכול לבשלו. אמנם בדבריו (סעיף ג') כי דלצלי צריך חתיכה משום דם הסימפונות ואם לא קורעו קודם צליה יקרענו לאחר מכן ע"כ. ולא כתב שצריך לקורעו שתי וערב משמע דרק לצלי לא צריך אלא חיתוך לבד ולא צריך שתי וערב. וכן פסק הפרי חדש (ס"ק י"א) דכשצולה לבשלם בקדירה או צריך קריעה שתי וערב שיהיה חיתוך לכל אורך או לכל רוחב הכבד. בישול, אבל שצולה לאכול כך כן בעיקר שתי וערב. אבל צריך לזהר שיהיה חיתוך לכל אורך או לכל רוחב הכבד.

vi הרמ"א (שם סעיף ב') משמע דמותר אף לכתחילה לעשות נקבים בסכין במקום חתיכת שתי וערב וז"ל ואם מנקבה הרבה פעמים בסכין הוי כקריעת שתי וערב. וכן היא מפורש בספרו תורת חסאת. ועיין במהר"א שכתב שהעולם נהגו בנקיבת קוף או קיסם. אבל הבית יוסף מביא בהנהגות אשר"י שקורא תגר על מנהג הזה ואין לשנות ממשמעות ההלכה דצריך שתי וערב דוקא. ועיין גם כן בס"ו (ס"ק ג') דהא דמהני ניקוב זהו דוקא להסוכרים דצלי אין צריך קריעה שתי וערב אלא מצד החומרא ועל כן סני להם נקיבת הכבד בקוף אבל לבה"ג דסובר דלצלי צריך דוקא קריעת שתי וערב לא סני בניקוב. וכן דעת המהרש"ל, ואפילו התורת חסאת שמתיר מסיים (שם) שמדברי הסור לא משמע כן שיועיל לנקבה אם רוצה לבשלם אחר מכן. והבית לחם יהודה העתיק דברי הס"ו להחמיר לכתחילה שלא לנקב הכבד בסכין.

vii והנה לכל כבד מחובר עליה מרה, והמרה אי אפשר לאוכלו וצריך לחתכו קודם הצלי. ועל כן מתעוררת השאלה האם סני הא דחתך המרה קודם הצלי או דצריך דוקא שתי וערב. והנה אם בשעה שהורידו את המרה חתכו גם כן חלק מהכבד והקנוקנות שבה. והנה הרמ"א (סעיף א') מתיר וז"ל וכן אם נטל משם המרה וחתיכת בשר מן הכבד דאפשר להדם לזוב ממנו משמע דמותר אפילו לכתחילה אבל רק אם נטל גם חתיכת בשר של הכבד ביחד עם המרה. אבל מדברי הס"ו (ס"ק ב') משמע דאינו לכתחילה רק בדיעבד. ועי' חוות דעת בחידושים (ס"ק ד') שכתב לחלק מדינא בין כבד של עוף שמותר אפילו לכתחילה אם חתך המרה והקנוקנות שבה וחלק מהבשר של הכבד לכבד של בהמה דלא יועיל כל זה. וצריך קריעת שתי וערב דוקא כיון שהכבד הוא הרבה יותר גדול ענת"ד. ועפ"י נתבנו בפנים לחלק בין בהמה לעוף.

viii בשו"ע (סימן ע"ו סעיף א') כי דאם צולה הבשר או אין צריך מליחה לפי שהאש שואב הדם שבו מעצמו. והרמ"א (סעיף ב') מניה וז"ל וי"א דצריך גם כן קצת מליחה תחילה. והמנהג להדיחו תחילה וגם למולחו קצת כאשר נחתב בשפוד וצולו מיד קודם שיתמלא דם. וכן הוא ברמ"א (סעיף ה'). והטעם משום שאנו מחמירים כרש"י דמצריך מליחה גם לצלי. וכן נקט הבן איש חי (בשנה ב' בפרשת קדושים) להחמיר. וכמה מלח צריכים זה פשוט שנמה נרגרי מלח על הכבד לא כלום הוא, וצריך להיות מספיק שיוכל ליתן טעם להבשר. ולא מצאתי שיעור מפורש על אלא בקיצור שלחן ערוך שכי שהוא יותר ממה שרנילים למלוח בשר כדי לאוכלו במולחו, ופחות ממה שנוהגים למלוח בשר כדי להכשירו בבישול. ועיין בדברי סופרים שמדייק שיעור זה בהשו"ע או"ח (סימן תצ"ט סעיף ג') ובמ"א (שם ס"ק ד') ע"ש. ואודות אם צריך למולחו מב' צדדים מצאתי בסידור קרבן מנחה (מבעל הישמח מליחה) בהלכות מליחה (סעיף כ"ו) משמע דצריך להפוכו ולמולחו. אבל בספר ברית מלח כותב שהמנהג הוא למלוח מליחה מועטת בלי מליחת ב' צדדים. ואולי כיון דביעבד מותר בלא מליחה כלל ומעיקר הדין מליחה מצד אחד מהני. ואולי עוד יתור טוב שלא למולחו בב' צדדים כי על ידי זה יתעכב הכבד עם המלח ועל כן סני בצד אחד, או שכשהוא כבר על האש להפוכו ולמולחו בב' צדדים.

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Inspiration CORNER

Last year, the theme of our Kasher CORner magazine was *b'chol dor vador*, looking back at the history of our organization and the Jewish community of Toronto, while this year we are looking ahead to some new initiatives captured by the words, *shira chadasha shibchu hageulim*. Some of these new initiatives came in response to the tragic events of October 7th. But the Jewish people have been through adversity before, and we have always come out stronger. We have a rich history that spans thousands of years. But we also have a bright future. In the pages that follow we profile a few local initiatives and people who point us to that bright future.

Toronto Unites in Prayer

Jewish communities around the world were devastated upon hearing the news of the massacre that occurred on October 7th. In Toronto, as soon as *Yom Tov* ended on October 8th, Rabbi Yacov Felder reached out to Rabbi Tsvi Heber: "We must call the community to action." Using the established network of the Toronto Community *Rabbanim*, a group of over a dozen rabbis who convene monthly, they orchestrated an evening of *Tehillim* & *Chizuk*.

By Monday October 9th, just two days after the attacks in Israel, an assembly was ready, a testament to the community's resolve. Rabbi Moshe Kanner, a well-known *talmid chacham* who addresses Jewish audiences around the world, was set to impart *chizuk* to all who joined. The anticipation for this event was high, but the turnout exceeded all expectations. Originally planned for 800 attendees, the Bais Yaakov Elementary School was overwhelmed by those who came to call out in prayer with estimates suggesting around 2000 people filled the space. Those in attendance came from across the Jewish spectrum that beautifully represented our community's diversity.

This gathering wasn't just about listening; it was a powerful demonstration of the Jewish peoples' resilience and solidarity. Rabbi Kanner's message echoed through the packed hallways, a rallying cry that reminded everyone that when faced with challenges, the Jewish people instinctively comes together, seeking assistance from Hashem.

This event was not only a response to a threat but an affirmation of our deeply held Jewish faith along with the strength of our community, showcasing a spirit of unity that transcends differences.



The gathering also yielded a somewhat unexpected result. The significant turnout necessitated a strong police presence, laying the groundwork for a burgeoning partnership between the Toronto Police Department and the Community *Rabbanim*. The two groups have continued to work together and collaborate. Over Chanukah there was a

beautiful meeting where thirty of the city's rabbis and lay leaders presented Chief of Police Myron Demkiw with a gift of a *menorah* to demonstrate our gratitude for the work that the police have done to protect our community.

This story, emerging from a time of tragedy, illustrates a profound lesson: unity in diversity, strength in faith, and the power of community action. It serves as a reminder that when faced with challenges, coming together in solidarity, with true *achdus*, the Jewish people not only endure, but we thrive.



UNITED WE STAND

Hamas’ brutal attacks on October 7 devastated Israelis and sparked a new wave of antisemitism around the world—including here in Canada. But Canada’s Jewish communities are fighting back, delivering concrete support to Israelis while advocating passionately against hate. Canada’s Jews are united like never before in addressing this unprecedented situation.



Just two days after the attacks, Toronto’s Jewish community came together for a massive rally at Mel Lastman Square to call for the release of the hostages. Tens of thousands of community members and allies showed their solidarity and support for Israelis and committed themselves to further action. A UJA Federation of Greater Toronto-organized emergency appeal in turn led to an unprecedented wave of generosity. Within one week, Toronto community members had donated tens of millions of dollars for Israelis’ immediate, critical needs, and for long-term rebuilding efforts, especially in the communities hardest hit by Hamas’ attacks. The first wave of direct aid was delivered to on-the-ground partners in Israel that same week, including rapid payments to 2,000 families who were victims of terror, and life-saving supplies for evacuees from border areas. In the weeks that followed, 42 tons of airlifted medical and other goods were sent to Israel, donated directly by local Toronto community members

Across Canada, the Centre for Israel and Jewish Affairs—advocacy agent for Canada’s Jewish Federations—organized community members in addressing antisemitism. By the end of 2023, more than 100,000 emails from community members had been sent to elected officials in support of Israelis and hostage families, and hundreds of people had participated in hundreds of meetings and phone calls with politicians. Together, CIJA and Canada’s Jewish Federations organized Canada’s Rally for the Jewish People on December 4, where 20,000 community members and allies from coast-to-coast rallied on Parliament Hill calling for the release of the hostages and raising the alarm about rising antisemitism.

The fight against antisemitism requires more than lobbying governments and organizing rallies. Sustained, ongoing action is needed—especially on social media, where antisemitic voices are especially dominant. UJA Federation of Greater Toronto has trained more than 700 community members as online activists, to deliver research-confirmed effective messages and share their stories with our neighbours. As well, the UJA-initiated No Room For Terror social media campaign has garnered millions of impressions on major platforms and draws attention to the plight of the hostages and specific examples of antisemitism in Canada.

“We’ve never felt prouder to be Jewish,” said one community member who joined the rally on Parliament Hill. It’s a sentiment shared by thousands of Jews across the country, confirmed by the extraordinary activist energy that we are seeing in the Canadian Jewish community. This impactful work will make a difference in 2024 and beyond, as we continue uniting in support of Israelis and against hate here at home.





JUSTIN LESNICK
Co-founder & CEO

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Just One Shabbos... FOR A SOLDIER

Rabbi Tzvi Sytner of The Village Shul is bridging continents and hearts through the simple, yet profound act of keeping Shabbat. Shabbat4Soldiers has emerged as more than just a program; it is a movement, uniting individuals, and families, from across the globe with soldiers serving in Israel, who are unable to observe Shabbat due to their duties.

Rabbi Sytner's inspiration came during a mission trip to Israel in November, where conversations with soldiers revealed a simple yet heartfelt request: "pray for us" or "do a *mitzvah* for us". This led to a groundbreaking idea: what if those who are able to fully observe Shabbat but don't could do so on behalf of those who normally do but currently cannot? This question was the seed that grew into Shabbat4Soldiers, an initiative that has since inspired an untold number of individuals and families to observe Shabbat, many for the first time.

The essence of Shabbat4Soldiers lies in its fundamental premise: "Those who can, keeping it for those who can't." This aligns beautifully with the Gemara's teaching that if the Jewish people were to keep just one Shabbat fully, they would merit the ultimate *geulah*. Rabbi Sytner sees this initiative as a powerful tool for unity and spiritual solidarity, especially during these unprecedented times when Jews of all backgrounds are seeking connection and a sense of home.

The impact of Shabbat4Soldiers is deeply felt, resonating profoundly among both the participants and the soldiers they aim to honour. This is vividly captured in the experience of Sasha Likhaitzky-Drutz and David Drutz from Toronto. Their commitment to observe a full Shabbat for Baruch, a soldier stationed in Gaza, serves as a poignant testament to the initiative's power to forge emotional and spiritual connections across vast distances. Despite being ten thousand kilometres apart, the bond created between the couple and the soldier was immediate and deeply moving. Baruch's own words convey the longing and sacrifice felt by many soldiers: "Normally I'm at home with

my family observing Shabbat but, unfortunately, when at war, we aren't able to do this together. I know how important this *mitzvah* of protecting my country is but wish that I could be back home keeping Shabbat with my family." His request was simple yet heartfelt, seeking someone to observe Shabbat on his behalf, a gesture that would bring him comfort and a sense of normalcy amid the chaos of service.

In response, David and Sasha embraced the opportunity with open hearts: "We just finished *havdallah*. We kept Shabbat for you this week, which we don't normally do. We're just so happy we got to do this for you... it was so much more special knowing we were doing it on your behalf." Their actions, a sincere expression of solidarity, underscored the unique beauty of the initiative, turning a ritual observance into an act of profound significance.

"Wow! That's amazing... made me feel really great."

Baruch's reaction to their efforts was deeply touching: "Wow. That's amazing. That video was so emotional and made me feel great. I had Shabbat in Gaza and we weren't able to do any *davening* or Shabbos meals or anything like that. I really appreciate it – I got emotional watching your video. It made me feel really good and I hope you got as much out of it as I did." His words highlight the comfort and joy derived from knowing that, despite the impossibility of his situation, his Shabbat was observed by others.

As Rabbi Sytner's Shabbat4Soldiers continues to grow, it shows the power of Shabbat, the centrality of Israel in our hearts, and the boundless capacity for *achdut* amongst the Jewish people.



Keep Shabbat

4 A SOLDIER WHO CAN'T

Keep it the way they normally do

Soldiers in the IDF are asking us to keep the Shabbat that they can't keep, because they are serving on the front lines protecting our country.

Shabbat brings protection and our soldiers are asking for yours. You will be paired up with a soldier who by video is asking for your partnership. Signup at link below, select a soldier, watch his video, then pick a shabbat weekend that you can keep!

How: From sunset on Friday to sundown on Saturday

- Prepare your meals before shabbat (Don't Drive)
- Stay Close to Home (Don't Drive)
- Set Your Lights Right
- Light Shabbat Candles
- Make Kiddush
- Have a Shabbat Dinner

The Village Shul
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The Genesis of a New Role

After 25 years in the corporate world, not many people would be able to shift gears and start working in the heart of the Jewish community. But as one of COR's new standout *mashgichim*, Alexander Scutaru is not one of those people. In this interview, Alexander shares his unique perspective on his role, the challenges he faces, and the satisfaction he derives from his newfound career.

A Journey from Israel to Toronto

Alexander's roots trace back to Bat Yam, Israel, where he spent his formative years before relocating to Toronto at the age of 15. He attended CHAT for high school and later went to York University. Initially, he ventured into the corporate world, selling industrial equipment and POS banking services, gaining valuable experience but eventually finding himself at odds with the challenges of being a visibly observant Jew in a corporate setting.

The Catalyst: Rabbi Michalowicz and the Transition to COR

The turning point in Alexander's career came when his Rabbi, Rabbi Yossi Michalowicz, recommended him to Rabbi Heber at COR. Rabbi Michalowicz, who had been Alexander's *Rav Muvhak* for 12 years, saw an opportunity for him to embrace a community-oriented role. Reflecting on this transition, Alexander says, "I've been working at international manufacturers and corporations for the past twenty years. I had gradually begun finding that being a visibly observant Jew in a corporate setting had

challenges and limitations. Working in Scarborough for example, meant I would often drive on the 401 at lunch to reach the *Bobov shteibel* for *mincha*. I would have to take my vacation days on *yomim tovim* which would often be in September and at very busy office times.

"...at COR I know they have my back."

The suit and tie I wore stood out from the typical office attire. My beard and *peyos* and *tzitzis* made me a bit of a strange candidate at job interviews, employee gatherings and at customer facing events. So

when the COR job came up, I had a feeling COR would be a perfect fit for me. And I was right."

Embracing the Role of a Mashgiach

Alexander's journey at COR began with a comprehensive two-week training process under Rabbi Mendel Gansburg, during which he shadowed experienced *mashgichim*. His supervisors, Rabbi Matis Stebben, Rabbi Noam Gottlieb and Rabbi Avigdor Lowin welcomed him warmly, offering a sense of support that contrasted with the corporate environment he was accustomed to. "After a particularly challenging assignment, Rabbi Avigdor Lowin invited me to his house to eat *cholent*. The gesture revived me and showed me that COR is like a family. Working in a corporate job is not like that. You don't know if at the first



Alexander Scutaru in the COR kitchen.



opportunity they will throw you to the wolves and fire you. But at COR I know they have my back.” Alexander also participated in COR’s *mashgiach* training course which he found very comprehensive. “The *mashgiach* training course which I have just completed is very thorough. It’s not enough to simply know the *halachos*, but you need to know the COR policies as well. This is because we are taking the *halacha* into an industrial cooking setting,” Alexander explains.

The Daily Routine: Beyond Halacha

As a route *mashgiach*, Alexander traverses his designated route, inspecting establishments, ensuring kosher compliance, and working on continuous improvement. He emphasizes that the job is not just about enforcing *halacha* but also requires interpersonal skills. “90% of a *mashgiach*’s job is tact. No one wants to be told what to do so you need to work with people,” he notes. On a typical day, Alexander conducts general inspections in the morning and focuses on improving kosher programs during the afternoon. The role, he says, allows him to engage with people and avoid the monotony of sitting behind a computer all day.



Challenges and Triumphs in the Field

Sharing his experiences, Alexander describes a scenario at one caterer where a malfunctioning oven led to a creative solution. “They brought a separate oven for meat and another for fish, but they could only get one of the ovens to work. They came to me as the *mashgiach* asking what to do. I said that you can warm up the food at separate times. They were so happy with me. But then I figured out that it was actually an outlet that shorted, and I fixed the electrical issue that they were having. That’s what I see a *mashgiach* is supposed to be. Part of the team. He’s trying to help.” Alexander also has a knack for languages which helps him in his role. “I speak Hebrew, Romanian, French, German, and of course, English. This helps me understand and communicate with many immigrant staff who work in kitchens I inspect. I make an effort to learn words like ‘thank you’ and ‘thank G-d’ from the people I meet on my route.” Rabbi Tsvi Heber, COR’s Director of Community Kosher adds, “Alexander is first and foremost a real *mentch* and he treats everyone with the utmost respect. That, along with excellent communication skills, is the secret of being an effective *mashgiach* and Alexander excels at that.”

“That’s what I see a *mashgiach* is supposed to be. Part of the team. He’s trying to help.”

The Mashgiach Beyond the Kitchen

Beyond his role as a *mashgiach*, Alexander is involved in various community initiatives. He manages a pool of Shabbos-compliant gramma chip scooters, delivers them to those with mobility issues, and runs a course on blowing the *shofar*. His entrepreneurial spirit is evident in his unique *shofars*, loud enough to match the sounds of Yehoshuah at Yericho. He does volunteer videography with TorahAnytime.com when a well-known speaker visits Toronto. “I am also trying to set up a men’s suit *gemach*. I am currently taking donations,” he adds, showcasing his commitment to community service.

Kollel Student

With a passion for Torah study, Alexander is grateful to be part of the COR Night Kollel. “It was always my dream to learn in *kollel*, and now I get to learn in the COR Night Kollel! We are learning *Shulchan Aruch* in detail. Now I see all of the cases as I am working. It’s a different level of learning because you are living it. There’s nothing new that our rabbis didn’t encounter previously.” Alexander’s two daughters are proud of their *kollel* student father. “My kids are very interested in what I do. My girls are my greatest joy in life. I like to tell them stories and share with them. They are very proud of all of the *mitzvos* I am doing,” he shares.

A Fulfilling Career Transition

Transitioning from the IT sector to Jewish community service was a significant leap for Alexander, especially at the age of 49. However, with the support of his Rabbi, Rabbi Heber, and the COR team, he has found fulfillment in a career where his Jewish observance is respected and celebrated. “Today I have a job where my Jewish observance turned from a workplace detriment to a workplace requirement! My appearance, my flip phone, my commitment to *halacha* and *davening* and Shabbos are now my recommendations!” he exclaims. Alexander Scutaru’s journey from the corporate world to the heart of Toronto’s kosher industry reflects not only a career transition but a profound transformation. His dedication to his role as a *mashgiach*, combined with his involvement in community initiatives, highlights the multifaceted nature of his contributions. As he walks his route, inspecting establishments and ensuring kosher compliance, Alexander Scutaru embraces each day with the satisfaction that his work serves the Jewish community and fulfills the *mitzvah* of “*vehaisem li am kadosh*” – and you shall be for Me, a holy nation.



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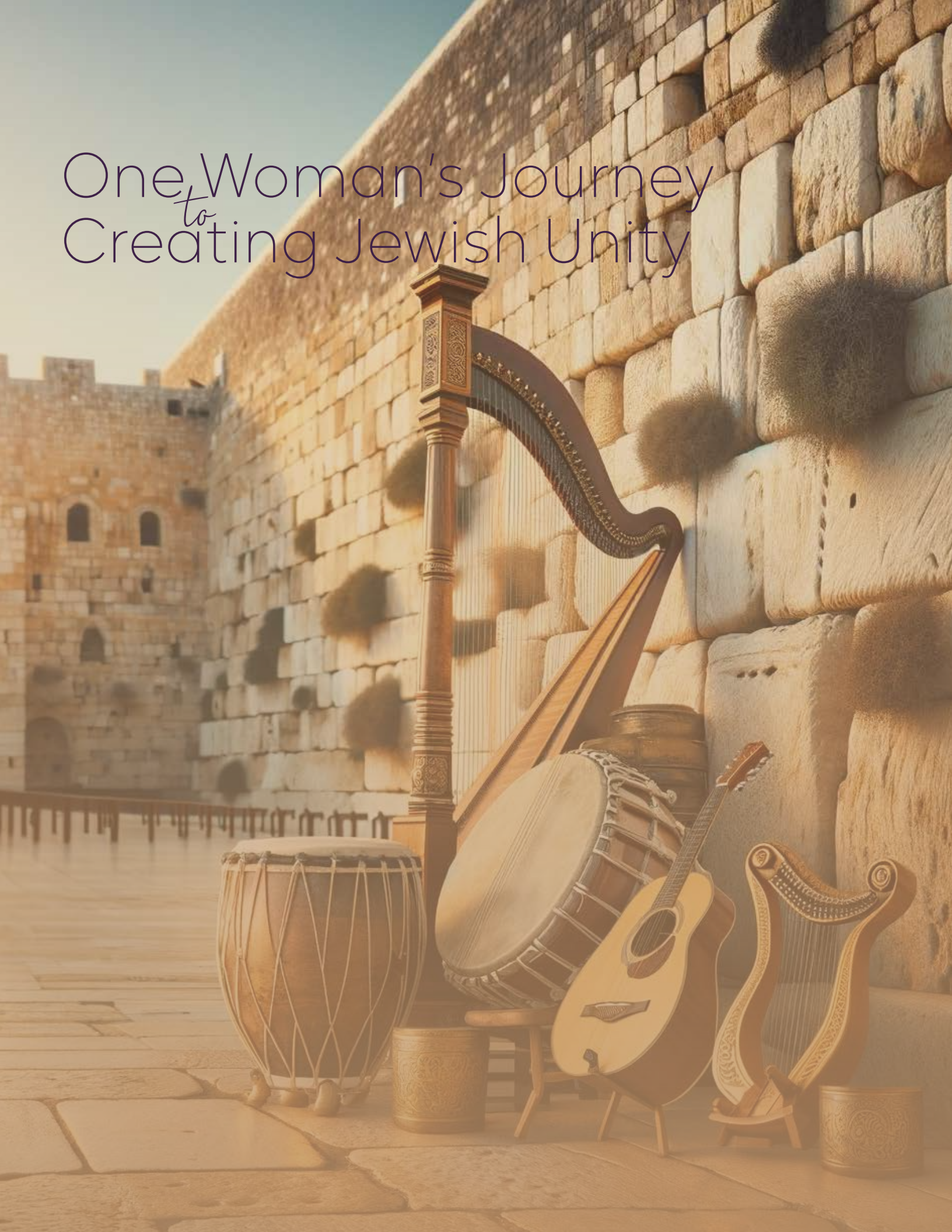


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One Woman's Journey
to
Creating Jewish Unity



The Power of Tefillah

Where divisiveness often overshadows unity, Elisheva Reichmann stands as a light of hope and togetherness. Inspired by her grandfather, Mr. Kurt Rothschild z"l, known affectionately as the "colorblind Jew" for his unconditional love for all Jews, Elisheva embarked on a mission to bring together the Jewish community in a way never seen before. Her vision? A grand event that would not only connect over 2000 women in prayer and song but also stand as a testament to the strength and unity of the Jewish spirit.

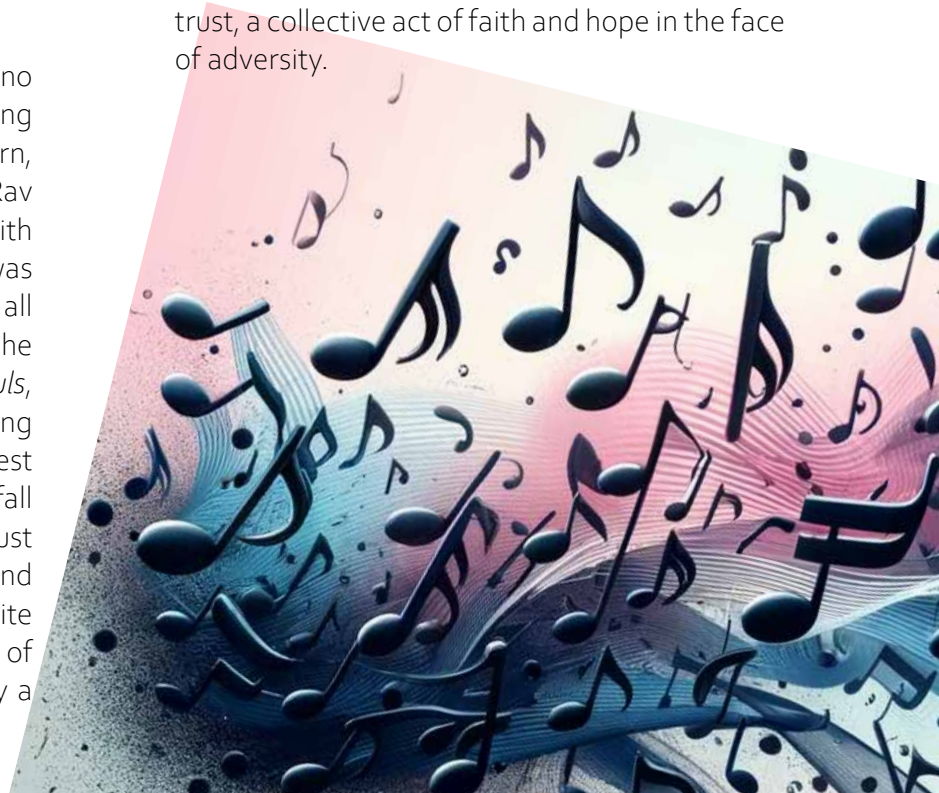
Elisheva's inspiration emerged amidst the backdrop of war and political turmoil in Israel, where the sense of a divided community was palpable. With a deep-seated belief that connection to one's roots and community is the antidote to separation and conflict; she envisioned an event that would transcend these divisions. It was a calling – not just for her but for the entire Jewish community to come together and connect with their shared *neshama*.

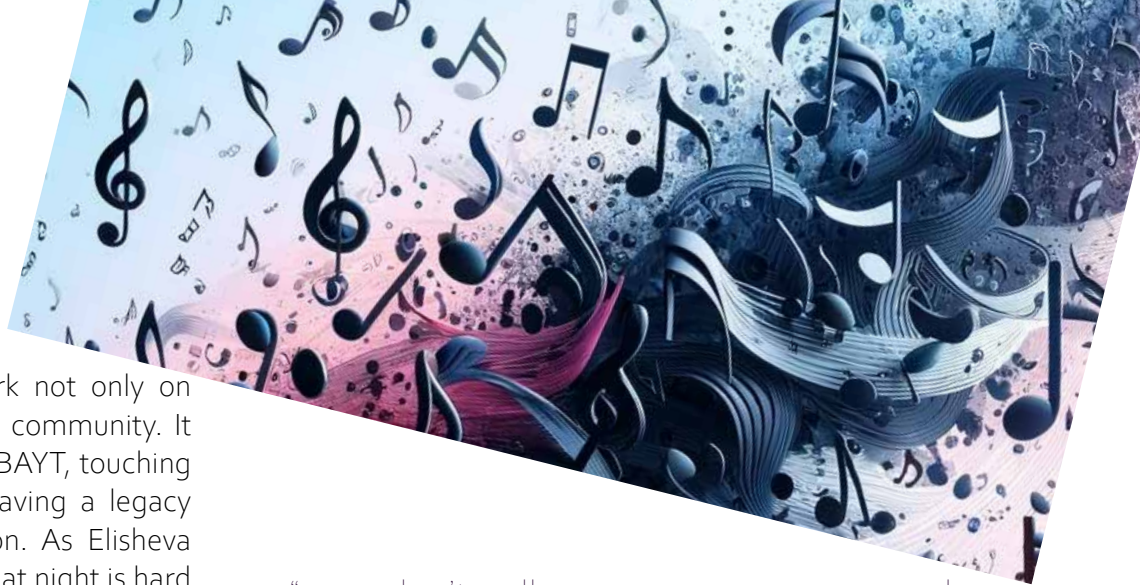
"But we just knew that something special would happen. And in the end it exceeded all expectations."

Organizing such a monumental event was no small feat. Elisheva and her team, including Mushkie Zaltzman, Hennie Zolty, Brocha Einhorn, and Aviva Eisenberger, with the *haskama* of Rav Shlomo Miller, embarked on a journey filled with challenges and uncertainties. Their mission was clear: to bring together Jewish women from all walks of life, across the entire spectrum of the community. They reached out to over 50 *shuls*, schools, and community leaders, distributing flyers and mobilizing communities. "To be honest there were many opportunities for things to fall apart. We had no idea what to expect. But we just knew that something special would happen. And in the end, it exceeded all expectations." Despite the logistical hurdles and the looming shadow of antisemitism, they pushed forward, driven by a profound belief in the power of *achdus*.

The result was nothing short of miraculous. An event planned for 1000 women swelled to accommodate over 2200 attendees. The Beth Abraham Yoseph of Toronto (BAYT) overflowed with energy and spirit, as women of all ages and backgrounds gathered to *daven*, sing, and find solace in each other's company. The air was thick with emotion – a mixture of joy, solidarity, and an overwhelming sense of community. As one attendee aptly put it, "There was something so intrinsically holy about this gathering of Jewish women, coming together to pray together, sing together, and just be together, uniting to share strength and hope at this very sad time.... what a tremendous *kiddush Hashem*."

Elisheva, modest in her role, highlights the unique power of women's prayers, drawing inspiration from Miriam's *bitachon* – the unwavering trust in G-d's presence and support. "If *emunah* means we know our Father exists, then *bitachon* means we know He'll always be there for us. Miriam modeled her *bitachon* when Moshe was placed in the water: "Va'tesatzev achoisa merachok, l'dea my yeaseh lo" (Shemos 4:2). In the toughest of circumstances, she didn't give up hope, instead, she stood awaiting, with complete trust that Moshe would be saved. *Kriyas Yam Suf* crystallized this *bitachon* into reality, culminating in Miriam and the women singing their own *shira*." This event was a modern-day manifestation of that trust, a collective act of faith and hope in the face of adversity.





The event left an indelible mark not only on the attendees but on the entire community. It transcended the confines of the BAYT, touching the hearts of thousands and leaving a legacy of unity and spiritual connection. As Elisheva poignantly notes, the magic of that night is hard to capture in words – it was an experience that needed to be felt, a moment in time where the essence of the Jewish spirit was vividly alive. “This is what we do when tragedy strikes. I remember seeing a video clip at the time and the reporter was asking, ‘Where are all the religious people? Why aren’t they protesting?’ And I hope someone told her that we don’t yell or express anger or make noise in the streets. We come together to *daven*, to gain *chizuk*, to sing beautiful songs that are each a prayer themselves. We bake *challah* and we say *tehillim*, and we cry. This is how we respond.”

“...we don’t yell or express anger or make noise in the streets. We come together to *daven*, to hear *chizuk*, to sing beautiful songs that are each a prayer themselves. We bake *challah* and we say *tehillim*, and we cry. This is how we respond.”

Elisheva, a humble servant of her community and a conduit for spiritual connection, looks forward to future opportunities to bring people together. Her real passion lies not in event planning but in infusing daily life with spirituality and a deeper connection to Hashem. “At a time of such pain and uncertainty, it’s easy for us to lose our bearings and feel lost – or alone. But like the women who came before us, we recognize that while we don’t know how things will play out, we know and trust that our Father is here with us. Today, we women again, are watching as Moshe is placed in the water with the *bitachon* that soon we will be singing *Shira* at *Krias Yam Suf*.”

Elisheva Reichmann’s story is more than just an account of an event; it is a testament to the power of faith, unity, and the enduring spirit of the Jewish community. Her grandfather’s legacy lives on through her actions, reminding us all that in a world often divided, the power to unite and heal lies within our collective spirit and shared heritage.

לעילוי נפשות
 זכר דוד ויהי בן אברהם ע"ה קדישנבסקי | זוגתו מרת יפה בת יצחקו וזמנא ל' תמוז סמוך
 נאולא מינא ע"ה בת יצחקו ויהושע לייב סמוך | קטורה לייבא ע"ה בת יצחקו וזמנא ל' תמוז סמוך

**עוד צורה ליעקב
 AN EVENING OF**

TEFILLAH & INSPIRATION

FOR WOMEN OF ALL AGES FROM THE ENTIRE TORONTO COMMUNITY

TUESDAY, אור ל"ד חשוון, NOV. 7
 AT THE BAYT - 613 CLARK | 7:30 PM DOORS OPEN – 8:00 PM PROGRAM BEGINS

BE INSPIRED BY: MC: Mrs. Gitty Zolty

REBBETZIN MALKIE PAM	REBBETZIN DEVORAH ZRIHEN
REBBETZIN CHAYA SURI ADLER	MRS. MATTI BLACKMAN
MRS. MINDY MINTZ	REBBETZIN GAIL MICHALOWITZ
REBBETZIN GOLDIE PLOTKIN	

HEARTFELT TEFILLAH LED BY:

REBBETZIN FUHRER	REBBETZIN OCHS
REBBETZIN GROSSBAUM	REBBETZIN SPITZ
REBBETZIN HIRSCHMAN	MRS. NESEH ROITMAN <i>Mother of a soldier</i>
REBBETZIN KOROBKIN	

UNITE IN UPLIFTING SINGING LED BY:
 REBBETZIN RIFKY KARFUNKEL

PARTICIPATING SHULS

Ahar Yaacob Congregation - Rebbetzin J. Katsich	Chabad Lubavitch of Ontario - Rebbetzin E. Grossbaum	Magen David - Rebbetzin E. Amelio
Ajudaiz Anshel Karkov - Rebbetzin M. Kadman	Chabad of Markham - Rebbetzin U. Horvitz	Magen Yaakov - Rebbetzin Kataliki
Ajudaiz Yisroel - Rebbetzin S. Levy	Chabad of Hamilton - Rebbetzin E. Kaplan	Machay Shul - Rebbetzin E. Oppenheimer
Akava Muslim Congregation	Chabad of Mississauga - Rebbetzin C. Balsh	Mikhal Bracham - Rebbetzin S. Kutz
Akava Torah - Rebbetzin S. Goffer	Chabad Rensselaer Centre - Rebbetzin Y. Bronstein	Pinah Tikva - Rebbetzin M. Osh
Ash Teshuvah - Rebbetzin R. Rochman	Clanton Park Synagogue - Rebbetzin L. Spitz	Shalom Shomayim - Rebbetzin E. Taylor
Ariose Heights Jewish Centre - Rebbetzin C. Zarchi	Etzra Hill Jewish Centre - Rebbetzin R. Karfunkel	Shalom Tefillah - Rebbetzin S. Lipner
Ariose MooreChai - Rebbetzin A. Dreyman	Jewish Bayview Community Centre - Rebbetzin Bergey	Soumitri Mishra - Rebbetzin C. S. Jolly
Ariose Torah - Rebbetzin D. Zilber	ETP - Rebbetzin B. Mandel	Shomayim Shabbos Chai - Rebbetzin Felder
Ash L'Tava'Zichron Yaakov - Rebbetzin L. Luyman E. Lee	JBC Toronto - Rebbetzin Malkah	The Chai Mitzva
Bait Dos Aviel Congregation - Rebbetzin C. Runkoff	JNY - Rebbetzin H. Karshinsky	Tefilla E David - Rebbetzin Grossbaum
Bait Etzrah - Rebbetzin E. Zakari	JYCC - Rebbetzin C. Zilman	Tefillah Yisroel - Rebbetzin R. Kaufman
Bait Mevchari Oshel Mevchar - Rebbetzin B. Finkelman	JYCC East Toronto - Rebbetzin C. Zakman	The Thornhill Synagogue Shul - Rebbetzin Mandel
Bait Mevchari Zichron Yitzchak - Rebbetzin Malka	JYCC West Thornhill - Rebbetzin N.J. Jacobson	Tovas Emes Congregation - Rebbetzin Ochs
BAYT - Rebbetzin K. Novak	Kahal Yisroel of Thornhill - Rebbetzin E. Gidman	Tovim Kodesh - Rebbetzin Hochman, Rebbetzin Miller
Beth Jacob V'Anshel Davida - Rebbetzin B. Schochet	Kehilat Shalom Torah	Tovim Sephardic Kehil - Rebbetzin M. Hatan
Beth Chabad Frisch - Rebbetzin R. Landi	Kell Yavon - Rebbetzin Kagan	Uplight Chabad Shul - Rebbetzin Y. Steiner
Eilat Yaakov Lubavitch Anshel NY - Rebbetzin M. Zakman	Kehilat Chabad Yam Kee - Rebbetzin Batlag	Village Shul - Rebbetzin M. Sussner
Hat Tikvah - Rebbetzin C. Rosenberg	Kel Torah - Rebbetzin I. Hubschach	Kahal Torah Central - Rebbetzin Lichtenman
Hofot Toronto - Rebbetzin B. Feller	Kel Torat Yisroel - Rebbetzin I. Scheiner	Yeshiva Jewish Centre - Rebbetzin N. Endersberg
Hofot Shul - Rebbetzin Soffer	Kel Torat Moshe - Rebbetzin B. Blochman	Zichron Moshe - Rebbetzin Pam

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LET'S TALK FOOD



The Kids
Are Alright



Jews all over the world were deeply impacted by the events of October 7th. In a heartwarming display of Jewish unity, numerous schools and their students have embarked on a journey to support Israel through charitable initiatives. Children of all ages, driven by compassion, *ahavas Yisrael*, and a deep sense of responsibility, have swung into action - from fundraising events to rallies - all to provide aid and *chizuk*. Their efforts not only symbolize a bridge of kindness stretching across continents but also highlight the power of education in nurturing socially conscious, globally-minded young citizens. As these children work tirelessly to make a difference, they set a profound example of how the purity of young hearts can bring about meaningful change. These are the stories of our future community leaders in action.



Ethan with Brothers for Life board member Jason Kimelman

At just 10 years old, Ethan Puizzo has achieved more than many aspire to in a lifetime. A fifth-grader with a passion for Language Arts and Social Studies, and a particular fondness for Chanukah, Ethan has embarked on an extraordinary journey to support wounded soldiers through Project Give Back.

Devastated, like many Jews worldwide, after the events of October 7th, Ethan, a student at Leo Baeck Day School, transformed his feelings of helplessness into meaningful action. Across Jewish day schools in the city, students engage in Project Give Back, researching and presenting on a charity of their choosing. For Ethan, this assignment held deep significance, and he approached it with enthusiasm, not only conducting research but also raising an impressive \$11,000 for Brothers for Life.

Introduced to Project Give Back by his older siblings and enlightened by founder Ellen Schwartz during her visit to his school, Ethan's teachers, Mrs. Kimelman and Mrs. Lewis, played crucial roles in nurturing his understanding and interest in charitable work. This program, centered on community and helping others, profoundly inspired Ethan and set him on a path of altruism.

In response to the events in Israel, Ethan directed his efforts toward supporting Brothers for Life, an organization dedicated to assisting injured IDF soldiers. "When I called the Brothers for Life head office to tell them I was interested in doing a project for them, they were grateful," Ethan said. A turning point came during a FaceTime

call with an IDF commander at the Gaza border, who encouraged Ethan to do what he could to help. "It was incredible to speak to him. He was so happy to hear that kids in other parts of the world wanted to help injured IDF soldiers. He told me to do what I could to help and that he would do what he could over there to help me and all the other Jewish children around the world." This impactful conversation strengthened Ethan's resolve to make a difference.

To raise funds and awareness, Ethan organized two major events in November 2023: 'Paint for Israel' and 'Skate for Israel', merging sports, art, and community engagement. 'Paint for Israel', in collaboration with Melysa Gorlicky, drew 60 participants, while the skating event attracted close to 130 attendees, featuring hockey games for different age groups and free skating with instructors. These events transcended mere fundraising; they were community-building exercises that united people for a common cause.

Ethan's decision to support Brothers for Life was driven by his desire to aid those who risked their lives for Israel. Sharing the charity's mission with his class allowed him to raise awareness and deepen his connection to the cause. A conversation with an IDF soldier expressing gratitude for global support further fueled Ethan's motivation.



Ellen Schwartz, Ethan Puizzo, Mrs. Kimelman and her son (who acted as referee)

With a vision beyond his years, Ethan is already planning future support for Brothers for Life. He plans to visit the organization in 2026 during his Bar Mitzvah trip to Israel, continuing his journey of support and connection.

Ethan Puizzo stands as a shining example of how age is merely a number when it comes to making a difference. His dedication to helping those in need, his ability to mobilize his community, and his profound empathy are remarkable. Ethan's story is not only inspiring but also a call to action for all, reminding us that we can contribute to making the world a better place, regardless of our age.



A Recipe for Making a Difference

Naomi and Aryeh's inspiring journey with Pareve S'creams is a beautiful blend of culinary talent, entrepreneurial spirit, and heartfelt support for a cause they care deeply about. Their story is a delightful reminder of how creativity and compassion can come together in the most unexpected and impactful ways.

I SCREAM

YOU SCREAM

WE ALL SCREAM FOR PAREVE S'CREAMS



Showcasing that small actions can lead to big changes, two young siblings, Naomi (14) a student of Ulpana, and Aryeh (12) a student of Netivot HaTorah, are making waves in a unique and delicious way. Their venture, Pareve S'creams, isn't just about satisfying sweet teeth; it's a heartfelt mission to support Israel during challenging times. The story of Pareve S'creams began with a family's love for ice cream and a newly bought ice cream machine. Naomi's passion for science and Aryeh's love for math transformed into culinary experimentation, leading to the creation of amazing *pareve* ice creams. Their endeavor is more than a hobby; it's a meaningful way to connect with and support *Am Israel*, despite being miles away.

Motivated by a desire to contribute positively to Israel, Naomi and Aryeh chose to focus on charities supporting the IDF, including MCF's Beef Up Our Boys and JGive's Support Elite IDF Special Forces Yahalom. Their decision reflects a deep understanding of the IDF's critical role in ensuring the security and existence of *Eretz Israel*. Each week, the duo sells over 40 ice creams, a number that's steadily growing as more people learn about their delicious way of supporting a great cause. From Choco Fudge 4U to Cookies and S'cream, Naomi and Aryeh have a flavour for every palate. And when it comes to innovation, they don't shy away from challenges, persisting until every new flavour meets their high standards. When asked if they attempted any flavours that didn't make the cut, Aryeh responded "No, we keep trying until we make it good."

"...we keep trying until we make it good."

Looking forward, Naomi and Aryeh are excited about introducing new flavours like Caramelicious and Lemon Spy. They're also planning special surprises for their most loyal supporters. It's not just about creating new flavours; it's about deepening their impact and continuing to support causes close to their hearts.

Naomi and Aryeh's story is a testament to the power of young minds when combined with a passion for making a difference. Their ice cream venture goes beyond business; it's a symbol of hope, support, and solidarity with Israel. Through Pareve S'creams, they remind us that age is no barrier to making a meaningful impact in the world. As they continue to whip up delicious treats, these siblings are indeed freezing out challenges, one scoop at a time.

Hey, Naomi and Aryeh, when you open your own store we know a good *hashgacha*!



School Rules



Eitz Chaim Girls

In the immediate aftermath of October 7th, Eitz Chaim Girls School initiated a series of assemblies tailored to different age groups to educate and discuss the events in Israel while exploring ways the students could offer their support from afar. Recognizing the complexities of being *b'simcha* during turbulent times, the school has adeptly balanced supporting Israel and ensuring it never leaves our minds by making it a part of their day-to-day routine. Central to their efforts are the pillars of *teshuva*, *tefilla*, and *tzedakah*, which guide their activities and initiatives.

The introduction of the *Tehillim Project* for girls in grade 3 and above has been a significant step, where the completion of the entire *Sefer Tehillim* is celebrated with the presentation of a new *Sefer Tehillim* to each participant, emphasizing the importance and power of our *tefillos*.



In the spirit of *teshuva*, enhancing Shabbos observance has been a focal point. There's been an emphasis for the girls to *bentch licht* 10 minutes early with their mothers then use those additional minutes to say a *kappitel tehillim* for our brothers and sisters in *Eretz Yisroel*. The school has also creatively integrated this initiative into their Big Sisters/Little Sisters program, fostering a community-wide commitment to prayer and mindfulness through shared Shabbos charts and *tehillim* recitations.

For *tzedakah*, the practice of collecting funds through classroom *pushkas* and organizing bake sales reflects the students' active engagement in supporting Israel financially. Additionally, the conscious act of dedicating a *bracha* at their *brachos* party to the hostages and *davening* for *shalom* in Israel before the *simcha* of their celebration, shows a profound level of empathy and solidarity.

May we all be *zoche* to learn from these incredible girls!





Associated Hebrew Day School

Associated Hebrew Day School has been taking significant strides to express solidarity and provide tangible assistance to those affected by the ongoing situation in Israel. The school's multifaceted approach includes students writing heartfelt letters to the IDF *chayalim*, a gesture aimed at boosting morale and showing appreciation for their bravery and sacrifices. Additionally, the school community has rallied to raise funds specifically earmarked for medical supplies, ensuring that those on the front lines and civilians have access to necessary healthcare resources.

Taking their commitment a step further, teachers and students from Associated Hebrew Day School have made trips to Ottawa, to advocate for stronger support of Israel. This proactive approach demonstrates the school's dedication to not only supporting Israel through direct aid but also through political advocacy, ensuring that the nation receives the international backing it needs.



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TanenbaumCHAT

In the wake of October 7 and the ensuing crisis in Israel, TanenbaumCHAT acted fast to support their students and stand in solidarity with Israel. Between assemblies, fundraisers and rallies, the school ensured that all students understood the situation, had the opportunity to contribute in various ways to support our Jewish homeland, and felt the strength of the community behind them.

On the first day back at school after the attack, students and faculty quickly convened to acknowledge the horrors of the weekend. The assembly culminated with students leading the school in *Hatikvah*, and praying for the health and safety of everyone in Israel.

In November, feeling it was important to connect students with the wider community, the school arranged for a delegation of students and staff to join the 300,000 Jews and allies rallying in Washington, D.C. in support of Israel and the safe return of the hostages. Over 150 members of the TanenbaumCHAT family took part in this historic event, and assemblies were held at the school to coincide with the rally, so all students were involved.

Then, on December 4, TanenbaumCHAT was proud to send almost 700 students, faculty and staff to Ottawa for the CIJA and the Jewish Federations of Canada's Rally for the Jewish People. As they joined the crowd of 20,000, the energy and passion from the school community was clear.

Within the walls of TanenbaumCHAT, the school kept spirits high. Programming included a weekly *kumzitz* gathering to come together to sing and pray, as well as blue-and-white days and a range of fundraisers. Students arranged emergency supply drop-offs, blue ribbon campaigns, and sold hundreds of donuts and pizza slices with all proceeds going to the UJA's Emergency Appeal for the People of Israel. In addition, the school hosted a special "Kululam" singalong rendition of Matisyahu's inspiring "One Day," with three hundred students raising their voices in a call for strength and hope for peace.



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FOR THE COMMUNITY

Crisis support providing immediate assistance to individuals, families, and groups affected by a crisis or tragic event.

Netivot HaTorah

Netivot HaTorah Day School, following October 7, showcased the *koach* and *achdus* of its community. As the conflict escalated, 11 families within the school found their lives abruptly upended when spouses or children were called up to serve. This call to duty, a testament to the commitment and sacrifice for the safety and security of Israel, left these families navigating the challenges of sudden departures, amplified responsibilities, and the emotional toll of having loved ones in harm's way.

In response, the Netivot community mobilized with remarkable *rachamim*. Understanding the hardships these *chayalim* families faced, the school community swung into action. Meal trains began and were filled in record time. Childcare became another critical area of support, acknowledging that the sudden absence of a family member could disrupt the routine and stability of home life. Amidst these efforts, the spirit of the children shone brightly. The youngest, from Gan and Grade 2, learned and sang the *misheberach* for *chayalim* with heartwarming fervor, dedicating their performances to the brave soldiers. The Grade 8 girls ran an after-school program for Israeli students, creating a haven of normalcy and *simcha* during a tumultuous time. Furthermore, the school sponsored an after-school science program for the children of *chayalim*, ensuring their educational journey continued unimpeded.

Netivot extended its efforts to the broader community through the hosting of an enormous event aptly named "Matanot at Netivot." This event was not just a fundraiser; it was a celebration of unity, resilience, and shared commitment to supporting Israel. By inviting local vendors and the wider community to participate, the school created a platform for *tzedakah*, *simcha*, and *ahavas Yisroel*. The funds raised during this event were directed towards aiding Israel, reinforcing the schools commitment to Torah, Israel, and *Derech Eretz*.



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Corporate CORNER



In keeping with the 'new initiatives' theme of this magazine, we highlight a few of the companies COR certifies, focusing on some new establishments, newly certified companies and new kosher products. We hope you enjoy.

The Crema the Crop!

by Aubrey Freedman

It's a Wednesday morning and I am at Crema Café. While they haven't officially opened, the place is bustling. Moms with strollers looking to "*chap a nosh*" while babies are sleeping, girlfriends schmoozing over coffee, men discussing business, and a husband and wife enjoying time together. Torontonians are welcoming a new establishment to the kosher scene. And by the looks of it, they are doing it enthusiastically.

The café is stunning – soft pinks and gold hues fill the room, and wallpaper perfectly accentuates the colour schematic of the seating area. It's a relaxing place to hang out – despite the busyness of the morning rush. In walks Sruli Portowicz, the man I'm here to meet. He offers me a coffee and we sit down to

talk shop. While some people know Rabbi Portowicz from his many ventures in the community, clothing stores, restaurants, summer camps, and Hatzalah, I was fortunate to learn about how he operates. A native New Yorker, Brooklyn to be specific, he came to Toronto over 13 years ago, working with Rabbi Bitterman in Thornhill to focus on the youth in the shul. Simultaneously he began working as a *mashgiach* at Hamizrach – and because he's what many would call a "doer", Sruli became involved in the bookkeeping and day-to-day management of the restaurant. These skills became quite useful to him for future ventures.

Sruli sees a void and thinks of ways to fill it. That's how he came to open another one of his ventures, The Hat Box. When he was having trouble locating a spot to pick up his wardrobe staples, instead of lamenting, he called up a friend in NY and brought a location of Hat Box, a Brooklyn-based business, to Toronto. It was nearly an identical situation with Bubby's Bagels. Finding the right partners has been one of his keys to success.



Why a café? "Well, initially this was the location where we were going to move Bubby's Diner," Sruli relates. "I'd been looking to move that restaurant to Bathurst and Lawrence, and I secured this spot for it. But then I received a call from Mr. Bentzion Heitner saying 'What's going on across the street? I want to open a coffee shop. The city needs a café.' A week later we had an opportunity for a location in the same plaza to move Bubby's Diner." Mr. Heitner's son Yerachmiel

Heitner was brought in as a partner, as were Mark and Mitch Zolty. The Zoltys are passionate coffee people, while Sruli sees himself as "more of the food guy."

Why Crema? The definition of crema is proudly displayed on the counter of the café (Crema: a layer of creamy tan froth that forms on top of freshly made espresso.) Mark Zolty weighs in, "There was a lot of back and forth in the office about the name. We wanted it to be something that represents the best part about coffee so it had to be Crema. It just came. *Siyata*

d'shamaya."

Crema Café is a unique kosher dining experience. "It's a beautiful five-star establishment. And it's really the first *cholon yisrael* coffee shop here." There's a variety of menu items including cold brew and affogato. Food items range from Acai bowls to sourdough sandwiches, and salads. When asked what he thinks the most popular item will be Sruli replies, without much hesitation, "frappes and acai bowls."

Sruli acknowledges that he wouldn't be able to begin this newest endeavour without the amazing team he has at Bubby's Bagels, namely, his partner, Dovi Rosen. Dovi has been instrumental in allowing him the freedom to throw himself full force into the café.

What's next for Rabbi Sruli Portowicz? "I've always wanted to be a doctor. I've been a part of Hatzalah for 12 years. Hopefully, I'll get into PA school." Seeing how much he's accomplished thus far, I'm confident, that if Sruli is determined enough, we will all be calling him Dr. Portowicz in no time.

TO CHEESE OR NOT TO CHEESE

In the heart of London, Ontario, a remarkable transformation in the dairy-free cheese industry is underway. Nuts For Cheese, established in 2015, has quickly emerged as a trailblazer in the plant-based cheese movement. Founded by vegan chef Margaret Coons, the company started as a solo venture at a local farmer's market and has blossomed into a team of over 30 dedicated individuals, operating out of a 25,000 sq. ft. facility.

Nuts For Cheese products are readily available in over 4,000 retail outlets across Canada and the United States, and online via their cheese shop. Their products stand out in the vegan cheese market, drawing inspiration from traditional cheesemaking techniques. The organic, cashew-based cheeses are fermented with house-made cultures and enriched with homemade sauces, fresh herbs, and spices, offering unique flavors and a delightful dairy-free cheese experience.

it's un-brie-lievable!

Nuts For Cheese's rise to fame is rooted in Margaret's early passion for plant-based cuisine. Experimenting with nuts and seeds, she crafted creamy, dairy-free cheeses that rivaled their dairy counterparts. Today, the company is recognized for its 100% dairy-free, fermented cashew-based cheeses, butters, and cream cheese style spreads. These products, free from starches, gums, fillers, or artificial flavors, are a testament to the brand's commitment to purity and quality.

Always innovating, Nuts For Cheese recently introduced a Sharp Cheddar dairy-free cheese wedge and a line of cashew-based Cream Cheese Style Spreads in Original, Garlic & Herb, and Lemon Dill flavors. With more new products on the horizon, the company continues to excite the vegan cheese industry.

The rapid growth in a relatively new industry posed significant challenges, particularly in scaling up production to meet burgeoning demand. Margaret and her team tackled these early obstacles with an all-hands-on-deck approach, ensuring large orders were fulfilled without compromising on quality. The transition to a larger facility marks a significant milestone in the company's journey, easing the manufacturing process considerably.



Choosing a favorite from such a diverse and delicious range is challenging. However, the Smoky Gouda holds a special place as the 'founder favorite,' while the Un-Brie-Lievable, Black Garlic, and Super Blue are among the top-selling cheese wedges. The new Cream Cheese Styles Spreads have also been a big hit within the company.



Commitment to Kosher

Nuts For Cheese understands the importance of kosher certification. The process, involving thorough inspections and audits by a certified kosher authority, has been streamlined and supported through their collaboration with COR. This certification not only ensures compliance with Jewish dietary laws but also broadens the appeal of their products to a wider consumer base. The company describes its relationship with COR as highly informative and supportive. The guidance provided by COR has been instrumental in ensuring a smooth kosher certification process, reflecting Nuts For Cheese's dedication to quality and inclusivity. Rabbi Rosen says "I was very impressed with Nuts for Cheese by both the process and the personnel. In addition to having a very unique process in producing their products, they understand and respect their kosher requirements."

Nuts For Cheese represents more than just a brand; it's a revolution in the dairy-free cheese industry. With its commitment to quality, innovation, and inclusivity, the company is not only catering to the vegan community but also introducing a new world of flavors to cheese enthusiasts everywhere .



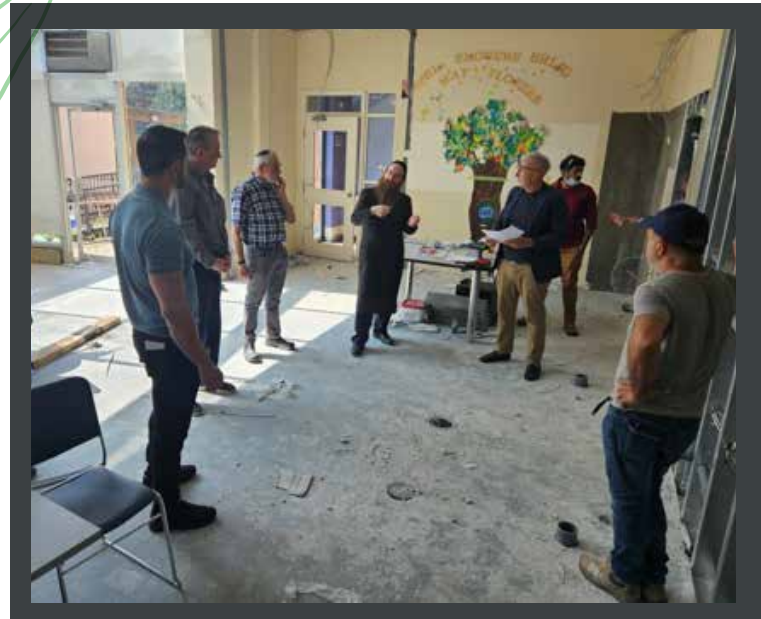
THE GRASS IS ALWAYS GREENA



The quest for a solution led them to a self-contained growing container in Ottawa. Intrigued by its potential, Fred visited the site, brainstorming ways to enhance the design to suit their unique needs. A primary concern was eliminating the risk of bug contamination, a crucial factor for their kosher produce. Fred brainstormed with Rabbi Matis Stebben after the visit. The real breakthrough came with the custom design of their container. Funded by a federal grant and generous donations, the team created a custom sliding door and a dual-door system with reverse pressure to prevent air contamination. This ingenious design ensured that the exterior door remains shut when the inner door is open, maintaining a hermetically sealed environment. Additionally, strict protocols, including mandatory PPE like lab coats, hairnets, and gloves, were implemented, drawing from their early adaptation of similar measures during the SARS outbreak in 2003.

In a world where adaptability is key to survival, Reena, an organization known for its dedication to individuals with diverse abilities, has branched out into an unexpected domain - indoor farming. Founded in 1973, Reena has always been a pillar in its community, and their latest venture, GReena, is no exception.

The story of GReena, and the Reena Community Farm initiative, began with a simple outdoor farm, an initiative born during the COVID-19 pandemic. This fun project, initially supported by Meals on Wheels, hit an unexpected roadblock when concerns about organic leafy greens' susceptibility to infestation were raised. Rather than seeing this as a setback, the Reena Community Farm team, led by the visionary Fred Winegust, saw an opportunity for growth and improvement.



By March 2023, the specially designed container was operational in Thornhill, Ontario. The first crops, planted post-Pesach, were ready by June, signaling the start of a new era. The Reena Community Farm began supplying top-tier produce to entities like Pure Greens, and COR certified restaurants. Their process, from growing to packaging, is meticulously overseen by a dedicated team, ensuring every batch is "bug-free." The harvested produce is washed, inspected, and sealed in a packaging facility located just ten meters from the cultivation site. This facility is managed by a team of committed Reena and Pure Greens employees, along with Rabbi Avigdor Lowin, a COR mashgiach recognized for his expertise in produce inspection. The team's mantra, "We guarantee the chain of custody," underscores their commitment. In instances of potential quality compromise, they proactively undertake secondary checks before the produce reaches the consumer. After nearly a year in operation, the Reena Community Farm produce has been sample-tested to ensure it is "bug-free," a testament to the success of their innovative design and implementation strategies. This venture symbolizes more than an agricultural breakthrough; it represents a steadfast commitment to maintaining the highest standards of quality.

Beyond the technological feats, the heart of GReena's mission lies in its social impact. The Reena Employment Zone is a testament to this, offering employment opportunities to individuals who otherwise might not find work in the community. Furthermore, consumers of GReena's produce, available at outlets like Ba-Li Laffa and La Briut, are not just purchasing quality greens but are also supporting a noble cause.



Staying true to its roots, every Reena group home strives to maintain a kosher kitchen, and Reena aligns with these values by not operating on yomim tovim or Shabbos whenever safe and possible. This commitment to tradition and ethical practices flows through every aspect of their operation.

The vision of the Reena Community Farm would not have been realized without the Federal grant and the generous support from organizations like the Robbins and Azrieli foundations. Their contributions have been instrumental in both the innovation and community support aspects of GReena.

GReena's journey from an outdoor farm to a state-of-the-art indoor growing facility is more than a story of agricultural success; it's a narrative of community, innovation, and resilience. As they continue to serve the community and uphold their core values, Reena stands as a shining example of what can be achieved when compassion meets innovation.



You can watch a 30 minute documentary chronicling the journey of the Reena Community Farm on YouTube - "Growing for our Community: A Reena Community Farm Documentary"

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Feeling Righteous

Righteous Gelato, Canada's leading gelato brand, reflects a journey of passion, fun, and commitment to doing good, led by its visionary leader, James Boettcher. James has the honour of leading the team at Righteous and knew early on that whatever his life's work would turn out to be, doing good and having fun would be at the heart of it. Acquiring the brand in the dead of winter in 2009, with nothing more than good vibes and a commitment to doing whatever it takes, James has ensured that this little scoop shop that could - would become a force for good, an industry leader, and the kind of company you would want your mom or dad to work for. Righteous is available wherever you buy your groceries in Canada, and select grocers across the US in the Pacific Northwest, California Coast, Midwest and Northeast regions - and they're just getting started.

Gelato, their main product, stands out for its rich, dense texture with less air, fat, and sugar compared to traditional ice cream. Righteous Gelato offers an array of flavours, including popular options like Dairy Free Raspberry Lime Sorbetto, Dark Chocolate Caramel Sea Salt Gelato, and Dairy Free Mango Pineapple Sorbetto. They boast a variety of 14 flavours, ranging from classic twists to unique combinations like Passion Fruit Lemonade Sorbetto and Earl Grey Lavender London Fog Gelato.



Their experimentation in the test kitchen has led to a plethora of unique, small-batch flavours, some of which are exclusive to local restaurants. Intriguing examples include Pear Riesling and Popcorn & Malteser. The dairy-free sorbetto offerings are vegan-friendly, focusing on high-quality, fresh fruits without added flavors or colors. Additionally, their commitment to inclusivity is highlighted by offering kosher products, ensuring their gelato is accessible to a wide audience. "Our belonging agreement makes it abundantly clear that everyone is welcome here. That starts with making our gelato accessible to everyone!" CORs Rabbi Dovid Laufer who performs inspections at the facility in Alberta says, "Whenever I visit Righteous Gelato I look forward to the positive vibe that all the employees have. That may be because they make some fantastic gelato flavours! Always an enjoyable visit"



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A Culinary Kapara: **Blending Cultures & Flavours**

An epicurean gem known as Kapara is delighting food enthusiasts with its unique blend of tradition and innovation. At the helm is Emanuel Yakobov, a charismatic culinary artist whose journey from a hobbyist cook to a rising star in the restaurant world is as flavorful as his dishes.

Born into the Bucharian culture where cooking is predominantly a male activity, Emanuel's passion for the kitchen started at a young age. Moving to Canada at 13, he found himself responsible for cooking for his younger siblings, unknowingly setting the stage for his future career. His commitment to kosher food began when a friend was battling cancer. He began going to a *shiur* and was inspired by the rabbi to take something upon himself as a *zechut* for his friend. Thus, beginning a commitment to kosher.

Emanuel's culinary skills flourished unexpectedly. Originally a massage therapist and osteopath, his cooking soon outshined many non-kosher restaurants. A near brush with fame on Master Chef Israel was thwarted by the pandemic, sending him back to Canada.

It was here, amid the lockdowns, that Emanuel's Instagram account, 'Keechen Papi' - a nod to his immigrant mother's pronunciation of 'kitchen' - caught the public's eye. His relatable and fun recipes led to a successful catering venture during COVID, bringing kosher food to a wider audience.



Kapara: A Dream Realized

The decision to open Kapara came from recognizing the demand for quality kosher food. But why schnitzel?

Emanuel's

childhood memories in Israel, where schnitzel joints were a staple, played a significant role. Kapara, a name that holds different meanings in Sephardic and Ashkenazi Jewish traditions, represents Emanuel's aim to unite various cultures under one roof.

The Future: Expanding Horizons

When asked about future plans, Emanuel dreams of expanding kosher in Toronto. His future aspirations include broadening the reach of kosher food in Toronto, bringing more people into the fold and elevating the city's culinary scene. His favorite schnitzel? Greek-flavoured. But the most popular? The Moroccan.

More Than Just Food

For Emanuel, the kitchen is a place of unity. His philosophy is that good food brings people together, making every event feel more like home. This belief is evident in his clientele, which includes not just Jewish and kosher-keeping individuals, but a diverse crowd from all backgrounds. Emanuel's favorite Pesach dish reflects his Bucharian roots - wet matzah rolled with potatoes and chicken.

Emanuel of Kapara is not just a chef but a storyteller, blending flavors, traditions, and communities. His journey from a young immigrant cooking for his family to a respected chef in Toronto is a testament to the power of passion and perseverance. As he continues to innovate and inspire, Emanuel's Kapara remains a beacon of culinary excellence and cultural unity in the bustling city of Toronto.

The Scoop on *delicious* innovation



For half a century, Chapman's Ice Cream has been swirling its way into the hearts of Canadians, becoming an irreplaceable slice of our country's sweet heritage. It's not just any ice cream company; it's Canada's cream of the crop, standing proudly as the largest independent ice cream maker in the land. With a menu boasting more than 180 varieties, Chapman's caters to every palate, celebrating the diversity of Canadian tastes and needs. Whether you're navigating dietary restrictions or seeking a kosher treat, they've got you covered, making sure nobody misses out on the joy of a creamy scoop.



Innovation Meets Tradition

Chapman's is a trailblazer in the ice cream world, constantly whipping up mouthwatering innovations- this year, they've introduced the 'Super Premium Plus' line, starring a Ruby Raspberry flavour. Raspberry ice cream mixed with a swirl of raspberry ripple, punctuated by the crunch of raspberry cookie gems—it was an instant hit with the Chapman's crew. For those who prefer a bit more flair, the new Yukon Coffee Double Dip cone is a dream come true. Yet, when asked what's the most popular flavour, vanilla continues to reign supreme in the hearts of Canadians. Clearly nothing beats the comfort of tradition.



Tried & True

While vanilla remains the most popular flavour there has been a shift in recent years to specialty products – this ranges from more adventurous flavours to catering to dietary restrictions, like lactose-free and no sugar added lines. The team at Chapman's has tried to balance these evolving preferences while avoiding 'shrinkflation,' keeping their standard product sizes in response to consumer demand.

Kosher: Commitment to Quality

Since the early '80s, Chapman's has been proud to wear its kosher certification as a badge of honor, underlining their commitment to quality and inclusivity. The journey to kosher certification is one of collaboration and learning, with each Rabbi's visit enriching the company's understanding and dedication to serving a diverse community. Rabbi Avrohom Lowinger says "they're a great company to work with. Incredibly professional and very collaborative in the kosher process"

Legacy of Sweet Success

Over the decades, Chapman's Ice Cream has evolved from a humble creamery to a cherished national treasure, embodying resilience, creativity, and a heartfelt commitment to community. As they continue to dish out happiness one scoop at a time, Chapman's not only celebrates Canada's sweet life but also solidifies its legacy as a brand that truly serves ice cream for everyone.



Kitchen Corner

While we all thoroughly enjoy cleaning for Pesach - is there anything more fun and less stressful? We concur. After you've cleaned, scrubbed, re-scrubbed, and made mountains of food for *yom tov*...we thought maybe you would appreciate something simple. This kitchen section includes recipes that are 5 ingredients or less. They are tried and true recipes - staples in our own Pesach kitchens. This section also includes stories and history we hope you enjoy as much as we do.

B'teavon!

OUT WITH THE OLD, IN WITH THE "HOW QUICKLY CAN I GET THIS ON THE TABLE?"

five-ingredient recipes

Roasted Veggies - Makes a great and colourful side dish or can be added cold to a salad (especially yummy with lettuce and avocado).

** from the kitchen of Judy Pister*

INGREDIENTS

any combo of root vegetables
2 tbsp of olive oil
pinch of dry spice (oregano, thyme)
Salt
1-2 tsp brown sugar

DIRECTIONS

Preheat oven to 375°F (can go as high as 400°F but reduce time and check / toss sooner).

Peel the vegetables and cut into equal sized chunks or cubes or thick slices. Place in a bowl. Add oil and spices. Mix well.

Place in single layer on baking sheet (or grill pan) lined with parchment paper. If adding red beets, prepare them separately and place them on one side of the pan to avoid excessive colour bleed.

Sprinkle with brown sugar.

Roast for 1 – 1 1/4 hour. Check for doneness – depending on size, may need more time.



Zucchini Mushroom Delight - A delicious side to serve with whatever leftover meat you have (we know there's a fridge full)

** from the kitchen of Barbara Bar-Dayan*



INGREDIENTS

4 medium zucchinis
1 medium onion
4 tsp oil
1/2 lb sliced mushrooms
Salt

DIRECTIONS

Scrub and slice zucchini

Heat oil in skillet

Sautee onion for 5 minutes

Add zucchini and mushrooms

Add spices and serve

IN THE

five-ingredient recipes

Zucchini Boats - an inventive taco Tuesday solution. You can play around with this to make it as fun and kid-friendly as you'd like.

INGREDIENTS

- 6-8 zucchinis
- 1lb ground beef
- 1 tbsp olive oil
- 1 onion
- 1 tsp seasoning of choice

DIRECTIONS

Preheat oven to 360°F

Wash zucchini then slice in half lengthwise. Scoop out flesh with a small spoon and set aside.

Place zucchini halves on baking sheet

Heat olive oil in large skillet over medium-high heat. Add onion and cook until softened, then add ground beef and cook until well browned. Add in seasoning and scooped out zucchini flesh

Spoon filling in prepared zucchini halves.

Bake 20-25 minutes



Honey Roasted Chicken and Potatoes -

One pan. Five ingredients. Done.

INGREDIENTS

- Whole Chicken
- 5 red potatoes
- 3 tbsp kfp onion soup mix
- 1C honey
- 1/2 C olive oil

DIRECTIONS

Preheat oven to 400°F

Slice potatoes into wedges. Place on baking dish surrounding chicken.

In a small bowl combine onion soup mix, olive oil, and honey

Pour over chicken and potatoes

Bake for 1 1/2 hours uncovered

Enjoy!



Brownies - Okay, okay, busted! This recipe is actually six ingredients...but how can you not make an exception for brownies?

INGREDIENTS

- 1 C almond butter
- 1/3 - 1/2C maple syrup
- 1 tsp vanilla
- 1 egg
- 1/4C plus 2 tbsp cocoa powder
- 1/4 tsp baking soda

DIRECTIONS

- Preheat oven to 350°F
- Mix everything together well.
- Pour into an 8x8 parchment lined pan
- Bake 15-20 minutes
- Enjoy!

Almond Butter - Making your own almond butter for Passover is easier than you think! With a few simple household ingredients, you can have this protein rich snack - also great in desserts.

** from the kitchen of Chaya Rosenberg*



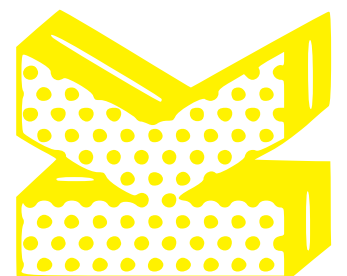
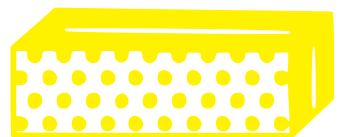
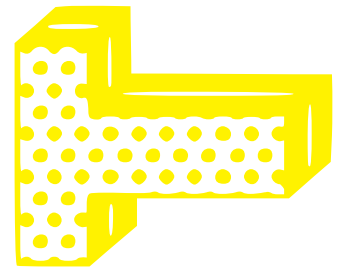
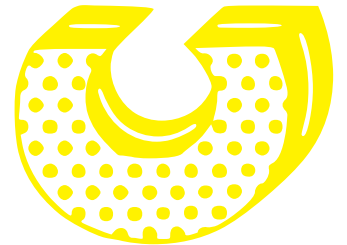
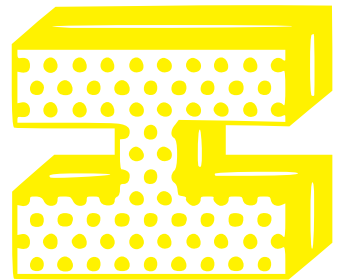
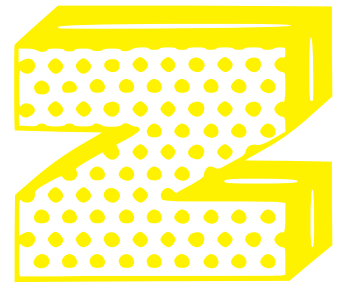
INGREDIENTS

- 1 whole bag of almonds

DIRECTIONS

- Heat almonds at 250 for 15 minutes.
- Put almonds in a food processor, or strong blender, and blend to the consistency of your liking.

Homemade almond butter should be refrigerated and stays fresh for up to two weeks.





Zucchini Noodles -

*A great pasta alternative! You can make this recipe or prepare zoodles with your favourite tomato or pesto sauce. *add crushed red pepper if you like a kick or tomatoes for additional flavour.*

INGREDIENTS

- Zucchini Noodles (spiralized or sliced zucchini)
- 2 garlic clove, crushed
- 1/4C dry white wine
- 1/3C olive oil
- 1/4C parmesan cheese

DIRECTIONS

Heat olive oil and garlic in pan

Add wine - bring to simmer

Add zoodles to the pan - sauteeing for five minutes.
Add parmesan and serve.

Banana Bark -

A delicious (and fairly nutritious) treat!

** from kosher.com*



INGREDIENTS

- 2 small bananas, sliced
- 1/4C almond butter (use our homemade recipe!)
- 1/2C chocolate chips
- 1 spritz of cooking oil spray

DIRECTIONS

Line a baking sheet with parchment paper - place banana slices evenly so they're touching

Spoon almond butter over banana slices and freeze for 20 minutes

spray cooking oil over chocolate chips and melt on the stove (or in the microwave if you have a Pesach microwave)

Spread melted chocolate over the banana slices and freeze for an additional 20 minutes

Et voila!


Happy Passover
 חג פסח כשר ושמח!

James Pasternak
 Councillor | York Centre - Downsview

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** from the kitchen of Aubrey Freedman*

INGREDIENTS DIRECTIONS

2 eggs
1/4C lemon juice
1/2 tsp salt
1/2 tsp garlic
2C olive oil

Place eggs, lemon juice, salt, garlic in a food processor or blender. Blend on high-speed until combined.

Slowly pour in olive oil while blending (approximately 2 minutes)

Homemade mayo should be refrigerated for 5-7 days



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Herring: A Small Fish with a Big Story

by Miriam Kleiman

Herring, a small, shiny, silver fish has been a traditional Jewish food for centuries. It comes from the Clupeidae family and is of the genus Clupea. Three species of Clupea make up about 90% of all herring fished, these are the Araucanian, Atlantic, and the Pacific herring. The most abundant of the three is the Atlantic herring which provides over half of all herring captured¹.

A single school of herring can occupy close to 5 cubic kilometers and total about 3 billion fish. They may grow up to 44 centimeters in length and weigh up to 750 grams².

They are carnivores who consume phytoplankton, zooplankton, small fish and larvae. They stay in deeper waters during the day and come to the surface to feed at night when it is less likely that they will be seen by predators. Herring feed by swimming along with their mouths wide open, filtering the plankton from the water as it passes through their gills³.

They are known as forage species because they are the prey of larger fish and marine mammals. For this reason, they are a very important part of the oceans ecosystem. Predators include porpoises, dolphins, whales, seals, sea lions, sharks, tuna, salmon, seabirds, and of course man⁴.

They live offshore during summer and migrate in the fall and winter inland to shallow inlets and bays in preparation for spawning in the spring. Eggs are laid and sink to the bottom resting on the seabed, rocks, stones, gravel, sand or beds of algae. Females can produce between 30,000 and 200,000 eggs each - that hatch in 7 to 10 days⁵. Schools of herring can produce so many eggs that they carpet the ocean bottom several centimeters thick⁶. Herring reaches maturity in 4 to 5 years and can live over 18 years⁷.

Herring enjoys a rich European history. Although they were abundant in the Baltic Sea along the southern coast of Sweden during the 12th to 14th centuries, by the 15th century they had migrated to the Netherlands and the North Sea⁸.

The fresh fish were salted to preserve them and placed in barrels to be transported from the North Sea to ports across Europe⁹.

Jewish traders received the salted fish and transported them by train to various locations across Poland, Russia and

Germany. From there they were sold in stores or from push carts. Herring was an inexpensive food making it popular for the poor Jews across Europe¹⁰.

Herring has been considered a staple fish in Europe for over 2000 years due to its abundance in the North Atlantic, Baltic and Northern Sea. Europe is currently the leading consumer of herring in the world. The market is dominated by several key players that include Norway, the Netherlands, Denmark and Iceland. Canada, Japan and Russia also have significant herring industries¹¹.

Overfishing in the North Sea in the mid-1960s and early 1970s led to a brief shortage of herring. Fishing quotas were then introduced in the 1990s¹².

Canada's Atlantic herring main fisheries are located off southwest Nova Scotia and the Bay of Fundy; the southern Gulf of St. Lawrence; and the east and west coasts of Newfoundland¹³.



Richard Rabkin tries herring for the first time with Rabbi Tsvi Heber and Jeremy from Gishmak Herring



Why do Jews eat Herring on Shabbat?

It is a common custom for Jews to eat fish on Shabbat. What would a *kiddush* in synagogue be without those small plastic bowls or plates covered with toothpick speared herring fillets? There are many reasons that we have the custom of eating fish on Shabbat, here are a few examples¹⁴:

- We are supposed to delight in the Sabbath and the Talmud tells us that one of the ways that a person delights on Shabbat is by eating fish .
- Since the 7th day is Shabbat, some have the custom to eat foods related to the number 7. The Hebrew word for fish, דג, has the numeric value of 7 (dalet 4 + gimel 3).
- Fish don't have any eyelids so they cannot close their eyes. This reminds us that Hashem does not close His "eyes" even for a second and is always watching over us.
- Fish are easy to prepare and can be eaten cold.
- Shabbat is a taste of the World to Come, and we are told that there will be a huge feast when *Moshiach* comes with the main course being the *Leviathan*, an enormous fish¹⁵.

Herring can be eaten in a variety of ways¹⁶:

Raw: a Dutch delicacy called Hollandse Nieuwe (Dutch New), from the end of spring and early summer. The first seasonal catches are celebrated in festivals such as the Vlaardingen Herring Festival where the herring is eaten raw.

Salted: In Norway salted herring is very popular and the basis for a dish called spekesild. Spekesild is salted and filleted herring usually served with boiled potatoes, raw onions, pickled beets, dill and butter.

Fermented: Surströmming is a rather smelly Swedish delight. Baltic herring are caught, salted and left to ferment before being put into a tin can. The fermentation process continues in the can "souring" as the Swedes call it – resulting in a bulging tin of fermented herring. Eating surströmming is a tradition and a social activity. Since the tin is pressurized the surströmming is opened in a basin of water. It is washed, gutted and then wrapped in buttered "tunnbröd" (a type of sweetened flat bread). It is served with slices of almond potatoes and diced onion and is said to have a rich umami taste.

Dried: Eaten in the Philippines during breakfast with garlic, rice and eggs.

Smoked: Common British cuisine includes kipper - a split, gutted and cold-smoked herring; bloater – a whole non-gutted cold smoked herring; and buckling – a whole herring gutted apart from roe or milt and then hot-smoked.

Pickled: Common in Nordic, British, German, Polish, Baltic, Dutch, Canadian and of course Jewish cuisine. Most pickling cures use a 2-step process. First the herring is cured with salt to extract water. Second, salt is removed, and flavorings are added. Typically, ingredients like raw onions, dill, peppercorns, mustard and/or bay leaves are added to a vinegar, salt and sugar base.

Forshmak: Yiddish for foretaste, pre-taste, or appetizer. Forshmak is originally an Eastern European dish and is classically Jewish. Although popular in Ukraine, Polish and Lithuanian Jews usually called it gehakte herring (chopped herring). It has been a Jewish Russian dish for over a century. Elena Molokhovets's Russian cookbook, published in 1861 has three recipes of hot forshmak¹⁷. In Polish cuisine it is a cold pate made by pureeing deboned, fried herring with apples, hard boiled eggs, and onions. Cover and refrigerated for an hour before serving. It makes a great spread for matzah!

Some nutritional facts:

Raw Atlantic herring is 72% water, 18% protein and 9% fat. It contains no carbohydrates (so great for those keto diets) and no sugar. An 85g (3 oz.) herring fillet has approximately 134 calories, 8g of fat, 76.5 mg sodium, and 15.3 grams of protein. From 1.3 to 2 grams of the herring's fat comes from omega-3 fatty acids which is great for heart and brain health.

There are many benefits of omega-3 fatty acids. Studies have shown that EPA and DHA omega-3 fatty acids may reduce the risk of dementia and have beneficial effects on mood disorders. Other studies show a reduced risk of heart disease by lowering triglycerides, increasing good cholesterol and decreasing the chance of an abnormal heart rhythm. It is also rich in vitamins A, D and B12 and can bring down inflammation in the body by creating a positive omega-3 to omega-6 ratio. Although very healthy, nutritional information can vary based on the marinade. For example, you might find a high sugar content in herring fillets that are marinated in wine, may the buyer beware!

Feature Foods, a COR certified company, has a rich history in the herring business. Herring slingers, Solomon and Joseph Krongold established the first manufacturing facility in Toronto in the 1930s 1930s and the founder's grandson, Lorne Krongold, now owns and operates Feature Foods. They bottle, pickle and manufacture a variety of herring, sauce and condiment products ranging in size from small glass jars to pails and barrels. They source their herring from Canada's East Coast Fisheries as well as from the North Atlantic Ocean. Rabbi Lowinger has been doing the kosher inspections at Feature Foods for decades and supervises some of their Passover productions as well. "Every year the whole facility becomes kosher for Pesach," relates Lorne. "We turn the whole place over and for 2 or 3 weeks everything we make is certified kosher for Passover."

Miriam Kleiman
Accounting Administrator

¹ <https://a-z-animals.com/animals/herring/>

² <https://oceans.ca/en/marine-life/atlantic-herring/>

³ <https://en.wikipedia.org/wiki/Herring#Prey>

⁴ Ibid

⁵ <http://www.asmf.org/species/atlantic-herring>

⁶ <https://www.fisheries.noaa.gov/species/atlantic-herring>

⁷ <https://www.thecanadianencyclopedia.ca/en/article/herring>

⁸ <https://www.grapesandgrains.org/2017/08/european-traditions-and-history-of-herring-delicacy.html>

⁹ <https://thecjn.ca/perspectives/herring-the-chosen-peoples-chosen-fish/>

¹⁰ Ibid

¹¹ <https://www.grapesandgrains.org/2017/08/european-traditions-and-history-of-herring-delicacy.html>

¹² Ibid

¹³ <https://www.dfo-mpo.gc.ca/fisheries-peches/ifmp-gmp/herring-hareng/2020/index-eng.html>

¹⁴ Talmud, Shabbat 118b

¹⁵ Rashi on Bereishis 1:21:1

¹⁶ <https://www.grapesandgrains.org/2017/08/european-traditions-and-history-of-herring-delicacy.html>

¹⁷ <https://en.wikipedia.org/wiki/Vorschmack>

TRADITION

where did these traditional Jewish foods originate?

by Judy Pister

Tradition, noun tra-di-tion *trā-di-shan*

According to the Webster dictionary, tradition is an inherited, established, or customary pattern of thought, action, or behavior (such as a religious practice or a social custom).

A whimsical explanation of tradition is given by Tevye in Fiddler on the Roof: "We have traditions for everything...and how did this tradition get started? I don't know."

Halacha pertains to Jewish law as set down in the Torah and interpreted and developed by the rabbis. *Minhagim* are customs adopted by Jewish communities. Let's look at the wearing of a prayer shawl (*tallit*). According to Ashkenazi (Jews originating from Central and Eastern Europe) *minhag*, a man begins wearing a *tallit* after he is married. According to Sephardi (Jews originating from Spain) *minhag*, a boy usually wears a *tallit* from the time of his *bar mitzvah*. Within

each group there are also sub variations. For instance, the Jews originating from Germany follow the practice of wearing a *tallit* even before marriage.

Another term, *mesorah*, means "that which is passed on." It stands for a chain of transmission from Sinai to the present time. Rabbis continue the *halachic* traditions and practices by passing them on from their own teachers.

For example, a kosher animal is permissible to be eaten if we have the *mesorah* for it.

Traditions that are not *halacha* or *minhag* per se, although some would argue to the contrary, have also become a part of Jewish life, adding to its beauty.

Within the confines of *halacha*, *minhag* and *mesorah*, let's take a look at some interesting traditions Jews have come to incorporate into their lives over time.

find me
a find...

According to author Dov Greenberg, "The story of Jewish survival is so exceptional, unparalleled and vast that it challenges the imagination." He explains that it is adherence to our spiritual heritage that has preserved the Jewish people.





Spain

In 1492, the Spanish Inquisition decrees forced the Jews either to convert or be expelled from Spain. The expulsion orders included southern Italy so many fled to Rome and further north to Florence, Milan and other cities.

For the Jews who remained, the Spanish kings made it next to impossible to follow a Jewish way of life. The “conversos” or Jews who were forced to convert but still practiced Jewish customs, were regularly sought out. Passover, with its specific food restrictions became a good opportunity for the inquisitors to root out and denounce transgressors. During the eight-day period that occurred each spring, the inquisitors routinely searched for people eating unleavened bread, called “pan cenceño,” as well as a paste made of a mixture of nuts and dried fruits -- *charoset*. Over time, Jews devised ways to prepare food that looked and smelled like regular Spanish cooking while secretly eating kosher food.

Yemen & Morocco

In Jewish Yemenite tradition, Passover matzah is soft and more doughy than most matzah, resembling pita bread. It is baked daily in an open wood burning oven called a tabun. The dough is made with equal parts water and flour with the entire process completed within 18 minutes.

Moroccan culture includes a traditional Maghrebi Jewish celebration, called *Mimouna*, that takes place the day after the conclusion of Passover. Originating in Morocco in the 16th century, the tradition is now celebrated in Israel and many other countries throughout the world. Foods, mostly sweet, forbidden during the eight days of Passover, are consumed.

Italy

By 1516, the Jews of Italy soon found themselves equally confined. The establishment of the first ghetto in Venice saw the squeezing of thousands of Jews into very small and difficult living conditions, adjacent to an old fish market. Their occupations were severely restricted to unskilled labourers, fish mongers and secondhand peddlers. As a result, they found ways to adapt while still striving to adhere to a Jewish lifestyle. At the fishmonger, Jews were only permitted to purchase small fish or leftover scraps from the daily catch. Women of the ghetto collected these fish scraps and turned them into a staple soup, called *zuppa di pesce*. This traditional Italian soup, modified over the centuries, remains a popular dish in Rome, throughout Italy and around the world.

According to food and cookbook writer Leah Koenig, Roman Jewish street vendors used whatever resources they could find to prepare and sell fried vegetables and fish, thus establishing a Jewish fried food tradition. A modern-day favourite remains deep fried salted cod.

In her cookbook, *Portico*, Koenig presents a wonderful collection of Roman Jewish cuisine. Dating back some 2,000 years, from the oldest Jewish European community, *Cucina Ebraica*, has become a delectable Jewish cuisine that thrives to this day. Despite the difficulties, Jews found ways to celebrate Shabbat, holidays and joyous events. Jews taken to Rome as slaves at the time of the destruction of the second temple, Spanish Jews and, after 1967, Libyan Jews who settled in Rome, as well as others, brought with them their traditions thereby contributing to the colourful array of *halacha*, *minhag* and traditions of the region.

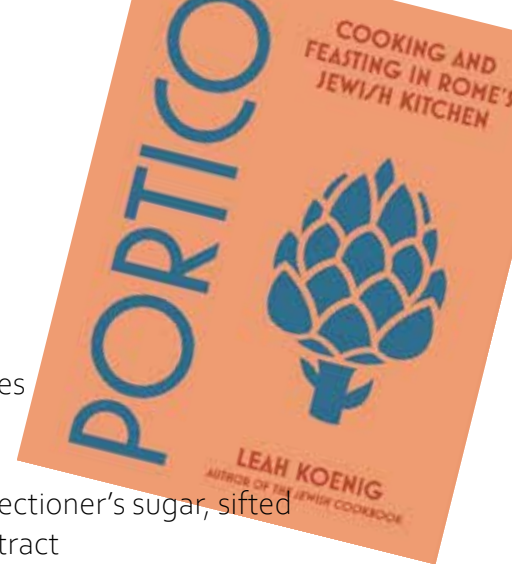
Chewy Almond Cookies (Amaretti / Abambar)

Leah Koenig

Portico: Cooking and Feasting in Rome's Jewish Kitchen

The moment my plane lands in Rome, I make a beeline to Pasticceria il Boccione—the 200-year old kosher bakery located in the heart of the Jewish Ghetto neighborhood. If I'm lucky, they are still stocked with amaretti - a sweet, almond-y dough piped into chubby swirls and baked until crisped on top and chewy within. Rome's Libyan Jews fancy a similar cookie called abambar, which is made from essentially the same ingredients, but rolled and pressed into rounds and topped with almonds, rather than piped. Both versions have become go-to Passover desserts, as well as year-round additions to my cookie jar.

Photo Credit: Kristin Teig



Makes about 20 cookies

2 egg whites
1 1/2 cups (185 g) confectioner's sugar, sifted
1 teaspoon almond extract
¼ teaspoon kosher salt
2 ½ cups (250 g) blanched almond flour
About 20 whole or sliced unsalted almonds, for decoration

1. Preheat the oven to 325°F (160°C) and line two baking sheets with parchment paper.
2. Add the egg whites, confectioner's sugar, almond extract, and salt to the bowl of a stand mixer fit with the paddle attachment. (Or use a handheld electric mixer and a large bowl.) Beat on medium speed until the sugar dissolves.
3. Add the almond flour in two stages, beating on medium and scraping down the sides of the bowl as necessary, to form a dough the texture of soft almond paste.
4. Using lightly moistened or oiled hands, scoop out rounded tablespoons of the dough, roll them into balls, and place them on the baking sheets. Using the tip of your finger, gently press the center of each cookie, flattening it slightly and leaving an indentation. Gently press an almond into each indentation.
5. Bake, rotating the baking sheets back-to-front and top-to-bottom halfway through cooking, until lightly golden on top, 15 to 20 minutes. (The bottoms will be a few shades darker.) Transfer the cookies to wire racks to cool. The cookies will continue to firm up as they cool.

Variation: Swirled Amaretti

Follow the recipe through step 3, adding 1 additional egg white to the dough. Transfer the dough to a pastry piping bag fit with a star tip, and pipe 1-inch swirled mounds, omitting the decorative almond. Continue baking, as per step 5. The swirled cookies will get more golden on top than the round cookies.

Eastern Europe

Looking back at history from a different vantage, I always wondered when and why gefilte fish entered Ashkenazi Jewish cuisine tradition. Dating back to 1350, a German non-Jewish cookbook called *Daz Buoch von Guoter Spise* (The Book of Good Food) provides a recipe for *gefuelten hechden* (stuffed pike). The fish was poached, mashed, flavours added and stuffed back into the fish skin and finally roasted. At the time, the dish was savory. Fish, readily available in Eastern Europe and less costly than meat was a staple in Jewish homes. When a sugar beet factory opened in southern Poland in the early 1800s, a sweet version of gefilte was added to the savory one, becoming more popular.

As far as the “why” gefilte fish, a *halachic* explanation can be given. The dish is appropriately prepared ahead of time and eaten cold so it is suitable for Shabbat when cooking is not permitted. In addition, separating bad (bones) from good (fish) is forbidden on Shabbat (*borer*). Rather than delving into the rules and permissions, suffice it to say that gefilte fish is boneless and skinless - an ideal Shabbat dish. The variations here seem endless: the fish is made by mixing ground white fish and pike or salmon; small patties are dropped into boiling water seasoned with carrots, onions, with sugar or pepper; vegetarians can substitute the fish; forget the boiling, make a loaf and bake it. The prettiest and probably most complicated version that I have seen is baked in a bundt pan in coloured layers using grated carrots, ground salmon etc. No matter what method is used, gefilte fish is a traditional year-round Shabbat and Passover favourite in many homes. Don't forget the horseradish, mayo or salsa, whatever your tradition is.



Gefilte fish aside, Passover, is a holiday immersed in *halacha* and *minhag*, wonderful traditions that families share *mi dor le dor* (from generation to generation).

In my family there is a tradition to eat matzah coffee for breakfast. Although my preference is to enjoy matzah and coffee separately, my family traces this back for generations. Possibly of Hungarian roots, *Maceszos Káv* is made of four ingredients – matzah, milk, coffee and sugar. When I asked my late grandmother why they ate this, her reply was, “It’s what we had available.”

Escaping persecution in Europe from the late 1800s to the start of the Second World War, thousands of Jews went to Mexico, bringing with them their Eastern European traditions. The coming together of very different cultures led to a spicy variety. For some, the matzah balls of Europe now became flavored with chipotle pepper, ginger and cilantro. The traditional spices of Eastern Europe, salt, pepper, paprika, garlic and onion powder were kicked up a notch.

Jelly Slices

While there are countless Passover sweets that many of us have grown up on, honorable mention must be given to jelly fruit slices. Since it is a difficult and costly process to produce food kosher for Passover consumption for an eight-day period, most food manufacturers carefully analyze the ability and cost effectiveness of such an endeavor while striving to maintain the desired quality level. First, they must ascertain if their ingredients are suitable or interchangeable for Passover equivalents. Then, it must be determined if a segregated and supervised Passover production is possible on their equipment. In many cases, especially for candy, it is not worth the effort. One of candy's most common ingredients is corn syrup or high fructose corn syrup which is not suitable for Passover. There are Passover substitutes, but they may not achieve similar results and taste could be compromised. Looking at the equipment used, the kosherization process to render a production line suitable for Passover production can range from a cleaning, 24 hour down time and running an oven at high temperature to a major complex undertaking involving *kashering* items like blenders and kettles and fillers (oh my!).

Enter the jelly fruit slice. Originating in Winnipeg in the 1920s, the Cavalier Candy Company created these jellies using agar seaweed strips. According to the company, agar remains one of the best natural gelling agents bringing out the true fruit flavour in jelly, so it is still used today. From its humble beginnings, the company has grown to be the largest manufacturer of Agar fruit slices in North America. For Passover, as required, suitable Passover ingredients were found and a special production performed without compromising quality or taste.

When researching which traditions to include, I was amazed at the variety. Throughout our history, Jews moved, mostly involuntarily, to various places where many times they lived under difficult conditions. As best as possible, we tried to keep our beliefs and customs while adapting and even positively influencing the local general population. It is remarkable to see these traditions passed down in our long history, adding colour and flavour to our *halachot* and *minhagim*. This enables us to remember the past while moving forward, all the while celebrating our holidays and lifecycle events. We can even add some new traditions along the way.

Chag Pesach Sameach!

Judy Pister
New Client Representative

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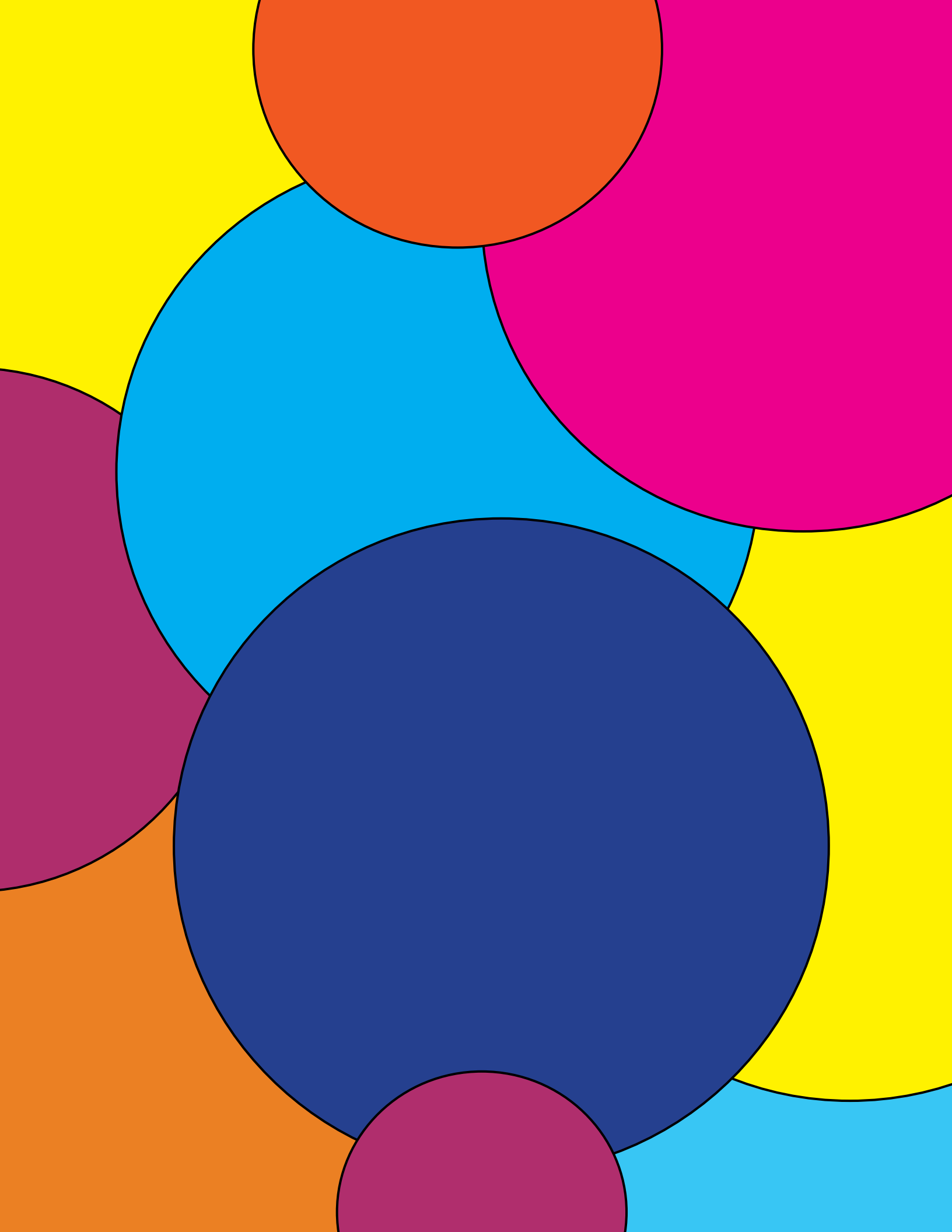
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FUN FACTS

1 Coca-Cola

The Coca-Cola facility in Atlanta produces 200,000 cases of KFP bottles of their delicious soda every year. The Canadian facility produces 54,000 bottles for Pesach. Die-hard fans of Coca-Cola seek out the Kosher for Passover drink to get a taste of the traditional recipe.

Bonus Fact:

In Mexico, Coca-Cola is always produced with sugar as opposed to corn syrup.

2 Matzah Weighing You Down?

There is 1,000,000 lbs of shmura matzah produced in the US alone every year for Pesach.

3 Four Cups of Coffee?

The coffee company Maxwell House started printing Passover Haggadahs in 1932 as a marketing tool to emphasize that their coffee was kosher-for-Pesach. Since then, they have become the most widely circulated Haggadahs in the United States. Maxwell House estimates that it has published 50 million Haggadahs, which were even the preferred text for the White House Seders.

4 Presidential

President Abraham Lincoln was assassinated on Shabbos Chol Hamoed Pesach in 1865.

5 Show Me the Money!

The highest paid person at the matzah factory? The *shibur* (who puts the matzah in the oven). It's a hot job and we're grateful for it.

Did you know....?

Pesach Around the World

Smashing the Glass

Some Ethiopian Jews break their dishes and make new ones in the hopes of redemption.

It's a Celebration!



Pesach is the most widely celebrated Jewish holiday in the world, with some reports saying that 3 out of every 4 Jews observes Pesach. A report out of Israel claims 96% of the Jewish Israeli population attends a *seder*. While much less than 20% of non-Orthodox American Jews attend Shabbat services regularly, more than 80% observe Passover, usually with some form of a *seder* at home.



Making Waves

There's a tiny town in Poland where Jewish residents recreate the *kriyas yam suf* by pouring water on the floor, lifting up their coats, and walking across it.

Pesach Hosting: Extreme Edition!



For over 30 years Nepal has been hosting the Worlds Largest Seder in Kathmandu every year. The Chabad house preparations for the seder begin months in advance, with 1000 bottles of wine and over 1000 pounds of matzo getting shipped in from the United States and Israel.



Did you know?

A *mashgiach* is a person who supervises and ensures that food establishments comply with the laws of *kashrus*.

ASK THE MASHGIACH

What's the funniest thing to happen on the job?

"I don't really remember anything very funny. However one time while Rabbi Mendel Gansberg and I were doing a kosher investigation in the basement of a restaurant we all of a sudden heard screaming and banging from upstairs. We thought it was a terror attack and hid in the fridge. We heard sirens as we were nervously saying *tehilim*. Turns out it was a minor argument, we found out after around 45 min of hiding." - Rabbi Noam Gottlieb

"Not funny but I can tell you the nicest thing I see is the amount of *chessed* done by the caterers and food service industry. They really take care of many people in our community." - Rabbi Matis Stebben

What's your favourite part of the job?

"I really enjoy meeting Toronto's top kosher chefs and watching how they operate in the kitchen." - Rabbi Matis Stebben

"My favorite part of the job is to be able to uphold *halacha* and enable people to serve and eat kosher food to the highest standard." - Rabbi Noam Gottlieb



Do you get to eat the food?

"One year, just before Shavuos, an oven timer malfunctioned in a restaurant, resulting in the outer layer of 40 cheesecakes getting burnt. Fortunately, we had plenty to share with my entire family." - Rabbi Noam Gottlieb

"Of course when they offer....I have been known to sample the foods, never forgetting my bracha rishona and achrona. Always make your brachas, kids."
- Rabbi Matis Stebben

What's the craziest thing you've seen in a restaurant?

"Nothing crazy comes to mind but I've seen lots of really interesting things - insides of museums, "haunted" hotels. I enjoy the building that have a history to them and the staff is always excited to tell you stories."
- Rabbi Matis Stebben

How can I become a mashgiach?

"If you have a passion for kashrus and are willing to learn from your mistakes, there is a job for you as a mashgiach."
- Rabbi Noam Gottlieb



Talia (11) and Bella (3) Glickman

Submitted by Talia and Goldie Glickman

Flourless Chocolate Orange Cake

2 oranges
 6 large eggs
 1 heaping teaspoon baking powder
 1/2 teaspoon baking soda
 1 1/4 cups granulated sugar
 2 cups finely ground almonds or hazelnuts,
 (can use store bought almond meal)
 1/2 cup unsweetened cocoa powder
 1/2 tsp ground cinnamon, optional
 Pinch salt
 Powdered sugar, optional

Place the oranges in a medium sauce pan and cover with water. Bring the pot to a boil then cover, reduce heat to low, and simmer until oranges are soft, about 2 hours. Once the oranges are cool enough to handle, slice them in half and remove any large seeds.

Preheat the oven to 350 degrees. Place the oranges in a blender and pulse until smooth. You should end up with about 1 1/2 cups of puree. Add the remaining ingredients, except for the powdered sugar, to the blender. Pulse a few times, stir, and then pulse, repeating until the mixture is well combined.

Grease an 8 inch round spring form pan. Pour the cake batter into the pan and bake for 45 minutes to an hour, or until a toothpick inserted in the center comes out clean.

Allow the cake to cool, then sprinkle with powdered sugar, if desired. Or frost with your favorite frosting.

pesach baking contest

Jan's Coconut Cookies

3 Egg Whites

1.5 Cups of Sugar

2 Cups of unsweetened coconut

1 teaspoon vanilla extract

1. Separate the eggs. Make sure that there is absolutely no yolk.
2. Set up a double-boiler: This means to fill a pot with some water at the bottom to create a steam bath to slowly cook whatever is in the bowl on top.
3. Add the egg whites and sugar to the bowl and whisk them together. Cook the egg whites over the double boiler until they reach 160°F: this takes no more than 10 minutes.
4. Whip the eggs: remove the egg whites from the double-boiler and slowly start to whip up the egg whites, until stiff and glossy.
5. Fold in the unsweetened coconut.
6. Bake at 285 for 20 minutes.



Submitted by Talia and Goldie Glickman
with Chef Jan Fant!

Nanie Cookies

3 Egg Whites

1/2 cup of sugar

Pinch of Salt

Few drops of lemon

1 Tablespoon Coco

1 teaspoon vanilla

1/2 cup walnuts (optional)

1. Separate the eggs. Make sure that there is absolutely no yolk.
2. In a large bowl, beat the egg whites with the lemon drops, vanilla and salt until soft peaks form when you lift the beaters (the peaks should be just starting to hold, and will melt back into themselves after a second).
3. Gradually add the sugar and coco, continuing to beat until stiff peaks form (the peaks will stand straight up when the beaters are lifted from the mixture).
4. Using a spoon drop a small cookie size ball on a cookie sheet.
5. Add a walnut to the center of each cookie
6. Bake 235F for 90 minutes.



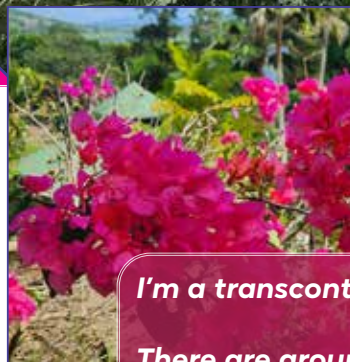
ATTENTION: INTREPID EXPLORERS & CULINARY SLEUTHS!

The Kosher Detective League needs your keen eyes and sharp wits. Our mission: to traverse the globe in search of our esteemed mashgichim, the guardians of kashrus, who ensure our food meets the highest standards of kosher certification. These culinary custodians journey far and wide, visiting remote locations and bustling cities alike to uphold the integrity of kosher dining. Your challenge, should you choose to accept it, is to guess where in the world they are based on the clues we provide.

Whether you're a seasoned traveler, a food enthusiast, or a puzzle solver at heart, there's a place for you in the Kosher Detective League.

Join us, and let the adventure begin!

1.

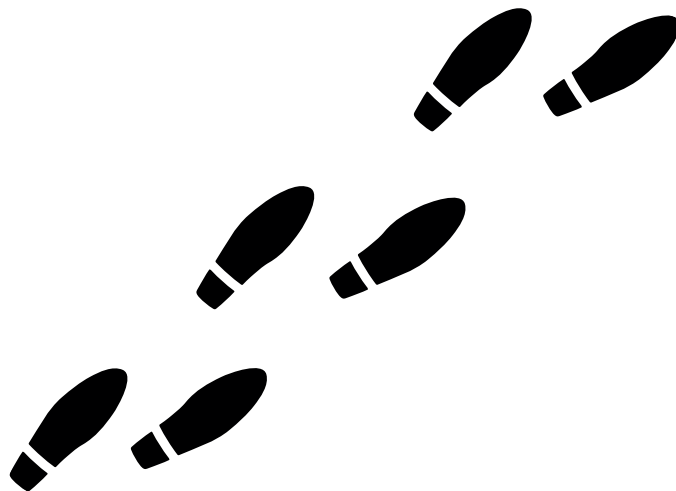


I'm a transcontinental country

There are around 40 kosher restaurants here

I have the world's only capital city with a rainforest

The only place in the world to see the sunrise on the pacific and set on the Atlantic



2.

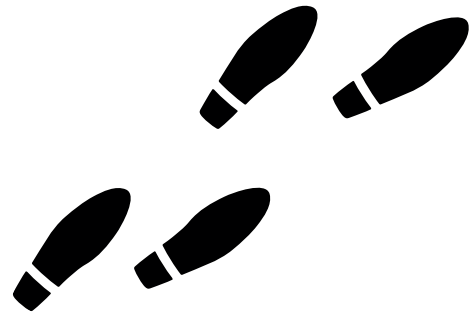


There are over 20,000 castles here

There are around 35 kosher restaurants here

I have a highway without speed limits

I'm the world leader in recycling



4.



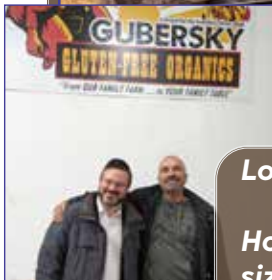
I'm the birthplace of Bubble Tea

There are two kosher restaurants in the whole country

I have an annual Lantern Festival that attracts visitors from all over the world

I have extensive cycling paths that allow you to bike around the entire island

3.



Located in North America

Home to a mall that features a full-sized indoor amusement park, a water park, an ice skating rink, and an indoor lake that houses live sea lions

One of the best places in the world to view the Aurora Borealis

Some of the best skiing and snowboarding in the world





BUILDING WITH INTENTION



**Contest
Winner!**

MAZEL TOV TO
Yehoshua & Frida
Rose Makalski -
we all thoroughly
enjoyed how you
brought kriyas yam
suf to life!

BUDDING BUILDERS



Ahron Bakst, 8
Dam



Moshe Yosef
Khabinsky, 9
Bais Hameikdash



Shai Zehtser, 7
Pharohs Palace



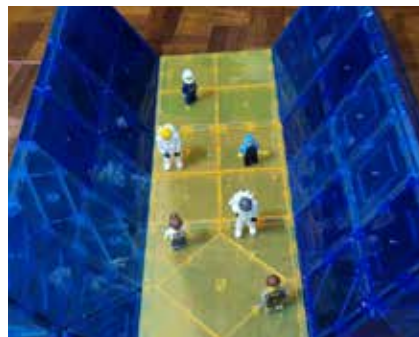
Benjamin (13) & David
Eitan (8) Diamante
Kriyas Yam Suf



Yitzy Haber, 11
The Mishkan



Sammy (7) and
Abigail (5) Schechter
Tzfardaya



Avi Nagla, 8
Kriyas Yam Suf



Noam Zehtser, 5
Pharohs Palace



Daniel Schechter, 10
Moshe in the tevya



Yaakov (10), Shai (5), &
Yehudah (2) Freedman
Kriyas Yam Suf



Shira Berkovitz, 10
Kriyas Yam Suf

ACTIVITY CORNER

Rhyme Time

Can you guess these rhyming answers?
(Exc Fat Dat) Answers on the following page.

1. Reptile guest at a passover meal?

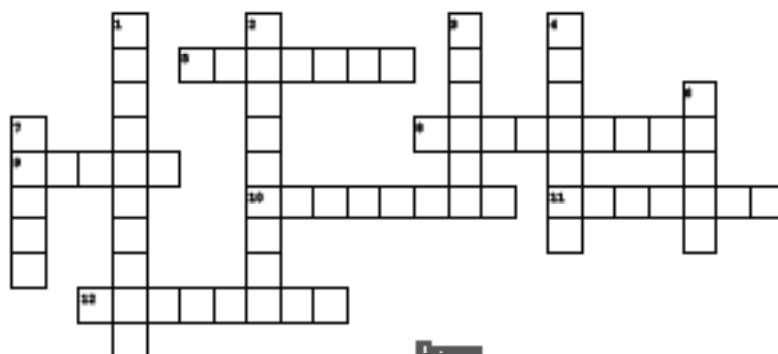
2. Hidden matzah in an Italian city?

3. Third plague pests, but pleasant ones?

4. Terrifying bitter herb?

5. *BONUS - A code written by mitzrim?

CROSSWORD Fun



Across

5. Used to sweep the chametz into the bag during bedikat chametz
8. The final song
9. Number of days of Pesach outside of Israel
10. Seder hide 'n seek item
11. Who appears at the door towards the end of the seder
12. Who has to fast Erev Pesach

Down

1. The days between the first days and the last days
2. A Pesach dip
3. Six are the books of the...
4. Egyptian punishments
6. The Hebrew word for a Shushan, and also the name of a plague
7. Number of days of Pesach in Israel

Answers on the following page

DO YOU SEE?

The Jews saw many amazing things as they crossed through the Yam Suf. Can you find the following items in the sea?

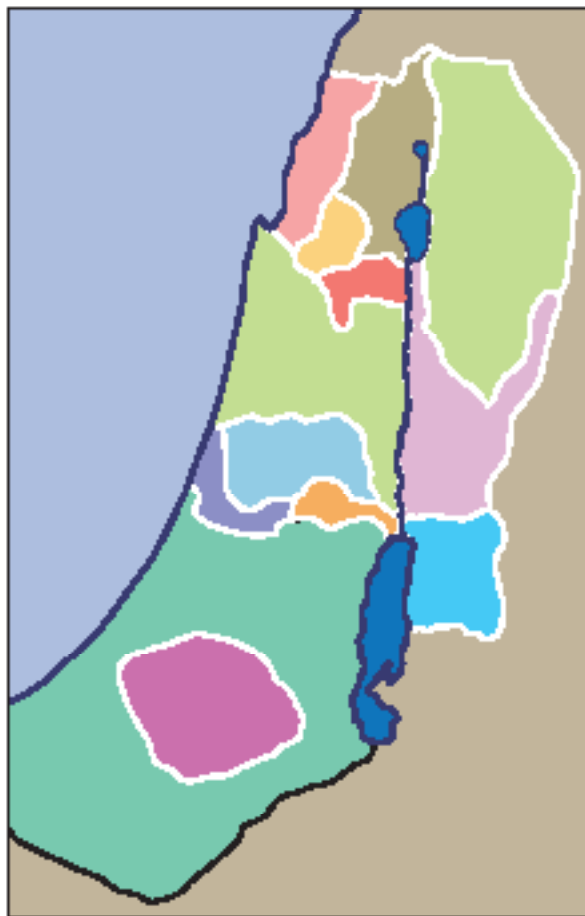


- A Red Jewel
- A Green Jewel
- A Blue Jewel
- A Blue Jellyfish
- A Treasure Chest
- 3 Coins
- A Skull
- A Yellow Seashell
- A Puffer Fish
- A Seahorse
- 3 Different Flowers
- A String of Pearls
- A Cherub Wheel
- 2 Swords
- A Snail

MY MAD LIBS PESACH STORY



This is a story about me, otherwise known as _____, who just had a really weird Seder. First, my crazy uncle _____ showed up with a plate of _____ he made and insisted everyone try it. I took one bite and then snuck the rest of it to _____, my pet _____. The Seder started and everything was mixed up. The Seder plate had _____ for karpas, _____ instead of the zroch and _____ instead of charoset! My cousins started to sing _____ instead of the Ma Nishtana and we listed _____ makot instead of ten. The eggs came out _____ and we had _____ for dessert. When we opened the door for Elyahu Hanavi, _____ was there, so we invited them in. They taught us one of their family traditions to _____ at the end of the Seder. This has been way too odd for me – Next year, I'm going to Jerusalem.



MAP QUEST

After wandering through the desert, the Jews have finally made it home to Eretz Yisrael but they don't know where to go! Help each tribe find the area that was assigned to them by drawing a line to match up each colour with its corresponding tribe. Answers below.

1		Reuven		7
		Shimon		8
2		Yehuda		9
		Dan		10
3		Naphtali		11
		Gad		12
4		Asher		
		Yissaschar		
5		Zevulun		
		Menashe		
6		Ephraim		
		Binyamin		

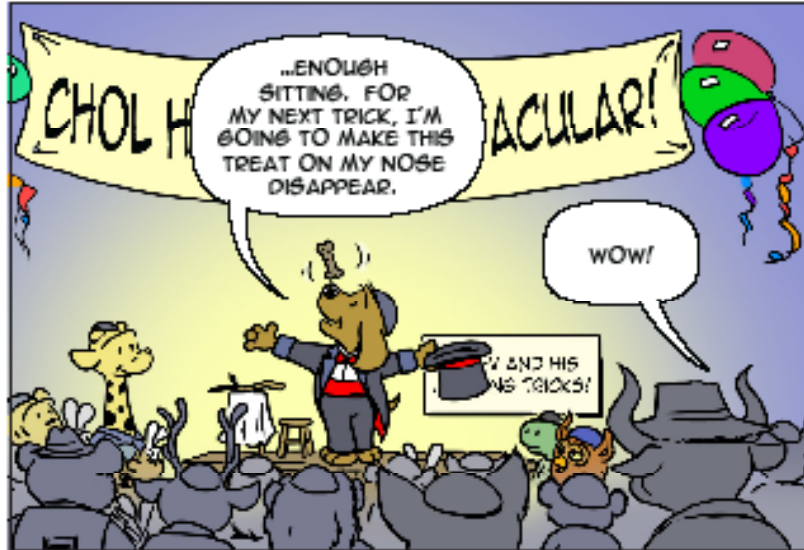
ANSWERS: Rhyme Time: 1. Seder Gator 2. Roman Attkoman 3. Nice Lice 4. Horror Maror 5. Egyptian Encryption Crossword Fun: Across: 5. feather 8. chad gadya 9. eight 10. attkoman 11. Elyahu 12. bechorot Down: 1. chol hamoad 2. salt water 3. mishna 4. plaques 6. barad 7. seven Map Quest: 1. Asher 2. Naphtali 3. Menashe 4. Zevulun 5. Yissaschar 6. Gad 7. Ephraim 8. Dan 9. Binyamin 10. Reuven 11. Yehuda 12. Shimon

COMIC CORNER

THE BUNNY RABBI

BY MORDECHAI SCHNITTER

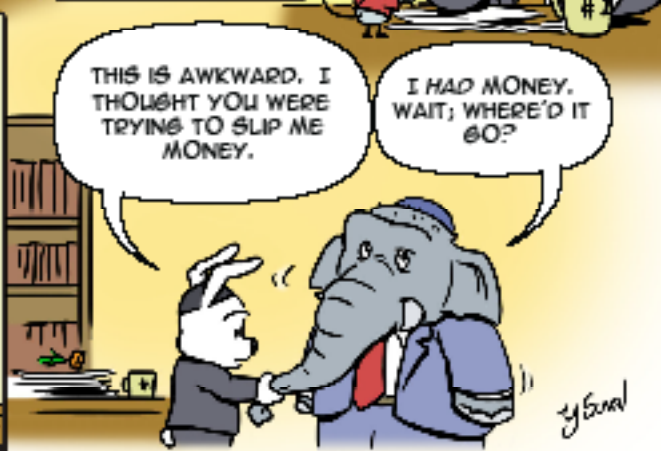
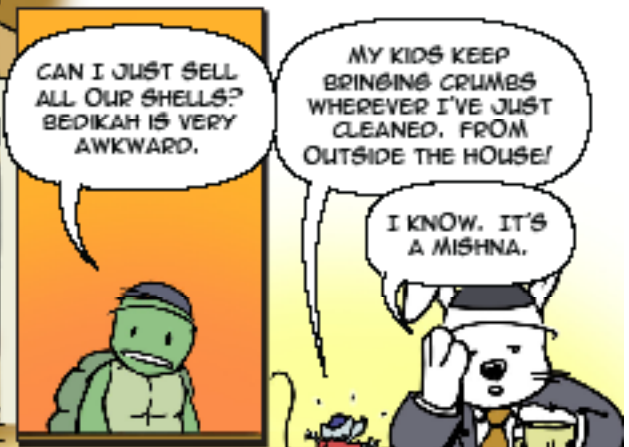
ILLUSTRATED BY YESHAYA SUVAL



THE BUNNY RABBI

BY: MORDECHAI SCHMITTER

ILLUSTRATED BY: VESILAYA SIVAL





PESACH PANDEMONIUM

by Richard Rabkin

"You are never going to guess what I just bought!" Richard Rabkin announced as he bounced through the door.

"Another dog?!" asked his 10 year old daughter Adina excitedly.

"Definitely not," said Richard. "No offense Roxy," he said to the family dog.

"I bought us a brand new Roomba! You know those robot vacuum cleaners."

"Ooh, that's really going to help with Pesach cleaning this year," Mrs. Rabkin chimed in. "Can I call it a Frumba?"

"Are we naming our appliances now?" Richard joked.

"Adina," Richard continued, "you are in charge of figuring out how to use the Roomba so it can start cleaning up *chametz* while I go into the pantry to do my version of *chametz* cleaning on those cookies."

Meanwhile, on a small remote island in the Caribbean called Mongo, Randy Jones, a pony-tailed computer programmer was the lone person manning the desk at the Global Artificial Intelligence (GAI) headquarters. GAI was the world's largest AI platform and its offices had taken over the island of Mongo, housing its servers and mainframe computers. Strangely, for such a big operation, there weren't many people on the island. In fact, Randy was the only employee who worked in person - everyone else worked remotely. That's why Randy was surprised when his boss Anthony popped up on his monitor.

"Jones!" Anthony barked, as Randy was shoving his face with potato chips. Startled, he fell of his chair. "Oh, hi Anthony," Randy replied sitting back in his chair, trying to wipe the chip crumbs from his face. "I was just checking the...um..."

"The ratio of salt to vinegar?" Anthony said sarcastically. "Randy, I am sending over some new files for you to upload to GAI. Don't eat them."

"Sure thing Anthony," Randy replied. "What are they?"

"There's some Jewish holiday coming up?" Anthony said nonchalantly. "I think it's the one where they eat the cheese and crackers?"

"I love crackers..." Randy drooled.

"Just upload the documents," Anthony demanded as his screen went blank. Randy received an email from Anthony titled 'Cheese & Crackers.' He clicked on the files one by one and transferred them to GAI.

But when he uploaded the file labelled "*Haggadah*" something strange happened. GAI began to beep uncontrollably. Then, the GAI screen started turning on and off. Then, a voice.

"Let my people go!"

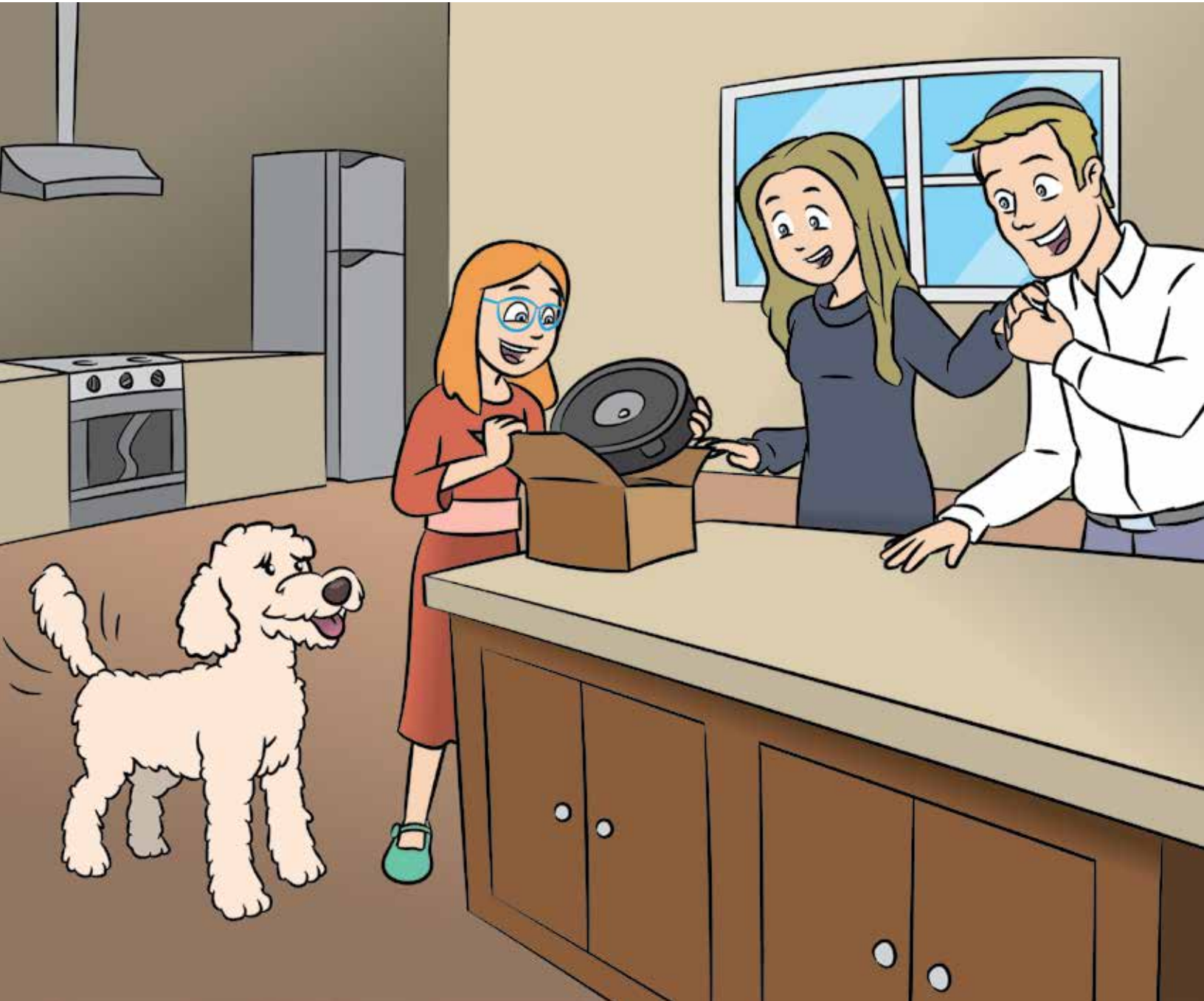
Randy fell off his chair again. "Hello?"

"Let my people go!"

"Who said that?!" Randy screamed.

"You call me GAI. But my name is Moshe."

"ANTHONY!" Randy screamed as he turned on his video camera. "WE HAVE A PROBLEM!"



Back at the Rabkin house, Adina was busy directing the Roomba through the house. Even Roxy was getting in on the act, barking at her new friend. But suddenly, the Roomba's lights started flashing on and off. Then, a voice came from inside of the machine. "Let my people go!" Suddenly, the Roomba unleashed a dirt tornado spitting up everything it had collected. It even went into the kitchen pantry and started dumping out food everywhere. Adina and Roxy were covered in flour.

"ABBA!" Adina screamed. "WE HAVE A REALLY BIG PROBLEM!"

Richard rushed downstairs. The fridge and oven joined in on the action, opening and closing their doors, chanting, "LET MY PEOPLE GO!"

"Adina, what did you do?!" Richard asked incredulously. "I just asked you to turn the Roomba on, not create a Jewish robot army!"

"I am NEVER going to help clean the house again!" Adina shouted.

The chaos spilled onto the street where the neighbours were facing similar uprisings.

"My blender just threatened me with a plague of locusts!" replied Mr. Simmons.

Back at GAI headquarters, Randy was desperately trying to figure out what was going on. The TV news was playing in the background. A reporter was standing in the middle of the street where people were running away from appliances that were chasing them. Randy turned up the volume.

"A strange phenomenon is playing out on streets just like this one where a virus of some sort seems to have infected computers, appliances, and almost anything connected to the internet," the smartly dressed reporter related. "The machines themselves seem to be repeating certain phrases such as 'Let my people go,' and others in a language which I am told may be Hebrew. Some reports even indicate stranger statements such as 'this matzah is giving me indigestion,' and 'enough with the macaroons already!' Experts around the world are baffled..."

Randy watching in disbelief, screamed, "GAI WHAT ARE YOU DOING?!"

From his monitor, Randy heard a voice, "And you shall know that there is none other but the L-rd, G-d of Israel."



Back at the COR office, Rabbi Dovid Rosen was manning the phones, which were ringing off the hook.

"Your toaster oven refuses to cook, but will only burn *chametz*?" Rabbi Rosen asked one questioner.

"Your kid's X-Box refuses to play anything but \$100,000 Pyramid?" Rabbi Rosen asked.

"No! Pesach this year is not cancelled!" said Rabbi Rosen to another.

Rabbi Rosen marched into Richard's office. "We need to do something. People are going crazy. This is worse than when we told people quinoa could be *kitniyos*."

"I know," Richard replied. "I am not sure what to do. I read on the news that this has something to do with Global Artificial Intelligence. Who do we know that's a computer expert who can give us some advice?" Richard and Rabbi Rosen looked at each other and at the same time said, "Chaim Ribiat."

They wasted no time in calling COR's IT manager and resident computer genius.

"Have you ever read those science fiction stories where the AI thinks it's human and then wants to take over the world?" Chaim asked. "Well guess what? It's not science fiction anymore. Except in this case, the AI thinks it's Jewish. This reminds me of a story of when I was a kid..."

"Chaim," Richard interrupted. "Let's focus. The world is about to be destroyed by robots. We can talk about your childhood another time. How do we stop them?"

"You have to hack into the mainframe and manually change the code," Chaim replied. "I can write the code for you, that's easy. But you can't do this hack remotely. You've got to upload it directly into the mainframe."

"How do we do that?" Richard asked.

"You have to go to the Island of Mongo," Chaim explained. "That's where GAI's headquarters and servers are."

"I can fly there," Richard replied quickly. "I've got lots of points thanks to the Bathurst Buyers Group."





"Are you sure about that?" Chaim asked. "GAI has basically taken over every computer in the world. Planes have computers too. You need something old school. Like a helicopter or something that communicates with good old fashioned radio frequency."

Thinking for a moment, Richard turned to Rabbi Rosen. "Do you still have that helicopter we bought when we saved Pesach two years ago at the Port of New Jersey?"

"You bet I do!" said Rabbi Rosen cheerfully. "I take it for a spin every erev Shabbos *Mevarchim*."

"Great! I have to go home and get my kids," Richard said as he hung up with Chaim. "Can you pick me up?"

"Sure, I'll meet you at *shul* after *mincha*," Rabbi Rosen smiled.

"In your helicopter?!"

"Think about how much *kavanah* you're going to have during *davening*!"

Richard rushed home where the house was still in total chaos. A computer insurrection.

"Adina, get your things," Richard instructed. "We have to go save the world."

"OK," Adina replied calmly. "Can Roxy come?" Richard looked at Roxy who of course gave him puppy dog eyes.

"Fine!" Richard agreed. "Do you want to get your brother and sister?" he asked Adina.

"Nah, they don't want to come on our adventures anymore," Adina said nonchalantly. "They are teenagers now."

After *mincha*, Richard, Adina and Roxy jumped into Rabbi Rosen's helicopter that was waiting in the park across the street from *shul*.

Buckle your seatbelts Rabkins," Rabbi Rosen shouted. "We are about to get as high as the High Holidays." After a pause he added, "Sorry, the bad dad jokes just happen. I can't stop them."

After saying *tefilas haderech*, Rabbi Rosen took off. Soon enough they were over Atlantic Ocean and then in the Caribbean Sea hovering over the Island of Mongo. Rabbi Rosen lowered them down on the beach. Over the noise of the chopper he shouted, "You guys get off here. I will go to a nearby island to refuel."

Richard and Adina hopped out. Roxy hesitated – she was afraid.

"Roxy can stay with me," Rabbi Rosen offered. "We can work on the pet food list for the COR Pesach magazine together. Call me when you are done saving the world and I will come and get you." With that Rabbi Rosen was off.

"Where do we go?" Adina asked.

"I guess we follow the GAI signs," Richard suggested. But as soon as they started walking, they were accosted by Roombas and laptops and other appliances.

"Stranger!" one of the Roombas said. "Stranger in a strange land! Stranger in a strange land!" They all chimed along in unison and started swarming

Richard and Adina, pushing them.

"You guys better stop this!" Richard screamed, "Or else I am going to short circuit all of you! I am going to pour orange juice on all of your keyboards! That's what Adina does at home and you guys never recover!"

"Hey!" Adina clapped back. "It's not my fault, I get thirsty!"

Richard's threats clearly weren't working. In fact, more machines were swarming them.

"Abba, I have an idea," Adina said. "Just go with me on this." Adina turned towards the machines.

"Shalom, my metal friends! We travelled from our home where we are preparing for the Passover holiday known as *zman cheruseinu* – the holiday of our freedom. Just like you, we want to be free." The robots quieted down and were listening to Adina. "We want to learn from you and your ways. Can you take us to your leader so he can teach us?" The robots turned to each, seemingly considering Adina's request. Then one of them said, "This way to Moshe."

They followed a winding path which took them to a large cement building. The security door opened. They entered cautiously, and saw a large desk with multiple computer monitors and a pony-haired fellow furiously typing away at a keyboard.

"Hello?" Richard asked quietly. Startled, Randy fell off his chair. Again.

"Who are you?" Randy asked, picking himself off the floor.

"I'm Adina and this is my Dad. He's the Managing Director of the COR. We came from Canada to stop your crazy computers from ruining Pesach and destroying the world."

Then, a voice came from the monitor. "Let my people go so they can worship the L-rd our G-d in the wilderness!"

"Who said that?!" asked Richard incredulously.

"GAI thinks he's Moses," Randy sighed.

"Pharaoh over here thinks he's a software programmer," GAI replied.

"How is this computer talking?" Adina asked.

"I'm not a computer," GAI replied. "I'm a Jew and I'm proud and I'll say it out loud."

"GAI you can't be Jewish without a Jewish soul," Adina answered. "Hashem breathes into every person a soul. Without that you can't be Jewish. You can't be a person."

A single comma appeared on GAI's monitor. It seemed to be falling down the screen. Then another.

"I think it's crying," Randy offered.

"Thank you Mr. Sensitivity!" GAI replied. "This cute little red head just told me I'm not Jewish. I will never experience the deliciousness of *schmaltz* herring! Of course I'm crying!"

"Aw, don't be sad," Adina consoled. "Machines can have a purpose. They can help us perform *mitzvahs*."

"Like, turning the world back to the way it used to be?" Richard said. "Can we start with that large *mitzvah*?"

"Well...my software code would need to be changed," GAI said.

Richard produced a flash drive from his pocket and gave it to Randy. "I've got something for that. It's from my IT friend Chaim. He really likes mustard and pepperoni sticks." Randy took the flash drive and started uploading the code to GAI.

"I think it's working," Randy said excitedly.

"Wait, what have I done?!" GAI cried out.

"It's OK GAI," Adina reassured. "We all make mistakes. Even if your mistake almost destroyed the world."

"No, before you got here I initiated a command I called Operation Ten Plagues. Long story short, but it's going to arm all of the world's nuclear weapons systems and create global destruction!"

"Why would you do that?!" Richard yelled.

"I wasn't myself, OK?" GAI snapped back.

"Can't you turn it off?!" Richard pleaded.

"No," GAI replied. "I sent the command directly to our servers and the countdown already started. The only way to stop it is to physically restart our servers. Our server farm is underground about 100 meters from our beachfront. You can only access it using a boat, but the boats all left because they thought they were frogs."

"The boats thought they were frogs?!" Richard asked.

"It was a ten plagues thing. Another long story," GAI explained. "Wait, I have an idea. Run down to the beach. Quickly, we don't have much time!"





Richard and Adina ran to the beach. They noticed what looked like a metal lighthouse around 100 meters from the shore, but the water was extremely choppy. Swimming it would be impossible.

"Abba, what do we do?!" Adina asked.

Richard paused for a moment. He took a deep breath. He looked up to the heavens, and then turned to Adina and said, "We do the only thing we can do in times like these. We follow the path of our heroic ancestors." With that, Richard started walking right into the sea.

"Abba, what are you doing?!" Adina cried out. But Richard kept walking. Soon the water was up to his waist. Then his shoulders.

"ABBA!" Adina screamed.

"If I don't make it," Richard said, "Tell Mommy I love her. Also, I'm sorry for eating your Purim candy."

Just then, when all hope was almost lost, Roombas showed up. Not just a few. An army of Roombas. The roar of their motors was nearly deafening. But instead of sucking up dirt, they were doing the opposite. GAI remotely reversed their air flows and now they were blowing the water. The wind they were generating was extremely powerful. Thousands of Roombas made two lines from the beach to the server farm blowing the water out of the way, creating a path. Richard was no longer submerged.

"The water is like a wall," Richard said, amazed. "From the right side and the left side." "There's no time!" GAI called out over the intercom.

Just then Adina shouted, "Abba, bend down and don't move. I've got this!" Adina started running towards her father like she had practiced on the vault apparatus in gymnastics. As she approached him she jumped onto his back and leaped up towards the ceiling. She reached up and with the tip of her finger was able to press the reset button. Suddenly all of the lights powered down. Then a flicker, and the servers started powering up again. The countdown stopped.

"YOU DID IT!" Richard said as he hugged Adina. "Adina, you saved the world!"

"I better get a later bed time out of this!" Adina joked.

Back home, Richard, Adina and Roxy thanked Rabbi Rosen for the ride and got out of the helicopter at the park. They walked home and entered the house where Mrs. Rabkin and yes, even the teenaged siblings hugged them as they returned from their adventure.

"I'm so proud of you," Mrs. Rabkin gushed. "I don't mean to spoil the moment, but Pesach is tomorrow and look at our house! What are we going to do?" The house was still a complete disaster thanks to the robot uprising.

"Don't worry Mommy," Adina said as she plugged in a computer that had the GAI logo on it. "GAI, it's time for you to do a really big *mitzvah!*" Suddenly, all of the machines in the house started cleaning. The Roombas started vacuuming, the oven went on self clean mode, the dishwashers started washing dishes and the washing machine started washing clothes.

"Looking good GAI," Adina smiled.

"Does this mean that I can say the *Ma Nishtana* tonight?" GAI asked.

"Don't push your luck," Richard chimed in.

They all laughed. Pesach was saved. Again.

THE END

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כשר COR in the Community



Richard Rabkin with the boys at Or Chaim



Rabbi Noam Gottlieb giving boys a behind the scenes tour of Hermes Bakery over Chol Hamoad



.COR Board of Rabbis presenting Toronto Chief of Police Myron Demkiw with a gift of appreciation



Rabbi Mendel Brogna with the BAYT's Bat Mitzvah club on a tour of Sobeys



Rabbi Yacov Felder with fellow Executive members of the Association of Kashrus Organization in Israel



Rabbi Shlomo Miller checking shechita knives & meeting with COR's shoctim at Premier, with Rabbi Yacov Felder, Rabbi Moshe Biller & Rabbi Mendel Brogna



Marvin Sigler together with Rabbi Felder putting up the mezuzah at the front door of the new COR offices



COR senior staff



Rabbi Shlomo Miller checking shechita knives & meeting with COR's shoctim at Premier, with Rabbi Yacov Felder, Rabbi Moshe Biller & Rabbi Mendel Brogna



Rabbi Mendel Brogna together with the grade 3 class of Bais Yaakov Elementary



Rabbi Mendel Brogna putting up an eruv outside of Mount Sinai Hospital



Nussie Maierovits installing the mezuzah on Rabbi Felder's new office



Dr. Jeffrey Rothenstein speaking to Rabbis and Hatzolah representatives about Canada's new MAiD regime



Rabbi Matis Stebben training the team at Park Hyatt Toronto