

# K<sup>®</sup>OSHER SPIRiT

CERTIFIED SOUL NUTRITION

ב"ה  
תשרי תש"פ  
TISHREI 5780

לשנה טובה ומתוקה

WISHING YOU A HAPPY,  
HEALTHY & SWEET NEW YEAR

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By Rabbi Chaim Fogelman



Dear Reader,

As I sit at my desk and reflect on the past year, I cannot help but feel like it has gone by so quickly, while at the same time, it was one of the slowest moving years of my life.

As some of you might know, I lost my father ob”m last year, just a few days before Rosh Hashanah. I recently finished saying Kaddish, which was a very intense experience. It was a year of ups and downs and as the only son (I have three sisters, B”H), I took the recital of Kaddish and learning of Mishnayos very seriously.

While thinking about the past year, one particular moment stood out and I would like to share that with you. As I stood in shul last Yom Kippur and asked Hashem for forgiveness, I thought about how just twenty days before that I stood at the side of my father’s *aron* and asked him for forgiveness. I remember standing there and thinking that surely my father forgave me with his whole heart – I could feel him smiling down at me, and could almost hear him say, “Oh, Chaim. It’s okay. It’s all good...”

Then it occurred to me that Hashem is our Father and, like the Baal Shem Tov teaches, he surely loves each and every one of us like a father loves his only son. Without a doubt, Hashem forgives us all wholeheartedly, and says, “It’s okay, just go and do your best.”

This reflection brought about a second observation...being an only son has its privileges, but it also comes along with serious responsibilities. It’s similar to Yiddishkeit – we are privileged to be Hashem’s chosen nation, but this honor comes with the serious responsibility of the yoke of Torah and mitzvos.

I feel privileged to be a part of ☪ Kosher for the past 26 years, where every day we are honored to carry the torch of Torah and mitzvos, while making kosher without compromise our top priority.

Wishing you and your family a *k’siva v’chasima tovah, shana tovah u’mesukah.*

**Rabbi Chaim Fogelman**

Editor in Chief

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Awesome product alert!

Have you tried 88 Acres products? 88 Acres products are Ⓚ certified and totally delicious. We asked the owner what sets them apart.

# Share your Spirit

OWNER, NICOLE, DESCRIBES THEIR ETHOS:

*From our very first batch to our next big idea, we're always seeding a vision of simply better snacking in every craft bar, butter, and 'nola. Nutrition that is all good for every body, always. That's why we're called 88 Acres: a reminder of the rural roots that bind farm to pantry, and heart to heart. Where you don't have to fear food, and the whole family can enjoy the same great tastes.*

*Ours is pretty diverse – extreme athletes, everyday entrepreneurs, allergy-sufferers, and growing kids alike – which is why our recipes are diverse too. Still, every bite is packing that natural seed power: healthy fat, clean protein, and a spectrum of body-boosting minerals and antioxidants, all for a bigger energy from a smaller, simpler, cleaner source.*

*Making more from less is just what we do: more of that home-cooked quality from a smaller-scale, allergy-friendly bakery, and more community and personal impact from the small, everyday choices we're making to live our values of betterment through mindfulness, and collaboration through transparency. Because delicious food doesn't have to be at odds with nutrition or safety, and at 88 acres we're growing that change seed by seed.*

Naturally,  
*Nicole*

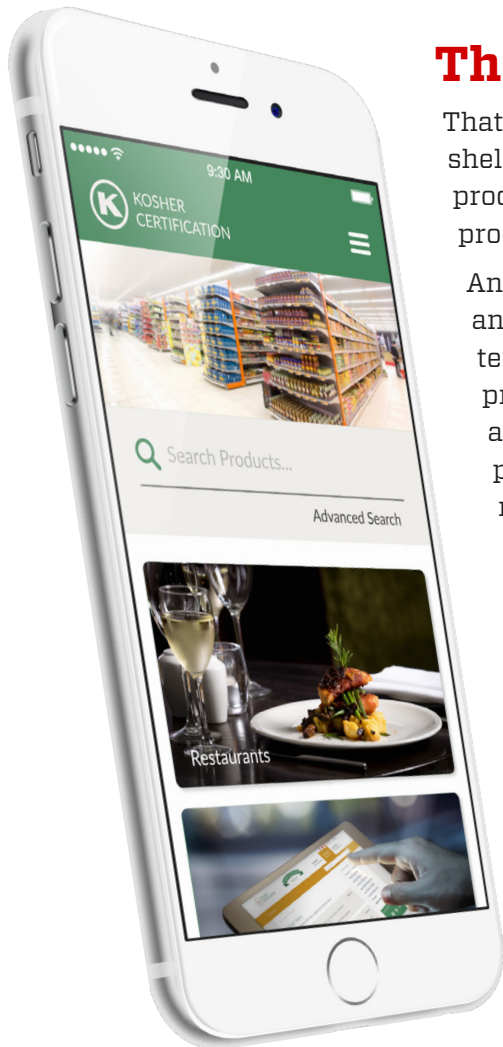


# CONSUMER Questions FOR THE (K)

We at the (K) are happy to receive your kosher questions...

Dear Kosher Spirit,

Why do I occasionally see a specific product where some packages have the (K) symbol and some do not?



## The (K) responds:

That's a great question! Sometimes, when a product has a long shelf life, there can be product still on the market that was produced before the company had kosher certification. The product without the (K) symbol should not be considered kosher.

Another reason why you might see the same product with and without the (K) symbol has to do with a manufacturing term known as Private Labeling. A private label is a product produced at a manufacturing facility and then labeled with another company's brand name. In order for a private label product to be kosher certified, the manufacturing facility must be under kosher certification. Large national and multi-national companies often outsource production to multiple manufacturing facilities; therefore, only the product made at the certified facility can bear the (K) kosher logo. Product without the kosher symbol cannot be considered kosher. You may even see the identical product with a different kosher symbol because it was manufactured in a facility with a different kosher supervision.

As always, it's crucial to check every product for a reliable kosher symbol each and every time you make a purchase!

*You can see more info at [www.ok.org](http://www.ok.org) or on the (K) Kosher Food Guide App for iOS and Android.*

*Stay tuned for an in-depth article about private labeling in the future.*

Many Jews have the custom to put the head of a fish on their Rosh Hashanah table. It's a symbol to be like the **head**, and not the **tail**, to think before acting, and to be the best version of ourselves. Not only is fish a symbolic food on the table, but it can be a very healthy component of our seudos during a month of heavy eating.

# The Power of

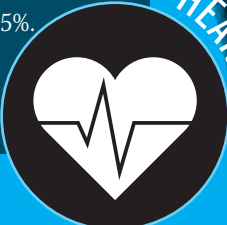
# FISH



Fish is the best source of omega-3 fatty acids, which are crucial to brain and body health.

Fatty fish, like salmon, trout, sardines, tuna and mackerel, are considered the healthiest types of fish.

Eating fish more than once a week can lower your risk of heart disease by 15%.



HEART

Fish is the best source of dietary vitamin D, and one serving of salmon contains 100% of your daily recommended intake.



Eating fish weekly can help increase the gray matter in the brain and protect the brain from Alzheimer's and other age-related deterioration.

The omega-3 fatty acids found in fish can help lower levels of LDL (bad) cholesterol in the body.



A diet rich in fish can help lower the risk of digestive cancers.



Athletes who consumer fatty fish can experience faster fatigue recovery and muscle regeneration.



KEEPING KOSHER IN...

# The Outback

BY LEIBEL BAUMGARTEN

**Y**itzchak, age 3, was throwing a tantrum in the freezer section of the supermarket. “I want a popsicle!” he screamed. It was a hot day, he was tired - it was a reasonable request. But this was in Port Augusta, a tiny city in South Australia with nary a Jew in sight, let alone a selection of kosher food. Yitzchak could not be consoled. Improvising, his mother, Malki found kosher frozen blueberries and mashed them into a makeshift ice pop.

Rabbi Yossi and Malki Rodal head Chabad of RARA – Rural and Regional Australia. They travel for weeks at a time in a “Mitzvah Tank” – a customized motorhome - through the most remote areas in Australia; from Coober Pedy to Kalgoorlie. The goal? To find and meet every Jew. “You have to be flexible, always ready to adapt,” says Yossi, understating the challenges of keeping kosher on roads barely travelled.

Some towns have as many as 100 Jews, others have one solitary Jew. The Rodals, based out of Melbourne, and their colleagues, Rabbi Ari and Mushkie Rubin, based out of Cairns in North Queensland, make frequent treks to find and meet Jews. Volunteer Rabbinical students join in the search and together they cover tens of thousands of miles every year.

With the scarcity of people, large supermarkets are often hard to come by. Even the ones they do come across have precious little in the way of kosher products. Everything needs to be prepared in advance. The Mitzvah Tank is equipped with a kosher kitchen and large freezers. Up to six weeks of menus are planned in advance, and all the meat, dairy, bread, crackers and other essentials are brought along from kosher hubs such as Melbourne or Sydney.

The space for kitchen equipment is minimal. “It’s amazing how much you can cook with an electric frying pan,” says Yossi. “With that and a mini toaster oven we can cook most of a Shabbos meal – challah, schnitzel, pasta, rice, soup, dips and more. Heading out to Newcastle for Shabbos for a Bar Mitzvah, Yossi says he will have no kitchen facilities at all to cater a kiddush luncheon for 100 guests, and a Friday night meal for another 20. “I’ll prepare schnitzel and other meat that can be eaten cold in advance, and we’ll enjoy a lot of salads. I’ll have to wait for another week to have hot cholent on Shabbos.”

Aside from the full freezers on the Tank, the RARA teams will attempt to purchase as much kosher food as is available on the road. For the most part, even products that are certified kosher do not have kosher symbols on the label. The teams rely heavily on the Kosher Australia app which lets them know what brands and items are ko-



sher. “Our eyes are constantly going back and forth from our phones to the shelves,” says Malki. “We are very grateful whenever we have service in a supermarket. Often, in these remote towns service is spotty, and we have to leave the store to see what products are kosher, which can be very frustrating.”

In addition to catering their own meals for the long excursions, the teams will bring kosher food and supplies for the Jews they meet on the way. Like Jewish communities the world over, food helps break the ice and makes people feel comfortable and at home, even though they may have never seen a Jew before and might be intimidated at first by the sight of Chassidic Jews. It is vital to the mission to be well stocked always have a bite ready to offer.

For Israeli backpackers RARA meets on the road, the offer of a good barbecue will bring them in to the tank, while for others the invitation for “bikkies and a cuppa” (Australian for cookies and coffee) is far more enticing and understandable than Tefillin and Shabbat candles.

It’s not unheard of for some expeditions to run out of food. Such eventualities are easier to deal with for the students, who are able to make do with

instant ramen soups and pasta. But for couples travelling with children, it is important to have three proper meals scheduled each day. Running out of hot dogs, chicken or yogurt would be far more problematic. “It’s very tough to arrange logistically,” Rabbi Rodal says. “We spend weeks agonizing over each trip planning and scheduling.”

Jews are scattered throughout Australia thanks in large part to Holocaust survivors who escaped to rural cities to hide their Jewishness. Many Jews RARA meets only found out they were Jewish later on in life when old family documents were discovered, or a grandparent made the revelation on a deathbed. It is common for people talk about having Jewish grandparents or great-grandparents without knowing they are Jewish themselves.

One Friday evening, about an hour before Shabbos, a pair of RARA volunteers out in Warrnambool were in a supermarket searching frantically for a kosher ingredient. They were expecting 14 guests for their Shabbat meal, Jews who may not have another Jewish experience all year! Checking the Kosher Australia app as they ran

through the store, they were quite a spectacle and drew the attention of a man in his 80s who approached them. Though he himself he was not Jewish, he told them, his maternal grandmother was Jewish. Though hurried, the students explained that he was as Jewish as Moses. He had never before seen or heard of Tefillin in his life, but he put them on right then and there in the supermarket as Shabbos approached.

One of the core missions of Chabad of RARA is to assist Jews in rural areas in keeping kosher themselves, which can be a daunting challenge. One Jew in Alice Springs, deep in the Outback, decided to keep kosher. He learned about the requirement to *toivel* his dishes (immersing kitchen utensils in a natural body of water), but living in the desert, he wasn’t going to wait for months until the next rainfall, and he wasn’t going to hear of any leniencies or loopholes. He made the four hour drive to the nearest stream, and spent

hours dipping his brand new pots, pans, cutlery, crockery and appliances in the muddy creek, much to the delight, fascination and amusement of the indigenous locals who surrounded him to watch.

Jewish ignorance plagues many rural Jews. In anticipation of the Rabbis' visit, an elderly lady procured a glatt kosher duck which she cooked lovingly in kosher milk to serve her observant guests. Another lady koshered her kitchen and made a sumptuous meal to serve the RARA rabbis, but cooked it all on Shabbos.

Chabad of RARA invites their constituents for Shabbatons in Melbourne, where guests are treated to five star kosher meals, and are taken on behind the scenes tours of kosher facilities. This provides an extra excitement and enthusiasm for kosher food, and helps inspire them to keep as much of a kosher diet as possible when they get back home.

Chabad of RARA ships kosher food to Jews across the country all year round, and in places where there are a few Jewish families, they contact supermarket managers and have been successful in arranging kosher

find in the States. "A lot of the brands of potato chips, snacks and soft drinks that are kosher in America are not kosher here," says Rabbi Rodal. "It takes some getting used to."

The conveniences of kosher in the big city may be missed on the road, but the reward of sparking Jewish pride and joy in a lonely Jew days away from the closest Synagogue makes it more than worthwhile.

*Chabad of RARA's exploits were documented in the film "Outback Rabbis", available on various streaming services.*

## AN ELDERLY LADY PROCURED A GLATT KOSHER DUCK WHICH SHE COOKED LOVINGLY IN KOSHER MILK TO SERVE HER OBSERVANT GUESTS

sections with kosher essentials in a number of rural towns. Over the years, more and more products have been certified kosher. Now RARA teams are able to find frozen salmon, Holland House herring, and even pas Yisroel bread and bagels in Coles and other supermarkets across the country. "It was practically a holiday for us when we learned of a sorbet that became kosher that we could find in chain supermarkets," says Yossi. "At last we had an alternative to fresh fruit for Shabbos dessert."

Even with the improvements, most gas stations and convenience stores don't have the selection one would







# Gelatin

**Rabbi Sholom Ber Hendel**  
 Ⓚ *Rabbinic Coordinator*

## WHAT IS GELATIN?

Gelatin is a colorless, flavorless food ingredient derived from collagen. Collagen is the protein substance found in fish and animal skins and bones and is used to provide gelling properties in many food items such as yogurts, bars, soft candies, gummies, marshmallows, icing, mousses and many other food products. Additionally, it is used as a clarifying agent for juices and wines. It is also used in the pharmaceutical industry to make capsules and many other non-food items.

## HOW IS GELATIN MADE?

Dried bones or skins from animals, as well as skins or scales from fish, can be used as the main raw materials for gelatin. The material is cut or broken into small pieces and then soaked with water and chemicals for about two days. Following the two days of soaking, the material goes through the hydrolysis process, which includes breaking down the materials through a reaction from the hot water and chemicals. Next, the material is cooled, put through series of filtration and clarification steps, evaporated to concentrate the product, and then it is sterilized. After sterilization, the material is cooled a second time through a process that converts the liquid into a gel, which is then dried in oven, ground to uniform size, screened and packaged.

## IS GELATIN KOSHER?

There are opinions that gelatin made from non-kosher animals can be considered kosher since the bones or skins are completely dried and flavorless and, during the process, the material is treated with strong chemicals which make it completely inedible.

Ⓚ Kosher, along with all other major kashrus agencies, does not permit the use of gelatin made from non-kosher animals due to the concern that the bones and skins may not have been completely dried. Despite the fact that the production process renders the gelatin inedible, it cannot be used as a leniency because the gelatin becomes edible and is mixed with food at the end of the process.

In order for the gelatin to be kosher certified, it must be made from kosher animals that underwent kosher slaughter and processing, or from kosher fish. If the equipment is not dedicated to kosher production, it must be completely cleaned, left idle for 24 hours, and then kosherized properly. All the chemicals and additives need to be kosher and, typically, the entire process needs to be supervised. There is further discussion whether gelatin is considered meat or pareve and if it can be used in dairy products, such as yogurt. Ⓚ Kosher follows the opinion of Rav Moshe Feinstein ztz"l, which states that since animal skins are only considered meat d`rabbanan, the gelatin extracted from the skin is considered tzir (extraction) of meat d`rabbanan which is pareve.

Another discussion is regarding the fish status of fish gelatin. The Shulchan Oruch states that mixing meat and fish can be dangerous and some avoid fish and dairy as well. Since fish skin is edible, it has the same halachic status of fish and the gelatin has the status of tzir dagim, of which there is halachic debate if it causes danger<sup>1</sup>. Ⓚ Kosher makes sure that fish gelatin and any products that use fish gelatin are labeled with the Ⓚ-Fish symbol. This discussion applies only to fish gelatin which is made from the skin, scales are not edible and therefore don't have fish status and so are the gelatin from scales.

Fish gelatin is often used to produce kosher marshmallows. Some companies try to avoid fish gelatin when possible due to the fish allergen declaration that is required on the label, but the lower price of kosher fish gelatin is an incentive to use it instead of beef derived gelatin. Recently, a snack made from tilapia skin is growing in popularity in China, which has caused higher prices for the skins and a worldwide shortage of kosher fish gelatin.

Gelatin, or any product containing gelatin, should only be purchased with a reliable certification.

<sup>1</sup> Often the usage level of gelatin is less than 1/60 which leads to another halachic debate whether fish in meat can be nullified at 1/60 or we need to be stricter because חמירה סכנתא מאיסורא - we need to be more careful with danger than prohibitions.

# your Kosher Kitchen Hot Plates

By Rabbi Levi Y. Schapiro



## Shabbos & Yom Tov

### What types of food can and cannot be put on the hot plate on Shabbos?

**A** hot plate that does not have variable heat settings is like a blech, so only foods that may be placed on a blech may be placed on a hot plate.<sup>1</sup> A more advanced hot plate with multiple heat settings must be covered with a thick layer of aluminum foil<sup>2</sup> and one should also cover the control knobs<sup>3</sup>.

According to some Poskim, if the above requirements are met, one may place completely cooked dry foods on a hot plate on Shabbos. However, any food that is moist and will drip – even if the food is only moist inside, but the moisture will drip to the outside when heated – may not be placed on a hot plate on Shabbos.

1 עיין ספר שבת כהלכה (לה"י פרקש שליט"א) פ"ח סע"ד

2 שם סע"ז וט'

3 שם סע"ב

It is best to be more stringent and place an overturned pot on the hot plate (this would satisfy the “near the oven” requirement) and put the food on top of it.<sup>4</sup>

### Can a non-Jew put food on the hot plate on Shabbos?

Generally, a non-Jew may not do anything on Shabbos for a Jew that the Jew may not do himself. (There are some extenuating circumstances, like for a sick person, where a non-Jew may do it and a Rav must be consulted for each case).<sup>5</sup>

### Are there any restrictions when using a hot plate on Yom Tov?

On Yom Tov one may cook, and therefore these restrictions for Shabbos do not apply to Yom Tov. One must be very careful, however, not to manipulate the settings on the hot plate on Yom Tov.

## Kashrus

### Can I use the same hot plate for meat and dairy?

Meat and dairy foods may not share the same hotplate. However, theoretically, if all the food is always placed in a container one may be lenient and use the same one for meat and dairy. The reality is that it's very difficult to make sure that none of the food spills or touches the surface of the hot plate, so it is therefore recommended to have separate hot plates for meat and dairy. There are circumstances where one would be permitted to use a meat hot plate for dairy (after covering with heavy-duty foil), but a Rav should be consulted before doing this.

### How can I kasher the hot plate if needed?

Kashering depends on the circumstances that caused the need to kasher. If dry, non-kosher food

was heated directly on the hot plate, a full libun is required; something that would be almost impossible to accomplish without ruining the appliance. If it was only liquid, then hagalah can be performed by first cleaning the surface and pouring boiling water on the heated hot plate and allowing it to continue to boil or by pouring boiling water over the hot plate with a hot stone (or iron).

If meat was heated on a dairy hot plate or vice versa, in some cases hagalah may be sufficient<sup>6</sup>; a Rav should be consulted.

### Can I use my year-round hot plate for Pesach?

One should not use the same hot plate from all year round on Pesach. There are circumstances where one would be permitted to use a hot plate that was used year-round for Pesach (after covering with heavy-duty foil), but a Rav should be consulted before doing this.

### Can a non-Jew put food on the hot plate (when it is not Shabbos)?

Food that is warmed on a hot plate is generally fully cooked and only put on the hot plate to warm up, so it is technically not subject to the concern of Bishul Akum. However, to avoid any misunderstanding, a Jew should turn on the hot plate before the non-Jew places the food on it.




4 שם פ"י סעי"ד

5 עיין שו"ע או"ח סי' ש"ח סעי"ב וברמ"א

6 It may be considered N"t bar N"t d'heteira.


*Sweeten your Harvest Celebration with*  
**HAWAII HARVEST HONEY**





**T**his year add the taste of Hawaii to your harvest celebration with Hawai'i Harvest Honey's raw artisanal honeys. All are Kosher and USDA certified organic and never heated, so the honey's beneficial enzymes, pollens and propolis come to you exactly as the bees intended.

Hawai'i Harvest Honey's honeys are produced at their solar-powered apiary located on the edge of a vast old-growth Ohī'a forest on the slopes of Mauna Kea, Hawaii's tallest volcano. Here the beekeepers collect their primary harvest, honey made from the nectar of Hawaii's native Ohī'a Lehua tree. This tree, which grows nowhere else in the world making its honey one of the world's rarest, yields a delicious, slightly floral honey from its red Lehua blossoms. The Lehua honey compliments, but never competes, with other flavors, whether used in teas, smoothies, or other recipes. The tree and its red blossoms are an important part of Hawaiian culture. The Ohī'a tree is the first plant to emerge from cooling lava, sending up its sapling through the rock and, as it grows, breaking up the lava so other plants can emerge and thrive. Covered in red flowers, it is for many years the only color in an otherwise monochromatic dark landscape of lava.



In 2016 Hawai'i Harvest Honey introduced its distinctive creamy blends of honey combined with fresh, locally-grown organic turmeric and ginger. Their best-selling all-organic Turmeric and Ginger blended with Hawaiian Honey and organic black pepper and their organic Bubba Baba Blue Ginger blended with Hawaiian Honey are natural antibiotics and anti-inflammatories that nourish the body. The blends are produced in small batches for maximum freshness and flavor. On the Hawai'i Harvest Honey website you will find recipes for every meal as well as that use these blends and the Lehua Honey. We've included an easy and delicious recipe for Gingered Apple Pinwheel Tarts, a classic autumn pairing of apples and honey. ENJOY!

To learn more about Hawai'i Harvest Honey and to order their products go to their website, [hawaiiharvesthoney.com](http://hawaiiharvesthoney.com) or call them at 808-339-5226.

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*A few words from Rabbi Shlomo Klein, Rabbinic Coordinator:*

*"Peter & Mary are an amazing and wonderful couple to work with. Their pure, raw, and natural bee honey is of the highest standards in both quality and kashrus, and tastes delicious, too. The honey is not heated; they use centrifugal force and time to filter the honey and utilize state of the art methods to make sure that no royal jelly or larva get into the honey."*

*Hawai'i Harvest Honey is the perfect honey to fulfill the minhag to eat raw honey on Rosh Hashana (see Hagoas Ashr"i R"H 1:4)*



# Gingered Apple Pinwheel Tarts

Irresistible combination of flaky puff pastry and apples poached in a slightly caramelized buttery ginger honey syrup

## **SERVES 4**

**1 sheet frozen puff pastry, thawed**

**Preheat oven to 425 degrees**

**3 Gala apples**

**½ cup Hawai'i Harvest Bubba Baba Blue Ginger blended with Hawaiian Honey**

**1/3 cup water**

**3 Tablespoons unsalted butter or margarine**

**2 Tablespoons fresh lemon juice**

Peel and core apples then cut into uniform 1/16" slices.


Combine honey, water, butter and lemon juice in a saucepan. Stirring, bring mixture to a boil, then turn heat to low. Add the apples, coating them with the honey mixture and poach until they are pliable but still firm. Transfer the apples to a large colander or sieve placed over a bowl to catch the honey mixture as the apples drain. Reserve this mixture to use as a glaze later.

Grease a baking sheet then roll out the puff pastry on a floured board into a 13 inch square. Using a 6" bowl cut out four rounds from the pastry. Transfer the rounds

to a greased baking sheet and create a narrow edge to form the tart. Starting at the outside edge arrange the apple slices in tight, overlapping circles on each round. Bake the tarts for 20-25 minutes or until the crust has browned. While the tarts are baking, heat the reserved honey mixture until it reduces by almost half to a thick syrup. Once you have removed the tarts from the oven, gently brush with the ginger honey syrup to glaze the apples. Serve warm.

BY MARGIE PENSAK

**"D**avid, a customer of mine that I service, owns a very large manufacturing company in the Midwest. When I went to visit him for the first time, I was able to observe that he had a less than favorable impression of frum yidden. I picked it up right away. He told me some of the issues he had over the years, and I said to him, 'David, with me—with us—it's going to be different!' I set out, as I make sure to do with every customer, to treat him very well, to change his perception so he would see yiddishkeit for what it really is.

This facility was inspected by the  on a monthly basis, and I instructed the mashgiach to ask him to put on tefillin on every visit that he paid. David repeatedly politely said, 'No' for approximately ten years—which amounted to approximately 120 times! But, he wasn't offended that we asked. By the 120th time, I paid a visit to him, together with the mashgiach. Again, we said 'hello' and schmoozed a little bit.

I asked him, 'David, will you put on tefillin?' He said, 'Yes!' So, without risking the opportunity, we seized the moment and put on tefillin on him and said Shema. After he put on tefillin, he was so excited. It was a real revelation. We said, 'David, we're delighted that you put on tefillin, but can you tell us what is going on? For the past ten years, you declined, each time, to put on tefillin; and suddenly, you're putting on tefillin.' He said, "Let me tell you a story. I've been trying to sell my product to a particular establishment. For years and years, I've spoken to the buyer, and my competitor is servicing this establishment. One day, I get a call from my buyer telling me that this establishment was no longer happy with my competitor's product; they wanted to use my product, instead.'

David suddenly got himself a very large piece of business and, as a result of that, he had to create a new shift of production in his facility. While all this was going on, he got a call from his married daughter, who has two kids, on the West

Coast, who told him that her husband just lost his job. As a good father and father-in-law, he flew out to the West Coast to be with him for a few days. He told them not to worry—he would support them until his son-in-law gets another job.

When David got back to the Midwest, he realized that with new sudden surge in his business, he has to send his product to the West Coast, and his son-in-law who is now unemployed, can be a distributor of his product on the West Coast. He rented a warehouse and bought his son-in-law a used truck, and hired him to manage his newfound business on the West Coast.

Then, David said to Rabbi Hanoka, 'Rabbi, look at all the things that just happened. After years and years of trying to sell my product to a particular very large customer, suddenly out of the blue, my competitor messed up on his product and the buyer is interested in taking my product which created the whole new surge of business for me, which created the whole new production shift for me. Then, suddenly, the exact same time that my son-in-law lost his job, in exactly the same area where I was starting to send my product--as a result of this--I was now in the position to hire my son-in-law to manage this newfound business. All this comes together. As human beings, a man could not orchestrate this together. G-d did it; G-d did it! I'm ready to put on tefillin.'

From this true story you learn the lesson of--and power of--never giving up. You keep trying. Our job is to go out and do, the rest is up to Hashem! You also learn that a yid who has negative feelings towards yiddishkeit, is not defining of who he really is. Unfortunately, they had some issues or some experiences that are getting in the way. Their true selves, their neshamas, are not shining through. But, our job is not to fight with them—on the contrary, to embrace them even more and get their neshama to shine through and the emes shine through. That is really what it's all about."

# STORIES FROM THE ROAD

With Rabbi Yitzchak Hanoka, Tri-State Rabbinic Coordinator





# WINE PROCESSING

*By Rabbi Ben-Zion Chanowitz*

**O**ur previous articles about the Halachic concerns during the production of wine were all based on the laws of “*Yayin Nesech*” and “*Stam Yaynam*”. In this article we will attempt to study the source of this prohibition.

## **SOCIAL CONCERN OR IDOLATRY?**

The *Mishna* in *Mesechta Avoda Zara* 29B lists certain items belonging to idol worshippers that are prohibited not only to consume, but even to derive any benefit from (not to be used even in medications).

The *Mishna* lists wine, certain vinegars, and other items.

The Gemara asks, “How do we know that wine is prohibited?” The rabbis then explain that

the source for this prohibition is the *posuk* in *Devarim* 32:38 that compares wine offerings to idol sacrifices. Therefore, the Gemara concludes that it is forbidden (as the first Rashi clarifies) for a Jewish person to derive any benefit from wine that was poured as part of idol worship.

The *Mishna* in tractate Shabbos 13B mentions that there were 18 enactments that were decided in favor of Bais Shammai’s opinion (usually Bais Hillel’s opinion would prevail since they were usually the majority, but in this case Bais Shammai was the majority). The Gemara lists some of these 18 decrees in Shabbos 17B: The bread and the oil<sup>1</sup>, and the wine of idolaters. The Ge-

<sup>1</sup> The decree against oil was later rescinded, as mentioned in my previous article on olive oil (Kosher Spirit Winter 2016).





mara later explains that the decree prohibiting wine was made in order to keep away from *yichud* (the seclusion of a man and woman in a private area) with Gentile women. This Gemara is also brought down in *Avoda Zara* 36A and B. (Rashi says that the prohibition on wine is since the wine intoxication may lead a person to be with prohibited women.) To clarify: The Rabbis decided that if a person were to eat meals and drink wine at their Gentile neighbor's house, these social visits may bring a person to prohibited relations. This seems to be confusing, as the first Gemara based the prohibition on idolatry, while the second Gemara based it on prohibited relations.

*Tosafos* on *Avoda Zara* 29B (beginning with the word "*Yayin*") asks, "Why would the Gemara 29B ask how we know that wine is prohibited, since it's source is already mentioned in Tractate *Shabbos* as one of the 18 decrees?" *Tosafos* answers that the injunction because of social issues would prohibit a person only to drink the wine; since we know that it is also prohibited to derive benefit, we need to find another source for the prohibition. Therefore, the Gemara in 29B asks how we know that we are prohibited to benefit in any way from the wine of a Gentile.

## "WHY WOULD THE GEMARA 29B ASK HOW WE KNOW THAT WINE IS PROHIBITED?"

*Tosafos* also clarifies that there are two types of prohibited wine:

*Yayin Nesech* – Wine that was poured and used as part of a sacrifice to idols.

*Stam Yaynam* – Wine that merely belongs to a Gentile. This wine, though it was not used for idolatry (and it would seem to only be prohibited because of social reasons), it is still prohibited from any benefit, since it may be confused with *Yayin Nesech*. (If so, then the first Gemara's answer is that since we are prohibited from deriving any benefit from real *Yayin Nesech* (as we see from the *possuk*), we apply the same prohibitions to *Stam Yaynam*, as well.

# “WHY DO WE NEED TO PROHIBIT WINE BECAUSE OF SOCIAL REASONS, IF IT IS ALREADY PROHIBITED BECAUSE OF IDOLATRY?”

The *Ran* (Rabbeinu Nisim) clarifies this even further. *Yayin Nesech* is prohibited d'oraisa, because it was used for idol worship. *Stam Yaynam* (which was not used for idolatry) was not prohibited d'oraisa. It was only prohibited because of the Rabbinic decree that it might bring one to social transgressions. Although the other social decrees (i.e. Pas Akum) are only prohibited to eat, the wine was prohibited from all benefits so that one should not inadvertently confuse *Stam Yaynam* and *Yayin Nesech* and accidentally benefit from actual *Yayin Nesech*.

The *Ran* then asks, “Why do we need to prohibit wine because of social reasons, if it is already prohibited because of idolatry?” Rabbeinu Shmuel answered, explaining that it is rare that people actually pour wine for idolatry, therefore we need the social prohibition, as well. The *Ramban* adds that surely if the wine would have been used for idolatry, the Gentile would (have kept it sacred and) not have sold it to us.

## DO THESE PROHIBITIONS APPLY TODAY?

The Gemara Avoda Zara 57B and 58A says that even if a Gentile merely touches or moves the wine it becomes *Yayin Nesech*. This all is recorded in Shulchan Oruch, Yoreh Deah 123:1. Consequently, we have a third category of wine:

Wine that was made by a Jew, and touched by a Gentile.

The Gemara on Daf 57A quotes Rav who says that even if a “day old” Gentile child touches wine, the wine cannot be consumed by a Jew, but



they are permitted to sell it, because the child has no understanding of idol worship and cannot designate it for idolatry. The Gemara relates that there once was an incident in the city of Biram where an idol worshipper climbed up a palm tree and as he descended, he accidentally touched the wine in the barrel (see Tosafos whether this was with the tip of the lulav), and Rav permitted the owner to sell it to a Gentile and derive financial benefit from it, because it was not touched with the intention to designate it for idolatry, similar to a child's touch.

Shmuel argues with Rav and he opines that children can never make wine non-kosher, and wine touched by a Gentile child is even permissible to drink. The *Beraisa* clarifies when a person is considered an adult, and when are they considered a child. One is called an adult when they are familiar with idol worship. They are called a child when they are not yet familiar with idolatry. The Gemara later discusses that a Gentile slave that was purchased from an idol worshipper continues to render the wine *Yayin Nesech* until they stop mentioning idols at all (as interpreted by the Rashba in his sefer *Toras Habayis*).

The Rashbam (see Tosafos 57B starting with “*v'afukai*”) says in the name of Rashi and *Teshuvos HaGeonim* that nowadays even if a Gentile touches wine, though we cannot drink it, we may still benefit from it. Idolatry using wine libations is not a common practice in the Gentile world, so most Gentiles would not be considered knowledgeable in idolatry. We, therefore, consider Gen-



tiles to have the halachic status of a newborn child. The Rambam in, *Hilchos Maachalos Haasuros* 11:7, similarly writes that any Gentile (who does not worship idols) who touches wine, will only render it prohibited to drink, but one may derive benefit from it.

Rabbeinu Chananel and the *Bahag pasken* according to Shmuel, that if a non-Jewish child touches the wine, it is permitted, even to drink. The R"Y (a great grandson of Rashi) questions this, because if the Halacha is like Shmuel and the Geonim, too, it would seem that nowadays there is no prohibition on Gentile wine. Therefore, Rabbeinu Tam clarified that the Halacha is like Rav, that if a child touches wine it is prohibited to drink. Furthermore, if a Gentile touches Jewish owned wine, then one may sell the wine to the Gentile so that he does not incur loss, since the Gentile would have to pay damages for ruining the wine. It would seem, however, that Rabbeinu Tam personally held that if a Gentile nowadays touched wine, one could not derive benefit from it, but he did not make this ruling publicly.

The Shulchan Oruch, Yoreh Deah 123:1, in the comments says that nowadays it is not common for Gentiles to worship idols, so some say that wine touched by them is only prohibited from drinking. Furthermore, it is even permitted to benefit from wine made by the Gentile. Though one is prohibited (according to most opinions) from making a business out of selling this non-kosher wine (or other non-kosher foods), one may collect a debt from the non-kosher wine. Then he adds that it is better to be strict with this wine.

There are many that clarify this last sentence. The Shach, in 124:71, says that one should not even benefit from wine that was touched by a non-Jew nowadays, unless it is a case where there will be a major financial loss. The Shach brings various sources (the Maharil, the Apai Ravrevay)

that support his view. Therefore, we are extremely careful with non-kosher wine.

I would like to end of with a short story:

Rashi's father was a dealer in precious stones. He once came across a beautiful gem. Some of the idol worshippers heard about this stone and wanted to buy it in order to place it in the crown of their idol. They offered him large sums of money, but Rabbi Yitzchok refused. They then threatened to harm him physically. During their meeting on a boat, Rabbi Yitzchok threw the gem into the sea, making it look like he had lost his balance.

Because of his self-sacrifice, it was decreed in Heaven that he would merit to father a precious gem of a son, who would bring much light to the whole Jewish community. Rashi is known as the teacher for all Jewish people throughout the generations. My family tradition has it that we are descendants of Rashi.

I hope that you have enjoyed this four part series on the making of wine. Please send in your comments. With Hashem's help, I hope to embark upon a new series for the next edition.

### Non-Mevushal Wine Handling Guide

- Sealed non-mevushal wine can be seen and touched by a Gentile without affecting the kosher status.
- There are different customs regarding non-mevushal wine seen by a Gentile once the seal is broken. Some won't drink the wine at all. Others won't use the wine for a mitzvah, but will drink it.
- Once the seal is broken, if a Gentile touches or moves the wine, it is not permissible to consume, but it may be sold to a Gentile to avoid monetary loss.

MEET OUR STAFF:

# BEHIND THE

## Interview with Rabbi Sholom Kesselman



Rabbi Sholom Kesselman

**KS: Where did you grow up?**

**Where did you go to yeshiva?**


RSK: I grew up in Johannesburg, South Africa and went to local *yeshivos* for my elementary years. I later went to Rabbinical College of Canada in Montreal for my advanced studies.


**KS: What did you do after yeshiva?**

RSK: After *yeshiva*, I married my wife Leah (nee Labkowsky) in 2008. I served as a Maggid Shiur in Yeshiva Ohr Elchonon Chabad – Los Angeles and I was the principal of the Junior High School at Cheder Menachem of Los Angeles.


**KS: What is your current position at the .**

RSK: I am currently the West Coast Food Service Administrator at  Kosher, based in our Los Angeles office.

**KS: What prepared you the most for your current position at the .**

RSK: My years of diligent learning in *yeshiva* prepared me for the rabbinic aspects of my job at the , but the years I spent as a school principal prepared me for the leadership and administrative part of the job.


**KS: What is best thing about working at the .**

RSK: The best part of working at the  is the team of rabbis and kashrus experts I get to work with and collaborate with on a daily basis. In addition, the way in which we are making a difference is very satisfying. We have done a lot of things to greatly improve the standard of kashrus throughout the world (or for the kosher consumer).


**KS: How would you describe the  today?**

RSK: There are a number of factors which determine the quality of a kashrus agency.

1. The written policies. These are the standards which the kashrus agency claims to stand for.
2. The competence of the rabbonim at the top who create the policies and determine the Halacha in any given situation, from simple to complex.
3. The ground game. This includes the mashgichim that are employed, the schedule of inspections by our rabbonim and the constant monitoring of our certified establishments to ensure that the written policies are being fully implemented.

The  really is the gold standard in the foodservice department when it comes to these 3 areas.


“...when we don’t take short cuts and we insist on maintaining the strictest standards, it only brings us more respect and admiration.”

Our written policies require the highest level of kosher compliance. Our rabbonim are the leading experts in kashrus in the world today. And, our ground game is where the  really distinguishes itself. We focus tremendously on the quality of our mashgichim and we have a rigorous inspection schedule and system. Potential problems are usually quickly identified and solved thoroughly and professionally.

**KS: Tell us something interesting about you that we don’t know.**


RSK: This is the hardest question for me to answer because I don’t like talking about myself. But if I have to give you something – I guess I have to confess that I believe in UFO’s. That was a joke.

I am blessed with a wonderful family, KA”H. I have an amazing wife and 4 beautiful children (1 son and 3 daughters). I am truly grateful to Hashem for all the blessings in my life.

**KS: Can you share an interesting experience that you had while working at the .**

RSK: I was overseeing the kashering of a large catering kitchen for Pesach. Needless to say this took a few days and we were very stringent with the employees about getting all the equipment and utensils properly cleaned.


When we were finally done and I was getting ready to leave, a non-Jewish employee approached me and told me that he wished to convert to Judaism. I asked him why and his answer was: after seeing how seriously we took the kashering procedure and the attention we paid to every detail and how nothing was just shoved under the carpet, so to speak, he realized that ours must be the true religion. Nothing else could explain our behavior.

It taught me a powerful lesson: when we don’t take short cuts and we insist on maintaining the strictest standards, it only brings us more respect and admiration. .

## What Other People Say

### Rabbi Sholom Kesselman

“ Rabbi Kesselman is a talented individual who is well versed in Halacha and its practical implications.

Managing the foodservice department in Los Angeles is no easy task and Reb Sholom is magnificently upholding (and improving) the highest level of kashrus. A Talmid Chochoh and a mentch, we are lucky to have a man of his stature on the  team.”

### Rabbi Don Yoel Levy


*Kashrus Administrator*


“ Rabbi Kesselman’s dedication to both customers and consumers alike make him appreciated by all.

His attention to detail in Halacha and practice are truly an asset to the Food Service department.”

### Rabbi Yakov Teichman

*Food Service Rabbinic Coordinator*

“ Rabbi Kesselman is a true Halacha Yid. Even before his tenure at the , he was well-known for his

Halacha shiurim. His vast knowledge of Halacha helps him implement  kashrus standards on a practical level in the California Food Service department. Rabbi Kesselman is also very good at dealing with people and challenging situations, which, along with his knowledge of Halacha and siyata d’Shmaya, enables him to be so successful in creating a superior Food Service department in California.”

### Rabbi Kalman Weinfeld

*Food Service Rabbinic Coordinator*

# One Long Day

From a talk by the Lubavitcher Rebbe on the Second Day of Rosh Hashanah, 5739 (1978), Sichos in English Vol. 2

**T**orah Law considers the two days of Rosh Hashanah as “one long day”. The Previous Rebbe stressed that the expression used, “day”, was chosen carefully. The term ‘day’ communicates the concept of brightness and light. All forty-eight hours of Rosh Hashanah are permeated with light.<sup>1</sup> The concept stretches beyond the abstract realm but has many practical ramifications. Since Rosh Hashanah is one long ‘day’, the Previous Rebbe counseled his followers to minimize the time spent sleeping on Rosh Hashanah.

Even though the existence of night and darkness on Rosh Hashanah is an observable phenomenon (and recognized by Torah Law as well),<sup>2</sup> from a spiritual perspective, that darkness is subordinate to the primary quality which is one of brightness and illumination.

Particularly after the Previous Rebbe had revealed that concept and stressed the idea of Rosh Hashanah consisting of 48 hours of day, we, his followers, must spread the idea throughout the world and publicize it in whatever ways possible. These activities will hasten the coming of Mashiach.<sup>3</sup>

**I**mply within the concept of Rosh Hashanah being a 48-hour day is that the day of its conclusion affects the first day as well. This year, the second day of Rosh Hashanah falls on Tuesday. In the Torah narrative of creation, Tuesday (the third day) is distinguished from all the other days of the week. The Torah records the expression “and Gd saw it was good” twice on that day.

Commenting on that fact, the Talmud explains that the repetition of the expression “Gd saw that it was good” refers to two types of good: *Tov lashamayim* and *Tov labrios* — good to heavens (i.e., in matters between man and Gd) and good to the creations (good in matters between man and man).

During the last year (particularly on Rosh Hashanah and Shabbos Shuvah) that concept was underscored at great length. As mentioned in the previous farbrengen, it is our responsibility now to compensate for the deficiencies of the service of previous years.<sup>4</sup> Therefore, the aspects of ‘*Tov lashamayim*’ and ‘*Tov labrios*’ which were unfulfilled must be completed.

The term ‘*La-brios*’ also refers to the non-Jews. They also are judged on Rosh Hashanah and are given the powers to fulfill their task of assisting and enabling Jews to observe Torah and Mitzvos.

In particular, this refers to the situation in Eretz Yisrael<sup>5</sup> “the land where the eyes of the Lrd are upon it, from the beginning of the year until the end of the year”.

In Messianic times, the gentiles will express their *raison d’être* and help the Jews learn Torah and fulfill Mitzvos. May that situation also prevail in these final days of Galus and may the strength of those actions hasten the coming of Mashiach speedily in our days.

## FOOTNOTES

1. This aspect of light was emphasized on the first Rosh Hashanah (the day of man’s creation). During the following night, there was no darkness.

2. Since the purpose of Torah is to elevate and refine the world, it envelops itself within the boundaries and limitation of worldly experience, in order to internalize therein sanctity and holiness.

3. The Rambam writes that the greatness of the Messianic era will extend beyond merely the Jewish people’s achievement of national autonomy and freedom. The ultimate goal of the Messianic era will be the ability to study Torah and fulfill Mitzvos. Then Torah study will be on a higher level and in the Rambam’s words, “Then the Jewish people will appreciate the knowledge of their Creator”.

The Alter Rebbe codifies the law that on Erev Shabbos one is required to taste the food prepared for the Sabbath (and one must taste from every dish). The same principle applies in a figurative sense. The food (a commonly used metaphor for Torah) of the Messianic era (the Sabbath of the entire chronicle of time) must be tasted Erev Shabbos (in the time immediately preceding Mashiach’s coming). Now, one must taste the levels of awareness and understanding to be taught by Mashiach. These insights were revealed by the previous Rebbeim in their Maamarim and likewise in their instructions for behavior.

4. The Hebrew word meaning to compensate, ‘*lehashlim*’, can also be translated as ‘bring to completion and perfection’. A Jew’s service has to rise beyond mere compensation, i.e., fulfilling needs and lacks

which are present but must also lead him to self-perfection and completion. The same principle applies in the realm of *tzedakah*. There is one level of *tzedakah* which fulfills the person’s needs. A second goes beyond those needs and will even make the recipient rich.

The same principle applies regarding the judgment of the Jewish people. The Talmud explains that if one says he will provide food for a Jewish worker, he must specify the type of meal he will feed him. If it is not specified, one will never fulfill his obligation because every Jew, because he is the son of Abraham, Isaac, and Jacob or the daughter of Sarah, Rivkah, Rachel and Leah, deserves more than the greatest feasts of King Solomon. Similarly, they deserve a “*Kesivah VaChasimah Tovah*” in physical and spiritual things.

5. The Land of Israel relates intrinsically to Rosh Hashanah. Kabbalah explains that Rosh Hashanah deals with the level of “*Malchus*” in the realm of time. The expression of that level in the realm of space is the land of Israel (and in soul, the Jewish people).

A free translation from a talk of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory.

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## מחק ברחמיך הרבים שטרי חובותינו...

On the Yomim Noraim we ask Hashem, in His mercy, to erase all of our spiritual debts. The *Roshei Teivos* of the *tefillah* spell out the word בשמחה, because it is only through joy that the decrees can be overturned.

— Parparos

The *Vidui* (confessions) recited on Yom Kippur are traditionally sung to a universal niggun. Why sing your confessions? Because even *teshuvah* needs to be done *b'simcha* and with love. When you return out of love, your transgressions are transformed into mitzvos.

— Tiferes Yisroel

True simcha comes through Torah. Where do we see this? On Sukkos, the holiday of simcha, we shake the 4 species bundled together. The gematria of אתרוג is 610, plus the 3 other species, equals 613, the number of mitzvos in the Torah.

— Anaf Yosef B'shem  
HaMedrash

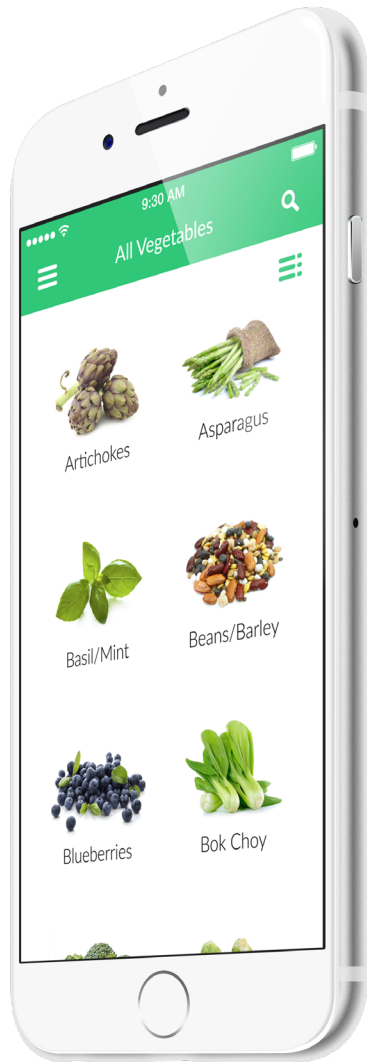
Why are we so happy on Simchas Torah? It's not because we have completed the Torah, but because we are beginning it anew.

— Chiddushei HaRim

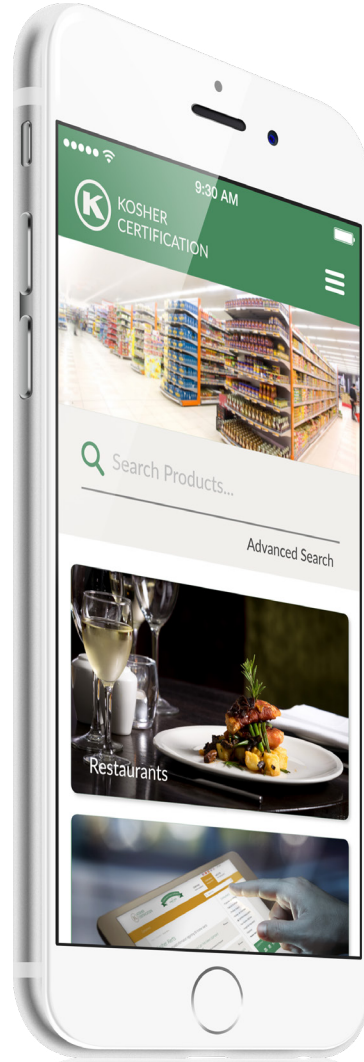
Someone once asked why there is no tefillah on Rosh Hashanah for happiness. Simcha is a choice, a state of mind. The word בשמחה (happiness) has the same letters as מחשבה (thought).

# 2 cutting-edge Kosher apps... redesigned and reimagedined.

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and Restaurant  
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