

# K<sup>®</sup>OSHER SPIRIT

CERTIFIED SOUL NUTRITION

ב"ה  
תשרי תשע"ט  
TISHREI 5779



לשנה טובה ומתוקה

WISHING YOU A HAPPY, HEALTHY & SWEET NEW YEAR

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By Rabbi Chaim Fogelman



Dear Reader,

Rosh Hashanah is a time for improvement and new beginnings.

It has been said that in order to move ahead we must know from where we come; while this axiom rings true in all aspects of our lives, it certainly applies in the world of kashrus.

Here at the © we constantly explore new and better ways to set up and monitor kosher certified facilities. We seek counsel within our own staff of highly trained rabbonim, as well as looking outward to internationally recognized experts when necessary. When we determine that our methods can be further refined, we introduce new and improved ways of ensuring the highest standard of kosher.

I am often asked, "Why the new rules? What was wrong with the way we used to do things? Are you saying the old way was not kosher?" To answer, I borrow a page from the auto industry. Every year brings the introduction of new safety regulations that quickly become industry standards. What was good enough ten or twenty years ago simply will not suffice today. Were the old ways wrong? Not necessarily; they were the best that was available at the time, but today we demand higher and stricter safety standards.

The same holds true in the world of kashrus. A kashrus agency that keeps doing the same thing, without striving for improvement and updated practical knowledge and methods of operations, will certainly fall behind in its ability to deliver uncompromised kashrus. Of course, it's imperative to look back on what you've already accomplished and where you have come from, but the windshield is far larger than the rear view mirror, because so much more can be accomplished by looking ahead than by dwelling on the past.

I find it incredible how, after some reflection and review, there are always processes we find better ways to execute.

May this coming year find all us doing bigger and better things, growing in Torah and mitzvos, and adding more light to the world.

Wishing you and your family *a gut gebentched yohr*,

**Rabbi Chaim Fogelman**

Editor in Chief

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## Share Your Spirit

Dear Kosher Spirit,

Thank you very much for your very interesting magazine. As a secretary at a Bais Yaakov High School, one of my responsibilities is to put together a "Student Planner" - basically a homework assignment notebook dated through the school year that is given out to our approximately 220-250 students each year. The planner includes stories from books, newspapers, etc.

This letter comes to request permission to copy an excerpt from your article "Keeping Kosher in a Hurricane" which appeared in the Kislev 5778 edition. The section referred to follows the heading "Convoy of Hope." This particular account is such a beautiful demonstration of Mi K'amcha Yisroel.

I hope we'll be able to include it. Thank you.

Dear Kosher Spirit,

Thank you for such a beautiful issue of the Kosher Spirit Magazine!

I was wondering if the vegan restaurant article starting on page 8, purposefully omitted mentioning kosher standards for wine and vinegar products, which typically have strict kosher rules and also may be found in a vegan restaurant.

Thank you!

Y. Cohen

Kosher Spirit responds:

Dear Mr. Cohen,

The omission was unintentional. You are correct that the many regulations regarding wine and wine vinegar also apply to vegan restaurants. Yet another reason why kosher certification is essential!



## Share Your Spirit

Dear Kosher Spirit,

I recently read with much interest the latest edition of Kosher Spirit. I was puzzled though by something in the article about vegetable infestation. The author maintains that if the vegetables are pureed or blended (eliminating the *במה* concern) then the food would be permitted on the basis of *bottul b'shishim*. This would seem to imply that the food is only permitted if its volume is 60 times that of the insect. However, Shulchan Oruch Y"D 104:3 clearly states that insects are *botul b'rov* since they are *nosein taam lifgam*. It would seem that a simple majority of food vs. insect would be sufficient once there is no longer any *במה* issue.

I understand this is of little practical significance as there is always 60 times more food than insect. I am just wondering about the halachic accuracy of the author's words.

Thanks for your wonderful publication and the wonderful work you do in the kashrus field.

A.M.

Kosher Spirit responds:

Dear A.M.,

Thank you for your letter. Ba'er Hetev (Se'if Katan 8) comments on the halacha you quoted from Yoreh Deah 104:3. He points out that that *tolaim* are different to *zevuvim* and *tolaim* do need *shishim* to be *botul*. The Shach at the end of Yoreh Deah 107 (Se'if Katan 7) further points out that even by *zevuvim* many *Poskim* are of the opinion that it is not *botul brov* and requires *shishim* like any other issue. Also see 84:9 where the Rema writes that *tolaim* require *shishim*, as well as Shach's response on the Rema 84 (Se'if Katan 30).

Dear Kosher Spirit,

My utmost respect for you is what prompts me to write this email. I took a break from my busy Erev Yom Tov schedule to have a coffee while casually perusing the latest edition of Kosher Spirit magazine. I usually find your magazine filled with interesting and uplifting articles appropriate for each Jewish season. However, this time I was greatly disappointed by the article titled "Making Pesach Fun Again". Let me explain: 1. The title itself is lacking in true Jewish sensitivity, a Talmid Chochom of your stature is surely familiar with the Teshuva of Rabbi Moshe Feinstein deriding the term "fun" as a goal in Yiddishkeit. Perhaps a more appropriate title would have been "Making Pesach Inspiring Again". 2. "Imbuing Peasch with a sense of fun and whimsy is just as important if not more important than elaborate menus and shopping lists" Huh? Whimsical themes are for Disney, et al. I've never heard of whimsy playing a role in Pesach. 3. Tablescapes: "There is also a Minhag to put silver items on the table" How sad when the minhag mentioned in Shulchan Oruch plays second fiddle to table themes found on Google. 4. Dress Up: Please let your author know that there is also a minhag for the Seder leader to wear a Kittel (perhaps under his holiday themed whimsical costume) 5. Games and activities: "various games and activities throughout the evening. There are so many options for Seder games, you can search for ideas" Chazal gave us scores of different mitzvos to do Leil Seder, lets focus on fulfilling these mitzvos with passion and feeling, there will be no need to search out there for empty games. 6. "Keep Torah discussions to sound bites" this is absolutely appalling G-d forbid there should be too much Torah at your Theme Parked Great Seder Adventure, your children might actually realize that we are the Am Hanivchar and have absolutely no need to copy the Goyim for our Yomim Tovim! "Perhaps a theme can be about healing this year. How can we heal - physical health - emotional health - heal our relationship - heal our communities, and if you want to get political how can we heal our country?" Congratulations! You have now succeeded in removing any vestige of Yiddishkeit in your Seder. Perhaps the themes mentioned in Chazal such as Avdus Licheiros, Emunah and Bitachon, Kol Yochol, Mechadesh Bituvo Bechol Yom, Hakaros Hatov, Kabbalos Hatorah, would be more appropriate. Our entire heritage must and can be transmitted to the next generation at the Seder with love, passion and Kedusha! Lastly "Connect with Duby... or stalking her on Facebook" I don't believe from publications should joke about stalking woman, we must never forget that we have a higher moral code than what is regularly found online. Please issue a recall immediately, this is an embarrassment to your wonderful organization and besmirches the reputations of all the great Talmidei Chachomim associated with the ©.

Respectfully, Levy Landsman

Kosher Spirit responds:

Dear Reb Landsman,

Thank you so much for taking the time to share your opinion with us. Ideally, all Jews would be able to take their inspiration solely from the Haggadah, but unfortunately, in today's world, many are far from Yiddishkeit and props and thematics help bring them in to the Seder at their level. In addition, there are many of our children who need this type of *chinuch* as well.

We look forward to a Pesach when all will be at the level of full inspiration and these props and ideas will no longer be relevant.

**F**all doesn't have to mean the end of fresh, healthy produce! Spice up your Sukkos with seasonal picks that pack a healthy punch.



## CABBAGE

Detoxify with sulfur compounds, boost your fiber intake and pack in vitamins C and K.

Perfect for roasting, or for hearty soups, winter squash is high in fiber and full of vitamins A, C, B6, folate, vitamin K & potassium.



## APPLES

With a wide variety of flavors to please every palate, apples are a classic fall cooking staple. For those in the New York area, Macoun apples are a sought after choice. Apples are high in fiber, full of antioxidants and make a great dessert.



## POMEGRANATES

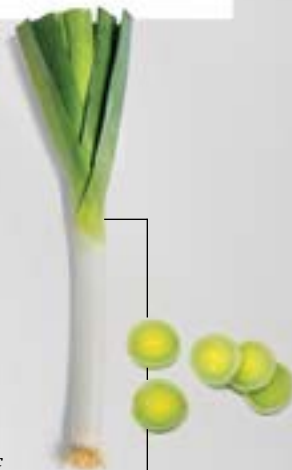
High in antioxidants, vitamin C and folate, pomegranate arils make a great addition to salads, grains and beverages.

One of the seven sacred species of Eretz Yisroel, dates are a low fat treat that are a good source of fiber and potassium.



## GRAPEFRUIT

Use it in place of vinegar or lemon juice in salad dressings and get a dose of lycopene, vitamin C and pectin (which may help lower cholesterol).



## LEEKS


A milder cousin to the onion, leeks are packed with flavor and full of vitamins and antioxidants, as well as compounds that can aid in heart health.

## CRANBERRIES



## WINTER SQUASH



For detailed instructions on washing and checking your produce, check out the  Vegetable Checking Guide on [www.ok.org](http://www.ok.org) or in the iOS and Google Play app stores.



## DATES

# CONSUMER Questions FOR THE (K)

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

Dear Kosher Spirit,

I know that peeled garlic is not supposed to be left over night, so how do jars of peeled garlic cloves have a hechsher?

## Rabbi Elisha Rubin responds:

Rav Moshe Feinstein ztz"l (Igros Moshe Y.D. 3:20) maintains that this prohibition is only for items that were inadvertently left over night. Items that are commercially produced with the specific intention of being held for an extended period of time were never included in the concern of *ruach ra'ah*. The (K) policy, and the generally accepted policy of major kashrus organizations, is based on this ruling.



# SOUS VIDE SINK OR SWIM?

By  
Rabbi Levi Y.  
Schapiro  
Rabbinic  
Coordinator

The month of Tishrei is filled with Yomim Tovim, and all of these, even Erev and Motzei Yom Kippur, include the mitzvah of seudas Yom Tov with basar v'dagim. While the primary focus of Yom Tov is our Divine service and unique mitzvos associated with each day, the seuda holds an important place, as well. With more than twenty special meals to prepare over the course of the month, and oven space at a premium, many look toward the sous vide as a way to innovate their menu and multi-task in a busy household.

The sous vide has taken the cooking world by storm, but as observant Jews we have to look beyond the culinary aspect of the trend and delve into the potential halachic concerns for this unique kitchen appliance.

## WHAT IS SOUS VIDE?

Sous vide (pronounced su:'vi:d), which means "under vacuum" in French, refers to the process of vacuum-sealing food in a bag, then cooking it to a very precise temperature


in a water bath. This technique produces results that are impossible to achieve through any other cooking method.<sup>1</sup>

1

<https://anovaculinary.com/>

Cooking via sous vide is accomplished by filling a pot of water and inserting a sealed bag with the food that one wishes to cook. A device called a precision cooker (essentially a heat element) is inserted in the water and it circulates the water while heating it evenly and precisely. Often the food can remain in the pot for an extended period without being “over-cooked”, and the food will be cooked evenly all around.

#### DIFFERENT BRANDS/MODELS

As with all new fads, there are many companies manufacturing sous vide precision cookers with a variety of features and precision levels. Members of our  Kosher rabbinic team and other staff have reviewed a few of these brands to get a better understanding of how sous vide cooking works and suggest where there may be some halachic impact (*see side bar*).

The following is related only to the sous vide device that is attached to a pot or container; sous vide cookers that are built-in to a pot and cover may have different halachic applications.

## Halachic Ramifications

### KASHRUS

Because this immersion device is heated, all considerations regarding kosher cooking would be applicable.

According to Halacha, anything that is cooked in the same water at the same time is considered one entity and the “tastes” of all of the ingredients are considered blended throughout the pot. In addition, any “taste” that can penetrate from one food to another can also penetrate non-food material if heated together.<sup>2</sup> Therefore, although the food is in a sealed bag, the “taste” of the food will travel to the water and throughout the pot.

### MILK AND MEAT

One may certainly not cook meat and dairy simultaneously in the pot,



even if they are in separate bags, nor may one use the same device for both meat and dairy. Anything cooked using a sous vide device that was used for meat will have the same Halacha as if it was cooked in a fleishig pot. If a mistake occurred, and a fleishig sous vide device was used with dairy, or vice versa, the device must be kashered.

[Nevertheless, because the meat or dairy foods are never in direct contact with the water and pot, *bidieved* there may be some leniencies and a Rav should be consulted.]

### FISH

There is a rabbinic prohibition against cooking/mixing meat and fish together (for health considerations)<sup>3</sup>; therefore, one may not cook meat and fish simultaneously with a sous vide device. According to most Poskim, however, one need not have a separate sous vide cooker and pot for meat and fish.<sup>4</sup>

## Pesach

### KFP

A sous vide device that was used all year for chometz may not be used on Pesach. In addition, some models contain plastic and should not be kashered for use on Pesach.

## Shabbos

### SHEHIYA

The next important area of halachic relevance is Shabbos and Yom Tov. Certainly, one may not cook on Shabbos and, therefore, even if the device was turned on before Shabbos, one would not be permitted to add any food to the vessel on Shabbos.

May one turn on a sous vide cooker and place food inside before Shabbos, with the intention to serve the food at the Shabbos meal?

The Torah only prohibits a *melacha* that is done on Shabbos, but doing a *melacha* before Shabbos, even if the *melacha* will continue working on Shabbos is permitted. For example: one may not light a candle on Shabbos, but we all light candles

2 ראה שו"ע יו"ד סי' צ"ב סעיף ה'

3 שו"ע יו"ד סי' קט"ז סעיף ב'

4 ראה ט"ז יו"ד סי' צ"ה סק"ג





before Shabbos that remain burning on Shabbos. Chazal, however, have imposed a few exceptions, including cooking. Chazal do not allow one to leave food on the fire to cook on Shabbos out of fear that one will stoke the flames on Shabbos to quicken the cooking process. Stoking the flames includes two prohibitions: kindling and extinguishing.

To avoid violating these prohibitions, there are a number of permissible options. The first option is to have the food cooked before Shabbos, thereby avoiding the necessity of adjusting the fire.

The degree to which the food must be cooked is the subject of a debate amongst the Rishonim. According to most Poskim, as long as the food is half cooked it can be left on the fire over Shabbos.<sup>5</sup> This would seem to be a viable option because sous vide technology allows the food to remain heated, without “over-cooking”, even after it has been cooked completely.

According to those that accept a stricter view, and do not allow food to be left on the fire unless it is completely cooked to the degree that any further cooking is detrimental to the food, the sous vide can be used only if the food is already fully cooked before Shabbos.<sup>6</sup>

#### GERUFAH UKETUMA

If the food is only minimally cooked (or, according to some, as long as it's not over-cooked), Chazal give other options to allow it to continue to cook on Shabbos: *Gerufah* - Removing the coals from the oven, or *Ketumah* - covering the flame.

Both options prevent the person from stoking the flames, but there is an important difference. *Gerufah* makes it impossible to stoke the fire because there are no coals, but with *Ketumah*, one can technically remove the cover and stoke the flames. Nevertheless, Chazal allow *Ketumah* because the cover acts as a reminder and we are not concerned that someone will go out of his way to remove the cover and raise the temperature.

Today most people avail themselves of the *Ketumah* option by placing a “blech”, a metal sheet, over the fire. In the case of sous vide because covering the heat element is not possible this option is not applicable.

[It is important to note that the ovens and stoves that were used in Chazal's times differ from our modern-day gas and electric stoves. The possibility of stoking the flames is not possible on our stoves, but one can increase the fire to hasten the cooking process by turning the knobs. This has led to a debate among the Poskim whether the method of covering the fire alone is sufficient, or if one must also cover the knobs.<sup>7</sup> R' Moshe Fein-

<sup>6</sup> Although the sous vide does not overcook the food when left at the prescribed temperature, the food can still be ruined if a person were to change the temperature on the sous vide. When left at the prescribed temperature, it does not further the cooking process, it just maintains the warmth of the food.



We tested the following brands of sous vide cookers in the office and found them to be acceptable for use following the guidelines in the article.

**Joule** by ChefSteps [www.chefsteps.com](http://www.chefsteps.com) \$179-199, controlled via smartphone app. The Joule featured the most sensitive temperature accuracy as well as sleekest, lightest design.

**Sansaire** [www.sansaire.com](http://www.sansaire.com) \$199. While it was rather bulky, it performed well and had great temperature accuracy.

**Nomiku** [www.nomiku.com](http://www.nomiku.com) \$175. Works with Wi-Fi. Good temperature accuracy.

**Kitchen Gizmo** [www.kitchengizmou.com](http://www.kitchengizmou.com) \$99.99. The most budget friendly of our testers, with good temperature accuracy.

stein is of the opinion that, in addition to covering the fire, one must cover the knobs<sup>8</sup>. It has become common practice that the blech is bent to cover the knobs on the front of the stove.]

**BASAR CHAI**

There is yet a third option. Raw meat may be left on the fire from the beginning of Shabbos. Chazal were not concerned in this case that one will increase the fire on Shabbos, because even an increased fire would not prepare the food for the Friday night meal. For the Shabbos day meal, where significant extra time is available, increasing the fire is not necessary.

One would therefore be permitted to place completely raw meat - right before candle lighting - in the sous vide cooker. If it is placed earlier, then it would have cooked somewhat before Shabbos and not fall within these guidelines.

**HATMANA**

All the above is only if the food is on a regular fire where the food will most likely be eaten on Friday night. If the food is “insulated” (*Hatmana*) where it can maintain heat till tomorrow, Chazal were stricter and do not allow even if the above requirements are met.

The basic guidelines for *Hatmana*<sup>9</sup> is that the food be completely covered, and the cover hugs the pot. If the pot is partially uncovered, or in an oven (where the “cover” is not directly on the pot), then it would not be considered *Hatmana*.

Shulchan Oruch<sup>10</sup> (brought from the Gemara) states that pulling a pipe/tube of cold water through a bath of hot springs (*Chamei Teverya*) is considered *Hatmana*. In addition, Acharonim<sup>11</sup> clearly state that placing a vessel that contains food and

immersing it in water would be considered *Hatmana*.

There is a discussion amongst the Poskim about whether food wrapped in a plastic bag is included in the prohibition of *Hatmana*.<sup>12</sup> Sous vide may not be included in the above prohibition for the following reasons:

- 1) The food is not placed in a heated pot; the water and food are being cooked simultaneously.
- 2) The bag is meant to protect the food from crumbling, but is not intended to insulate.
- 3) The food is visible through the water and bag.<sup>13</sup>
- 4) There is no lid on the pot.

**HAGASA**

When a pot that remains on the blech for Shabbos, one may not remove the food while it is on the fire, because removing the food will result in stirring the contents and it is considered aiding in the cooking process.<sup>14</sup> Sous vide does not fall into this category, however, and the food can be removed from the pot on Shabbos. There is no issue of stirring, because the top of the bag is sticking out of the water and there is no need to insert a spoon in to the water. In addition, the motor constantly circulates the water and the insertion of a spoon would add nothing to the stirring process.

**YOM TOV**

On Yom Tov one is permitted to cook; therefore, one may use the sous vide device on Yom Tov without the above concerns. In addition, one may even be permitted to add food on Yom Tov into a sous vide cooker.

A few notes are in order:

It is permissible to cook with the sous vide, but one cannot turn on, adjust or manipulate the settings of an electronic device. Therefore, the device must be turned on from before Yom Tov, or set on a timer,

before Yom Tov, to turn on at the desired time. Our research has found that putting in cold food into the pot, will not directly trigger the device to “adjust” the temperature and can be considered merely a *grama* (indirect method), which is permitted.

Only cooking for that day is permitted on Yom Tov; therefore, one may not place food in a sous vide if one intends to eat it the next day. One may place meat in the sous vide bath at night for the following afternoon. When an Eruv Tavshilin is made, one may cook on Friday for Shabbos; however, all guidelines for Shabbos and Eruv Tavshilin (i.e. the meat needs to be edible before Shabbos) must be followed.



8 אג"מ אר"ח ה"א סי' צ"ג  
 9 רא"ע שו"ע אר"ח סי' רנ"ז (בסופו)  
 10 שו"ע אר"ח סי' שכ"ו סעיף ג' (ובשו"ע הרב)  
 11 ט"ז אר"ח סי' רנ"ח סק"א (ובמשנ"ב שם סק"ב)

12 ראה בכ"ז בספר שבת כהלכה (להגר"י פרקש שליט"א) ה"ב פרק י"א סעיף ט"ו ובהערות  
 13 ע"פ שו"ע הרב מזהר"ב לסי' רנ"ט קטע המתחיל על כן  
 14 שו"ע אר"ח סי' שי"ח סעיף י"ח

## Yom Kippur

There is a discussion amongst the Geonim whether one may insulate (*Hatmanah*) food on Erev Yom Kippur for after Yom Kippur. Although the Halacha is that it is permitted, some Ashkenazic Jews have the custom to avoid this.<sup>15</sup>

## Tevilas Keilim

All food contact utensils require Tevilas Keilim; however, if the food is only used while it is placed inside a bag without ever touching the keili, it

does not need to be toiveled.<sup>16</sup> A sous vide device is meant to be used without direct contact with the food and would therefore not require tevila.

## Conclusion

One must have separate sous vide devices for meat, dairy and Pesach.

On Yom Tov one may leave the sous vide cooking and one may add food to it on Yom Tov if it will be eaten that day.

There is a discussion amongst the Poskim whether sous vide would be

violate the prohibition of *Hatmana* and if it may be used on Shabbos.

## Disclaimer

As with all matters of Halacha one should speak to their Rav for a personal psak.

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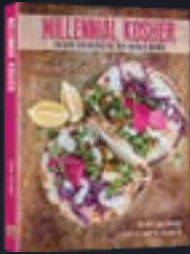
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שו"ע או"ח סי' תר"ט (ובשו"ע הרב)

16

ספר טבילת כלים להרה"ג צבי כהן שליט"א פרק א' סעיף ד'





 @BUSYINBROOKLYN

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**PAREVE**

**YIELD: 8 SERVINGS**

1/4 cup light olive oil, divided

1 large leek, sliced

2 Fuji apples, peeled and diced small

10 oz. shredded cabbage

salt, to taste

pepper, to taste

1/4 cup honey

10 oz. wide egg noodles, prepared according to package directions



# LOKSHIN AND CABBAGE *with* *Apples & Honey*



- 1** Heat 2 tablespoons oil in a deep skillet; add the leek. Sauté until leek is wilted and starting to brown, about 5 minutes. Add apples; sauté until softened.
- 2** Add cabbage, salt, and pepper; cook until wilted and starting to caramelize, about 10 minutes.
- 3** Add honey, remaining 2 tablespoons oil, and noodles; stir to incorporate. Season with additional salt and pepper.

*For instructions on how to check cabbage, please see the OK Kosher Vegetable Checking Guide at [www.ok.org](http://www.ok.org) or in the iOS and Google Play app stores.*

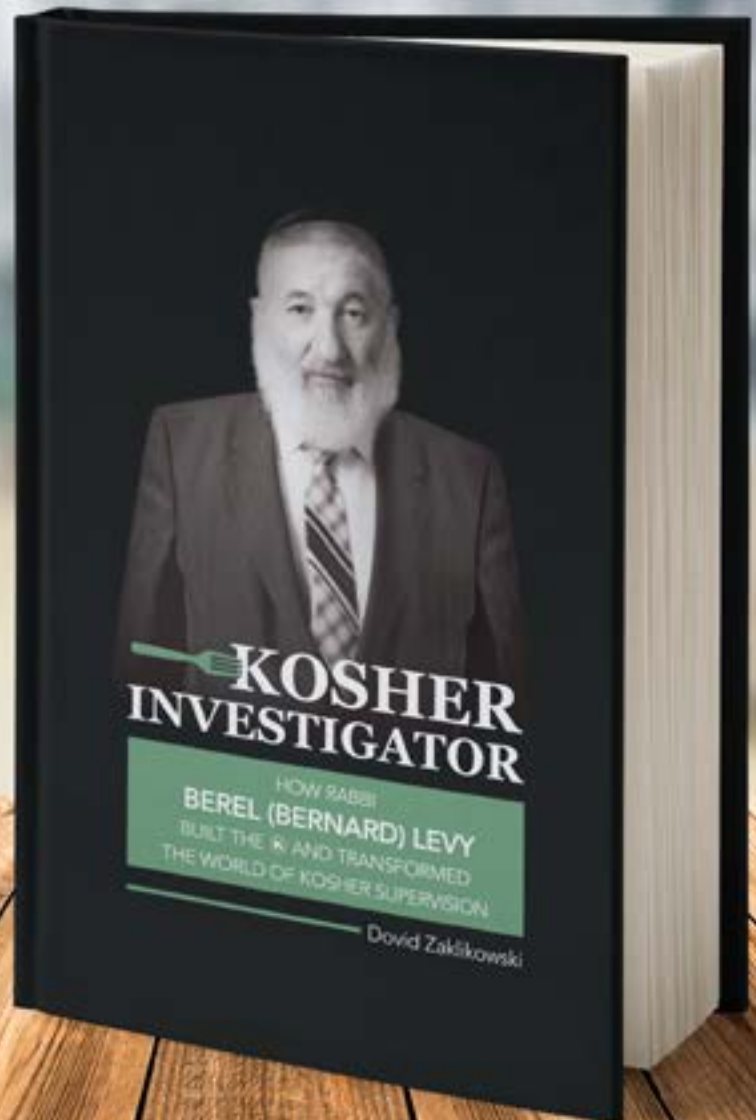
# In Stores Now

"Kosher Investigator beautifully captures Rabbi Berel Levy's remarkable contributions to kosher food – and, more generally, to Judaism. A skilled investigator himself, author Dovid Zakilowski draws on oral interviews, obscure printed sources, and Rabbi Levy's previously unknown personal papers to provide a revelatory account of his life. Written with great sympathy – and not shying away from controversial topics – this carefully researched book is a page-turner that readers will thoroughly enjoy."

—Dr. Roger Horowitz  
*author of Kosher USA: How Coke became kosher and other tales of modern food.*

"Kosher Investigator pays honor to a founding father of modern industrial kosher certification. Rabbi Berel Levy's passionate commitment to yiddishkeit and his keen powers of investigation helped transform the American kosher certification system into a model of reliable private regulation. Dovid Zaklikowski's inspiring account also reveals the love of Torah and Am Yisroel that motivated Rabbi Levy's many achievements."

—Professor Timothy D. Lytton  
*author of Kosher: Private Regulation in the Age of Industrial Food*





## High Fructose Corn Syrup (HFCS)

**Rabbi Sholom Ber Hendel**  
Ⓜ *Rabbinic Coordinator*

### WHAT IS HFCS?

High Fructose Corn Syrup (HFCS) is derived from corn which is converted into a sweetener with a similar chemical makeup to sucrose (natural sugar). HFCS is a very popular sweetener in the USA due to government subsidies to the corn industry, the ability to mix well with all types of ingredients and retention of moisture in the final product.

In recent years manufacturers have started to look for alternative sweeteners due to the increasing price of HFCS and the debate about the potential health risks. Nevertheless, HFCS is still the most popular sweetener for manufacturing in the USA.

### HOW IS HFCS MADE?

First, corn kernels are soaked in hot water until they are softened. The corn is then broken and the germs (a part of the inner part of the kernel) are removed. The broken kernels are then sent through a centrifuge to separate the gluten from the starch.

The starch is treated with two enzymes. The first enzyme breaks down the long chains of starch into shorter chains. The second enzyme breaks down the shorter chains into glucose

molecules and the starch becomes corn syrup.

The corn syrup is treated with another enzyme which converts glucose into fructose until 42% of the mixture becomes fructose (the remaining components of the syrup are glucose and other sugars). The finished product is HFCS 42 which has the equivalent sweetening capabilities of sucrose. This is the most common form of HFCS and it is used in many types of food and beverages.

HFCS 42 can be further processed to separate the fructose into HFCS 90, which is blended with HFCS 42 to create HFCS 55 which is used to sweeten soft drinks.

### IS HFCS KOSHER?

In order for HFCS to be kosher certified, all the enzymes and processing aids need to be kosher, as well as the equipment. One of the enzymes used in the process, alpha-amylase, is typically derived from barley which poses a Passover concern. Another Passover concern is the soaking water for the corn which can be shared with wheat starch production. Sephardic consumers who consume kitniyos on Passover cannot assume that HFCS is chometz free without proper certification.



# Kashrus in WINE MANUFACTURING

*By Rabbi Ben-Zion Chanowitz*

**A**n older, well respected Rov of a large community once said that the laws of producing kosher wine are amongst the most complex laws in kashrus. This statement is especially true of wine processed in a plant that is not dedicated exclusively to kosher production. Boruch Hashem, with the growth of the kosher wine industry, there are some plants that are dedicated exclusively to kosher production and are staffed by Shomer Shabbos employees. These plants are much easier to supervise.

This article will be, G-d willing, the first part in a series about the hal-

achos of kosher wine production. We will explore the halachos together and, hopefully, we will both become wiser during this process.

Instead of studying the halachos as they appear in the Shulchan Oruch, I would like to focus on the practical halacha, as well as some controversial issues. Therefore, this will not be a comprehensive article, rather it should be considered a supplement to individual study of *Hilchos Yayin Nesech* (Yoreh Deah, Siman 123-138).

1. Wine must be handled exclusively by a Shomer Shabbos Jew. This restriction begins when the grapes are squeezed and





separated from their peels and seeds and continues until the wine is cooked (*mevushal*).

When, exactly, do squeezed grapes become wine? When do the laws of *Yayin Nesech* begin to apply?<sup>1</sup> Until what point may a non-Jew, or a Jew who is not Shomer Shabbos, assist with the delivery of the grapes and beginning of the processing? At what point do we require that only Shomer Shabbos be a part of the winemaking process?

2. Once the wine is cooked, it cannot become *Yayin Nesech*. What is the minimum temperature to achieve the status of “cooked” (*mevushal*)? Can the wine be pasteurized while it is in a closed pipe system, or must it be cooked in an open system? What about flash pasteurization where it cooks for only 2-3 seconds – is this sufficient to prevent *Yayin Nesech*?
3. Are ingredients made from the remnants of non-kosher wine kosher? Grapeseed oil, as well as grapeseed flour, are considered healthier alternatives to traditional oils and flours. Both of these come from seeds of the grapes that are crushed for wine production and are then filtered out. These seeds are not usually gathered from kosher wine. Can we use these? Tartaric acid and various flavors are derived from grapes, are they a kosher concern?
4. What is the difference between *Yayin Nesech* and *Stam Yaynam*? Is there a concern of Avoda Zara today? If not, are there potential leniencies? What are the halachos of labeling *Chosam Bsoch Chosam* (a double seal)? Can we certify wine that belongs to a non-Jew?

The focus of this article will be question one,

# “WHEN DO GRAPES BECOME WINE?”

In the time of the Mishna, grapes were placed on a sloped basin leading to a drain, where the juice would be filtered before it entered the cistern. The grapes would be crushed (or trodden) while they were in the basin to release the juice. Later on, the crushed grapes would be piled up into a mound so that the weight of the grapes, with the help of

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<sup>1</sup> In the time of the Mishna and Gemara all non-Jews were assumed to be idol worshippers. That is why the term *Yayin Nesech* is used in this article, rather than *Stam Yaynam*.

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a heavy beam, would cause more juice to release from the grapes. Afterwards, the separated liquid would be filtered as it descended to a cistern below the basin.

The Mishna (Avodah Zara, Daf 55a) says: “We are permitted to buy grapes that were crushed by an idol worshipper – גת בעוטה.” The Mishna adds that even if the idol worshipper takes the crushed grapes by hand and placed them on top of the “mound”, it is still not considered wine. The Mishna continues that it cannot be considered *Yayin Nesech* until the wine (is filtered and) descends into the cistern (holding tank).

The Gemara says that Rav Huna clarified that the liquid is considered wine as soon as the juice starts flowing from the grapes (התחיל לימשך) and will become non-kosher if handled by an idol worshipper.

What does Rav Huna mean when he speaks about flowing juice? Clearly he is not speaking about the separation that occurs once the wine flows down to the cistern, since the Mishna says it is considered wine at that point. Rather, Rav

Huna explains (as Rashi clarifies) that if the juice separates from the grapes enough that it begins to flow, even while the grapes are in the basin, it is considered wine.

To clarify further, the Mishna (as interpreted in the Gemara) states that if the basin is plugged and, therefore, is filled up with juice, then even if the non-Jew piles up the grapes on the mound, it is kosher, because the juice is not separated from the grapes. Rav Huna further explains that if the basin is unplugged and a non-Jew adds grapes to the mound and causes juice to separate from the grapes, the liquid is considered *Yayin Nesech*. The “Ran” (Rabbeinu Nissim) adds that even if one drop of juice has separated from the grapes, all of the juice in the basin is considered *Yayin Nesech!*

Though there are some (Rabbeinu Tam, Ramban, and others) who interpret the flowing differently, the above opinion is the prevailing one.

The Shulchan Oruch, Yoreh Deah, Siman 123:17, therefore rules that if the idol worshipper moved the grapes and peels to one side, so that the juice



would begin to flow on the sloped plain, the liquid becomes *Yayin Nesech*. This applies even if the non-Jew merely touched the grapes (even if they were only slightly moist).

It is important to note that this halacha would apply even if the idol worshipper did not actually touch the wine, but merely caused the wine to flow. This is based on the Gemara in Avoda Zara 72a and Shulchan Oruch, Yoreh Deah, Siman 125:1, which rules that if the idol worshipper aids in the squeezing process by pushing on a heavy board, the wine would become *Yayin Nesech*, as well.

Accordingly, if a non-Jew wants to test the sugar quality of the wine and fills a test tube with juice while the grapes are in the vat, it could cause the whole vat to become non-kosher. Farmers regularly check the sugar content of juice from their grapes, because wine is generally sold according to the sugar content. Since sugar converts into alcohol, sugar content is quite important. (This is also why the grapes often grow in valleys near deep rivers, since the water current brings warmer weather, which allows the grapes to grow longer and become sweeter.)

When the grapes are removed from the vine and prepared for shipping, they can be packed in retail boxes to prevent

crushing, or in larger vats or trailers. The vats and trailers contain a tremendous volume of grapes, which inevitably causes crushing. When a trailer or vat is delivered to a kosher plant, care must be taken that a Shomer Shabbos person operates the equipment used to empty the load. When the vat is dumped, the grapes come out first and there are a few seconds when all of the grapes may have been emptied and only juice remains. If a non-Jew is on the controls, it may make the wine non-kosher.

Therefore, a mashgiach must ensure that the grapes are not moved from one container to another at the fields and that no testing is done before the grapes are delivered.

We have only discussed the supervision of the grapes before they arrive at the plant. Once the grapes arrive, we require that all production workers are Shomer Shabbos until the pasteurization is complete.

I hope you enjoyed this first installment. I welcome your comments and questions on the articles and will endeavor to respond to them in future installments. ☺

MEET OUR STAFF:

# BEHIND WHO'S BEHIND THE

## Interview with Rabbi Ouriel Allouche



Rabbi Ouriel Allouche

**KS: Where did you grow up? Where did you go to yeshiva?**


ROA: I was born in Toulouse, France and lived in Johannesburg, South Africa with my family from age 1-6. When I was six years old, we made *aliya* to Israel and settled in Jerusalem. My father, Michael Allouche, is an Aeronautic Engineer at IAI and due to his work we moved a lot. When I finished cheder, I learned at the yeshiva of Rabbi Adin Even-Israel (Steinsaltz).


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


ROA: After yeshiva, I continued to study in what we call in Israel "*Yeshiva G'vohaa*". After yeshiva, I went on shlichus to Chabad Houses in Atlanta, Georgia; Thailand; Laos; and Chicago, Illinois. In 2009, I went to Singapore and joined the *semicha* and *shlichus* program and received my rabbinical ordination at the end of the year from Rabbi Yeruslavsky and Rabbi Abergel.


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

ROA: I am currently the Rabbinic Coordinator of Happiness is Us, an importer of candies and chocolate to Israel. I am also the Project Manager of the China and South Korea Department, alongside Rabbi Yeshaya Prizant.

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




ROA: A few months after I married my wife Rachely, we moved to Guangzhou, China to work with the local Jewish Community and the thousands of Jewish business travelers that comes through the area. In addition, I was an  Kosher Certification field representative in China for four years. During that time, I inspected over 300 different factories (!) and gained a lot of experience and kashrus knowledge. It's no secret that China is the one of the main producers of raw materials and chemicals for the food industry. There is no doubt that visiting all of those factories and writing hundreds of reports brought me to my current position, Baruch Hashem.


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


ROA: Every person has his own place and responsibilities, which gives you the ability to work and dream big. The support you get from senior rabbis when you have a question and when you want to learn is crucial to the success and worldwide reach of the . In addition, the fact that every initial and annual report is read carefully by Rabbi Don Yoel Levy adds an extra level of seriousness to the work we do and the understanding that ensuring kashrus is a huge responsibility.

“There is no doubt that visiting all of those factories and writing hundreds of reports brought me to my current position, Baruch Hashem.”

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


ROA: The  is one of the most important and recognized kashrus organizations, with the highest standards of kashrus. The  does a lot for their customers, without compromising on the level of kashrus. “Proud to be  Kosher Certified” is not just a slogan, it’s our mission.

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

ROA: A few months ago, I was supposed to visit a company in Wuhan, China. For some reason the inspection was postponed a few times and I could not do it myself. I decided to ask my colleague, Rabbi Henig, the Chabad *shliach* from Chengdu to visit them. Our Chinese office contacted him to arrange the visit; however, he also had to postpone the inspection a few times, as it was *Erev Pesach*. Finally, he traveled to visit the factory which produces natural colors from flowers and vegetables. On the way back to the airport, Rabbi Henig decided to make some phone calls to see if there were any Jews in the area. He found a person named Ofer and they met at the airport before his flight back to Chengdu. Ofer was very happy and Rabbi Henig put *tefillin* on him. Before he left, Ofer told Rabbi Henig that it was his father’s *yahrzeit* and he had been praying to Hashem that he wanted to do something to honor his father but didn’t know what. Ten minutes later Rabbi Henig suddenly called, and here they were, praying together in his memory. My inspection was delayed to the point that I had to get someone else to go on my behalf for good reason. 


## What Other People Say

Rabbi Uriel Allouche

“ Rabbi Allouche is extremely devoted and dedicated to the  and the kosher consumer. He is organized and energetic, and has brought in a youthful spirit that makes him a pleasure to work with. I have personally visited many plants with him and was extremely impressed with his understanding of the technical issues on hand. The plant personnel respect him and he is well liked by all who work with him.”

**Rabbi Don Yoel Levy**


*Kashrus Administrator*

“ Rabbi Allouche possesses the unique combination of professionalism and an outstanding personality. His ability to understand production processes down to the finest details, together with his halachic knowledge, allows him to find successful solutions to the many challenges we face while working to uphold the high standards of the .

This, together with his quiet demeanor and pleasant attitude, enables him to successfully mobilize the various companies that he handles and secure their full cooperation.


When Rabbi Allouche has a goal, you can be sure that he will accomplish it in the best way possible. He does this as part of the Chinese Department, alongside Rabbi Prizant, and now, also, as the Rabbinical Coordinator of various companies in other parts of the world. It is a great pleasure to work with him and he is a significant asset to our staff in Israel.”

**Rabbi Avraham Rapoport**

 *Israel*

“ Rabbi Allouche is a dedicated member of our team; whenever a project is carried out by Reb Uriel it will be done with utmost professionalism and dedication. He looks at all the parameters and follows through to the smallest detail, including assisting companies with sourcing kosher ingredients and giving them the proper guidance on how to achieve the best kosher setup. Factory managers admire and praise him for his fine work and he always makes a true *Kiddush Hashem* while maintaining the highest level of kashrus.”

**Rabbi Yeshaya Prizant**

 *Israel*

**THE SHOFAR** is narrow on one end and broad on the other. The broad end is where the horn was attached to the animal's head, and the narrow end is the tip of the horn. There are two rules in the Shulchan Aruch regarding the two ends of the shofar. One is that if someone mechanically changes the shape of the shofar by applying heat, making the narrow end wide and the wide end narrow, the shofar is pasul — disqualified. This is based on the Torah's statement "veha'avarta shofar teruah" — "you shall sound the blast of a teruah," in which the word "veha'avarta" teaches that it must be "derech ha'avarato" — "in the manner in which it is carried on the animal's head".

Another halachah states that even when one does not make any physical changes in the shofar, but merely reverses it and blows through the wide end, he does not fulfill the mitzvah. A hint to this halachah is found in the pasuk, "min hameitzar karati Kah annani bamerchav Kah" — "from the straights [lit. narrow] I called to Gd, and then Gd answered me with expansiveness [lit. wide open]".<sup>2</sup>

The first halachah is very easy to comprehend, but the second one is somewhat puzzling. To turn around a shofar and blow through the wide side, is extremely difficult. Why is one who exerts such effort to produce the prescribed tones rejected, receiving no credit for fulfilling the mitzvah?

When Bilaam was hired by Balak to curse the Jewish people, he said in amazement "Mah tovu ohalecha Yaakov mishkenosecha Yisrael" — "How goodly are your tents O Jacob, your dwelling places, O Israel".<sup>3</sup> Rashi comments that Bilaam was amazed when "he saw that the openings [of their tents] were not lined up with one opposite the other." Why did he focus on their "openings"?

1 Rosh Hashanah 27b, Orach Chaim 586:12.

2 Psalms 118:5.

3 Bamidbar 24:5.

Rabbi Baruch of Mezibuz, a grandson of the Ba'al Shem Tov, explains it in the following way. The Midrash Rabbah<sup>4</sup> says that Hashem urges the Jewish people to do teshuvah, saying: "Make a small opening like that of the head of a needle, and I will open for you an opening through which caravans can enter." In other words, the Jew merely has to begin the teshuvah process, and Hashem will help him to attain the most lofty goals. Thus, the "openings" that Jews have to make and Hashem's reciprocal opening are not comparable.

Therefore, in praise and envy Bilaam said, "You Jews are so lucky; your opening and Hashem's opening are not 'lined up' — i.e. not identical — to each other. You only have to put in a little effort, and Hashem opens for you the vast gates of teshuvah. If your Gd loves you so much, how can my cursing possibly have an effect?"

The Rambam<sup>5</sup> writes that though the sounding of the shofar on Rosh Hashanah is one of the six hundred and thirteen commandments of the Torah, it also conveys a call to the people to awaken from their slumber and do teshuvah — repent to Hashem.

It may be said that the two openings of the shofar, the narrow one and the wide one, represent the minute opening the Jew makes and the reciprocal broad opening of Hashem. While many may hesitate to do teshuvah, thinking that it is very difficult for one to return and come close to Hashem, the message of the shofar refutes this. It is simple to do teshuvah. Just make a small opening, move closer to Hashem, and He will open up His gates for you and facilitate your return.

The halachah about turning the shofar around and blowing through the wide end is a metaphor for those who preach that teshuvah is very difficult and that one must go through much effort in order to satisfy Hashem. This approach is contrary to our belief and, therefore, unacceptable and disqualified. The message conveyed by our way of blowing the shofar is that teshuvah is not difficult; a person simply has to make a small opening — a little effort — and he will reap immense reward.

4 Song of Songs 5:3.

5 Teshuvah 3:4.

## The SHAPE of the SHOFAR

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When we ask Hashem to fulfill our requests, it is befitting to first do teshuvah. We see this in the words of the prayer "...Shome'a tefillah". The first letters of the words

## ברוך אתה ה' שומע תפלה

have the numerical value of 713, which is the same numerical value as תשובה.

Hashem says to man: סלחתי כדברך – the way you beg for forgiveness is the way I will forgive you. When you come with humility and a full heart, Hashem forgives with a full heart.

— Reb Boruch MiMezibuz

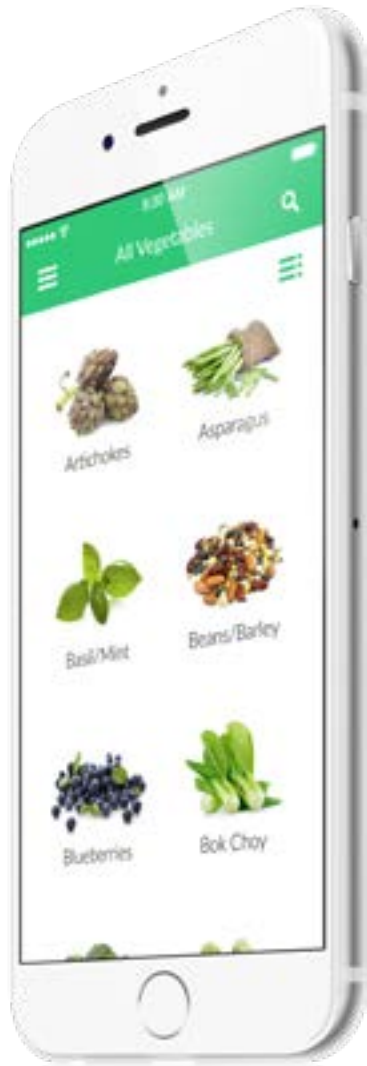
Our Chachomim say that whoever fulfills the mitzvah of the bound lulav with the four species is considered as if he has built the Mizbeach (the altar). Interestingly, the altar was 32 cubits by 32 cubits square.  $32 \times 32 = 1024$  which is the exact numerical value of אתרוג לולב הדס ערבה.

In the tefillos of the Yomim Noraim, we say, "באין מליץ ישר..." [When there is no one to intercede on our behalf...] This can also mean that when one humbles himself to the point where he removes the "yeish" [ego] and becomes "ayin" [nothing], the humility "באין" itself becomes his מליץ ישר [advocate].

— Reb Levi Yitzchok Mi'Berditchev

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