



RABBI BEREL LEVY OB"M and RABBI DON YOEL LEVY OB"M.

who set the standards of kashrus at (K) Kosher Certification and who inspire us daily to perpetuate and uphold their legacy.

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Dear Reader

As we gather to celebrate Pesach, let's take a moment to imagine what unfolded in those final hours before the Jewish people left Mitzrayim.

Picture the euphoria and chaos of those last moments of Golus-Paraoh, who had stubbornly refused to let them go, now suddenly shouting for them to leave. Families hurriedly packing their belongings, leaving behind generations of suffering, with no time to prepare food for the journey (can we even fathom the stress of Jews traveling without food?). The ex-

hilaration of finally being free after 210 years of slavery must have been overwhelming.

And then, amid all this turmoil, Hashem gives them two mitzvos: Bris Milah and Korban Pesach. One might wonder—why now? Wouldn't it have made more sense to wait just a few weeks and include these commandments at Matan Torah, alongside the rest of the 613 mitzvos?

Rashi addresses this very question, quoting Rabbi Masya ben Charash, who explains that when the time for Yetzias Mitzrayim arrived, the Jewish people lacked sufficient merits to be freed. Hashem, in His infinite wisdom, gave them these two mitzvos, and through their fulfillment, the Jews became worthy of their geulah.

The Torah is eternal. The story of Yetzias Mitzrayim is not just an ancient account from 3,000 years ago—it is our story, here and now.

We are living in the final days of Golus. How else can we make sense of the war in Israel, the explosion of antisemitism, and the turmoil gripping the world? And yet, even in the midst of this chaos, we hear stories that ignite our faith.

Take Agam Berger, one of the freed hostages. Confronted with unimaginable hardship, facing trials no human should ever endure, she chose to take upon herself two mitzvos: keeping kosher and keeping Shabbos. Her story reminds us that even in times of darkness, mitzvos have the power to bring light and redemption. Just as they did in Mitzrayim, just as they have throughout our history, and just as they will today.

This Acharon Shel Pesach marks the fifth yahrzeit of Rabbi Don Yoel Levy, ob"m, Kashrus Administrator of **®** Kosher. We are proud to continue his legacy and his vision of ensuring kosher without compromise is stronger than ever.

Hashem, in the merit of keeping kosher and Shabbos, along with the millions of other mitzvos, acts of kindness, and good deeds our nation, your children, have done, may we merit to be taken out of this painful Golus right here and now.

Wishing you a chag kasher v'sameach and let this be our very last Pesach in Golus.

Rabbi Chaim Fogelman

Editor in Chief, (K) Executive Vaad HaKashrus

KOSHER SPIRIT Pesach 5785

EDITOR-IN-CHIEF: Rabbi Chaim Fogelman

EDITOR:Dina Fraenkel DESIGN: Spotlight Design

What's the Brocha?

Soup



By Rabbi Sholom Ber Lepkivker Rabbinic Coordinator

or many Jewish people around the world, enjoying a variety of soups during Pesach is a tradition, but the appropriate brocha for these soups is not always clear.

Let's delve into the Halachic considerations.

Vegetable Soup: When the soup is made from vegetables that are usually eaten cooked (like potato), the brocha on the soup is the same as the brocha on the vegetable. This is true even if the main part of the soup was the broth and the vegetables are only a garnish.¹

If the soup contains vegetables that are commonly eaten both raw and cooked, and the vegetable is also commonly pureed (like butternut squash soup), the brocha is ha'adamah.² If the vegetables can be removed or if the vegetable is not generally eaten mashed (like tomato) and the broth is the main part, the brocha on the broth is shehakol.³ If both parts are important to the dish (like a chunky vegetable soup containing car-

rots), the best practice is to recite shehakol on the broth (while having in mind to exclude the vegetables) and then say the appropriate brocha on the vegetable. If one made the brocha on the vegetable first, they should make shehakol on another drink, as they may have already fulfilled their obligation for the broth.⁴

Soup with Chicken or Meat: The broth is shehakol as the meat is more important than the vegetables. ⁵ A second brocha should be recited on the vegetables. If the soup contains noodles or matzah balls, mezonos should be recited on them. ⁶

If the soup is a balanced mix of starches (mezonos), protein (shehakol) and vegetables (ha'adamah), and all are important (like minestrone soup with flanken), one should only recite the brocha of mezonos.⁷

- ם ב"ה פ"ז הל' י"ז
- 2 שם הלי פ"ג. According to some, there is a doubt as to the proper brocha and shehakol should be recited.
- 3 $\,$ "". Some opinions hold that the flavor should be distinct for the vegetable's blessing be transferred.
- אם הל' י"ב 4
- שם הל' כ 5
- שם הל' מ"ו 6
- 7 🗅



בידיהם כלים ריקים לקבלת המים. או אז הסביר להם רב מתנה, כי באומרו 'מים שלנו' התכוון למים שעברה עליהם לינת לילה במקום קריר.

לאור זאת נפסק להלכה שאת המים המשמשים ללישת הבצק למצות, יש לשאוב מבארות או ממעיינות יום קודם האפייה, לפנות ערב (יש המקפידים לשאוב לפני שקיעת החמה, והמנהג הנפוץ הוא לשאוב את המים בזמן שקיעת החמה קודם צאת הכוכבים), ולאחסן אותם בכלים שלא מתחממים ובמקום קריר, למשך הלילה.

משתדלים ששאיבת המים תיעשה על ידי יהודי מעל גיל בר מצווה ו"לשם מצווה". (בדיעבד אם לשו את הבצק במים צוננים שלא עברה עליהם לינת לילה, נחלקו הפוסקים האם ניתן להתיר את המצות, ולהלכה נפסק בשולחן ערוך (סימן תנה, סעיף ג) כי יבשעת הדחקי (ולדעת הרמ"א, אף שלא 'בשעת הדחקי') ניתן להתיר את המצות.

יש שאסרו להשתמש במי ברז רגילים, גם אם לאחר מכן המים אוחסנו במקום צונן למשך הלילה. הסיבה לכך היא, כיוון שהמים בברזים עוברים דרך פילטרים ומטופלים בכלור ובפלואוריד. ולדעתם, תוספות אלו במים עלולות לגרום לבצק להחמיץ מהר יותר מהרגיל, כפי שנפסק בשו"ע סעיף ה - מכיוון שהמלחים מחממים את הבצק ועלולים לזרז את חימוצו.

"לשם מצות מצווה"

נוהגים ללוש בצק בכמות שלא תעלה על השיעור המחייב יהפרשת חלה׳, כדי שיהיה קל ללוש את הבצק ולהכניס מיד את המצות לתנור. שכן עיסה גדולה מכבידה על התהליך ועלולה לעכב את האפייה, דבר המגביר את החשש להתחממות הבצק וחימוצו. אך יש שהתירו בתנורים גדולים ובמקומות שבהם אין חשש שהבצק יחמיץ - לעשות עיסה גדולה.

כאמור לעיל, המצות שבהן יוצאים ידי חובת אכילת מצה בליל-הסדר צריכות שמירה "לשם מצות מצווה". לפיכך צריך לוודא שהממונה לשפוך את המים לתוך הקמח וכן האחראי על לישת הבצק ורידודו, כמו גם על הכנסתו לתנור והוצאתו מתוכו - יהיה יהודי שומר תורה ומצוות, מעל גיל מצוות. ויש מהגאונים שהתירו גם לפועלים שאינם יהודים לעבוד במצות, אם יהודי עמד שם לשמור ולהשגיח על סדר האפייה.

סוגיית 'מצות מכונה'

לפני כ-170 שנים החלו לבנות מכונות לתעשיית המזון, ובכללן גם מכונה המסייעת להכנת הבצק למצות. עם השנים מכונות אלו הלכו והשתכללו, כך שמתחילת התהליך של הכנסת הקמח והמים ועד לגמר האפייה אין

כל צורד במגע יד אדם. מאז הומצאו המכונות ועד לשנים האחרונות, נחלקו גדולי ישראל האם מצות אלו ראויות לאכילה בפסח.

על פי רוב, בקהילות אשכנז וצרפת ובחלקים מהונגריה וכן בליטא, נהגו לכתחילה לאכול בפסח 'מצות מכונה'. לדעתן, מספיק שיהודי יפעיל את המכונה "לשם מצות מצווה". ולשיטתן אף קיים הידור בכך שכל התהליך נעשה במהירות של מכונה ובכך פוחת החשש מפני חימוץ הבצק.

ןוהיו רבנים שהתירו מצות אשר נאפו במכונה ידנית, אך לא כאלו שנעשו במכונה חשמלית.]

לעומת זאת רבני קהילות החסידים בפולין, רוסיה והונגריה, טענו שב'מצות מכונה' חסר ההידור של ההשתדלות לקחת חלק בלישת הבצק ובאפייתו, וחסר גם בעניין של "לחם עוני", כדרכו של עני שהוא בעצמו מסיק את התנור ואשתו אופה. טענה עיקרית נוספת הייתה, שבתנורים של 'מצות עבודת יד', האש מחממת מאוד את התנור (כולל הרצפה שלו) והמצה נאפית בתוך כעשרים שניות. זאת לעומת 'מצות מכונה' הנאפות בתנורים שמוסקים על ידי אוויר חם והתהליך נמשך כשתי דקות. במקרה זה, טענו, יש חשש שהבצק יחמיץ מחום התנור כבר בכניסה לתנור או בתחילת האפייה, קודם שהמצה נאפית.

כמו כז. במפעלים הגדולים המכונה מייצרת את הבצק בכמות גדולה על ידי מיקסרים גדולים. אמנם לאחר כל 18 דקות מחליפים את קערת המיקסר, אך המכונה עצמה עובדת ללא הפסקה למשך יותר משעה. הבצק עובר כמה שלבים עד לרידודו הסופי. לקראת סוף המסוע יש גלגלי שיניים דקים המחוררים את המצות, וכן סכינים לחיתוך הבצק לפי גודל המצות, ומשם המסוע מוביל הישר למנהרת התנור. בין מסוע למסוע מצטברות שאריות בצק והן עלולות להחמיץ ואף להידבק לבצק המצות העובר במסוע.

בגלל החששות הנ"ל, בכשרויות המהדרין המפקחות על 'מצות מכונה' (וכך גם אצלנו בוועד הכשרות או קיי), נהוג להפסיק את כל המכונה מדי 18 דקות; לנקות היטב את המסוע והגלגלים, ולוודא שלא נשארו שאריות בצק בין הגלגלים והמסוע, וכן לנקות את גלגלי השיניים המחוררים את המצות.

גם בקהילות שבהן נהוג לאכול ימצות מכונהי, ראוי לאדם המקפיד כל השנה לאכול מזון בכשרות מהודרת, לרכוש מצות בכשרות מהודרת

לנקות את המכונה כל 18 דקות. ברוב הקהילות נהוג להקפיד על אכילת המצה של ליל-הסדר ממצות עבודת יד' השמורה "לשם מצות מצווה" משעת הקצירה.

הפרשת חלה

שבה

מקפידים

בסיום האפייה יש להכניס את כמות המצות החייבות ביהפרשת חלהי לארגז או לסל אחד ולהפריש חלה, אם לא הופרשה חלה קודם החג, אסור להפרישה ביום טוב (על מצות שנאפו קודם החג).

הפתרון לכך: בחו"ל ניתן לאכול מהמצות אף אם לא הופרשה מהן חלה, ולהשאיר מצה להפרשת חלה - במוצאי החג הראשון. ואילו בארץ ישראל, ישתדלו להשיג (מידידים) מצות אחרות שהופרשה מהן חלה. ואם אין אפשרות להשיג מצות אחרות, ניתן בדיעבד להפריש חלה גם ביום טוב, מכיוון שמצוות אכילת מצה (שהיא מהתורה) דוחה את איסור הפרשת חלה בשבת וביום טוב (שהוא רק מדרבנן).

מאכל אמונה' ו'מאכל רפואה'

המצה נקראת בזוהר הקדוש "מיכלא דמהימנותא ומיכלא דאסוותא" - 'מאכל האמונה׳ ו'מאכל הרפואה׳. הווי אומר, שאכילת ימצה שמורה' בפסח היא סגולה לחיזוק האמונה ולבריאות הגוף.

ביאחרון של פסחי, בעלות המנחה, בזמן יסעודת משיח׳ (לחיזוק הציפייה לגאולה והאמונה בביאת המשיח) הנהוגה בכמה מקהילות ישראל, עלתה השמימה נשמתו של נשיא הארגון הגה"ח ר' דן יואל ליווי ע"ה, שהיה מסור ונתון לשמירת חומות הכשרות, במסירות נפש ממש.

בהירות המחשבה וההדרכה ההלכתית שלו בכל נושא העומד על הפרק, חסרות מאוד לעולם הכשרות. אנו תפילה כי בקרוב ממש נזכה לקיום הייעוד (ישעיהו כו,יט) ״הַקִּיצוּ וְרַנְּנוּ שֹׁכני עפר" והרב ליווי ע"ה בתוכם.



מצה שמורה -אתגרים ופתרונות

מצות יד, מצות מכונה ומה שביניהן

אחת המצוות המרכזיות של ליל-הסדר היא אכילת 'מצה שמורה', כנאמר (שמות יב,יז-יח): "זּשְּמֵרְתָּם אֶת הַמַּצוֹת כִּי בְּעֶצֶם הַיּוֹם הַזָּה הוֹצֵאתִי אֶת צִּבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרִים וּשְׁמַרְתָּם אֶת הַיּוֹם הָזֶה לְּדֹרֹתֵיכֶם מֵאֶרֶץ מִצְרִים וּשְׁמַרְתָּם אֶת הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם; בָּרִאשׁן בְּאַרְכָּעָה עֲשִׁר יוֹם לַחֹדֶשׁ בָּעֶרָב תֹאכְלוּ מֵצֹת עֲד יוֹם הָאֶחָד וְצֵשִּׂרִים לַחֹדֶשׁ בַּעֶרֶב תֹאכְלוּ מֵצֹת עֲד יוֹם הָאֶחָד וְצֵשִּׂרִים לַחֹדֶשׁ בַּעֵרֶב״.

הרב שלמה חיים

הלוי וינפלד חבר ועד הכשרות

בפשטות, משמעות הציווי "וּשְׁמַרְתֶּם אֶת הַמַּצוֹת", היא, שמירה על כל תהליך עשיית הבצק עד לאחר האפייה, לבל יחמיץ.

[חמץ האסור בפסח הינו בצק שהחל בו תהליך תסיסה של רכיבי הקמח המעורבים עם מים הגורמים לתפיחה.]

אבל בתלמוד (פסחים מ,א) מסופר על האמורא רבא שהורה לפועלים המלקטים את שיבולי החיטים בשדה, לשמור עליהם "לשם מצווה" - כבר מרגע הקציר.

שמורה משעת קצירה

בהתאם לשיטתו זו של רבא, פסק הרי"ף (רבי יצחק בן יעקב אלפסי, מפרשני התלמוד ומגדולי הפוסקים הראשונים), שאת החיטים המיועדות לאפיית מצות כדי לאוכלן בליל-הסדר ולקיים בהן מצוות אכילת מצה, יש לשמור ממגע עם מים כבר משעת הקצירה (אף קודם שנטחנו).

[דין זה נוגע אך ורק למצות הנאכלות בליל-הסדר עצמו לשם קיום המצווה, אך המצות שייאכלו בשאר ימי הפסח, די בכך שיאפו מחיטים שנשמרו ממגע עם מים מרגע טחינתן והלאה.]

לעומתו הרא"ש (רבי אשר בן ר' יחיאל, מפרשני התלמוד ומגדולי הפוסקים הראשונים) פסק, שהמנהג באשכנז ובצרפת הוא לשמור את החיטה משעת הטחינה, מפני שרוב טחנות הקמח הונעו על ידי זרימת מים והיה חשש ממשי להחמצת הקמח על ידי המים, אך אין צורך בשמירת החיטה כבר מרגע קצירתה.

הטור הביא תשובה הלכתית בשם גאון (אחד מהגדולים, פוסקי ההלכה בתקופת הגאונים) שבשעת הדחק, כאשר אין אפשרות להשיג חיטים, ניתן לקנות בשוק קמח שלא נשמר משעת הטחינה, ולאפות בו מצות וגם לצאת במצות אלה ידי חובת אכילת מצה בליל הסדר. אבל כאמור דין זה הוא אך ורק בשעת הדחק.

להלכה נפסק (שולחן ערוך סימן תנג, סעיף ד) שלכתחילה טוב לשמור את החיטים משעת קצירתן, אך בשעת הדחק מותר לקנות בשוק קמח שנטחן ללא שמירה.

כאן חשוב לציין, כי כיום ברוב המדינות גרעיני החיטה עוברים שטיפה במים לפני טחינתם, ועל כן לכל הדעות חובה להשתמש לאפיית מצות - גם בעבור שאר ימות החג - אך ורק בקמח מחיטים שנשמרו ממגע עם מים כבר מרגע הקצירה.

בי ם "לחם עוני" מחמשת מיני דגן מס

לצורך הכנת הבצק המיועד למצות המצווה של ליל-הסדר, יש עדיפות לשימוש בקמח חיטה, אך בהחלט ניתן להשתמש בקמח של

כל אחד מחמשת מיני דגן שהם: חיטה, שעורה, כוסמין, שיבולת שועל, שיפון.

[לכתחילה אין לערב בבצק קמח שאיננו מחמשת מיני דגן, אך בדיעבד אם עירב קמח שאינו מחמשת מיני דגן, אם מורגש בבצק טעם הדגן - ניתן לצאת בזה ידי חובה בליל הסדר.]

המצה נקראת בתורה (דברים טז,ג) "לחם המצה נקראת בתורה (דברים טז,ג) "לחם עוני", דהיינו לחם המזכיר את מצב העוני של אבותינו במצרים. מכאן גם נגזרים כמה דינים ומנהגים בקשר לאפיית המצות. שכן, העני מגיע בסוף היום לביתו רעב ואינו ממתין עד לתפיחת הבצק, אלא הוא ממהר לאפות אותו. כמו כן הוא לא מערבב בבצק מי פירות או ממתיקים אחרים. וגם, העני מסיק בעצמו את התנור ואשתו אופה את הלחם. כך גם במצת המצווה של ליל-הסדר הנקראת "לחם עוני", אנו מקפידים שלא לערבב בבצק תבלינים או ממתיקים. וכמו כן ראוי לכל אדם להשתתף בעצמו באפיית המצות ממש, זאת בנוסף לשמירה על סדר אפיית המצות - שיהיה בהידור.

[על פי האר"י ז"ל, המאמץ והטרחה בהכנה המצות הם סגולה לטהרת הנפש ולמירוק עוונות.]

מים שלנו

מסופר בתלמוד (פסחים מב,א) שהאמורא רב מַתְנָה דרש לפני בני העיר פפוניא ואמר להם כי יש ללוש את הבצק למצות ב'מים שלנו'. בני המקום הבינו בטעות שרב מתנא מתכוון למים ישלו' ולמחרת היום הם התייצבו ליד ביתו כאשר





INGREDIENTS

3 eggs

1 1/2 cups sugar

3/4 cup oil

3/4 cup potato starch

1 cup cocoa powder (Dutch works, too)

1/2 tsp sea salt

1 1/2 cups California Gourmet 48%-Cocoa Kosher for Passover Chocolate Chips

DIRECTIONS

- Preheat oven to 375 degrees.
 Line 9 × 13 pan with parchment paper
- In large bowl, stir eggs, sugar, and oil with a whisk.
 In medium bowl, sift potato starch, cocoa powder, and salt.
- Pour dry mixture in to the large bowl and stir until well combined.
- 4. Melt the California Gourmet chocolate chips and stir into batter. (Optional: you may stir in the chocolate chips unmelted, if preferred.)
- Bake at 375 for 20–22 minutes, until toothpick comes out mostly dry.
 Allow to cool for 30 min. Cut into squares.

MAKES 20 - 28 SQUARES.

For more recipes, like and follow @CaliforniaGourmet on Facebook and Instagram, www.californiagourmet.net When making this recipe for Pesach, verify that all ingredients are certified Kosher for Passover.

Cracking the Code:

HALACHIC GUIDE TO KOSHER EGGS



By Rabbi Sholom Ber Hendel,

© Executive Vaad HaKashrus

eggs from kosher birds are kosher, but why are they not considered eiver min hachai (a limb of a living creature)? The answer comes directly from the Torah, and is elaborated on in Gemara Chullin, based on two mitzvos:

The mitzvah of Shiluach HaKen¹

 The Torah tells us to send away the mother bird from the nest before taking the eggs.² This teaches us that the eggs are permissible to eat.

2. The prohibition of eating eggs from non-kosher birds³ – The Torah lists non-kosher birds⁴ and one is called *bas haya'ana* (daughter of the ya'ana) and the Gemara infers that both the egg and the bird are not kosher. The fact that the Torah must tell us the egg of a non-kosher bird is not kosher is how we know that the egg of a kosher bird is allowed, even though the egg is from a live bird.

How do we know that an egg came from a kosher bird? A kosher egg will be round on one side and oval on the other, and the albumen (egg white) will surround the yolk. Non-kosher eggs have a few different indicators: both ends of the egg are round, or both are oval, and the yolk is not surrounded by the white. The signs indicating a kosher egg are not definitive, because some nonkosher eggs also have these signs, but a merchant is believed if he says that the eggs came from a specific kosher bird. Today, commercial egg operations use kosher breeds of chicken, and eggs from non-kosher birds are uncommon, even from small farms, so one is allowed to purchase whole eggs in their shell without further investigation.5 Obviously,

תוספות ד"ה שאם - חולין סד, א

דברים פרק כב, ו-ז 2

בה"ג חולין, פ"ד 3

ויקרא פרק יא, טז 4



eggs that look unusual should not be consumed without proof that they come from kosher birds and have the signs of a kosher egg.

Eggs from treifa (mortally wounded) chickens are not kosher, even when the breed itself is kosher. but one may purchase eggs without concern that they came from a treifa, since the rov (majority) of chicken are not treifos.

WHY ARE EGGS CONSIDERED PAREVE?

After all, they come from chickens and chickens are fleishig!

The prohibition of mixing chicken and milk is Rabbinic, and the Chachomim did not include the eggs in the prohibition⁶, only the meat. In addition, eggs are considered a separate entity once they have been laid; they are no longer part of the chicken.7

It is important to note that only fully formed eggs are considered pareve.8 If a fully formed egg is found inside a shechted chicken, it may be consumed with dairy, but if the egg is not fully formed, it cannot (but dairy can be consumed afterward without



waiting). These unlaid eggs were referred to as eyerlekh (little eggs) and historically were a common delicacy in Ashkenazi Jewish cuisine.

CHECKING EGGS

The Gemara explains that an egg with a blood spot is forbidden because it may indicate the beginning of an embryo.9 According to the Rema10, checking is not required since most fertilized eggs do not contain blood spots; however, he says the minhag is to check eggs regardless, but only during the day, as artificial lighting was not yet available.

Today, most commercial eggs are not fertilized, as there are no roosters in industrial egg farms. In such cases, blood spots are merely a concern of ma'aras ayin, as they resemble prohibited blood but do not render the egg non-kosher. According to Halacha, the blood spot may be removed,

allowing the rest of the egg to be consumed. Nevertheless, the common minhag today is to check eggs even at night and to discard any egg found with a blood spot.¹¹

When buying eggs from smaller companies or private farms, it is important to check the label to see if they are fertilized. Fertilized eggs cannot grow into chickens without proper incubation, so there is no inherent Halachic issue with fertilized eggs. Blood spots are more common in fertilized eggs and if a blood spot is found in a fertilized egg, the entire egg must be discarded according to all opinions.

Commercial eggs go through a candling process where a bright light shines through the eggs and a person or machine identifies and removes any eggs with defects, such as blood spots. Therefore, it is uncommon to find blood spots in commercially produced eggs, but no system is

EGGS ARE GONSIDERED A SEPARATE ENTITY ONCE THEY HAVE BEEN LAID; THEY ARE NO LONGER PART OF THE CHICKEN.

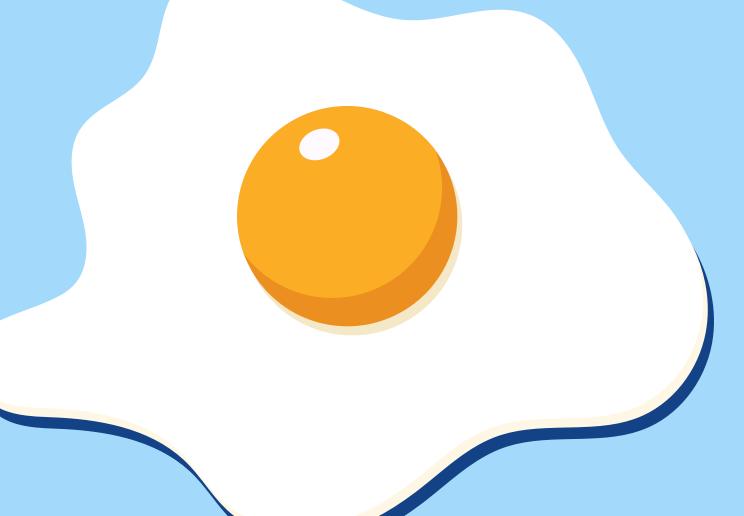
תוספות ד"ה ושוין - חולין נח, א

רש"י ד"ה לאכלה בחלב - ביצה ו, ב

שו"ע יו"ד פז. ה

חולין סד 9

שו"ע יו"ד סו, ח



foolproof. The candling process is less effective on brown eggs, due to the pigment in the shell.

Brown eggs are also more likely to contain protein spots (about 20% of brown eggs do), which can be mistaken for blood spots. When the egg forms inside the chicken, pigment from the hen colors the shell brown, and some of this pigment leaks into the egg white, where it gathers in small clumps that look like blood spots. A closer look reveals that the actual color of the spot is brown, and the shape is not round, like a blood drop. These spots are not blood and are permitted.

WHAT ABOUT LIQUID EGGS?

It states in Shulchan Oruch¹² that one may not purchase cracked eggs

from a Gentile, because eggs are typically sold

whole, so if they are being sold cracked, there is reason to suspect that they came from a questionable source. Despite this prohibition, where Pas Palter is allowed, even bread with eggs as an ingredient in the dough is allowed because it is normal to crack eggs into batter.

Today, liquid eggs are common, both in commercial and consumer settings, and the manufacturing plants process only eggs from kosher birds, so there is no reason to suspect the source of the liquid eggs sold by a non-Jew.

Liquid eggs do require reliable kosher supervision. In industrial settings, there is no practical way for a mashgiach to check the eggs individually (after the candling) since they process thousands of eggs per hour, but the Halachic requirement to check eggs is only when practical.¹³ The certification process ensures that the equipment and any additives are kosher.

DO EGGS REQUIRE BISHUL YISROEL?

Although raw egg can be consumed, it is not the normal way to eat eggs. Even though only food that is not edible raw (and fit for a king's table) is part of the prohibition against Bishul Akum, eggs are included in the prohibition because they are not usually eaten raw.¹⁴

What about bread glazed with eggs for those that consume Pas Palter? According to the Shulchan Oruch, the egg glaze is considered insignificant and part of the bread (just like when it is mixed in the dough), so it is permitted. The Rema rules that the

שו"ע יו"ד סו, ח

שו"ע יו"ד יד ובט"ז יד 14

eggs are visible and not part of the bread, so they are not included in the heter of Pas Palter and are prohibited.¹⁵ Some understand the Rema's ruling to indicate that any egg glaze is prohibited¹⁶, but the mainstream approach is to follow the opinion of the Aruch HaShulchan¹⁷ who explains that the Rema is referring to a thick layer of egg (like in French toast) and not a thin glaze that is considered insignificant to the bread.

EGGS LEFT OVERNIGHT

The Gemara18 says that a person who eats eggs, onions, or garlic that were left overnight after peeling endangers his life because they have ruach ra'ah. This Halacha is not brought down in the Shulchan Oruch and there is discussion between the Poskim if it is still relevant nowadays. According to most Poskim this Halacha is still relevant.19 This Halacha does not apply when the egg, onion, or garlic is mixed with other ingredients.

There is a debate between the Poskim if the issue of *ruach ra'ah* on eggs applies to raw eggs20 or cooked eggs. The terminology in the Ge-

שו"ע יו"ד קיב, ו 15

mara is "peeled" eggs, which implies that the discussion is regarding cooked eggs.²¹ Many Poskim leave this issue unresolved, and the common custom is to be concerned with both raw and cooked eggs.

When it comes to industrial settings, the major kashrus agencies follow the psak of Rav Moshe Feinstein²² that the warning in the Gemara is limited to home or food service settings where the eggs are peeled with the intention to use them within the next day or two, which is similar to the usage at the time of the Gemara, but does not include industrial egg manufacturing where the eggs are cracked with the intention for usage days or weeks later (since this did not exist at the time of the Gemara).

HARD-BOILED EGGS

Many people have a minhag to boil at least three eggs when making hard-boiled eggs and may even designate a specific pot for this purpose since the eggs cannot be checked before cooking. This practice ensures that if one of the eggs contains a blood spot, it will be nullified by the other two, preserving the kashrus of the pot. Additionally, if more than one egg has a blood spot, the issue remains confined to that specific pot.

שו"ת שבט הלוי ח"ו, קיא, ו 21

אגרות משה. יו"ד ג. כ 22

Why does cooking three eggs together help? The Shulchan Oruch writes that an egg with a blood spot that was cooked with other eggs needs sixty-one kosher eggs to be botul.23 However, only a blood spot indicating the formation of a chick renders the entire egg prohibited. Since there are differing opinions on where in the egg such a problematic blood spot is found, the Rema²⁴ writes that the prevailing minhag is to prohibit all blood spots, regardless of location. The requirement for sixty-one eggs for bittul applies only when it is certain that the blood spot results from chick development; otherwise, nullification in a simple majority is sufficient.

The Taz explains that according to Torah law, the taste of a non-kosher egg is nullified when a majority of kosher eggs are present, as they share the same taste (min b'mino). However, the Chachomim required nullification in sixty-one. The minhag is to prohibit any egg with a blood spot regardless of its location because of a safeik. When there are at least two other eggs in the pot (botul b'rov) the question about the status of the rest of the pot is only d'rabbanan and safeik d'rabbanan l'kula.

The Shach takes a different approach, arguing that the prohibition

שו"ע יו"ד צח, ז 23



¹⁶ ביאור הגר"א יו"ד קיב, יד

יו"ד קיב, כא 17

נדה יו. א 18

¹⁹ אביא ז סעיף ז שמירת גוף ונפש סעיף ז שהביא

כף החיים או"ח תקד, א ובשו"ת בית שלמה יו"ד א, קפט 20



applies only to the egg itself and does not extend to its taste in other foods. Based on this view, cooking two eggs would be sufficient. Nevertheless, the custom developed in accordance with the Taz's position, requiring a minimum of three eggs to be cooked together. Many continue this minhag even today, despite fertilized eggs being uncommon.

Additionally, the Gemara says that people should not eat or drink things in pairs or they will come to danger.²⁵ This is a phenomenon known as zugos (pairs) and one should be careful to avoid cooking an even number of eggs.

mourning, expresses that the mourning of Rashbi is a joyous occasion.

Erev Tishah B'Av - The custom is to eat eggs at the last meal before the fast as a sign of mourning for the destruction of the Bais HaMikdash.²⁷

Shabbos - There is a widespread custom to eat eggs at the Shabbos day meal. These are the reasons: 1) To remember Moshe Rabbeinu who passed away on Shabbos since eggs are associated with mourning28; 2) We want to add a special dish on Shabbos day, because the day seudah is more important than the Friday night meal²⁹.

Pesach - On the Seder plate it is customary to have two cooked

EASED ON THIS VIEW, COOKING TWO EGGS WOULD BE SUFFICIENT. NEVERTHELESS, THE CUSTOM DEVELOPED IN ACCORDANCE WITH THE TAZ'S POSITION, REQUIRING A MINIMUM OF THREE EGGS TO BE COOKED TOGETHER.



MINHAGIM INVOLVING **EATING EGGS**

Aveilus – The custom is that the mourners eat peeled hard-boiled eggs during the first meal after the funeral. There are three reasons for the minhag: 1) Eggs are round and so is the lifecycle from birth to death; 2) The eggs do not have a mouth, similar to a mourner who is grieving silently; 3) It alludes to techiyas hameisim just like a live chick hatches from an egg.26

Lag B'Omer - There is a Chassidic custom to eat colored eggs on Lag B'Omer (onion peels are added to the pot of eggs and they turn the eggs brown). Rabbi Issac Shwei explained that color expresses joy, and coloring eggs, which are typically a sign of

dishes - zeroa (the shank or neck of a chicken) to remind us of Korban Pesach and egg to remind us of the Korban Chagigah. Why an egg? 1) In Aramaic, an egg is called bey'a, which also means "to ask", and we ask Hashem to redeem us with His outstretched arm; 2) Eggs are the food of aveilus and we mourn the destruction of the Bais HaMikdash and that we can't bring the actual korbonos; 3) Eggs are easy to cook.30

G-d willing, when we sit down to this year's Seder there will be no zeroa and egg and we will be celebrating with korbonos at the Bais HaMikdash.

שו"ט אורח חיים תקנב. ה 27 פרי מגדים או"ח רצ, א בא"א 28

²⁹ אוירבך שלמה שלמה מיב הערה 103 בשם הגרש"ז אוירבך

PART 3

LAB CANONI



he first installment was a broad overview of the technology and process of growing meat in a lab. In the previous installment, we discussed the provenance of stem cells from kosher or non-kosher animals and the requirement of salting. In this final installment of our series on cultured meat, we will address the last three remaining points.

Culture medium: What are the kashrus requirements for the culture medium used to nourish the stem cells? Can serum (also called albumin), which is derived from animal sources, be utilized?

Meat status: Is cultured meat considered fleishig (meat) or pareve (neutral) according to Halacha?

Ma'aras Ayin: How can we address the concern of ma'aras ayin, which dictates that foods must not be prepared in a way that could be misleading or appear to be something they are not, in the case of lab-grown meat that closely resembles traditional meat?

CULTURE MEDIUM:

The culture medium, in which the stem cells are nourished, is typically derived from a combination of natural and synthetic sources. One crucial component is serum, the clear liquid portion of blood that remains after blood cells and clotting proteins have been removed. Since blood is not kosher, does this mean that serum cannot be used?

This is indeed a complex question and one that is still under deliberation by Poskim.

Two arguments have been presented to justify the use of serum¹:

Since the blood cells have been removed, the clear liquid that remains does not retain the Halachic status of blood.

The cells feed on the serum to proliferate, which mirrors the natural process

in a living animal, where cells derive nutrients from blood. Just as meat from a kosher animal is permitted-even though muscle tissue requires blood for its growth—lab-grown meat might also be considered kosher, even if blood is used to feed the cells and promote growth.

However, these arguments are not universally accepted. The Poskim with whom & Kosher consulted do not find sufficient merit in these points to allow the use of serum. First, serum is the residual component of blood after the cells have been removed, making it difficult to claim that it loses its Halachic status as blood. Second, equating the natural process in a living animal to an artificial one performed in a lab presents a challenge. While it is true that blood is essential for the growth of meat in living animals, it is hard to argue that using blood artificially in a lab to promote cell growth is the same as the natural process.

Weekly shiur by Rav Asher Weiss שליש", Parshas

Since serum is a key component in the production of labgrown meat, companies that are looking to produce kosher labgrown meat are working hard to find suitable replacements.

FLEISHIG OR PAREVE

Is cultured meat considered fleishig (meat) or pareve (neutral)?

The answer to this question primarily depends on the source of the original cells. If the cultured meat originates from an egg (only applicable to poultry), it is pareve. If the stem cells come from parts of the meat, in the the lab-grown meat is certainly not considered meat mi'd'oraisa; it might also not be considered fleishig, even mi'd'rabbanan, once additional factors are taken into consideration. However, according to the Pri Megadim, lab-grown meat is definitely considered fleishig.

As a final psak, the Posek of Kosher ruled that lab-grown meat derived from parts of the meat is fleishig.

MA'ARAS AYIN

In situations where lab-grown meat might be considered pareve, the question then arises: What about ma'aras ayin? Can

AS A FINAL PSAK, THE POSEK OF ® KOSHER RULED THAT LAB-GROWN MEAT DERIVED FROM PARTS OF THE MEAT IS FLEISHIG



case of all mammals, there are two opinions of the status.

There is a well-known machlokes between the Chasam Sofer and Pri Megadim regarding liquid that is extracted from a piece of meat. The Chasam Sofer² says that such an extract is not considered "meat" according to the Torah, only mi'd'rabbanan. However, the Pri Megadim³ says that even this is considered meat according to the Torah.

In our case, the lab-grown meat, which is sourced from meat cells, is comparable to this meat extract. It follows then that according to the Chasam Sofer, someone eat that piece of "meat" with cheese, or does ma'aras ayin prohibit such a combination?

The Shulchan Oruch mentions that if one is drinking almond milk during a fleishig meal, one should have almonds on the table to clearly indicate that the milk is almond milk, not animal milk.⁴ The same principle can be applied to our situation.

Certainly, since this industry is still emerging, ma'aras ayin is relevant. If one wanted to eat pareve lab-grown poultry with dairy, they would be required to

4 There was a discussion if this applies to margarine and pareve ice cream, as well, but our Posek ruled that those are common foods and it is not necessary. Since almond milk is specifically mentioned in Shulchan Oruch, we should continue the practice.

שו"ת חת"ם יו"ד סי' פא 2

שפ"ד סי' פא ס"'ק א 3

have some indication nearby to clarify that their "meat" is indeed pareve.

However, if these products eventually become so common and widespread that people will immediately understand that the meat is pareve, the need for a sign would diminish, and ma'aras ayin might no longer be a problem.

There is another argument that vegan cheese and plantbased meats are now quite common, so it's not unusual to see people eating a kosher "cheeseburger," and therefore, ma'aras ayin no longer applies. Despite this argument, the policy of major kosher agencies for certified restaurants or events is to indicate on the menu that the faux "meat" or "dairy" is vegan or fake.

While plant-based cheeses and meats are certainly commonplace, the leniency does not extend to a new product like pareve lab-grown meat. Therefore, for such products, ma'aras ayin would still be a concern, as explained above.



AT PRESENT, GIVEN THE INHERENT NON-KOSHER STATUS OF SERUM, IT IS VERY DIFFICULT TO PRODUCE LAB-GROWN MEAT.



n conclusion, the lab-grown meat industry is relatively new and constantly changing with innovations in technology. At present, given the inherent non-kosher status of serum, it is very difficult to produce lab-grown meat. If this problem is overcome, it could be possible to produce kosher lab-grown meat if the starter cells come from a kosher, shechted animal and all culture mediums are also kosher. The resulting meat would have the Halachic status of regular meat, unless (in the case of poultry) the cells were obtained from an egg. ®



Rabbi Hershel Krinsky is a Senior Rabbinic Coordinator at **K** Kosher Certification. He is an expert on shechita, dairy production, and kosher bulk transport. Rabbi Krinsky has made over 5,000 recorded kosher inspections since 1995 when visit reports were digitized (in addition to the thousands of visits in the years prior to digitization) and flown over two million miles.

Rabbi Krinsky works with his assistant to maximize his time in the Far East and visit many companies. He makes visits in multiple countries, inspecting facilities that produce glycerin, palm oil, fatty acids, stearates, emulsifiers, stabilizers, and coconut oil.

SUNDAY

I left home in an Uber around 7:30 AM to Newark airport, over an hour's drive. After arriving at the airport, I got through security and checked into my Singapore Airlines flight.

It was an 18 ¾ hour direct flight from Newark to Singapore. It's the longest direct commercial flight anywhere in the world!







MONDAY

I landed Monday evening local time and went through customs, claimed my luggage and was brought by the hotel car service over the bridge (and border) to Malaysia. I had to go through Malaysian customs before arriving at my hotel in Johor Baru, Malaysia.

TUESDAY, WEDNESDAY & THURSDAY

I made annual executive visits to multiple facilities in the area, before heading to Singapore on Thursday evening. My hotel in Singapore is a five-minute walk to the local shul.

FRIDAY MORNING

I took a taxi to the ferry to Batam, Indonesia. The ferry leaves every half hour and it's about an hour travel time. After clearing customs in Indonesia, I got picked up for another facility visit. After the visit, I returned to Singapore by ferry and headed back to my hotel.

SHABBOS — SUNDAY

I spent Friday afternoon, Shabbos, and Sunday morning in Singapore, where I davened in the local minyan, led by Rabbi Mordechai Abergel, Chief Rabbi and Head Shaliach of Singapore, and joined the community for beautiful Shabbos meals and spent time talking to the locals and tourists.

SUNDAY

I flew to Penang, Malaysia and got picked up at the airport by the hotel car.

MONDAY & TUESDAY

I made facility visits in the Penang area and then flew to Kuala Lumpur, Malaysia.

WEDNESDAY

It was another day of facility visits in the Kuala Lumpur area and I stayed the night there, as well.

THURSDAY

I flew back to Singapore and on to Newark, arriving Thursday night New York time.

It is a privilege to travel the globe making sure manufacturers and consumers have access to products that are kosher without compromise. (§)



WHAT ARE ESSENTIAL OILS?

An essential oil is a concentrated oil that contains the core (essential) flavor of a botanical item. The oil is typically extracted from flower petals, citrus peels, grass, tree barks, or botanical resin. Some common essential oils are orange oil, peppermint oil, tea tree oil, and lavender oil. Essential oils can be very expensive due to the large amount of flowers or plants needed to make the superconcentrated oil; one pound of lavender oil is made from 250 pounds of lavender flower!

These oils are used in cosmetics, therapeutics, as fragrance in perfumes, soaps, and other products, but, most importantly from a kosher perspective, they are increasingly used to flavor foods and beverages.

HOW ARE ESSENTIAL OILS MADE?

STEAM DISTILLATION: The most common way to process essential oils is through steam distillation. The raw material is placed in a distillation vessel, where water is heated and turned into steam. This steam passes through the plant material, extracting the essences. The steam is then cooled and condensed back into liquid, which is collected in the receiving vessel and then the oil is separated from the water.

co2: Another way to make essential oils is with CO₂ (carbon dioxide gas) which is pressurized to turn it from a gas to a liquid. The raw material is placed in a chamber and the pressurized CO₂ passes through the plant material, extracting the essences. The pressure is then released, and the CO₂ turns back into a gas, leaving behind the extracted essential oil. This is a more expensive method but provides higher quality oil because the oil is unaffected by heat and remains closer to its original composition.

COLD PRESSING: Citrus oils are usually cold pressed. Fruits are run over beds of needles, which prick the peels and extract the oil. The fruits are then washed to capture the oil which has oozed out. The oil is then separated from the water in a centrifuge and then kept at a cold temperature for a few days to harden the peel wax which has mixed into the oil, after which the oil can easily be separated from the wax and water.

ENFLEURAGE: Enfleurage is a less common process which can be used to extract very delicate items such as rose petals. This is an expensive process and used to produce ingredients used for high end perfume, not for food products.

The raw material is placed over solid fats (which can be derived from animals) to absorb the scent. The plant material is filtered out and the fat is then washed with alcohol to capture the scent.



After the extraction process is complete (with any of the above methods) the oil is usually distilled to purify and separate various components of the oil. If the process is repeated it is referred to as being "folded".

Related products that are also extractions from botanicals are: concretes - the extraction is done using a chemical solvent such as hexane, and absolutes – the extraction is done with ethanol as the solvent.

ARE ESSENTIAL OILS KOSHER?

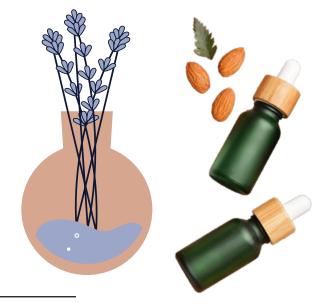
Essential oils are not refined and therefore not subject to the equipment concerns that are associated with refining. They do have a number of potential kashrus concerns, though.

Additives: At the initial extraction facility, the oil will be pure, but re-processors will commonly add ingredients to treat or standardize the product. For example, ethanol (that is usually not kosher for Pesach and can be nonkosher) can be used to purify citrus oil.

Equipment: There are many essential oil manufacturers that only deal with essential oils, but it is fairly common that a distributor, full-service flavor company, or sometimes a specialty toll processor, will process the oils on the same distillation equipment that is used for other products, including potentially dairy (butter oils) and nonkosher products.1

Israeli oils: There are Israeli citrus oils available which are subject to all the concerns of mitzvos hatluyos ba'aretz (orlah, shmittah, terumos and maasros).

In b'dieved situations the oil will be botul b'shishim even though it is used for flavoring (as long as the issue is not mitzvos hatluyos ba'aretz), because the potential issues are with the additives or equipment, and they do not contribute flavor in the final product.² (s)



- 1 Often the equipment is cleaned by washing them for many hours with boiling water in a way that can be considered as koshering.
- שו"ע יו"ד קה, יד. 2



To our Brethren Everywhere Gd Bless you all! Greeting and Blessing: By the Grace of Gd 11th of Nissan, 5721 Brooklyn, New York

etzias Mitzrayim, the Exodus (the departure from Egypt). the focal point of the festival of Pesach -- occupies a central place in Jewish life, both on the collective as well as on the individual level. As such it is a source of instruction and inspiration not only in its general theme, but also in every detail and aspect of it.

One of the fundamental features of the Yetzias Mitzrayim message is the unlimited Bitachon - the absolute reliance on Divine Providence - which found such poignant expression in the historic event of the Exodus from Egypt. A whole people, men, women and children, several million in number, eagerly leave a well-settled and prosperous country, with all its fleshpots and material blessings, and go out on a long and perilous journey, without provision, but with absolute reliance on the word of G-d coming through Moshe Rabbeinu.

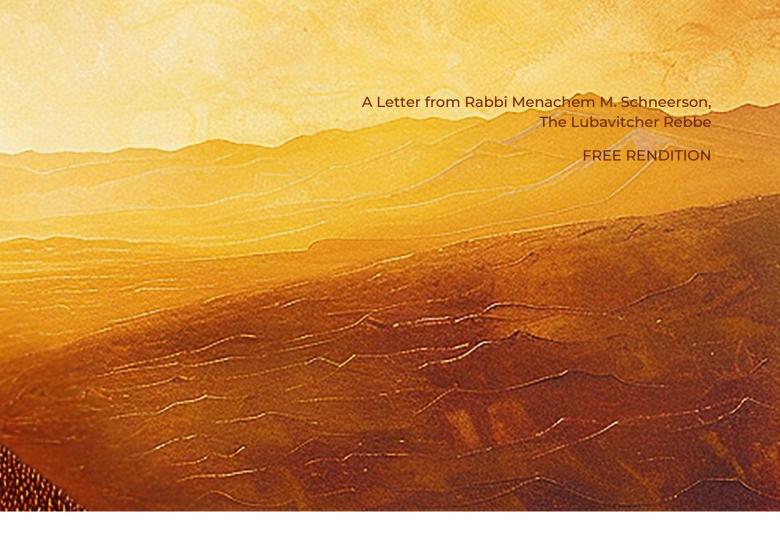
Moreover, they do not follow the well-trodden and shorter route (through the land of the Philistines) which, although possibly entailing war, was yet more logical by far than crossing the vast and desolate desert. For in the fortunes of war there is a chance of victory, and even in defeat there is a chance of escape and survival for many, whereas the chances of survival in the terrible desert without food or

water were, by all laws of nature, virtually nil. Nevertheless they follow the obviously "irrational" route solely on the word of Moshe speaking in the name of G-d.

Still greater is the wonder considering that this takes place after spending 210 years in a highly agricultural country, where nomadic life was despised, a land of fertile soil, independent of rain and climatic inclemencies, richly irrigated by the faithful Nile River, in short, a land completely secure in its natural resources and natural laws and conditions.

"Since the days of your departure from Egypt" and to the present day, these aspects of Yetzias Mitzrayim, namely, the absolute Bitachon in the Divine Providence and its implementation in life, down to the daily conduct in accordance with the Divine precepts, regardless of the dictates of human considerations and natural laws, must be the indispensable companion and guiding light, in the experience of our people as a whole, and in the daily life of the individual Jew in particular, everywhere and at all times.

When the non-Jewish world, and even those of the Jewish world who have strayed from the true Jewish way of life, challenge the observant and practicing Jew: You, who like us, live in a materialistic world, in the midst of a highly



competitive society, facing a desperate struggle for economic survival, how can you escape subservience to the idolatry of the land (be it the Dollar, or the fear to be "different", etc.)? How can you adhere to a code of 613 precepts which "burden" your life and limit your competitiveness at every side and turn?

THE ANSWER IS - Yetzias Mitzrayim provides the clue.

And as in the case of Yetzias Mitzrayim, when the Jews responded to the Divine call and precepts, disregarding socalled rational considerations, and breaking with the negative past, it turned out that precisely the application of this principle in actual life was the road to their true happiness, and not only spiritually (receiving the Torah and becoming the G-d-chosen people and holy nation), but also materially (in coming to the Promised Land, flowing with milk and honey).

So it is also today and always, by virtue of the Divine Law, which is called Toras Chayim, the Law of Life, and the Mitzvos, whereby Jews live, lived and experienced in the daily life, regardless of how the past had been, the Jew attaches himself to the Creator and Master of the World. and liberates himself from all "natural" restrictions and limitations, and attains his true happiness, materially and spiritually.

"Know Him in all your ways". Jews are enjoined to know and remember and permeate with holiness every aspect of the daily conduct and activities. In so doing the observant Jew may frequently face the abovementioned challenge and test. Therefore, the Jew has been enjoined: "Remember your deliverance from Egypt, every day of your life." Remembering and identifying oneself with the aspects of Yetzias Mitzrayim is a source of limitless strength to make every day meaningful and full of true Yiddish life, and as my father-in-law of saintly memory, has emphasized: The festival of Pesach irradiates not only every day, but every moment of the Jew's life.

With the blessing of a Kosher and Happy Pesach,

The Rebbe's Signature

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Avocados

Avocados are a high fiber food, which makes them filling, good for digestion, and heart-healthy.

Avocados are filled with healthy fats, while low in unhealthy fats, making them a great choice for those watching what they eat.

Would it even be Pesach without avocados?
Even those of us who don't buy avocados so often during the year seem to be buying them by the case come Pesach time. They're filling, don't make our matzah gebrokts*, and are easy to take on Chol HaMoed trips. As a bonus, avocados are packed with health benefits.

Avocados are high in magnesium, vitamin C, vitamin E, folate, B6, and potassium.

Avocados help raise good cholesterol and lower bad cholesterol, making them a smart choice for heart health.

Avocados are also great for your eyes – the lutein and zeaxanthin help protect the eyes, especially from UV exposure.

Avocados have a low glycemic index and can help reduce the risk of type 2 diabetes by improving insulin sensitivity.

The potassium and magnesium found in avocados helps regulate blood pressure, another important factor in heart health.

Avocados can help reduce intestinal inflammation, which can be linked to colon cancer.



*Some have a custom not to put anything on their matzah.

SOUL NUTRITION

By Rabbi Chaim Fogelman

hen Yom Tov falls out on Shabbos, many nuschaos add the word "b'ahavah" to Kiddush and certain tefillos. Why?

When Hashem gave us the mitzvos at Matan Torah, He lifted the mountain and held it on top of the heads of B'nei Yisroel. He told them that they could accept the Torah and mitzvos, but if they didn't, He would drop the mountain on them. So, there's room to say that we were forced to accept the Torah and mitzvos. However, the mitzvos that we received before Matan Torah, like Shabbos, were not forced; they were accepted with love, which is why we add "b'ahavah" on Shabbos.

about another connection between the splitting of the sea and earning a living. At the splitting of the sea, the Satan came to Hashem to complain and said, "Why are you splitting the sea for the Jews? They are idol worshippers just like the Egyptians and they are not worthy." But. Hashem dismissed him and came through for B'nei Yisroel. We find the same thing when it comes to providing somebody else with sustenance (charity). Somehow, the Satan comes in and says, "Is that person worth it? Is he righteous enough, holy enough, that I should give him what he is asking from me? Here, again, Hashem dismisses those complaints and provides for His children.

abbi Yisroel of Ruzhin writes

he Gemara tells us people should not eat or drink things in pairs. Some say the reason is due to a tradition that dates to the time of Moshe Rabbeinu at Har Sinai, and others say the reason is because of evil spirits that attach themselves to even-numbered sets. That is one of the reasons why people boil an odd number of eggs (3 or more).

The question is: Why is it okay to drink four cups of wine at the Seder if it is an even number? Rabbi Nachman answers that the night of the Seder is leil shimurim (the night Hashem protects us), so there is no danger in drinking even numbers. The Zohar says that the four cups of wine is a mitzvah and people doing a mitzvah are protected and won't come to any harm.

here are two challenges in life, among others, that are often compared to the splitting of the sea – finding a shidduch and earning a living. Shidduchim and parnossa have two things in common: salvation comes when one davens to Hashem, and they happen suddenly, just in the right time.

Is it Kosher for Pesach?



Download the Kosher Food Guide app and get the most updated list of the Kosher for Passover Products that (K) certifies.





Kosher Spirit, 391 Troy Avenue • Brooklyn, NY 11213 718-756-7500 • info@ok.org • www.ok.org

