

K[®]OSHER SPIRiT

CERTIFIED SOUL NUTRITION

בס"ד
תשרי תשפ"ז
TISHREI 5787



KOSHER
without
compromise®

לשנה טובה ומתוקה
WISHING YOU A HAPPY,
HEALTHY & SWEET NEW YEAR



KOSHER SPIRIT



is dedicated to

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

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

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Dear Reader,

As we usher in the new year, we do so with renewed hope and optimism for all that lies ahead.

For many, the past year has been filled with uncertainty. Yet as Jews, we are blessed with a timeless guidebook—the Torah. Its teachings provide us with direction through every challenge, reminding us that by following Hashem's ways, we can face

the future with confidence and purpose.

Our Sages discuss which possuk in the Torah best captures its central message. One opinion points to "Shema Yisroel", the declaration of Hashem's oneness, the foundation of our faith.

Another opinion is "*V'ahavta l'reiacha kamocha*," "Love your fellow as yourself." Rabbi Akiva calls this a great principle of the Torah, emphasizing that caring for one another lies at the heart of Jewish life.

A third opinion cites the verse, "*Es hakeves ha'echod ta'aseh baboker, v'es hakeves hasheini ta'aseh bein ha'arbaim*"—the commandment to bring the daily korbon tomid every morning and every evening without fail. Its enduring lesson is consistency; lasting growth comes through steady, unwavering commitment.

These Torah principles continue to guide us at Kosher. While the food industry constantly evolves, our commitment to maintaining the highest standards of kosher certification remains unchanged.

In this issue, Rabbi Lando begins a fascinating new series that takes readers behind the scenes of kosher certification, Rabbi Rubin explores what consumers should know about vitamins and supplements, and you'll also find a variety of engaging articles—from tasty apples we enjoy during this season to the brocha recited on foods with an unpleasant taste to how to cook on Yom Tov.

We hope this issue informs, inspires, and enriches your appreciation of the world of kashrus.

Wishing you and your family a k'siva v'chasima tovah.

RABBI CHAIM FOGELMAN

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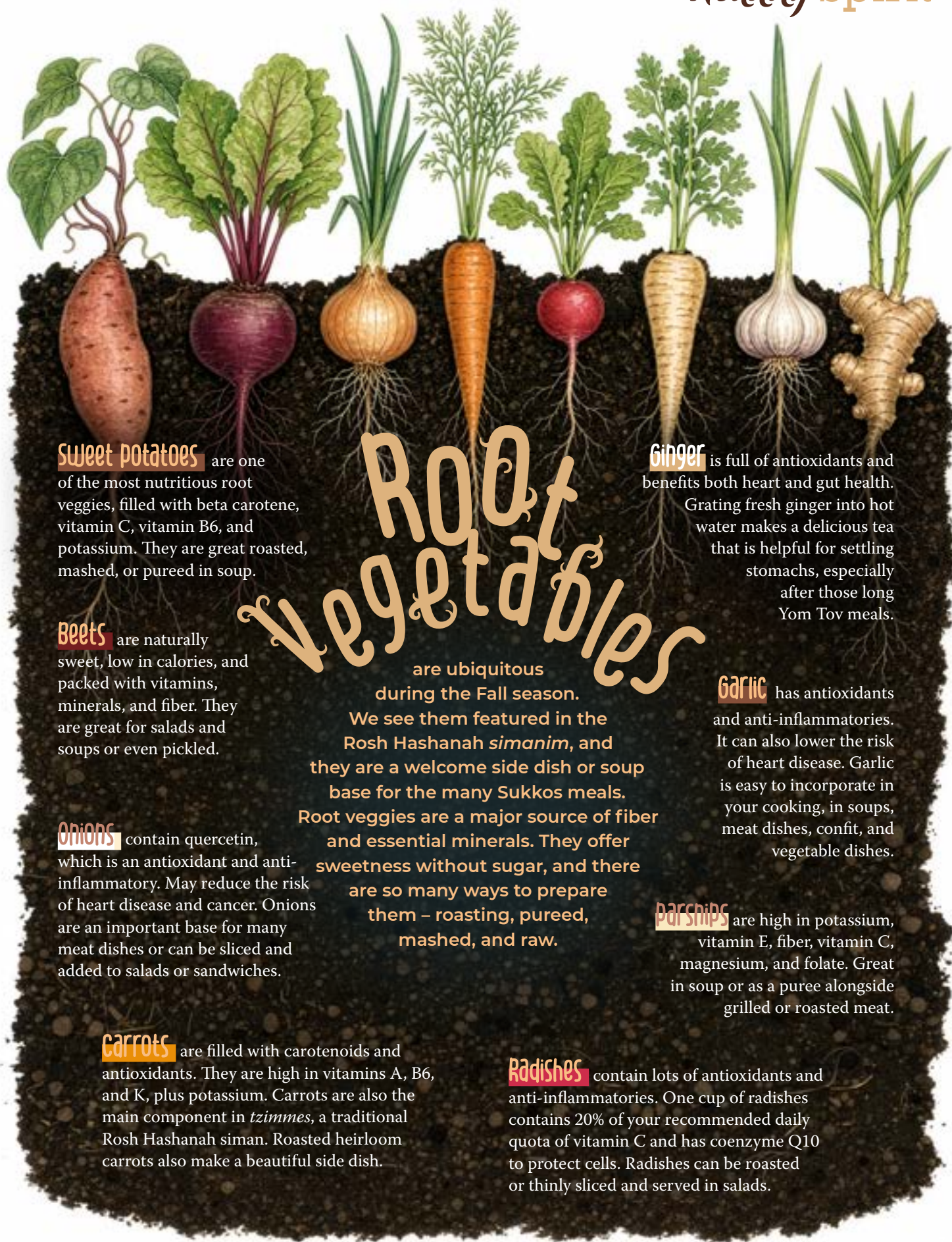
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Sweet potatoes are one of the most nutritious root veggies, filled with beta carotene, vitamin C, vitamin B6, and potassium. They are great roasted, mashed, or pureed in soup.

Beets are naturally sweet, low in calories, and packed with vitamins, minerals, and fiber. They are great for salads and soups or even pickled.

Onions contain quercetin, which is an antioxidant and anti-inflammatory. May reduce the risk of heart disease and cancer. Onions are an important base for many meat dishes or can be sliced and added to salads or sandwiches.

Carrots are filled with carotenoids and antioxidants. They are high in vitamins A, B6, and K, plus potassium. Carrots are also the main component in *tzimmes*, a traditional Rosh Hashanah siman. Roasted heirloom carrots also make a beautiful side dish.

Root Vegetables

are ubiquitous during the Fall season.

We see them featured in the Rosh Hashanah *simanim*, and they are a welcome side dish or soup base for the many Sukkos meals. Root veggies are a major source of fiber and essential minerals. They offer sweetness without sugar, and there are so many ways to prepare them – roasting, pureed, mashed, and raw.

Ginger is full of antioxidants and benefits both heart and gut health. Grating fresh ginger into hot water makes a delicious tea that is helpful for settling stomachs, especially after those long Yom Tov meals.

Garlic has antioxidants and anti-inflammatories. It can also lower the risk of heart disease. Garlic is easy to incorporate in your cooking, in soups, meat dishes, confit, and vegetable dishes.

Parsnips are high in potassium, vitamin E, fiber, vitamin C, magnesium, and folate. Great in soup or as a puree alongside grilled or roasted meat.

Radishes contain lots of antioxidants and anti-inflammatories. One cup of radishes contains 20% of your recommended daily quota of vitamin C and has coenzyme Q10 to protect cells. Radishes can be roasted or thinly sliced and served in salads.



Vitamins & Supplements:

**Understanding
the Kosher Issues**



**BY RABBI ELISHA
RUBIN**

Ⓜ Rabbinic
Coordinator



The world of vitamins and dietary supplements is enormous. Thousands of products are available, and each may contain a unique combination of active and inactive ingredients. As a result, there is no single kosher rule that applies to all vitamins and supplements.

Generally speaking, many Poskim permit swallowing non-chewable pills that are not eaten in the normal manner (i.e., they need to be swallowed whole), even if they contain non-kosher ingredients.¹ Products that are consumed in the normal manner of eating, such as chewables, gummies, flavored liquids, powders, or other edible supplements, generally require reliable kosher certification.

When a product lacks kosher certification but the concern is only a possibility rather than a known problem, the halachic guidance may depend on the individual's medical condition and the necessity of taking the product.

To better understand the kosher landscape of vitamins and supplements, it is helpful to look at the common ingredients and manufacturing processes that may be involved.

ACTIVE INGREDIENTS

Minerals

Minerals such as zinc, magnesium, calcium, iron, and potassium are generally inherently kosher.

Some minerals, however, can raise secondary concerns. For example, calcium is sometimes derived from clam or oyster shells. Even so, it is generally considered kosher because the shells undergo extensive processing and drying before being used.

Another common ingredient is a stearate, such as magnesium stearate or calcium stearate. These compounds are produced using stearic acid. Although stearic acid can be derived from non-kosher animal sources, this is less common today, and there are additional halachic grounds for leniency even when non-kosher sources are involved.²

Extracts

Many supplements contain plant or botanical extracts. An extract is produced by soaking raw material in a chemical solvent, which removes the desired active compounds. The solvent is then evaporated, leaving behind the concentrated extract.

Extracts present several kosher concerns:

- Grape-derived materials may be subject to the laws of *stam yaynam*. This can be the actual extracted ingredient, in which case it would

² Shulchan Oruch, Y.D. 155:3.

¹ Igros Moshe, Orach Chaim 2:92.



be easy to identify, but occasionally would apply to the solvent used, which would be harder to identify.

- Animal-derived materials are occasionally used.
- Even innocuous botanical extracts may be processed on shared equipment.

Because of these factors, extracts generally require kosher certification.

Vitamins

Certain vitamins raise kosher concerns because of the way they are manufactured.

FERMENTATION-DERIVED VITAMINS

Examples include Vitamins B2, B7, B12, Vitamin C, Vitamin D2, and Vitamin K2 (MK-7). The primary concern is the material being fermented and the nutrient media used to support microbial growth.

FAT-ENCAPSULATED VITAMINS

This issue commonly affects Vitamin A, Vitamin D2, Vitamin D3, Vitamin E, and various forms of Vitamin K. Fat-encapsulated vitamins may present kosher concerns because the fat used for encapsulation can be derived from animal sources, or the manufacturing process may involve non-kosher processing aids or equipment shared with animal-derived products. Even when the vitamin itself is inherently kosher, certification is necessary to verify that both the encapsulating ingredients and the production process meet kosher requirements.

ANIMAL-DERIVED SOURCES

Some vitamins may occasionally be obtained directly from animal sources, including Vitamin D3 derived from wool and Vitamin A derived from fish liver oil.

Fermentation Products

Fermentation is widely used throughout the supplement industry. The fermentation process usually involves microorganisms converting something, usually sugar, into a useful chemical. The main kosher concern is that the primary material being converted can be lactose (milk sugar) or even actual non-kosher materials. The secondary concern is that the nutrients added to support the microorganism can be non-kosher (e.g. beef peptones as a nutrient source).

Since both the fermentation substrates and nutrients can be dairy or non-kosher, these ingredients often require careful kosher review. Additionally, the substrate can be chometz or kitniyos, which poses a Pesach concern.

Probiotics

Probiotics are beneficial live microorganisms that support digestive and immune health. They are made similarly to fermentation products, except that the organism itself is the product. Many probiotic strains have historically been produced on dairy-based media, though dairy-free production has become more common in recent years.

Since both the fermentation substrates and nutrients can be dairy or non-kosher, these ingredients often require careful kosher review. Additionally, the substrate can be chometz or kitniyos, which poses a Pesach concern.



Synthetic Chemicals

Many supplement ingredients are produced entirely through synthetic chemical processes. These ingredients are generally less problematic from a kosher perspective, although equipment concerns can occasionally arise.

INACTIVE INGREDIENTS

Capsules

SOFTGEL CAPSULES

Softgel capsules, such as those often used for fish oil and similar products, are almost always made from gelatin and are therefore generally not kosher.

HARD CAPSULES

Hard capsules, which typically contain powders, are commonly made either from gelatin or from cellulose-based materials.

Binders and Fillers

One of the most common fillers is lactose. Since lactose is derived from milk, it is dairy and may present kosher concerns.

Diluents

Liquid supplements often contain diluents such as glycerin or various oils.

Sweeteners

Most sweeteners do not create major kosher concerns. However, some products use grape juice concentrates or other grape-derived ingredients as sweeteners.

Flavors

Flavor systems generally require kosher certification.

BOTTOM LINE

The category of vitamins and supplements includes an enormous range of products with widely varying kosher profiles. The kosher status of any vitamin or supplement ultimately depends on its specific ingredients and how those ingredients were manufactured. Whenever practical, products with reliable kosher certification remain the best option. We will, IY"H, delve deeper into this subject in future articles. ®



MOMMY'S TRADITIONAL

Stuffed Cabbage

BY RENEE MULLER

INGREDIENTS

3 small cabbages*, plus additional shredded cabbage, optional

6 onions, diced small, divided

4 garlic cloves, minced

1½ cups uncooked rice

½ cup oil, plus oil for frying

2 tablespoons paprika

¾ cup sugar

3 teaspoons chicken soup mix

1 teaspoon black pepper

6 pounds chopped meat

3 eggs

FOR THE SAUCE:

21 ounces tomato paste
(1 [15-ounce] can plus 1 [6-ounce] can)*

1 cup duck sauce

3 cups brown sugar

4 tablespoons chicken soup mix

2 – 3 tablespoons lemon juice

INSTRUCTIONS

1. As soon as you decide you might want to cook some stuffed cabbage, stick those cabbages into the freezer. The longer they sit in there the better. Ideally, they should freeze for at least a week. This is the preferred method for peeling those leaves without breaking them. The freezing process softens the leaves, almost like cooking them, without the mess of the hot water and pot.
2. Remove cabbages from freezer and let defrost in large bowls or in a colander in the sink, as they will emit lots of liquid. This might take a good few hours. Don't rush this.
3. Prepare the filling: Heat oil in a large saucepan over low heat. Add 3 onions and garlic. Cook over low heat until soft and translucent, stirring from time to time. Add rice, ½ cup oil, paprika, sugar, chicken soup mix, and pepper. Mix to combine. Remove from heat and let cool.
4. Add meat and eggs to cooled mixture. Your filling is now ready.
5. Preheat oven to 350°F. Set out 3 (9x13-inch) roasting pans. Carefully and patiently, so that the softened leaves don't rip, peel the cabbage leaves from the heads one by one. The bigger ones

will have thicker membranes, or ribs, down the middle. Cut them down a bit with a knife to facilitate rolling. Add any broken pieces of cabbage or stems to the roasting pans. Add remaining 3 onions to the pans. You can also add some shredded cabbage to the pans, if your family, like mine, likes the cabbage pieces.

6. Place one heaping tablespoon of meat onto the center of each cabbage leaf. Roll the leaf around the meat, tucking in the sides to secure. One by one, place filled rolls into the roasting pan over the diced onions. Place cabbage rolls snugly into the pans.
7. Prepare the sauce: Combine tomato paste, duck sauce, brown sugar, and chicken soup mix. Spread over the cabbage rolls. The sauce will not be runny; rather, it will have the consistency of a rub. While cooking, the cabbage will release liquid and the rub will become gravy. Cover pans; bake for 2½ hours. Remove from oven; add lemon juice to the sauce (taste and add more lemon juice if you prefer it more tangy). Return to oven for additional 1½ hours. Stuffed cabbage freezes very well, raw, baked, or half-baked.

Yield: 3 (9- x 13-inch) containers of stuffed cabbage

Note: You can substitute the tomato paste with tomato sauce if you prefer a runnier sauce.



WHAT'S THE BROCHA?

WHEN DO WE MAKE A BROCHA ON WHAT WE EAT?



BY RABBI
SHOLOM BER
LEPKIVKER

Ⓜ Rabbinic
Coordinator

We say a brocha on food to thank Hashem for the enjoyment we derive from eating. In fact, Chazal state that consuming food without a brocha is comparable to misappropriating *Hekdesh* (something dedicated for use in the Beis HaMikdash). However, this obligation hinges on a fundamental requirement: there must be an actual, subjective pleasure derived from consumption. If no pleasure is experienced, the requirement to recite a brocha changes.

Here is how this principle applies in different circumstances:

1. EATING OR DRINKING FOR HEALTH OR MEDICINAL REASONS

When consuming items purely for medical reasons, the requirement for a brocha depends entirely on the taste.

- **Water¹:** Unlike coffee, water rarely receives compliments for its flavor profile, as it provides no independent pleasure unless a person is thirsty. Therefore, if someone drinks water solely for another purpose—such as swallowing a pill or clearing food stuck in the throat—the water does not require its own brocha.

▪ Flavorful Foods and Drinks:

If an item possesses an enjoyable taste, it requires a brocha even under unusual or prohibited circumstances, such as when a person is halachically required to eat on Yom Kippur or consumes non-kosher food for survival. A good taste remains a good taste, even when the circumstances are less than ideal.

- **Unpalatable Items:** If a medicinal food or drink does not taste good, no brocha is recited. “Good for you” doesn’t automatically translate to “good.”

2. RUINED OR HARMFUL FOOD

The quality and safety of the food also have an impact on the brocha.

- **Spoiled Food:** If a food has deteriorated from its original state—such as moldy bread or a dish that has lost its appealing appearance and taste—but remains technically edible, the brocha is downgraded to shehakol.²

- **Harmful Substances:** If a substance is harmful to the body, such as drinking undiluted strong vinegar, no brocha is recited at all. Some culinary adventures are better left unexplored.

3. TASTING FOOD³

Tasting Without Swallowing:

When a person tastes food merely to check its flavor or preparation but does not swallow it, no brocha is required. The classic “just checking the seasoning” works, as long as it does not turn into lunch.

4. COERCED CONSUMPTION⁴

- **Forced Eating:** If a person is forced by others to eat against their will, they do not recite a brocha. Even if the food is objectively flavorful, the individual derives no personal satisfaction from the experience because they do not wish to eat it. Halacha recognizes that being forced to eat is a vastly distinct experience from voluntarily reaching for a second helping. Ⓜ

1 סדב"ח פ"ז הל' ז-ח

2 שם הל' ב

3 שם פ"ח הל' י"א

4 שו"ע אדמו"ר סי' ר"ד סי' ט"ו

שלב ה"חנטה"

ישנן דעות שונות באשר למועד המדויק שבו מגיע הפרי לשלב החנטה: יש הסוברים שהחנטה היא בעת נפילת הפרחים ויציאת הפרי, יש הסוברים שהיא בשלב מאוחר יותר, כאשר הפרי כבר ניכר לגמרי, ויש דעות שלפיהן שלב החנטה הוא רק כאשר הפרי הגיע לשליש גידולו.

יש לציין כי הרא"ש (הלכות קטנות, סימן ט, שנדפסו בסוף מסכת מנחות) כתב שבזמננו לא מצוי באילנות שהפירות מגיעים לשלב החנטה לפני ט"ו בשבט, ולכן אין נזהרים לבדוק את העץ בט"ו בשבט של השנה הרביעית. אולם דבריו לא הובאו להלכה, ובוועדי כשרויות המהדרין מקפידים לפקח על כך שבט"ו בשבט של השנה הרביעית ינקו את האילנות מכל הפירות, לרבות אלו הנמצאים בשלבי הגידול הראשוניים.

בארץ ישראל, אחד מתפקידיו של המשגיח בחנויות ובמחסנים לשיווק פירות, וכן ביקבים, הוא לוודא כי הכרמים או הפרדסים שבהם גדלו הפירות נבדקו ואושרו על ידי אגרונום המוסמך על ידי ועד הכשרות, וכי אין בהם חשש ערלה.

השנה הרביעית – "רבעי"

בשנה הרביעית, הבאה מיד לאחר שלוש שנות הערלה, והיא שנת ה"רבעי", יש להמתין עד לאחר ט"ו בשבט. פירות שהגיעו לשלב החנטה לפני ט"ו בשבט חל עליהם איסור ערלה, ורק פירות המגיעים לשלב החנטה לאחר ט"ו בשבט נחשבים לפירות שנת הרבעי.

פירות אלו, אם הם בוודאי משנה הרביעית אין להפריש מהם תרומות ומעשרות, ובזמן בית המקדש היו מעלים אותם לירושלים. כיום שאין אפשרות להעלותם לירושלים, יש לפדותם במטבע השווה פרוטה, בדומה לדין מעשר שני, ולאחר הפדיון הם מותרים באכילה. (דיני תרומות ומעשרות, פדיון מעשר שני ופדיון רבעי, יתבארו במאמר נפרד בעה"ת).

בפירות שגדלו בחוץ לארץ בבעלותו של יהודי נחלקו פוסקי ההלכה האם דין רבעי נוהג גם בחוץ לארץ מדאורייתא (שיטת רבנו יצחק הזקן הובא ברבינו יונה ברכות דף ל"ה ע"א), או מדרבנן (יש מפרשים בתוס' קידושין ב' ע"ב ד"ה

אתרוג), יש אומרים שאינו נוהג כלל (רמב"ם הלכות מאכלות אסורות פרק י' הלכה ט"ו). ויש אומרים שהוא נוהג בחוץ לארץ רק בכרמים ולא בשאר האילנות (דעת הרא"ש הנ"ל וכתב רבינו יונה הנ"ל שכן הוא המנהג). לפיכך כתב הש"ך (סימן רצד ס"ק יז) כי גם בחוץ לארץ, אם הפרדס או הכרם נמצאים בבעלות יהודי, יש לפדות את פירות שנת הרבעי ללא ברכה.

המברין את הגפן

בכרמים שבהם מגדלים ענבים מצוי לעיתים שגפן יחידה, או מספר קטן של גפנים, מתים בתוך כרם שלם. כפתרון לכך, במקום לטעת גפן חדשה, החקלאי מבצע "הברכה" של זמורה - ענף מגפן סמוכה - ומאותה זמורה צומחת גפן חדשה.

במקרה זה, כל עוד לא ניתקו את ההברכה מגפן האם, שממנה נמשכה הזמורה, אין צורך למנות מחדש את שנות הערלה. אולם אם ניתקו את ההברכה מגפן האם, אפילו אם הניתוק נעשה לאחר כמה וכמה שנים, יש למנות מחדש שלוש שנות ערלה.

כאשר אין סימון בולט ורישום מסודר, עלולים לשכוח שאותה גפן ניטעה באמצעות הברכה. לפיכך נדרש פיקוח הדוק על הכרמים, ויש לוודא שנערך רישום מסודר של ההברכות ושל מניין שנות הערלה ממועד הניתוק.

כדי להימנע מחששות אלו, ועד הכשרות או קיי וכן כמה מוועדי כשרויות המהדרין, אינם מאפשרים כלל לבצע הברכות או לשתול גפנים בודדות בתוך כרם בוגר שכבר סיים את שנות הערלה.

שתילים דו שנתיים

כמו כן, קיים דיון הלכתי באשר לדינם של שתילי "חישתיל", המגיעים לעיתים עם גוש אדמה קטן מאוד ועם מערכת שורשים גלויה.

בשנים האחרונות התעורר פולמוס הלכתי בשאלה אם ניתן להחשיב את השנה הראשונה שבה גדל השתיל במשתלה כחלק ממניין שנות הערלה.

כאשר המשתלה מגדלת את השתילים בתוך עציץ סגור, המנתק את השתיל מן האדמה, ודאי שלא ניתן להחשיב את התקופה שבה נמצא השתיל בתוך

העציץ

כחל

משנות

הערלה. הדיון

מתייחס למשתלה

הנמצאת תחת פיקוח

כשרותי, שבה מגדלים את

השתילים בתוך עציץ מנוקב

(עם נקב בקוטר של לפחות 2.5

ס"מ) המאפשר לשתיל חיבור מסוים

לקרקע.

בכל מקרה, הנושא מצריך פיקוח רבני הדוק, המתאפשר רק במשתלה הנמצאת תחת פיקוחו של גוף כשרות המתמחה בתחום זה.

בשעתו, כאשר הנושא עלה לדיון בוועד הכשרות או קיי, נסע יו"ר ועד הכשרות, הרה"ח הרב דן יואל ליווי ע"ה, במיוחד לארץ ישראל כדי לבדוק את הנושא מקרוב, גם מבחינה מעשית.

לאחר בדיקה יסודית הוא קבע כי בשל התקלות העלולות להיגרם מכך - ובכללן העובדה שהשתילים מגיעים לפרדס או לכרם עם גוש אדמה קטן מאוד ועם מערכת שורשים גלויה, וקשה מאוד לפקח על כך שאחיות השורשים בגוש האדמה לא תתרופף בדרך, וכן שגוש האדמה לא יתפרק בעת השתילה - אין לחשב את שנת הגידול במשתלה, גם אם היא נמצאת תחת פיקוח כשרותי. לפיכך יש למנות את שנות הערלה ממועד נטיעת השתיל באדמה, אך בשנה הרביעית נבצע גם פדיון רבעי וגם נפריש תרומות ומעשרות ללא ברכה כדי לצאת ידי הספק שמא זו היא כבר השנה החמישית. כך מקובל כיום גם ברוב וועדי כשרות המהדרין.

בהירות מחשבתו הדרכתו

וההכרעות ההלכתיות

של הרב ליווי ע"ה בכל

נושא שעומד על

הפרק חסרות מאוד

לעולם הכשרות.

אנו תפילה כי בקרוב

ממש נזכה לקיום

הייעוד (ישעיהו כו, יט):

"הִקְצֹצוּ וְרִנְּנוּ שְׁכֵנֵי עֶפְרָיִם,

וְהָרֵב לִיּוּי ע"ה בתוכם, ונוכל

לקיים את מצוות התלויות בארץ ככתוב

בתורה.

ברכת שנה טובה ומתוקה.



הרב שלמה חיים הלוי וינפלד
חבר ועד הכשרות



ראש השנה לנטיעות

חישוב שנות הערלה

בראש חודש תשרי חל ראש השנה, שבו כל באי העולם עוברים לפני בורא העולם כבני מרון - ככבשים שרועה הצאן מונה אותם אחד אחד. יום זה הוא גם ראש השנה לנטיעות, לעניין חישוב שנות הערלה.

דין ערלה

נאמר בתורה (ויקרא יט, כג): וְכִי תִבְאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם כָּל עֵץ מֵאֵכָל, וְעֵרְלָתֶם עֵרְלָתוֹ אֶת פְּרִיו, שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים, לֹא יֵאָכֵל. ולמדו רבותינו ז"ל במסכת ראש השנה, וכן נפסק להלכה בשולחן ערוך (יורה דעה, סימן רצד סעיף א): הנוטע עץ מאכל, מונה לו ג' שנים מעת נטיעתו, וְכָל הַפְּרִי שֶׁיֵּהְיֶה בּוֹ בְּתוֹךְ ג' שָׁנִים אֲסוּרִין בְּהִנָּאָה לְעוֹלָם, בֵּין עֵקֶר הַפְּרִי, בֵּין הַגִּרְעִינִים, בֵּין הַקְּלָפּוֹת.

בסעיף ח' מובא שדין ערלה נוהג גם מחוץ לארץ ישראל. אלא שבארץ ישראל דין ערלה מפורש בתורה - "וְכִי תִבְאוּ אֶל הָאָרֶץ" - ולכן ספק ערלה בארץ ישראל אסור כדין ספק דאורייתא. בחוץ לארץ, לעומת זאת, דין ערלה הוא "הלכה למשה מסיני", וספק ערלה מותר, שכן נאמרה ההלכה למשה בסיני, שספק ערלה בחוץ לארץ מותר. לפיכך, כאשר רוכשים פירות בחו"ל אין צורך לבדוק

האם הפירות הם ערלה, אלא אם הפירות מיובאים מארץ ישראל.

חישוב שנות הערלה

במניין שנות הערלה יש להביא בחשבון שני תאריכים:

א. ראש השנה.

ב. ט"ו בשבט.

מובא במשנה במסכת ראש השנה (פרק א משנה א): "באחד בתשרי ראש השנה לנטיעה ולירקות", ו"בחמשה עשר בשבט ראש השנה לאילן", כדעת בית הלל.

משמעותו של ראש השנה לנטיעות היא לעניין חישוב שנות הערלה ממועד הנטיעה. כלומר, שלוש שנות הערלה אינן מחושבות לפי שלוש שנים מלאות מיום הנטיעה, אלא לפי שנות העולם, המתחילות בראש השנה.

לדוגמה: אם הנטיעה נעשתה עד ליום חמישה עשר בחודש מנחם אב בשנת תשפ"ו, נותרו ארבעים וארבעה ימים עד לראש השנה. קליטת הגפן באדמה נמשכת ארבעה עשר יום, ולאחר קליטתה נותרים עוד שלושים יום לפני ראש השנה, א' בתשרי. שלושים ימים אלו נחשבים כשנה הראשונה משנות הערלה. כאשר יגיע ראש השנה תשפ"ז, תיחשב השנה הראשונה למניין שנות הערלה כאילו הושלמה.

לפיכך, בעלי הפרדסים והכרמים משתדלים מאוד לסיים את הנטיעות לפני ט"ו באב, כדי שהתקופה שעד ראש השנה תיחשב להם כשנה הראשונה

משנות הערלה. במקרים מיוחדים ובתנאים מסוימים ניתן, מבחינה הלכתית, לאשר נטיעת גפן המגיעה מן המשתלה בשקית ובה גוש אדמה, עד ערב ראש חודש אלול. זאת משום שבמקרה זה השתיל מגיע עם גוש אדמה המאפשר את המשך צמיחתו, ואין צורך בארבעה עשר ימי קליטה נוספים. אולם בוועד הכשרות או קיי, וכן בכשרויות המהדרין, נמנעים מלאשר זאת בשל תקלות שונות העלולות להיגרם מכך.

מראש השנה תשפ"ז ועד לראש השנה תשפ"ח תימנה השנה השנייה, ובראש השנה תשפ"ט תסתיים השנה השלישית של הערלה. אולם גם לאחר סיום שלוש שנות הערלה יש להמתין בשנה הרביעית עד לט"ו בשבט, וכל הפירות שהגיעו עד אז לשלב המכונה "חנטה" דינם עדיין כדין ערלה.

הטעם לכך שהפירות נחשבים ערלה בשנה הרביעית עד ט"ו בשבט מובא בש"ך ובט"ז (יורה דעה, סימן רצד): הפירות הגדלים עד ט"ו בשבט ניזונים מן המים שהעץ ינק עוד לפני ראש השנה, במהלך שנות הערלה.

ברא"ש (הלכות קטנות, ערלה סימן ט), וכן בפירוש הברטנורה על המשנה, מבואר שט"ו בשבט הוא ראש השנה לאילנות. לאחר שלוש שנים נחשב העץ לאילן, ולכן יש להמתין בשנה הרביעית עד ט"ו בשבט, שהוא ראש השנה לאילנות.





INSIDE

Kosher Certification

PART I

The System Behind the © Kosher Symbol



BY RABBI ELI LANDO

© Executive Manager

How does © Kosher oversee the kosher certification of nearly 700,000 products manufactured in thousands of facilities in the four corners of the world?

Above all, the answer is siyata d'Shmaya. Through that, generations of rabbonim have developed and refined a certification system over more than ninety years.

This article, the first in a series, focuses on the certification of manufactured products. Restaurants and other food service operations, IY"H, will be covered in a future article. We begin with the Rabbinic Coordinator.

The Rabbinic Coordinator: Designing the Kosher Program

Every company certified by © Kosher is assigned a Rabbinic Coordinator (RC), a full-time rabbinic professional working from our headquarters or one of our regional affiliated offices. © Kosher's Rabbinic Coordinators come from diverse backgrounds, including Lubavitch, Litvish, and various Chassidic communities, from the United States, Israel, Europe, Australia, and South America. Despite this diversity, they all share a common foundation as accomplished talmidei chachomim and B'nei Torah, operating under the guidance of the same rabbinic leadership.

Each RC is assigned a portfolio of companies based on the complexity of their operations, industry type, the RC's expertise and experience, and, where appropriate, geographic location. This ensures that



© rabbis around the world join a monthly RC meeting.

every kosher program is overseen by an RC whose knowledge is well suited to the facility's production processes and certification needs.

The RC serves as the architect of the kosher program. The mashgiach conducts inspections according to that blueprint, while the RC continually evaluates, administers, and refines the program as the company's operations evolve. Rabbi Don Yoel Levy, OB" M, often summarized the RC's responsibility with a simple expression: "The buck stops with the RC." The RC bears ultimate responsibility for designing, maintaining, and overseeing every aspect of the company's kosher certification program.

The Executive Vaad HaKashrus

Every RC operates within the framework established by the organization's highest rabbinic authority, the © Kosher Executive Vaad HaKashrus. Building upon the legacy of Rabbi Don Yoel Levy, OB" M, the Vaad establishes policies, consults with leading Poskim, provides guidance to the Rabbinic Coordinators, and safeguards the organization's kashrus integrity.

To maintain consistency and strengthen standards, the Vaad holds monthly RC meetings where Rabbinic Coordinators share experiences, discuss new developments, and refine kosher policies and procedures. Knowledge gained across thousands of certified facilities is shared throughout the organization.

Not From Behind the Desk

Much of an RC's ongoing responsibility involves reviewing mashgiach reports, evaluating company

requests, and ensuring that every proposed change remains consistent with the kosher program. As companies evolve, the RC updates the kosher program and the certification system as necessary so that all procedures, safeguards, and kashrus requirements continue to be properly maintained.

A defining characteristic of © Kosher's certification program is that Rabbinic Coordinators are not confined to office administration and paperwork. On average, they spend approximately half of their time in the field, visiting manufacturing facilities around the world. This continuity allows the RC to combine firsthand knowledge of the operation with ongoing oversight.

The Initial Visit: Building the Blueprint

Rabbi Berel Levy, OB" M, would often say, "Any hechsher—including mine—is only as good as the last inspection." Every inspection is important, but its success depends on having the right foundation.

For that reason, another defining characteristic of © Kosher's approach is that the initial visit to a newly certified facility is typically conducted personally by its assigned Rabbinic Coordinator.

The RC studies what the company manufactures, how raw materials move through the facility, how production is conducted, and how finished products are packaged, developing a thorough understanding of the entire operation.

With that understanding, the RC identifies every point at which kosher compliance could potentially be compromised. Some risks arise inadvertently, while others stem from the operational realities of manufacturing; the kosher program must accommodate these realities while maintaining full compliance with kashrus requirements.

The RC then designs the systems by which kosher compliance will be maintained throughout the operation. Wherever appropriate, existing company controls for quality, traceability, scheduling, inventory, sanitation, and product consistency are incorporated into the kosher program, while independent kosher safeguards are established where necessary.

The RC also determines how the mashgiach will independently verify that the kosher program is being properly implemented. Verification may include reviewing company records, direct observation, ingredient verification, equipment inspections, supervising kashering where required, and other methods. The mashgiach's responsibilities are tailored to the operation and the risks identified during the initial visit.

The findings are documented in a comprehensive Initial Visit Report that serves as the blueprint for the facility's kosher program. The report includes detailed instructions for both plant personnel and the mashgiach, specifying how production is to be conducted and how ongoing compliance is to be independently verified.

Before the certification program becomes official, the Initial Visit Report and the detailed instructions are reviewed by senior Rabbinic Coordinators and members of the Vaad HaKashrus. This collaborative review process provides an important safeguard, ensuring that every aspect of the kosher program is clearly defined, practical, and complete before certification becomes active. It is a process that is regularly put to the test in real-world scenarios.

Case Study: When the System Is Put to the Test

From the outset of the certification process, the assigned RC conducted a thorough review of a vegetable glycerin manufacturer's operations. During the initial inspection, he identified that the facility also repackaged non-kosher vegetable glycerin (a **compatible ingredient**) on **equipment** that was **compatible** with kosher production.

Compatible ingredients are identical ingredients that have different kosher statuses. Compatible equipment refers to machinery capable of processing either kosher or non-kosher products without physical modification.

The kosher requirement in such a situation is to have ongoing rabbinic supervision (mashgiach temidi) to

Rabbi Hershel Krinsky, © Senior Rabbinic Coordinator, makes an initial visit for a bulk tanker in Singapore.



ensure that only approved raw materials and equipment are used and that no unauthorized production takes place between kosher runs.

Rather than viewing this as an obstacle, the RC worked closely with company management to develop a certification plan that would meet kosher requirements while remaining practical for the facility's operations. Together, they established a program in which the company would discontinue handling non-kosher material within the certified facility.

At the request of the Vaad HaKashrus, a mashgiach was then dispatched to independently verify on-site that the equipment had indeed been removed and that all approved operational changes had been implemented exactly as proposed. Only after the on-site findings were reviewed and confirmed was the kosher certification program approved.

The Annual Visit

Every certified company receives an annual visit from an experienced Rabbinic Coordinator, regardless of how many routine inspections take place during the year by the assigned mashgiach. Unlike routine inspections, these visits are performed by RCs who possess the experience and expertise required to design kosher programs for complex manufacturing facilities.

Reflecting the philosophy of Rabbi Don Yoel Levy, OB"Y, every kosher program benefits from a second set of experienced eyes each year. These annual visits are frequently also performed by an RC other than the one assigned to the company, allowing experienced rabbonim to review each other's work and providing an additional layer of quality assurance beyond the routine inspections performed by the mashgiach.

Walking through the facility together with the mashgiach, the reviewing RC evaluates the kosher program, verifies that it continues to reflect the facility's current operation, and identifies any changes that may require modifications to the program.

A System of Continuous Improvement

Certification is not a one-time event but an ongoing process.

After every inspection, the mashgiach submits a detailed report through © Kosher's proprietary digital certification system, where it immediately becomes part of the facility's permanent certification record. The Rabbinic Coordinator, the Vaad HaKashrus, and other authorized personnel can instantly review the report, along with previous inspections, correspondence, approvals, and internal notes. Because all information is



Rabbinic Coordinators at the monthly RC meeting.

maintained within a centralized system rather than individual files or personal memory, every significant decision, instruction, and development is preserved for future review.

The platform also incorporates the RC's kosher rules into the facility's electronic certification profile. These rules govern ingredient approvals, product approvals, and other day-to-day certification decisions, helping prevent the inadvertent approval of products, ingredients, or operational changes that are inconsistent with the facility's kosher program. As equipment, products, personnel, and production methods change, the certification profile and supporting documentation are updated accordingly, ensuring that the kosher program continues to reflect the facility's current operations. By embedding the RC's decisions directly into the certification system, the platform helps prevent many potential errors and ensures that no significant certification decision depends on a single individual acting alone.

The food industry is constantly evolving, and no system is immune to human error. Recognizing that reality, © Kosher continually evaluates its procedures, identifies opportunities for improvement, and develops safeguards designed not only to detect problems, but to prevent them. Every inspection, every review, and every challenge become an opportunity to strengthen the certification system for the future.

For consumers, the © Kosher symbol is a familiar mark found on food packages around the world. Behind that symbol stands a carefully designed system of rabbonim, industrial expertise, firsthand field experience, independent review, proprietary technology, and continuous improvement—all working together every day to safeguard the integrity of kosher certification. ©



BY RABBI LEVI Y. SCHAPIRO

Ⓔ Rabbinic Coordinator

The Torah states regarding Yom Tov, כל מלאכת אדם אשר יאכל לכל נפש הוא לבדו ועבודה לא תעשו יעשה לכם. Chazal understand from these *pesukim* that the *melachos* forbidden on Shabbos are likewise prohibited on Yom Tov, except for those directly related to food preparation. Although this is broad in principle, the Chachomim did not want people to postpone all food preparation until Yom Tov itself. Therefore, to preserve the *kedushah* and spirit of Yom Tov, they enacted certain limitations and prohibited activities that could be done before Yom Tov without compromising the freshness or

quality of the food. At the same time, they allowed those that enhance Simchas Yom Tov.

Melachos that are normally performed well in advance, such as harvesting, milling or grinding, other farm-related activities, trapping a wild animal, and milking an animal, may not be performed on Yom Tov. In addition, any food preparation that can be done before Yom Tov without a loss of quality should not be done on Yom Tov.

Accordingly, when cooking on Yom Tov, one must be mindful of the halachic guidelines.



PREEXISTING FLAME

Since lighting a fire can be done before Yom Tov, one may use an existing fire, or increase the size of an existing flame, but may not create a new fire on Yom Tov, whether by striking a match or by other means. To cook on Yom Tov, the stovetop flame should be lit before Yom Tov. If the flame needs to be increased on Yom Tov, that may be done.

In general, extinguishing is not a melacha that is permitted on Yom Tov, since it is not ordinarily done for the purpose of food preparation; on the contrary, it stops the cooking process. If a flame must be lowered so that the food will not burn, there is a *machlokes haPoskim*¹ as to the proper course of action. Ideally, one should light a smaller flame from a preexisting flame and cook on that fire. If there is a significant need and lighting another flame is not possible, one may lower the flame to cook the food properly.

If one forgot to leave a flame burning before Yom Tov, and it is possible to turn on the gas flow without activating the electric igniter², one may use a flame from a candle or from a neighbor to light the stovetop. One may also ask a non-Jew to light the stove.

When cooking with electric burners or ovens, the temperature may not be increased or decreased on Yom Tov, because the use of electricity involves melachos that are not permitted on Yom Tov. Even according to the opinions that view electricity as a form of *havarah* (burning), which is permitted for food preparation on Yom Tov, each additional activation or increase of voltage is considered a new “fire.” Certainly, one may not adjust the electronic settings of an oven or cooktop on Yom Tov. For ovens with Shabbos mode, one should



consult the specific user guide and the relevant rabbinic certification.

Using hot water from a typical household sink is forbidden on Shabbos because, as hot water is drawn, new cold water enters the tank and is cooked.

ON YOM TOV, HOWEVER, THIS IS PERMITTED WHEN NEEDED, ONLY IF YOU HAVE A TRADITIONAL HOT WATER TANK. AN INSTANT HOT-WATER DISPENSER AT THE SINK, WHICH ACTIVATES AN ELECTRIC ELEMENT EACH TIME IT IS USED, MAY NOT BE USED ON YOM TOV.

NEEDED FOR YOM TOV

The Torah permits cooking on Yom Tov only when the food is needed for that day of Yom Tov. One may not cook

¹ According to the Igros Moshe (Vol. 1:115, Vol. 4:103), lowering the flame is always permitted.

² Check your user manual and verify if it is possible before Yom Tov.

on Yom Tov for after Yom Tov, or even for the next day of Yom Tov. If one cooks earlier in the day and the food is ready and fit to be eaten on that same day of Yom Tov, but he intends to eat it only after Yom Tov, this is prohibited *mid'rabbonan*.

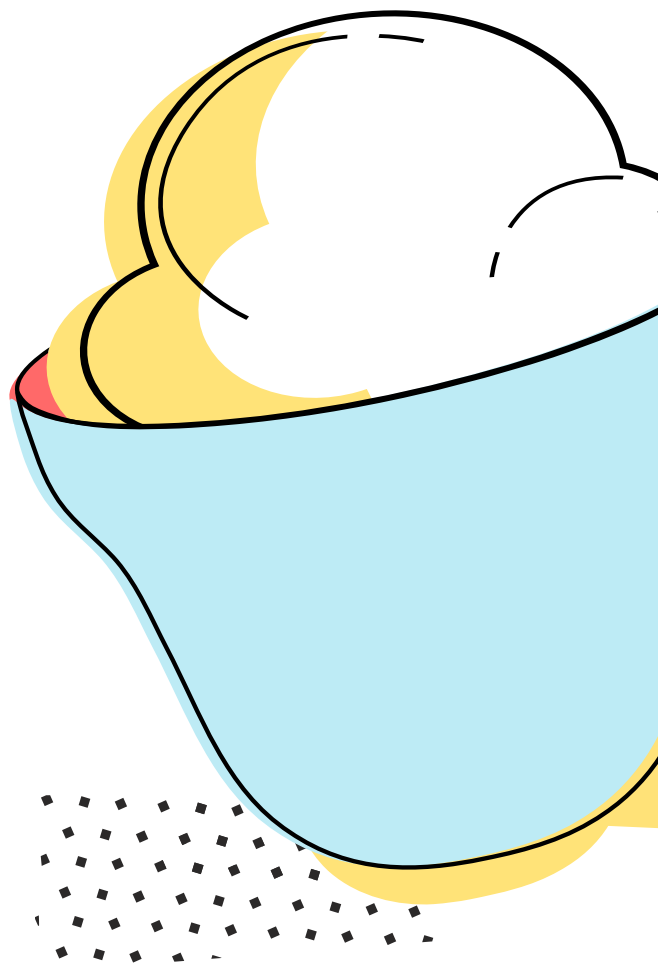
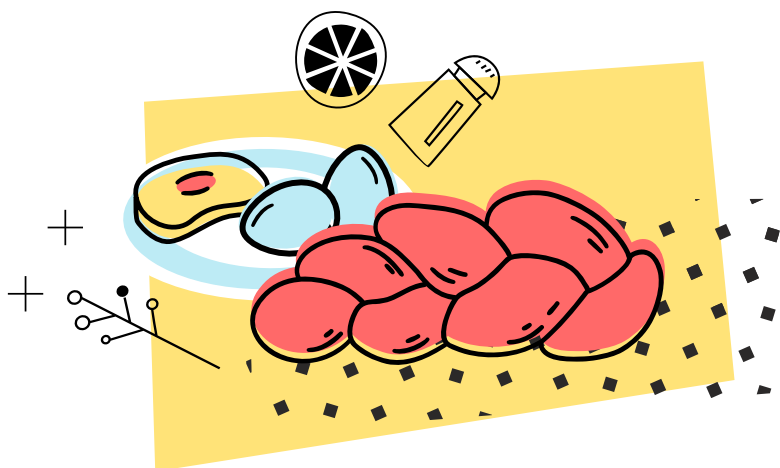
ONE MAY NOT PREPARE ON YOM TOV FOR THE FOLLOWING DAY. THIS INCLUDES REMOVING FOOD FROM THE FREEZER TO DEFOST IF IT WILL NOT BE USED THAT DAY OR SETTING THE TABLE ON THE FIRST DAY OF YOM TOV FOR THE SECOND NIGHT.

However, one may clear the room or straighten the area if this is needed to use the room comfortably on the first day.

One may cook extra food on Yom Tov for use later, if it is cooked in the same pot at the same time, and one eats some of that food on the same day of Yom Tov. In addition, one should not verbally state that the extra food is being prepared for after Yom Tov.

When Yom Tov occurs on Friday, one may cook and prepare on Yom Tov for Shabbos only if an *Eruv Tavshilin* was made on Erev Yom Tov.

In addition, one may not cook for a non-Jew on Yom Tov. Therefore, one may not invite a non-Jew for a Yom Tov meal, lest one come to cook specifically for him. If a non-Jew arrives unannounced, he may be served food that was prepared on Yom Tov. If one has non-Jewish domestic help for whom he is responsible to provide meals, one may not cook separately for them, but may cook extra food to include them, if it is done simultaneously while cooking for one's family (i.e., the pot is filled with enough food for all at the beginning of cooking).

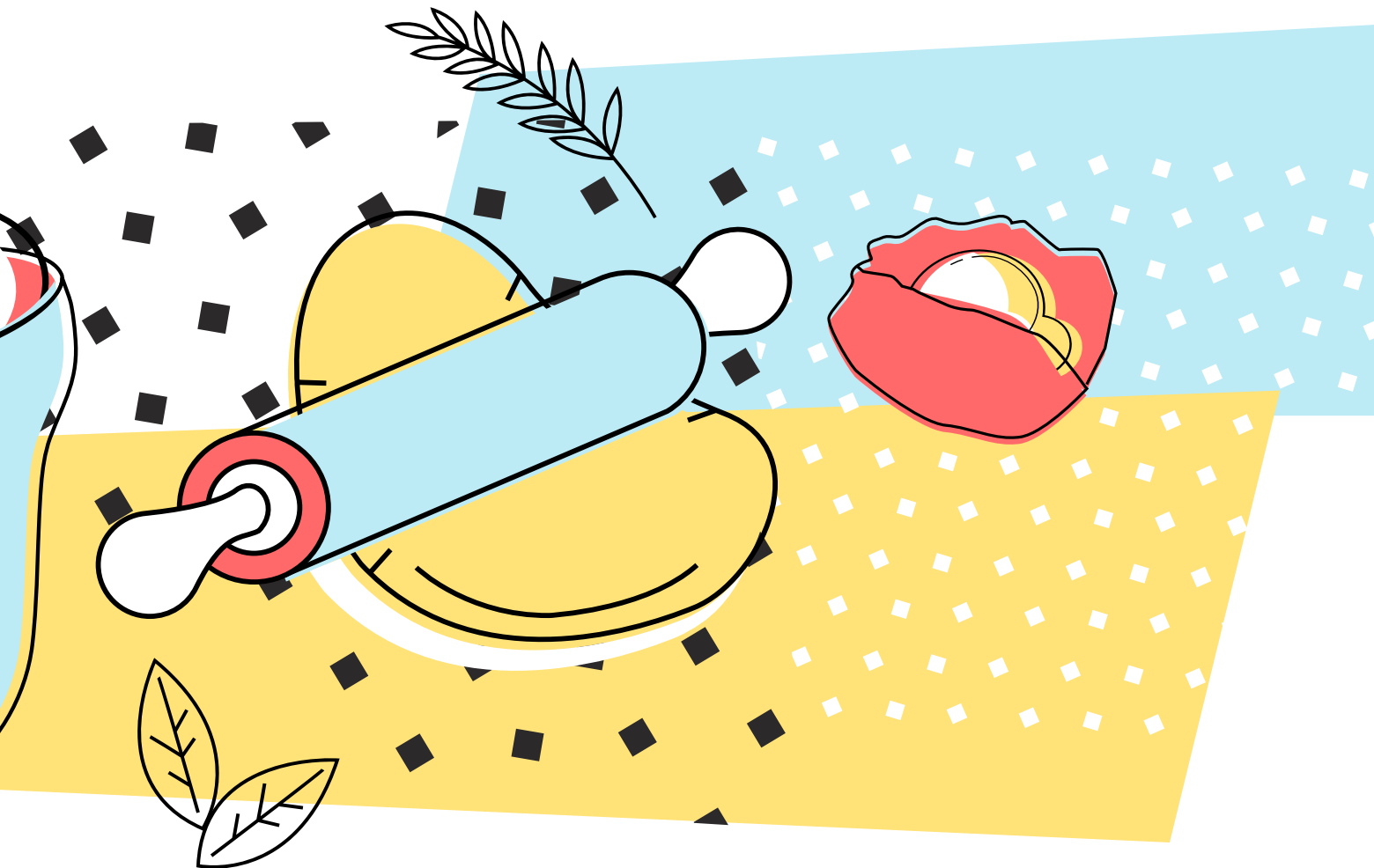


KNEADING DOUGH

One may knead dough on Yom Tov. However, one may not measure the flour or other ingredients, because measuring is considered *uvdin d'chol*, a weekday-like activity, and resembles commercial practice. Even measuring for the purpose of a mitzvah is not permitted when it could have been done before Yom Tov.³ In addition, one should not sift flour on Yom Tov, since sifting can be done before Yom Tov without any loss of quality.

Performing the mitzvah of *hafrashas challah* is forbidden on Shabbos because it resembles *tikkun kli*, “fixing” or completing an item for use.

³ If one wants to bake fresh challah on Yom Tov, the ingredients should be measured and set aside before Yom Tov.



ONE WHO KNEADS DOUGH ON YOM TOV MAY SEPARATE CHALLAH, SINCE THE PROHIBITION IS ONLY MID'RABBONON AND THE CHACHOMIM ALLOWED IT TO ENCOURAGE BAKING FRESH BREAD FOR YOM TOV.

However, if one kneaded the dough before Yom Tov but did not yet bake it or separate challah, one may not separate challah on Yom Tov. Instead, one should not bake the entire batch; rather, one should leave part of it for after Yom Tov and separate challah from the remaining dough after Yom Tov.

Alternatively, if one needs more bread, one may knead a second batch of dough, combine the two batches in one container, and separate challah from the second batch on behalf of both batches.

Since the separated challah may not be eaten, it is considered muktzah and may not be handled. Therefore, when separating challah on Yom Tov, one should place it immediately in a safe location to be burned after Yom Tov and should not handle it again after it has been put down.

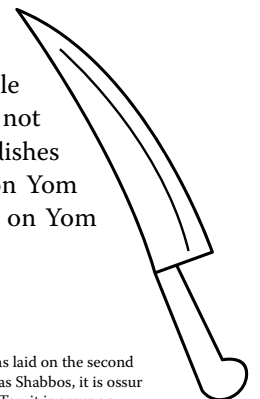
If one already has sufficient fresh bread for Yom Tov, one should not bake additional bread on Yom Tov.

PREPARED BEFORE YOM TOV

Food that was not available before Yom Tov may not be used on Yom Tov. For example, an egg laid on Yom Tov is muktzah and may not be used on that day of Yom Tov.⁴ On Rosh Hashanah, the egg may not be used on either day. Similarly, fruit that was still attached to the tree at the onset of Yom Tov and then fell on Yom Tov may not be used on that day.

TIKKUN KLI

Utensils may not be “fixed” or made usable on Yom Tov. For example, a dull knife may not be sharpened on Yom Tov. Pots, pans, or dishes that became treif may not be kashered on Yom Tov, and new dishes may not be toiveled on Yom Tov. ❌



⁴ If it was laid on the first day, it is permitted on the second day. If it was laid on the second day, it is permitted after Yom Tov. If it was laid on Erev Yom Tov that was Shabbos, it is ossur the first day of Yom Tov. If it was laid on Friday, the second day of Yom Tov, it is ossur on Shabbos. On Rosh Hashanah, the egg would be ossur on both days of Yom Tov and Shabbos.

A CLOSER LOOK: APPLES



**BY RABBI SHOLOM
BER HENDEL**

Ⓔ Executive Vaad
HaKashrus

What are apples?

Apples are crisp, flavorful fruits and among the most widely enjoyed in the world. While they are delicious eaten fresh, they also serve as the basis for a wide range of popular products, including apple juice, apple cider, applesauce, and many other foods enjoyed around the globe.

In addition to their everyday popularity, apples hold a profound spiritual significance. It is customary to eat apples dipped in honey on the first night of Rosh Hashanah. The Taz¹ explains that the apple was specifically chosen because it represents the kabbalistic *Chakal Tapuchin Kadishin* (Holy Apple Orchard) mentioned in the Zohar.

How is apple juice made?

The journey from orchard to bottle involves a highly controlled, multi-step engineering process designed to maximize yield, preserve flavor, and ensure shelf stability.

To make apple juice, the apples are harvested during their peak season, thoroughly washed and sorted to remove debris and damaged fruit.

The clean apples are crushed into a thick, pulpy mash called pomace. At this stage, enzymes are usually added to break down the apples' cell wall and pectin to extract the juice more efficiently. (Enzymes are not used when the pomace solids are needed for pectin production).

The pomace is then pressed and filtered to remove the solids, creating a cloudy juice, which can be used as

is, or transformed into a clear apple juice (which is more popular). The liquid undergoes clarification in one of two ways, either by using enzymes that help break down the particles, and then going through an ultrafiltration process, or by mixing the juice with gelatin or active carbons that bind to the particles and are then filtered out.

Now that the juice is clear, the apple juice is pasteurized to eliminate bacteria that cause spoilage, as well as mixed with ascorbic acid (Vitamin C) to prevent browning. At this point, the juice is most often packed in industrial packaging, or it is stored in large storage tanks.

To extend the shelf life of the juice and make it easier to store and ship, it can also be concentrated by removing the natural water (and natural aromas, which would be sent for further processing) in an evaporator under a vacuum. During the final manufacturing process the water is added back.

Before the final packaging, the juice is mixed again, and at this stage additional water and aroma/flavor will be added if needed, in addition to citric and/or malic acids that are added to enhance flavor, balance sweetness, and prevent browning. Finally, the juice is pasteurized and packaged.

How is apple cider made?

The initial process is the same as for apple juice, where the apples are crushed into a thick, pulpy mash called pomace. The pomace is then pressed to squeeze out the juice while filtering out only the large particles, seeds, and stems, maintaining the natural cloudiness of the cider.

The cider is then pasteurized with a heat exchanger or with UV light (without heat) and then cooled and packaged.



Alcoholic (hard) cider is made by pumping the cider into fermentation tanks where yeast is added to convert the natural sugars into alcohol. At the end of the fermentation process the hard cider is filtered, CO₂ is added, and then it is bottled.

How is applesauce made?

Apples are washed and scrubbed, peeled, cored, crushed, and cooked with steam. The sauce is filtered in a finisher, then sent to the mixing tank to be mixed with additives such as ascorbic acid (Vitamin C), sweetener, cinnamon, or a fruit base. The sauce is then filled into cups or jars.

Are apple products inherently kosher?

Apples grown in Israel are subject to the *mitzvos hateluyos ha'aretz*.

All of the ingredients and processing aids used in the process need to be kosher. There is a halachic discussion regarding the use of non-kosher gelatin in the apple juice clarification process. Some insist that only kosher filter aid is permitted because *ein mevatlin issur l'chatchila*, but others maintain that it's allowed due to the low usage level below 1/60 and the fact that it is removed from the final product without providing any flavor (removal was always the intention).² On a practical level, the usage of gelatin for filtering is not so common these days in modern production systems.

The main concern for the kashrus of apple products is the equipment. While the equipment used for industrial manufacturing and packaging is typically dedicated to apple juice, it is common for equipment used for retail packaging to be shared with grape juice and dairy products. In addition, products that are packed in juice boxes and cartons can be processed in facilities that process non-kosher products and even serious *treifos*, such as chicken- or meat-based soups that can compromise the status of the equipment.

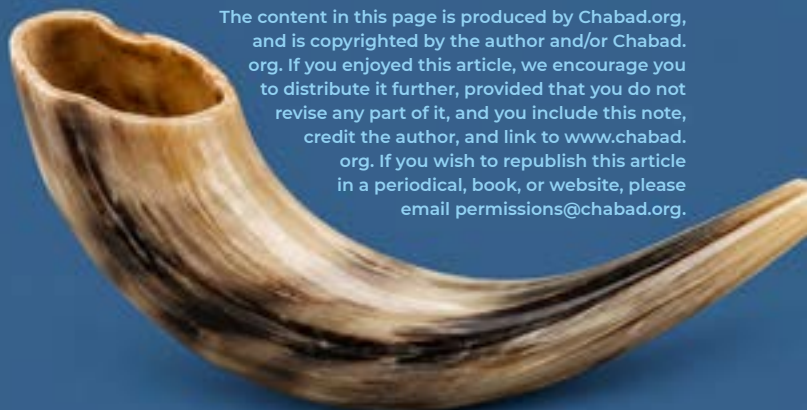
Apple products always require a reliable certification to ensure that the equipment is dedicated to kosher pareve, or that they are kashered properly when necessary. Even when a company only carries apple juice, it is not a guarantee that the equipment is dedicated solely to apple juice since co-manufacturing facilities can be used and these facilities produce for many different customers.

Apple products should not be assumed to be kosher for Passover unless specifically certified as such. The kosher certifying agency will make sure that the equipment is kashered before the Passover run, and that all the added ingredients are kosher for Passover. Consumers should look for the Passover designation alongside the kosher symbol to determine the kosher status of the product, and not to rely on the packager's claims. ®

² ראה שו"ת צ"צ יו"ד סז-סח ונודע ביהודה (קמא) יו"ד כו

ROSH HASHANAH Parables

Based on the teachings of the Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson



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Without a doubt, the highlight of Rosh Hashanah — termed by our Sages, “the mitzvah of the day” — is sounding and hearing the blasts of the shofar.¹

The Baal Shem Tov offers a parable² in which he likens the sounding of *shofar* to a child who finds himself in peril and screams out to his father, “Father, Father, save me!”

The Previous Rebbe once related in the names of earlier Rebbeim that one of the Rebbeim let it be known that the scream itself is even more important than the words “Father, Father, save me!” Of the two aspects—the scream itself and the content of the scream—what is most important is not the substance and content of the cry, but the very cry itself.³

The substance and content of the cry differs from one Jew to the next. However, each and every Jew equally possesses the ability to shout out to his Father. Indeed, every Jew does in fact scream out to G-d. It may be so inward a shout that it is impossible to discern, but every Jew shouts out to his Father in Heaven from the innermost core of his soul.

This, then, lies at the heart of sounding and hearing the shofar on *Rosh Hashanah* — shouting out to G-d from the quintessence of one’s soul. Such a call is most assuredly accepted on high.

There is an additional parable offered by Rabbi Levi Yitzchak of Berditchev that helps us better comprehend our certainty that G-d categorically and unconditionally accepts our shofar cry.

There once was a child who desired an apple, which his father was reluctant to provide. The child quickly made the appropriate blessing over the apple, and as such, the father was forced to give the child

the apple, as he did not desire that his child recite a blessing in vain.

We see in the analogue as well that even in an instance where the Father does not necessarily desire to act in a kind and benevolent manner owing to the past misconduct of His child, the Father will still fulfill His child’s desire once His child has made the appropriate blessing (i.e., the appropriate cry and gesture).

How much more so is this the case when the Father’s reluctance to grant His child’s request stems only from His desire to test the child’s cleverness. In such an instance, when the child proves his cleverness by reciting the appropriate blessing, the Father surely grants his request.

G-d surely desires to provide us with all manner of good. In fact, G-d’s desire to endow us with all manner of good is even greater than our desire to receive this goodness. This is in keeping with the saying of our Sages, of blessed memory: “More than the calf desires to suckle [and receive milk], the cow desires to nurse [and give milk].”⁴

G-d not only desires to provide us with all our needs, but He also desires that we serve Him. This is expressed in the verse, “You long for the actions of Your creations.”⁵ That is to say, G-d is desirous of our spiritual service.

Therefore, when the Jewish people recite the blessing, “He mercifully hears the shofar blasts of His nation Israel,” this assures that G-d most certainly receives our cries with great mercy. This is especially so since, according to Jewish law, one does not make a blessing when one is in doubt as to whether that blessing is to be recited.⁶

The very fact that the Men of the Great Assembly ruled that we are to recite this blessing over the shofar serves as the clearest indication and the most obvious

proof that our cry of the shofar is heeded by G-d in a merciful manner.

This results in G-d granting each and every Jew all that G-d deems they are in need of, both spiritually and materially, with regard to all matters of children, life and sustenance. Since G-d grants us His bounty from His “full, open, holy and generous hand,”⁷ He surely grants us all this in a most abundant and plenteous manner.

All the above blessings are included in the blessings that we wish one another for the new year, namely, that we be granted a “good and sweet year.” Moreover, these blessings find expression in our receiving them in a very real and concrete manner, in a manner of palpable and revealed goodness.

From the above two parables it is clear that Rosh Hashanah contains two distinct aspects that merge into one whole: the point of Rosh Hashanah from the perspective of the Jewish people — corresponding to the parable of the *Baal Shem Tov* of the child who cries out to his father; and the crux of Rosh Hashanah from G-d’s perspective — corresponding to the parable of Rabbi Levi Yitzchak of Berditchev of the father who fulfills his child’s request once he has made the appropriate blessing.

From the perspective of the Jewish people, Rosh Hashanah is the time when a Jew binds himself completely to G-d, accepting Him as his sovereign and Father-King, and crying out to Him from the very depths of his heart.

On His part, G-d obliges Himself, as it were, to the Jewish people, obligating Himself to provide us with all His abundant blessings — “I will provide you with your rains at their appointed times,”⁸ and all the other blessings mentioned there — so that we may all truly enjoy a “good and sweet year.”

Based on *Likkutei Sichos*, Vol. II, pp. 405-407. ©

1 Mishnah, Rosh HaShanah 26b.

2 Quoted in *Hemshech VeKachah* 5637, ch. 70.

3 See *Sefer HaMaamarim Kuntreisim*, Vol. II, p. 642.

4 Pesachim 112a.

5 Iyov 14:15.

6 Shulchan Oruch Admur HaZakein, 184:1. See also Iggeres HaTeshuvah, ch. 11.

7 Text of Grace After Meals.

8 Devarim 31:26.

SOUL NUTRITION

BY RABBI CHAIM FOGELMAN

Ⓚ Executive Vaad HaKashrus

1

אם תשיב מִשְׁבַּת רְגֵלְךָ
עֲשׂוֹת חֶפְצֶיךָ בְּיוֹם קֹדֶשׁ

The Ruzhiner explained: If you do teshuvah on “שבת תשובה” for your habits (רְגֵלְךָ from the word רגיל), then I (Hashem) will do your wishes on קֹדֶשׁ the holy day of Yom Kippur.

2

PARSHAS VAYELECH has 30 pesukim, which corresponds to the **month of Elul** (30 days).

PARSHAS NITZAVIM has 40 pesukim, which corresponds to the number of days from the **beginning of Elul until Yom Kippur** (40 days).

PARSHAS HA'AZINU has 52 pesukim, which corresponds to the number of days (52) from the **beginning of Elul until Simchas Torah**.

What you didn't achieve in Elul, or on Rosh Hashanah, or even on Yom Kippur, can still be accomplished on Simchas Torah.

3

SHEMINI ATZERES (and Simchas Torah in the Diaspora) is considered its own Yom Tov. There are six things that the Chachomim point to that explain why.

The way to remember the six ways is **לפז"ר קש"ב**. These are the *roshei teivos* (an acronym) for what sets Shemini Atzeres apart as a Yom Tov of its own. **פז** can also mean “the scattered”, and **קשב** can also mean “to hear (or listen)”. Hashem listens to every request, even the small, scattered ones made on Shemini Atzeres.

4

THE HALACHA IS

המצטער פטור מן הסוכה.
If one suffers while being in a sukkah, he is permitted to leave the sukkah.

1

פ - פייס (Peis): A unique lottery system for the korbanos.

ז - זמן (Z'man): Reciting the Shehecheyanu blessing.

ר - רגל (Regel): It is celebrated as a separate pilgrimage to the Beis HaMikdash.

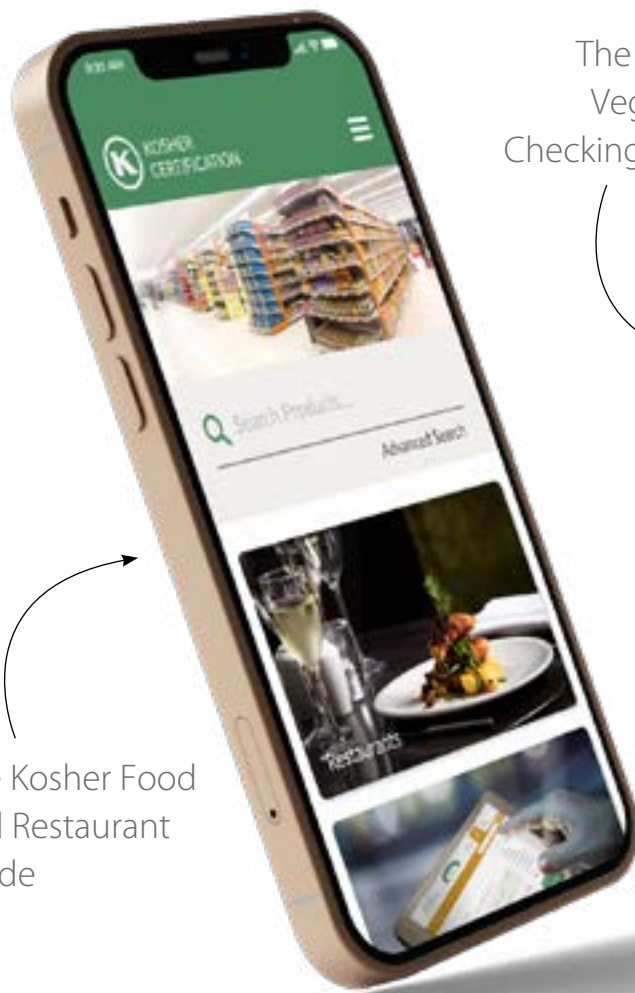
ק - קרבן (Korban): Unique sacrifices distinct from those of Sukkos.

ש - שיר (Shir): A special song (Shir Shel Yom) recited by the Levi'im.

ב - ברכה (Brocha): The concluding blessing of the King.

There is also a deeper meaning. If you are suffering, you can rid yourself of the suffering through the mitzvah of sukkah.

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