

our Community

Purim 2019

JOYEUX POURIM!

> OF KEEPING THE SHEMITTAH SPIRIT

Local Wine Outlets are selling Israeli wine from Shemittah - year 2015

> A HAVEN OF CREATIVITY IN MONTREAL

The incredible creations of ESB

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La Politique du (MK)

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Jewish Community
Council of Montreal

Conseil de la Communauté
Juive de Montréal



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MESSAGE FROM THE DIRECTOR

Dear Friend,

On the day of Purim, after we have all gathered to read the Megilla - the story of how our nation in Persia was saved from further suffering, we show our appreciation to Hashem. This celebration consists of giving charity and gifts to one another, followed by a sit-down meal where we drink and are merry! What a way to celebrate, one may think!

We do not say additional Tefillot (prayers), but just remember the story of Purim and share our holiday with friends.

Well, the explanation for this complete turnaround that took place was totally out of the norm. Haman wanted to destroy our entire Jewish nation and by an astounding miracle, Haman himself was hanged. The logical explanation for this miracle happened through the story's hero who overheard the plot and reported it to the king. Hashem created this miracle through ordinary people who, as His messengers, commenced the turnaround that occurred.

We in turn show our appreciation by celebrating as a nation. On Purim day, we can send gifts to those we would normally not have sent. It is a time when we let ourselves go, by eating and drinking which hopefully may lead to making peace with others, all because of the miracle that happened on Purim.





We have to use this day in meaningful ways. We can do great things every day, but on Purim there are extra special Mitzvot and extra special rewards. Let us grab the opportunity; have someone over for the Seudah (the meal) who perhaps you wouldn't normally invite; give a gift to friends and to those who you would like to befriend. Give charity to those in need; give charity to those who you don't even know may need it. That's the highest level one can achieve by giving charity. This is Purim and this is what is required of us! Eat, drink and be merry and include others.

In this way we start the great relationship and spirit of giving the whole year. Just as Purim has a similar level to Yom Kippur (the same word) where we can reach great heights, let us enjoy and be blessed with a season of giving and celebration.

Happy Purim!

Rabbi Saul Emanuel
EXECUTIVE DIRECTOR

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WE ARE STRIVING TO SERVE YOU BETTER

Should you have any suggestions, questions or ideas, or if you'd like to see an article written on a certain subject email kalmanemanuel@mk.ca

We'd love to hear from you!

Editor: Kalman Emanuel



HAMANTASHEN

THE HISTORY BEHIND JUDAISM'S ICONIC DESSERT

By AY Stein

Purim is upon us bringing with it a wide array of traditions that have become synonymous with celebrating the holiday each year. Like most Jewish holidays, a classic food is often associated with the holiday, one that has its own history and purpose behind its role in the holiday.

No matter the year or setting, one delicacy is always present at every Purim meal or party, and that, of course, is the Hamantash. This triangular dough pastry is often chockful of various fillings, including but not limited to jelly, poppy, or apricot, and can come in a wide variety of sizes. The role of this pastry and its association with Purim began several centuries ago and can be traced back as early as the commemoration of Purim itself.

At its simplest description, the Hamantash derives its name from Haman, the villainous antagonist in the Book of Esther who sought to destroy the Jewish population of Shushan. The Hamantash celebrates Haman's treacherous defeat, in the literal translation of the name, Haman, and Hebrew word, tash, which means 'weaken', and represents G-d weakening the plans of Haman. It also represents our prayers that Hashem weaken and trample the plans of those who seek to inflict pain upon us¹. The most popular and widely accepted belief regarding the Hamantash's shape is that it represents the triangular shape of Haman's own hat, best representing Haman's most well known visual trait.

The filling for the doughy treat comes in a wide variety of flavors, frequently with jelly or apricot. Aside from its added taste, these fillings also serve a symbolic purpose. During the events throughout the Purim story, Mordechai

sought to deliver letters to the Jewish people of Shushan in an effort to warn them about their impending fate. Afraid these messages may be intercepted by their enemies, Mordechai hid the messages within delicacies and pastries, in order that they would only be discovered upon delivery to the Jewish people of Shushan. To commemorate the clandestine strategy of Mordechai, and his constant efforts to protect the Jewish people, we continue to fill the insides of the Hamantash. This helps us remember the struggle of our ancestors in Shushan, representing the hidden work of Mordechai and the Jewish people.²

While there are many variations of the flavorful fillings of today's modern Hamantashen, the classic version of the Hamantash was in fact, filled with poppy seeds. While Esther was living within the palace of King Achashverosh, she kept her Jewish identity a secret, and since the food of King Achashverosh's palace was non-Kosher, she maintained her beliefs to keep Kosher and survived on various beans and seeds instead. To commemorate Esther's perseverance and determination, this custom began, consisting of eating dough pockets, known in Hebrew as tashen, filled with the poppy seeds, or mohn, as it is known in Yiddish, to symbolize the poppy seeds that Esther survived on during her time held captive in Achashverosh's palace. In Yiddish, Hamantashen were known

as mohntashen, and in large part to the similar pronunciation of mohn and Haman, the name of this delicious delicacy eventually evolved into the Hamantash as we know it today.³

Through the ages, Hamantashen has continued to cement its association with Purim, being a long-standing custom held by many in order to commemorate the miracles associated during the story of Purim. The Hamantash represents more than just the story of Purim, it represents our victory over our enemies and our prayers that G-d will trample those who seek to harm us. Hamantashen not only represent the past, or even the Purim story itself, it is a reminder that even in the darkest moments, we should never lose our faith, or Emunah, because Hashem is guiding us through each moment. The Hamantash represents Jewish resilience, faith, and determination. The joyful holiday of Purim stands to remind us that when we stand tall in our beliefs and in our faith, not even the strongest forces can harm us, and all we need is the Emunah and perseverance to ensure it. ■



ESB Creations

A Haven of Creativity in Montreal

By AY Stein

Providing Montrealers with delicious tasting cakes plus gorgeous designs for over ten years, ESB Creations is always looking for new ways to provide Montreal with the best in desserts and delicacies. Customers who use ESB Creations for their catering needs will take comfort in knowing that each project is crafted meticulously while creating a personalized creation to fit each client's need, through delicious taste and visually impressive design.

After all, providing customers with a personalized and carefully planned experience is at the heart of what ESB Creations is all about. ESB Creations is the brainchild of Eva Bendayan, who not only operates this creative company but also designs and bakes each cake to fit the needs of every customer. The inspiration behind the foundation of ESB Creations was born out of Eva's own personal experience.

As the mother of a son with a peanut allergy, Eva would struggle to find a wide selection of Kosher cakes that were peanut-free in Montreal but also had a difficult time finding cakes that were non-dairy (or pareve).

Realizing this niche needed to be filled, Eva launched ESB Creations, in the hopes that she could provide Montrealers with the very same needs she had once sought.

ESB Creations is constantly evolving to create amazing and unique products for its many customers. To improve the experience at ESB Creations Eva studied at the leadership of professional pastry

chefs, and attended cake conventions around the world. These learning experiences being at the forefront of some of the world's top pastry chefs has given Eva the opportunity to constantly enhance her recipes, and continue to improve her designs, resulting in the stunning cakes she so proudly provides us with today.

While Eva creates pastries for customers every day, no two cakes are alike. This is because, with each project, Eva will first meet her customer to determine what may best suit their occasion. No challenge is too big or too small for ESB Creations and Eva's determination to provide her customers with the very best pastries will ensure that her cakes will be there to enhance their proudest Simchas.

For over ten years, ESB Creations has been here to provide Montrealers with delicious dairy and nut free cake alternatives in stunning designs. ESB Creations continues to evolve, with new ideas, new designs, and delicious tasting food. Eva is proud to share her new creations!



ESB Creations is located at 6124 Côte Saint Luc Rd, Montreal, QC H3X 2G9.
For orders please call 514-588-3613.

LEYLEY'S KITCH

BY ELNA'S BISTRO

AN EXCITING UPSCALE CAFE IN MONTREAL KOSHER DINING

Located on the second floor of Decarie Square, LeyLey's Kitch by Elna Bistro is ready to serve the Jewish community of Montreal with its wide array of delicious food and salads. Attached to the Elna Dental Care offices of Decarie Square, LeyLey's Kitch by Elna Bistro is only six months into operation, yet in that short time, there has been no shortage of

exciting developments, with new ideas and new savory foods making their way to the forefront. The staff at the bistro are excited to deliver its latest exciting creations to all of its customers.

LeyLey's Kitch named for its new manager, Leah Malka, who is excited to bring her new ideas and creativity to everything that the bistro has to offer. LeyLey's Kitch primarily features a salad bar making up most of its menu, but it also serves a selection of delicious breakfast and lunch options throughout the day. Whether it be sandwiches and wraps, its wonderful signature poké bowls, or desserts, LeyLey's Kitch by Elna Bistro is here to satisfy your cravings with its wide array of choices.

Clients visiting LeyLey's Kitch by Elna Bistro will be welcomed to its inviting layout and design into a warm and

friendly dining atmosphere. Aside from its great tasting menu, LeyLey's Kitch by Elna Bistro seeks to create a great dining experience for its customers. As a division of the Elna Dental Center in Decarie Square, both divisions of Elna strive to provide Montrealers with quality service in everything they do.

With the exciting new launch of this innovative restaurant, along with a delicious new menu, LeyLey's Kitch invites you to visit its beautiful bistro located in Decarie Square, open from 8:30 a.m. to 4:30 p.m. on Monday through Friday.

LeyLey's Kitch by Elna Bistro is located at Decarie Square, 6900 Boulevard Décarie, Ste M240, Côte Saint-Luc and can be reached by calling (514) 564-3462.



A dark wine bottle stands on the left, its neck wrapped in a dark foil. Next to it is a tulip-shaped glass filled with a deep red wine. The background is a rustic, dark wood surface. The title 'Of Keeping the Shemittah Spirit' is written in a large, bold, pink font across the upper right portion of the image.

Of Keeping the Shemittah Spirit

To the casual reader, an article on Shemittah appearing at this time would certainly raise eyebrows. Indeed, with the last Shemittah year having concluded in September of 2015, and the next Shemittah year not to dawn upon us until September of 2021, we stand today at a calendrical point about as distant from Shemittah as possible.

This article was prepared based on a shiur by Rabbi Yechezkel Elias. Rabbi Elias is a member of the Montreal Community Kollel, and a Maggid Shiur at the Yeshiva Gedola of Hampstead.

In truth, however, although fresh Shemittah fruit and vegetables have long disappeared from the market, there remain items in supply which have been produced using Shemittah produce. Of particular note, wine bottles of 2015 vintage still abound, with potential to be of serious concern.

Recurrently, bottles of wine from specific companies in Eretz Yisroel have been appearing in SAQ outlets featuring the certification of a recognized kashrus agency, with a small notation adjacent to the certification symbol stating that the wine is produced of Shemittah grapes. The words Otzar Bais Din appear on the label as well. These words can easily be overlooked by all but the most astute of consumers, yet carry extremely significant ramifications. What exactly do these words mean and what do they portend?

First off, it is important to emphasize that the intent here is not to provide a full overview of all the various laws of Shemittah, nor to decipher the many methods by which farmers, growers and producers deal with Shemittah. The focus here is on a singular range of products, and the specific method engaged by this particular company. Understandably, the various other methods available, of which this company has chosen not to engage, are not germane to this discussion. As stated, these wines are labeled that they are of Otzar Bais Din nature, and it is the ensuing legal ramifications of this statement with which the kosher consumer must be most concerned. **[It is imperative to note, however, that any 2015 wine of Israeli origin is of Shemittah concern, whether or not there is a marking on the label.]** A bottle lacking the Otzar Beis Din designation may, for reasons beyond the purview of this article, be just as problematic. A competent Rabbinic authority should be consulted].

So what, exactly, are we dealing with?

To understand Otzar Bais Din is to understand the nature of the Shemittah year and the basic laws governing produce therein.

The Torah teaches us that much as our weeks follow a seven day cycle, so too do our annual calendars follow a seven year cycle. As with the weekly Shabbos cycle, the six initial years have a more mundane and less guided status, whereas the seventh year is sanctified. A key difference, however, is that while the sanctity of Shabbos speaks of the relationship between the Jewish nation and Hashem, and thus binds each Jew no matter the geographic location, the sanctity of Shemittah is a specific reflection of the unique stature of the

land of Eretz Yisroel. As such, the dictates of Shemittah apply exclusively to the land of Eretz Yisroel itself, as well as to any produce derived of the land during the course of the Shemittah year. Shemittah provides distinct guidelines governing which agricultural activities may or may not be performed. In a broad sense, all normal production activities must be curtailed. The produce of Shemittah is sanctified, imbued with a special Kedusha. This produce must be left Hefker, ownerless, free for the taking for any passerby.

As stated above, of singular importance to the average consumer in Montreal today is the Otzar Bais Din system. This system, first put into practice in the early 20th century, advanced an age-old Halachic principle into a practicable reality, with an underlying concept rather straightforward.

A field or orchard must be left in a state of Hefker throughout Shemittah. The produce must necessarily be available to any individual who so desires to take at will, at no charge. Given that most farmland lies at a distance from metropolitan areas, it is understood that an individual living in a city would be allowed to request of another individual to pick fruit on his behalf and to subsequently deliver the fruit to his home in the city. Having this

concept evolve a step further; any number of individuals could feasibly join together to form a collective. The collective could then send emissaries throughout the countryside to select all and any form of ownerless fruit or vegetables on behalf of the collective members.

As these emissaries are agents of the collective, they would be in full legal entitlement to receive normal wages at the standard rate for employment. The same would hold true for all truck drivers, inventory managers & any other laborers hired by the collective.

Following this process a step further, the collective may choose to hire the very same workers who provide the labor throughout the six "non-Shemittah" years. Indeed, as these workers deal with these specific lands and crop over many years, they would quite likely be the most adept and best suited for the tasks at hand. The result, then, would be that from the angle of public visibility, the activities of the harvest and delivery phases would seem quite as they would under normal conditions. The critical point here is the employee/employer relationship. Rather than serve as employees of the field's owners as per normal conditions, the workers would now be acting as employees of the collective.

The final piece of this arrangement is to take the step from



a pre-organized collective to where one can proactively set up such a system without seeking prior authorization from potential members. Acting on a presumed benefit to the broader public, the organization can be set up as emissaries of potential beneficiaries, in this case the public at large. Behold, the Otzar Bais Din model.

As this arrangement is nothing more than a method of facilitating procurement and delivery of heretofore-ownerless produce, a properly functioning system will exhibit a most noteworthy feature at time of delivery: that of price differential. Although Shemittah fruit may not be bought or sold, nonetheless, as the collective has hired many employees, it is permitted to recoup these expenses by splitting costs among the collective beneficiaries, by affixing a per unit fee. Hence, the final cost to the consumer would reflect only the associated costs, with no charge for the physical item itself as well as no profit margin whatsoever.

Having thus clarified the legal structure, we arrive at a most crucial point. There are many forms of Shemittah produce which find their way to market. There are some producers who work with an arrangement designed to produce fruit that does not possess unique Shemittah status, either by method of selling the land to non-Jewish ownership prior to Shemittah or other arrangement. Each of these methods is worthy of elaboration in its own right, but on a basic level, these methods endeavor to create a bypass whereby the produce could be deemed non-Shemittah produce.

Not so Otzar Bais Din produce.

As stated, the Otzar Bais Din system is merely one of procurement. A food or beverage bearing a kosher label stating that it is of Otzar Bais Din source is a legal statement that the item in question is fully sanctified by the holiness of Shemittah and that all laws of dealing with Shemittah produce apply in full

force. While such an item is completely kosher, those buying or receiving such would be strongly advised to educate themselves on negotiating the potential pitfalls involved.

To be clear, the major Israeli vineyards generally forgo the North American export market entirely with regard to the Shemittah crop. How they choose to deal with that particular vintage will affect sales within Israel alone. As such, few, if any, bottles of 2015 vintage from the larger wineries will appear on shelves in North America. Unique among the major

To be clear, the vast majority of Israeli vineyards forgo the export market entirely with regard to the Shemittah crop. How they choose to deal with that particular vintage will affect the Israeli consumer alone.

producers, however, is the Golan Heights Winery, based in Katzrin, a town in the Golan. Using a caveat emptor operating philosophy, GHW arranges for full crop harvest under the Otzar Bais Din system, making these wines available both locally in Israel and around the world. Wines from this company are produced under a number of labels including Hermon, Gilgal, and Yarden. As well, wines are produced by the company's subsidiary, Galil Mountain Winery, and include labels such as Yiron and Ela. Bottles from these companies of 2015 vintage are necessarily of Otzar Bais Din Shemittah harvest.

Unfortunately, such an approach is extremely problematic, as the minuscule

notation on the bottle is easily overlooked or mistaken for a portion of the standard kashrus agency logo. Even were a consumer to take notice, it is highly doubtful the average layman would grasp the full import of the notation.

What, in fact, is the proper manner of conduct when in possession of such a bottle? Foremost is an understanding that Otzar Bais Din wines are fully kosher. The restrictions involved are a result of a unique sanctity imbued within the grapes used, not due to any transgression or violation.

| These wines may be purchased from the SAQ. As a non-Jewish seller, the SAQ is not bound by the standard prohibition of selling Shemittah produce, thereby permitting the transaction. As method of payment, one must refrain from paying directly with cash, but rather use alternative instruments of payment, such as check, credit card or mobile payment.¹

Purchasing from a Jewish owned store would be permitted only in the event the seller marketed the wine at a price limited to the recoup of his outlay and expense, without adding any layer of profit.

| Normal consumption is entirely permitted. The method of consumption must necessarily be of the standard way of enjoying this particular item. Abnormal usage for that particular item would be viewed as a level of degeneration to the fruit, and thus be included in the prohibition of destroying Shemittah produce.² Hence, fruits normally consumed raw may not be cooked, while those generally eaten only cooked or baked may not be eaten raw. One may not juice a fruit or vegetable if this is not a usual manner of consumption. Adding wine to a recipe would likely be proscribed for the same reason. Although the end result might be quite tasty, the wine itself is being dealt a degree of ruin.³

¹ הנה לשלם ישיר לאוצר בית דין אין שום בעיה שהרי אינו משלם אלא דמי הוצאת ההוצאה אמנם בחנות שברשות עכו"ם ודאי מעלים המחיר בכדי להרוויח שאם לא כן לא היו קונים יין זה כלל נמצא שעושים מסחר בפירות שמיטה ובאמת אין איסור בזה מאחר שעכו"ם הם ולכן מותר לקנות אמנם יש תקלה מצד אחר והיינו משום קדושת שביעית תופסת דמיה נמצא שהדמים שמשלם נקדשים בקדושת שביעית וקיי"ל דאין נותנים דברים שיש בהם קדושת שביעית לעם הארץ או לעכו"ם מאחר שלא ינהג בהם כראוי וא"כ אין לשלם במוזון רק בכרטיס אשראי וכדומה אשר אין תפיסת קדושה במהלכים אלו ² רמב"ם פ"ה מהל' שמיטה ויובל ה"ג

Shemittah produce may not be destroyed or discarded, unless it has reached a point where due to natural spoilage, it is no longer fit for consumption.⁴ The inherent Kedusha is retained in even minimally significant volumes. In the case of wine, this means the wine must be completely consumed, including the minor amount of liquid at the bottom of the bottle. If one used the wine for Kiddush, one would have to ensure the entirety of the cupful, as well as those of any other people at the table who partake of the Kiddush, is completely consumed. This includes wine that may have fallen on the Kiddush cup tray. One using Shemittah wine for Havdalah is forbidden to pour off wine to extinguish the flame, nor would one be allowed to place drops of the remnants on one's eyes.⁵

If one had Shemittah sanctified remnants he did not wish to consume, he may not discard of them in the normal manner, but must leave them in a place where they will remain untampered with until natural decay. This means the remnants may be left bagged individually in some storage spot. They may not be bagged together with remnants of other food types, even if those foods possess sanctity as well. As the various items will spoil at disparate rates, placing them in proximity is effectively an act causing a hastened rate of decomposition to one of the items. Similarly, a bag containing remnants may not be placed out in the sun, as this too is effectively an act of hastening destruction.

If Shemittah produce is added to a mixture or recipe, the flavor imparted renders the entire mixture of full Shemittah status. Ergo, if a pot full of soup was made using Shemittah onions, the entire soup will have Shemittah

sanctity, and may not be disposed of in the normal manner.

Due to the elevated sanctity of this unique wine, one who has taken possession is legally bound to ensure that it remain in a state where it will be properly dealt with. This Halacha mandates that a bottle of sanctified wine not be sold or gifted to a non-Jew.

Shemittah produce is intended to be consumed in Eretz Yisroel. It is strictly forbidden to export such produce from Eretz Yisroel abroad.⁶ Ideally, this includes even a small volume, such as a snack one may wish to take on board for a flight leaving Eretz Yisroel. If exported, however, the food will not become prohibited. In our particular scenario, the import to Canada is already a fait accompli, and will generally not affect the consumer. However, according to many authorities, this prohibition includes not only export from Eretz Yisroel, but transfer to any new region not in Eretz Yisroel. Thus, one in possession of such a bottle should consume it locally, but not bring it to New York, Toronto, or beyond.⁷

It is worth noting that one important element of Shemittah is the Mitzvah of Bi'ur. Briefly, this obligation prevents the stockpiling of Shemittah produce by individuals. At a determined date where it has been deemed that the specific item is no longer available in fields, a person would have to release any volume he has taken possession of to a Hefker, ownerless, state. Failure to do so would render the food forbidden to eat. One would, however, be allowed to maintain a minimal amount in line with expected immediate consumption.

While the details of Bi'ur are rather complex, they do not affect this particular scenario. The specific date for Bi'ur for wine follows the date for grapes, which coincides with the 15th of Nissan, six months after the conclusion of Shemittah.⁸ As pertains to the most recent cycle, this would be the date of April 23rd, 2016.

One who had indeed procured some quantity of wine prior to this date would be obligated to forfeit ownership. The working assumption here, however, is that these wines were still somewhere in the production phase at the aforementioned date. [In fact, many bottles state specifically that they were exported after the Bi'ur date]. This would mean that they were still in possession of GHW / Otzar Bais Din, and in fact properly ownerless, at time of Bi'ur. One who assumes ownership of ownerless produce only after the date of Bi'ur is under no further Bi'ur obligation.



3 עי' בקונט' דיני השמיטה פרק ט' אות ח' בשם הגרש"ז אויערבאך זצ"ל להתיר אמנם צריך עיון בזה מכמה טעמים והנה זה ודאי כי בדרך כלל אין זה הדרך הרגיל להשתמש ביינות ובפרט יראה שאף אם יינות הפשוטות הנמכרים בזול דרכם כן לשים בתוך מאפה וכדומה מ"מ יינות הנמכרות ביוקר ואלו של ניד"ד ודאי אין דרכם בכך והנה שני מהנאות הרגיל יש לדון מצד שאף לבסוף יהנה מהאוכל בשלמותו מ"מ מצד היין עצמו ודאי יש הפסד ועוד יש לחלק לכאן' באופן אשר יגרם הפסד מיד קודם גמר תיקון האוכל וכמו שימה לתוך עיסה ששוב אינו ראו לאכילה עד אחר אפייה ובדומה לזה כתב הגרש"ז עצמו (מעדני ארץ קובץ ערות ס' ח' סעיף יג' לענין שימת מלח לתוך העיסה) "הינה מפני שהם כלים ונפסדים מיד לפני שנהנה מהם" (ואין כוונתו לדון ביטול שהרי דיבר על מלח דעבדי לטעמא) ובאמת שמועה זו בשם הגרש"ז להתיר אינו מבורר על מה דיבר תצ"ע 4 יש לדון באם הפירות נפסלו מאכילת אדם ועדיין ראויים לאכילת בהמה אבל אין זה מאכל הרגיל ליתן לבהמה אם עדיין יש בהן קדושת שביעית עי' ספר משפטי ארץ פרק כג' אות ד' ובהנחות שם 5 דרך אמונה פ"ה ציון הלכה אות יט' 6 מסכת שביעית פ"ו מ"ה והרמב"ם פ"ח הל' יג' 7 עי' רמב"ם פ"ז הל' יב' ובאורו ע"פ דברי החו"א סי' יג' סעיף ג' וד' ועי' דרך אמונה פרק ח' סעיף צו' יען כי באמת משמעות הרמב"ם כ' כי ב' הדינים הללו נפרדים הם ואיסור הוצאה מא"י לוח' הוא משום קדושת הפירות ואילו ההוצאה ממקום למקום בתוך חו"ל אסורה מצד מצות ביעור וא"כ בניד"ד אשר כבר עבר זמן הביעור שוב אין איסור ממקום למקום בתוך חו"ל אמנם מדברי האחרונים נראה שלא חלקו בזה עוד יש לעיין בזה את אשר העירוני הרב בנציון כרמל שי' לדברי החי' אדם (שערי צדק יט' יג') שביאר דברי הרמב"ם באופן אשר לדבריו אין איסור הוצאה ממקום למקום בחו"ל כלל 8 עי' חו"א סי' טו' סעיף ז



EN ROUTE VERS LA CACHEROUTE

Peut-on acheter une boule de gomme d'une machine qui porte l'étiquette d'une compagnie cachère de gomme? Et si le logo de la compagnie est imprimé sur la boule de gomme?

Il est interdit de consommer les boules de gomme d'une machine à moins que l'on puisse identifier que ces boules de gomme sont produites par un fabricant cachère. Si le logo de la compagnie apparaît sur la boule de gomme et cette compagnie est en effet cachère, il est donc permis de consommer le produit.

Peut-on acheter des fruits frais précoupés qui viennent dans un bol, un verre ou un plateau au supermarché?

Même si l'établissement confirme que les employés utilisent un couteau dédié aux fruits, nous ne pouvons pas contrôler ce qui se passe au quotidien, surtout dans des endroits où ils ont d'autres types de comptoirs d'aliments comme la viande, la charcuterie, etc. Si ce couteau est utilisé pour couper de la viande ou du fromage non cachère, et ensuite pour des fruits, les fruits deviennent non cachère. Par conséquent, il n'est pas recommandé de consommer des plateaux de fruits précoupés qui n'ont pas de certification cachère.

Peut-on acheter le sirop d'érable naturel sans certification cachère?

Le sirop d'érable lui-même est naturel, par contre il y a souvent des additifs alimentaires comme l'antimousse qui sont rajoutés aux produits et ceux-ci nécessitent la certification. De plus, il existe de nombreux sirops d'érable aromatisés, parfois avec du vin et d'autres ingrédients, ce qui veut dire qu'il faut un équipement dédié à la production cachère. Il faut donc consommer le sirop d'érable qui porte un sceau de cacheroute.

Peut-on acheter du maïs soufflé au cinéma ou aux événements sportifs? Et si je vérifie les ingrédients?

Puisqu'il n'y a personne qui surveille la machine à maïs soufflé de façon régulière, il est possible que l'huile non cachère ou autre produit soient utilisés. Même si l'on voit l'huile cachère être utilisée devant nous, il est impossible de dire ce qui a été utilisé auparavant. Il n'est donc pas recommandé de le consommer.

Pourquoi est-ce que l'on retrouve une mise en garde « Peut contenir du lait, du poisson, etc. » sur les produits pareve comme les noix, les graines et les fruits secs?

Cette mise en garde est pour les produits allergènes, puisque plusieurs autres produits sont emballés dans les mêmes usines et les compagnies sont obligées d'avertir les consommateurs allergiques au lactose, aux noix, au poisson, etc. Ceci n'est pas un problème de cacheroute et les produits peuvent être consommés lorsqu'ils portent un sceau de cacheroute.



Have a Kosher Question for our next issue?
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CERTIFICATION cachère POUR DES APPAREILS ORTHODONTIQUES

Traduit par Mme Myriam Bensimon

Après plusieurs mois d'enquête, le  a annoncé être bientôt la première organisation responsable de Cachroute à remettre une certification pour les appareils orthodontiques de marque Brace-T. Ces appareils sont fréquemment utilisés par les orthodontistes partout en Amérique du Nord.


Nous emmenons nos enfants chez le dentiste et nos peurs se confirment bientôt : leurs dents ne sont pas droites, et tous les bonbons de caramel dur n'ont certainement pas aidé la situation. Les orthodontistes recommandent habituellement de commencer les traitements orthodontiques le plus tôt possible et de les poursuivre pendant une durée minimale de cinq ans. Cela est très commun et peut s'avérer extrêmement coûteux, surtout dans les familles où il y a de nombreux enfants. Les entreprises impliquées dans ce domaine sont tellement confiantes des résultats, qu'ils offrent à leurs clients qui se lancent dans la mêlée orthodontique, des modes des paiements différés sous forme d'emprunts spéciaux.

L'entreprise BraceNet, fabricant des appareils orthodontiques Brace-T, a contacté le  pour faire une demande de certification pour leurs appareils orthodontiques – fabriqués de métaux –, ainsi que pour une variété de produits distribués dans l'industrie dentaire. L'inspecteur du , qui est d'abord allé visiter l'usine où les appareils sont fabriqués, était surpris de constater que ces appareils orthodontiques sont recyclés, et sont ensuite remis sur le marché. L'inspecteur a reçu un rapport sur les divers éléments entrant dans la fabrication des appareils. Il a ainsi appris que la portion de fer contenue dans chaque appareil constitue un problème substantiel par rapport à la Cachérisation pour Pessa'h. Après une série de discussion avec le président de la compagnie, Monsieur Yoko Teeman, un plan fut établi, dans lequel la compagnie et l'Association dentaire de l'Amérique du Nord uniraient leurs efforts pour permettre, une fois par année, un service de nettoyage et de Cachérisation de leur produit Brace-T. C'est grâce à ce plan que la compagnie a pu commencer à inscrire sur chaque appareil orthodontique.

Monsieur Teeman a rapidement réalisé que d'autres produits fournis par BraceNet étaient problématiques par rapport la Kacheroute. Entre autres, quand il a fait une demande pour recevoir la certification nécessaire pour Mold-P : ce produit est utilisé par les dentistes et par les orthodontistes pour obtenir


des modèles des bouches de leurs patients. Pas plus tard qu'en Janvier 2018, nous avons trouvé que ce produit contenait du blanc d'œuf non Cacher (utilisé comme agglomérant). La formule du produit a complètement été repensée, et une saveur de guimauve y a été ajoutée ; cela rend le produit beaucoup plus facile à tolérer pendant la prise de modèles.

Les élastiques qui servent à retenir les fils métalliques des appareils soulevaient aussi des questions précises par rapport à l'amidon qui enrobe chaque élastique. Comme il s'agit d'un dérivé de Kitniyote, BraceNet fut forcé de remplacer le dérivé par de la fécule de pomme de terre. Ces élastiques sont maintenant certifiés Cachers pour Pessa'h et pour toute l'année. Il ne restait plus qu'un seul obstacle à surmonter : les personnes qui portent des appareils orthodontiques se plaignent souvent de douleurs accrues lorsqu'ils mangent de la matsa et des produits faits à partir de matsa pendant la période de Pessa'h. En utilisant la cire fraîche de BraceNet, ce problème est rapidement résolu. Cette cire contient au moins 60 % d'ichtyocolle ainsi qu'une substance de revêtement graisseuse.

Le  a été inondé d'appels de consommateurs de partout à travers le pays cherchant à savoir ce qu'ils devraient faire pour Cachériser leurs appareils orthodontiques actuels, sans réaliser que ceux-ci n'étaient peut-être pas Cachers dès le départ!

Il est recommandé de retourner chez votre orthodontiste ou dentiste afin de savoir si vos appareils actuels peuvent être remplacés par le nouveau modèle Brace-T, fabriqué par BraceNet.

Sans le sigle sur chaque appareil, il est impossible d'affirmer si les appareils sont Cachers. BraceNet a exprimé la question qui a toujours été au premier rang des débats des organismes de Cacheroute : assurer que ce qui entre dans votre bouche est aussi Cacher que ce qui en sort. Le nouvel appareil orthodontique de BraceNet offre un avantage supplémentaire : le contenu en minéraux qui entre dans la composition de l'appareil aide à dissoudre les débris de nourriture dans une période de moins de 4 1/2 heures. Ainsi, le problème d'attente de 6 heures entre le lait et la viande est résolu.

Cette année, le service de Cachérisation offert par le  aura lieu le mercredi avant Pessa'h. Nous offrirons en même temps un service particulier pour la Cachérisation des appareils orthodontiques.

Les consommateurs dépensent environ 26 millions de dollars par années sur des appareils orthodontiques. Grâce à cette nouvelle mise au point, nous sommes assurés que cet argent sera dépensé vers des objectifs Cachers.

Joyeuse fête de Pourim!

C'est une blague!



LE CCJ ACCUEIL L'HONORABLE ANDREW SCHEER

JCC HOSTS THE HONOURABLE ANDREW SCHEER

LE 21 FÉVRIER 2019, le Conseil de la Communauté Juive (CCJ) a tenu une courte, mais enrichissante conférence avec l'honorable Andrew Scheer, chef de l'opposition et chef du parti conservateur du Canada. Il n'est pas surprenant que la période de questions, que M. Scheer a pu assister entre de nombreux engagements plus pressants, fût remplie.

M. Scheer a commencé son bref discours en affirmant son intention de poursuivre l'héritage de l'ancien premier ministre conservateur, l'honorable Stephen Harper, qui était un ami sincère de la communauté juive canadienne et un partisan inébranlable de l'État d'Israël. Ce sentiment d'appui est particulièrement important à une époque où, comme M. Scheer l'a reconnu, les incidents antisémites sont de plus en plus fréquents. En particulier, a-t-il noté, dans des publications imprimées dans des langues autres que le français et l'anglais. Enfin, avant de passer aux questions, M. Scheer a fait savoir à la foule que le Parti conservateur croit que notre « grand ami et allié - l'Israël » a besoin que nous l'appuyions de manière active et énergique.

Les questions posées à M. Scheer lors de l'événement ont démontré à quel point les intérêts de la communauté juive montréalaise sont vastes. Les participants ont demandé l'opinion de M. Scheer sur des sujets comme les pipelines, les relations avec les États-Unis, l'immigration et les taxes.

Tout au long de l'événement et pendant les séances de photos qui ont suivi, M. Scheer a démontré sa nature chaleureuse et enthousiaste, ainsi qu'une compréhension approfondie des préoccupations des Juifs de Montréal et des Canadiens en général. ■■■



ON THE AFTERNOON OF FEBRUARY 21, 2019, the Jewish Community Council of Montreal (JCC) hosted a short but informative conference with the Honourable Andrew Scheer, leader of the opposition and head of the Conservative Party of Canada. The question and answer session, which Mr. Scheer slipped in between other pressing engagements, was, not surprisingly, a full house.

Mr. Scheer began his brief opening remarks by asserting his intention of carrying on the legacy of the previous Conservative Prime Minister, the Honourable Stephen Harper, who was a sincere friend of the Canadian Jewish community and an unwavering supporter of the State of Israel. This sentiment of support is particularly important in a time when, as Mr. Scheer acknowledged, there is a recognizable rise in anti-Semitic incidents. Particularly, he noted, in publications printed in languages other than French and English. Finally, before opening the floor to questions, Mr. Scheer let the crowd know that the Conservative Party believes that our “great friend and ally - Israel” needs our active and vocal support.

The questions addressed to Mr. Scheer during the event demonstrated how wide the interests of the Montreal Jewish community are. Attendees sought Mr. Scheer's opinion on topics such as pipelines, relations with the United States, immigration, and taxes.

Throughout the event and during the photo opportunities afterward, Mr. Scheer demonstrated his warm and enthusiastic nature, as well as a keen understanding of the concerns of the Jews of Montreal and Canadians in general. ■■■



PAT ISRAËL & YASHAN

LA POLITIQUE DU MK

Par Rabbin Zvi Hershcovih

Traduit par Mme Myriam Bensimon

À L'AUTOMNE 2007, ma femme et moi avons quitté Montréal et avons pris l'avion en direction de Stavropol, une ville au sud de la Russie, pour servir en tant que rabbin et rabbanite de la communauté juive. La ville de Stavropol a au moins un demi-million d'habitants et est dotée d'une importante communauté juive. Bien qu'il était facile de trouver des juifs et de les inspirer, la nourriture cachère était par contre très difficile à obtenir. La communauté orthodoxe était petite et mal organisée. Les commandes de viande de Moscou prenaient 15 heures pour arriver et le vin devait être importé. Pendant plusieurs mois, le seul pain que nous avons mangé était celui que ma femme faisait elle-même.

Après plusieurs mois de Shlichout, j'ai établi une relation étroite avec un boulanger arménien qui m'a permis d'allumer son four pour que je puisse goûter à son célèbre pain lavash. Le lavash est une galette fine ressemblant à une laffa qui est faite de farine, d'eau et de sel, et souvent saupoudrée de graines de sésame. En 2014, celle-ci a été inscrite sur la liste représentative du patrimoine culturel immatériel de l'humanité de l'UNESCO. Le boulanger m'a suggéré de faire un wrap avec le pain lavash et des khorovats, des cubes de steak. Laissez-moi de vous dire que c'était délicieux.

Mais pourquoi étais-je obligé d'allumer son four (à 4h00 du matin)? Quel était le problème? Les seuls ingrédients étaient la farine, l'eau et le sel, qui sont toujours cachères! Permettez-moi de vous introduire à la notion de Pat Israël (pain d'un juif) et de vous familiariser aux politiques du MK à ce sujet.

L'HISTOIRE DU PAIN

Ah, le pain! Un mot qui désigne bien plus qu'un simple aliment. Le pain signifie la richesse. En anglais, le mot « dough » est un synonyme d'argent (le mot challah aussi dans certaines familles juives). Le mot « gagne-pain » fait référence à une personne qui soutient sa famille financièrement, ou en d'autres mots, qui met du pain sur la table.

Le pain est vieux comme le monde. Après qu'Adam et Chava aient mangé le fruit interdit, Dieu a puni l'homme en disant « tu mangeras ton pain à la sueur de ton front ». Noach a inventé la charrue, ce qui a facilité la production de céréales, et Malkitzedek le roi de Shalem a accueilli Avraham avec du pain et du vin après sa victoire contre Kedarlaomer et ses alliés. Avraham aussi a offert du pain aux trois anges qui lui ont rendu visite et Sarah a fait des gâteaux avec de la farine. Quand Avraham a renvoyé Hagar et Ishmaël, ils

sont partis avec du pain et de l'eau. Yaakov a échangé du pain et des haricots contre les droits du premier-né de son frère Esav, et Rivka a donné de la viande et du pain à Yaakov pour qu'il les servent à son mari Yitzchak. À l'époque de Yosef, l'Égypte était devenue le « gagne-pain » du monde lors de la grande famine.

L'existence du pain remonte jusqu'à l'Égypte ancienne, où l'on a retrouvé des restes d'outils utilisés pour faire le pain ainsi et des représentations artistiques du processus. Nous savons également que des miches de pain ont été placées dans le tombeau de Gebelein. Lorsque les Bnei Israël ont quitté l'Égypte, ils n'avaient pas le temps de laisser leur pain lever, ils ont donc mangé de la matzah (pain azyne). Dans l'antiquité, on exposait la pâte crue à l'air et petit à petit les différentes régions développaient leurs propres méthodes pour faire le pain. Pline l'Ancien, raconte qu'en Ibérie et en Gaule (l'Espagne et la France de nos jours) on écumait la mousse de la bière et on en faisait du pain, et dans d'autres régions, on faisait une pâte avec du jus de raisin et de la farine.

Jusqu'au 19^e siècle, le pain était souvent mélangé avec de la craie, de la sciure de bois, du plâtre ou de l'argile pour réduire les coûts de production. En 1860, le gouvernement britannique est intervenu et a mis en place des lois contre la falsification des aliments. Au fur et à mesure, le reste du monde a suivi.

Avez-vous déjà entendu l'expression anglaise « the greatest thing since sliced bread »? Cette expression est utilisée pour faire référence à une invention qui dépasse celle du pain tranché. Mais pourquoi est-ce que l'invention du pain tranché est si révolutionnaire? En 1912, Otto Frederick Rohwedder a inventé une machine pour trancher le pain, mais les boulangeries ne voulaient pas l'utiliser de peur que le pain ne devienne rassis. Rohwedder a donc inventé une machine qui emballait le pain aussi, et le pain tranché est rapidement devenu un nom familier.


En 1961, le procédé de panification Chorleywood a réduit le temps requis pour faire une miche de pain. Pour faire du pain traditionnel, on devait mélanger de la farine avec de la levure et ensuite pétrir et laisser reposer la pâte plusieurs fois. Le procédé Chorleywood utilise une action mécanique intense sur la pâte et contrôle les gaz qui affectent la pâte. La plupart des grandes usines à travers le monde utilisent ce processus.


LES PROBLÉMATIQUES DE CACHEROUTE

Une bénédiction spéciale est récitée sur le pain (Hamotzi Lechem Min Ha'aretz) afin de reconnaître son importance dans tout repas. D'ailleurs, tout aliment est considéré « Tafel » (secondaire) au pain lors d'un repas. C'est pourquoi vous pouvez faire la bénédiction sur le pain et ensuite manger un repas de cinq plats sans avoir à réciter une autre bénédiction (jusqu'à Birkat Hamazon à la fin du repas).

Le pain canadien est fait principalement de blé. En tant que céréale, le blé est cachère. Par contre, un enjeu de cacheroute qui peut survenir est celui de « Yashan ». C'est-à-dire, la farine qu'on utilise dans la cuisson doit provenir du blé qui a été planté dans la terre avant le 17 Nissan de l'année précédente.


La Torah nous enseigne qu'il est interdit de manger du pain, de la farine ou des graines provenant d'une nouvelle récolte avant que le sacrifice du Omer (l'orge) soit apporté le deuxième jour de Pessach. Le terme « Chadash » désigne cette nouvelle récolte, et toute graine qui a été plantée avant le 17 Nissan est appelée « Yashan ». Bien que nous ne fassions pas de sacrifices aujourd'hui, nous devons quand même attendre le deuxième jour de Pesach pour profiter de la récolte de l'année.

Aujourd'hui, il y a une grande partie de notre communauté qui respecte toutefois Yashan, et donc le  s'assure que les produits

Yashan soient facilement accessibles et publie également une liste de produits et d'établissements  qui respectent Yashan.

Un autre enjeu de cacheroute concerne le processus de fermentation. Aujourd'hui, la plupart de pâtes à pain sont faites avec de la levure pure, qui provient des mélasses. Les grandes boulangeries utilisent la levure active aussi. Ces levures peuvent contenir des ingrédients non-cachères, il est donc nécessaire d'utiliser de la levure avec une certification cachère.

Plusieurs pains modernes contiennent de l'huile ou du gras animal. Ces derniers peuvent aussi être utilisés pour les moules dans lequel on cuit le pain et ont donc besoin d'une certification cachère. De plus, l'équipement utilisé pour faire des produits non-cachères a besoin d'être cachérisé adéquatement.

Il y a deux autres exigences concernant le pain. Premièrement, tout pain doit être pareve. Ceci est pour s'assurer que personne ne mange un pain laitier avec un repas de viande par accident ou vice versa. Puisque l'un des ingrédients principaux du pain blanc est le lait, ceci peut être problématique. En effet, plusieurs provinces exigent qu'un type de pain blanc appelé « pain au lait » contienne au moins 6% de lait! Pour éviter ce problème, le  exige que tout pain soit pareve, ainsi que l'équipement utilisé pour le préparer.


PAT ISRAËL

La notion de Pat Israël est également importante. Le pain qu'on mange doit être cuit par un juif. Daniel s'est abstenu de manger le pain du roi Nevuchadnetzar dans l'année 400 avant notre époque. Sa prise de position est la première instance où l'on reconnaît la notion de Pat Israël. À l'ère talmudique (et même avant), les rabbins


ont interdit aux juifs de consommer les produits de boulangerie faits par des non-juifs afin de prévenir l'assimilation puisque le temps de cuisson du pain permettait aux gens de socialiser.

Nos sages ont reconnu que le pain Pat Israël n'est pas toujours disponible et ont donc permis la consommation de pain cuit par un non-juif dans certains cas. Par contre, celui qui fait un effort de manger seulement Pat Israël est considéré comme méritant.

Pour avoir du pain Pat Israël, il suffit que le juif allume le feu du four. À condition que le feu reste allumé tout le temps, le pain est considéré Pat Israël.

Au , Pat Israël veut dire que le Mashgiach a allumé le four et le four est resté à une température minimale, sans s'éteindre, ou que le Mashgiach a allumé un élément chauffant à l'intérieur du four qui est connecté à une lumière en haut du four qui indique lorsque l'élément est éteint. Cet interrupteur est verrouillé avec une clé à laquelle seul le Mashgiach a accès.

En général, tous les produits de boulangerie sont Pat Israël, sauf les bretzels et les produits contenant des produits laitiers qui ne sont pas Chalav Israël. En d'autres mots, si vous voyez des croissants au beurre qui ne sont pas Chalav Israël, ils ne seront pas Pat Israël non plus.

En Russie, le pain cachère était difficile à obtenir. Au Canada, grâce au , nous retrouvons toutes sortes de pains Pat Israël, comme la pita, le naan, la baguette, la brioche, et bien plus.

Behind the mask on Purim

By Rabbi Aryeh Kerzner

Purim is a unique Yom Tov. As opposed to the other Yomim Tovim, we find two Mitzvos on Purim that are exclusively interpersonal related; Mishloach Manos and Matanos L'evyonim. Let us explore the nature of these two Mitzvos.

Many of the Halachos of Mishloach Manos hinge on a fundamental dispute in the Poskim as to the very nature of this Mitzvah:

1) The Terumas Hadeshen (111) writes that the purpose is to ensure that the recipient have enough food to be able to have a minimal Se'uda. Therefore, only gifts of food and drink can count toward this obligation, not new clothes and the like.

2) The Manos Halevi explains that the purpose of this mitzva is to increase feelings of love and unity between Jews, as a rectification for Haman's description of the Jewish people as "a nation scattered and dispersed throughout the nations" (3: 8). As such, one can fulfill the Mitzvah even with non-food items.

Many details of the Halachos of Mishloach Manos seemingly depend on this dispute:

1) The Ksav Sofer (O.C. 141) discusses a case in which the Mishloach Manos was delivered anonymously. He explains that the halacha in this case would depend on the reason for the mitzvah. Clearly, the recipient benefits even if he doesn't know the source of his gift, and if the point of the mitzvah was to provide for the recipient you have fulfilled your obligation. However, no fraternity and love is generated when the identity of one of the involved parties is unknown, and according to the Manos Halevi you have failed in your mitzvah.

2) If the intended recipient refuses to accept the Mishloach Manos offered to him, has the "giver" fulfilled his obligation? This is a disagreement among the Poskim; the Rema (O.C. 695: 4) rules leniently and the Pri Chadash maintains that in this case no mitzva has been fulfilled. The Chasam Sofer (O.C. 196) explains that if the purpose of Mishloach Manos is to provide

the recipient with food for his meal, then this goal is clearly contingent on the acceptance of the gift by the recipient. On the other hand, the very offer of Mishloach Manos generates a feeling of friendship even if it is not accepted.

3) The Aruch Hashulchan (696: 3) writes that someone who is traveling on Purim cannot fulfill Mishloach Manos by having a family member deliver on his behalf. If the purpose of Mishloach Manos is to create an aura of unity and love, then perhaps the delivery must be performed in a personal manner ("ish le-re'ehu", in the language of the Pasuk), not through an intermediary. However, if the purpose is to provide for the recipient you have fulfilled that objective even via the intermediary. Interestingly, the Mishnah Berurah (695,18) disagrees with the Aruch Hashulchan, and he actually cites an opinion that perhaps one can only fulfill the Mitzvah by sending Mishloach Manos with an agent, based on the term "mishloach" appearing in the Pasuk, indicating specifically an emissary's involvement.

As far as Halachah Lema'isa, one should try to make sure that at least one Mishloach Manos is actually accepted by the recipient, and in a way that the recipient is clearly aware of who the sender is. Although not obligatory, it is as well advised to have at least one Mishloach Manos given directly and one delivered via an agent, to accommodate all opinions.

That is the discussion pertaining to the first interpersonal Mitzvah of Purim, Mishloach Manos. Now we turn to the second interpersonal Mitzvah, Matanos L'evyonim – the requirement to give charitable gifts to at least two poor people (Shulchan Aruch O.C. 694:1).

There as well is a fascinating dispute in the Poskim regarding the nature of this Mitzvah:

1) R' Yosef Engel (Shabbos 10b) notes that the Megilah (9:22) refers to this mitzva with the term "Matanos" – "gifts." A "gift" differs fundamentally from ordinary charity. The Gemara in Shabbos (10b) teaches that when a person gives his friend a gift, he must specifically inform the recipient that he is giving him the gift. The reason is that a "gift", by definition, requires both a benefactor and a beneficiary. The concept of a gift is not merely the transfer of some asset from one person to another, but rather the forging of a relationship, nurturing the bonds of friendship between the two parties, and this requires that both the giver and the recipient are aware of the gift. However, charity is completely different. Tosefos (Shabbos) writes that although one who gives a gift must notify the recipient, when it comes to charity, the opposite is true: it is preferable to donate charity anonymously, in order to avoid embarrassing the recipient. The reason is that charity is intended solely for the purpose of providing financial support to a person in need, whereas a gift serves to facilitate social bonding and friendship. Therefore, when one gives charity to the poor, the key concern is that the funds or goods reach those in need, not to facilitate emotional bonding; to the contrary, such bonding is to be discouraged in the context of charity, due to the embarrassment this would cause the recipient. A gift, however, is intended not merely to give somebody something he could use, but to strengthen bonds of friendship, and this requires informing the recipient of the gift. As such, R' Engel rules that since the Megila describes this mitzvah with the term "Matanos," referring to this donation as a "gift," we should treat it not as charity, but rather as a gift. In other words, Matanos L'evyonim differs from ordinary charity in that it must be given as a "gift," and therefore one must inform the recipient. As opposed to other charitable donations to the poor, which should be anonymous, Matanos L'evyonim requires that the beneficiary knows from whom he received the gift. The Mitzvah of Matanos L'evyonim is intended to engender a feeling of friendship and affection among Jews, and this can be achieved only if the recipient knows the identity of the benefactor.

2) R' Asher Weiss (Minchas Asher), on the other hand, cites the Rambam (Megila 2:17) as indicating that Matanos L'evyonim is supposed to be given to the poor in a way that brings the recipient the maximum level of simcha, which would seemingly be an anonymous gift, which helps to preserve the recipients' dignity and protect him from humiliation. In his view it would be more logical to give Matanos L'evyonim anonymously.

So how should one fulfill this Mitzvah on a practical level? Is there any way to accomodate all opinions?

R' Weiss actually has a fascinating suggestion to satisfy both views. He writes that one can fulfill the obligation of Matanos L'evyonim by giving food products to two needy people, who will assume that the gifts are for the purpose of Mishloach Manos, as opposed to Matanos L'evyonim. However, the giver can actually have in mind that he is fulfilling the Mitzvah of Matanos L'evyonim. This way, one is able to give Matanos L'evyonim in a manner whereby the recipients know who gave them the gifts, but without causing them shame.

*Have a happy and
uplifting Purim!*



RACHEL'S STORY

By Mrs Esther Hochstadter

Have you ever wondered how it is possible for an individual, who has never been exposed to Jews nor any aspect of Judaism, to feel an inner stirring towards Judaism and the land of Israel? How is it possible for a young woman who grew up in a Muslim country, where she heard only negativity and anti-Semitic slogans against Jews to feel a deep connection to Yiddishkeit? I would like to introduce you to "Rachel". Her journey to Judaism and subsequent orthodox conversion at the Jewish Community Council of Montreal is sure to inspire many.

I was born in Iran and arrived in Canada in 1997 at the age of 14 with my grandmother and brother. I followed my sister who had married a Canadian. Life was challenging for me especially because I knew no English. We were taught to persevere from a very young age. Growing up in Iran, I recall vividly, how at the age of six I would race to the basement when we heard the bombing during the war between Iran and Iraq and put steaming compresses on our faces to prevent us from getting boils in case the chemicals used in the bombs rained down on us.

At the age of 17, I met my first Jewish friends who introduced me to soul stirring Israeli music. I could not make sense of what I was feeling, however, I was attracted to the words and the power of the Jewish melodies. As I went about my daily life, I found myself drawn towards Jews and always seemed to be able to single out those who were Jewish in whatever setting I was in. I always gravitated to Jews and immediately felt comfortable and connected. It was as if there was an inner magnet constantly pointing me in the same direction!

Years passed and I kept ignoring the stirrings within and yet that small voice began to grow louder. I would ask myself, "Why am I so interested in Israel and the Jewish people?" I began to research other

religions. Christianity did not talk to me. I dated a Christian- Lebanese man who wished to marry me on condition that I would commit to stop listening to Jewish music. I knew that would not happen.

I was raised in a God fearing family, although we never practised Islam. In fact, my father performed the ritual of hand washing three times (Netilat Yadaim) upon rising and he could never explain to us why we must do this. A brief history of Iran's Jews could possibly shed some light on my ancestry and offer an understanding of my unquenchable thirst to connect to the Jewish people. Jewish Iranians hid their Jewish roots for centuries in order to survive. In 1735, as an experiment, Jews were invited to live in "Mashad" a holy Muslim city with the intention that their sharp business acumen would boost the economy. In 1747, the "party" was over. Jews were banned from parts of the city and forced to wear Jewish identification on their clothing. Hundreds of leading Jews were coerced to take on Muslim names and convert to Islam.

Outwardly, it seemed that this was the end of Mashadi Jews, however in secret, many continued to observe Jewish rituals much like the Marranos in Spain and Portugal. Hence, I began to ponder whether my roots were in fact Jewish!

Upon questioning my parents, I learned that

my maternal grandfather had changed his name from "Sharifi", a known Persian Jewish name. My grandmother tried to convince my grandfather to connect more to Islam. He refused...I still do not know why.

In 2010, I decided to follow my dream and attempt to make my way to the Land of Israel. I knew that this journey would involve great sacrifice. My father had remained in Iran and journeying to Israel would now ban me from re-entry to Iran. My love for the people and the land of Israel prevailed. At this point I had not yet considered conversion and a small part of me still felt that perhaps this phase would indeed pass. Perhaps my trip to the Jewish homeland would satisfy me enough and silence the voice within. It turned out to be quite the contrary; there was no going back.

My heart and soul had been ignited. Neither Israeli music nor meeting Jewish acquaintances would come close to fulfilling my deep-rooted desire to connect and learn more.

My Jewish acquaintances suggested that they knew a simple route to convert to Judaism. I argued, "I am not looking for the easy, short route. I want 100% authenticity." My decision to pursue an Orthodox conversion at the JCC's Montreal Jewish Conversion was my first step in leaving my personal "mitzrayim", my personal exodus from Egypt.

I recall my first meetings with the Rabbis at the Montreal Jewish Conversion in 2016. I was nervous. Would they think I was a spy? Why not? When I traveled to Israel, I discovered that the nice young Israeli man who was on both my flights to and from Israel was in fact a security agent who was tracking me. I realized this after he interrogated me upon my arrival. Surely the Rabbis would be wondering why someone from my background would consider converting. Now as I reflect, I could say that perhaps "my sincerity came through" and as I have heard in class from my teacher, "insincerity can easily be concealed but sincerity will always shine through."

At first, my classes were challenging. I had to get comfortable in my new setting. It did not take long and I began to absorb the words that I was hearing. I felt as if the truths of Torah were like a current of water rushing over me and quenching my parched soul. I began to get answers to my questions. I

gained a deeper understanding and perspective of concepts that I had been learning on my own through "shiurim" (classes) that I had listened to online. One such concept for example was "ahavat yisrael" (love of fellow Jews). I had felt it for years but now I understood that this was a concept inherent within every Jew and on a deep level I was connecting to it. Hashem had given me this feeling prior to even being able to identify it.

When I learned about Rosh Chodesh (new month) and the waxing and waning of the moon, my teacher explained why Jews follow the lunar calendar and how this cyclical relationship describes the ongoing relationship that a Jew has with his Creator. There are always ups and downs and yet we are always starting anew. I connected this concept to my many years

of struggle and efforts to try to find my identity. Tears would well up in my eyes as I listened to many philosophical concepts explaining Tikun Hamidos (character refinement) that were deeply developed in our Parsha (weekly torah portion) class. I must admit, "halacha" (Jewish law) at first frightened me. 613 Mitzvot! A gentile has only the seven Noachide laws. I feared making a mistake and tried to slowly master each concept before incorporating something new in my life. Let me explain my fear - it was a fear of harming my relationship with Hashem by making a mistake. Slowly, I began to learn about Teshuva (repentance) according to Judaism. Baruch Hashem!

People in the Jewish community, as well as my sponsoring families were so kind and welcoming. I am forever indebted to them. In hindsight, I realize now that my feelings of impatience and anxiousness to finally receive my Jewish Neshama were a result of my longing to, ultimately, become part of the Jewish people. That long awaited day did arrive on March 21, 2018. I am finally home, united with my people and growing each day in my connection to Hashem. This verse in Mishlei (Proverbs chapter 3 verse 6) expresses my deepest sentiments. "*B'chol derachecha daehu v'hu yasher orchosecha.*" "Know Hashem in all your ways and He will straighten your path."

With much gratitude, Rachel.



LETTUCE ENJOY

By Professor Ershte GreenHouse

Many alerts have appeared in the press lately about E. coli in romaine lettuce. The cause of this problem is unknown. One school of thought suggests that this is due to the handling of the product by humans who may not be clean or are contaminated by germs or infection.

This results in the constant problem rearing its head on lettuce heads. New technology is being developed, where companies are searching for a way to eradicate this problem. Industries do not appreciate having to do recalls and sending out such notices. This is extremely costly and does enormous damage to the brand name and consumers lose their confidence when purchasing their brand in the future.

One inventor expressed an interest in using robots to plant, clean and pack vegetables.

First seen in France the developer Freecoli (from the French word école-school i.e. free school), has manufactured a prototype robot which is currently being tested. This robot can automatically read temperature, colour and can realize when the soil is ready

for planting these types of lettuce. Tests take place to see whether it can detect foreign germs.

This system requires blackhouses and not greenhouses as has been the case with vegetable planting over the last 50 years. With blackhouses the e. coli has been found to stay away and not increase as the germ cannot survive in the dark. This new development is changing the face of lettuce heads going into the future. It is believed that in 2021 with global warming there will no longer be any germ or disease of any type. This robotic system may also be used on other fruits and vegetables so much so that in the future human hands will not come into contact with these items until they arrive on the serving plate.

Interviewed by the press, French Professor Veggiro expected this robot

to be perfected and developed within three years. He added that recalls and public notices regarding e. coli will be something of the past as we sit down to enjoy our lettuce Freecoli. What a win-win situation for consumers and what a bonus for the kosher market, as this may also result in no more infestation in vegetables prone to this problem.

At a plant in Mexico two prototype robots named Vegclean and MR2XZ were tested. Initial experiments show that while these robots are still being perfected, not having humans handle these vegetables, has already decreased e. coli and other risk factors. During one test, a robot picked up a foreign material of which tests show may have been cannabis remnants from a neighboring field. Should this be true, this innovation of robots will become extremely popular as the world wishes to eat pure clean produce without higher interference.

Numerous companies are showing interest in this development and we intend to keep the consumer updated regarding these robots and their uses.

Lettuce enjoy lettuceheads and Happy Purim! Just Kidding! Joyeux Purim

