



# THE KOSHER CORNER

PASSOVER 2026 | פסח תשפ"ו | COR - KASHRUTH COUNCIL OF CANADA

"אשר פסח על  
בתי בני ישראל  
במצרים"

הגדה  
של  
פסח

COR





**P** Pregvit® **P** Pregvit folic 5

**P** **DICLECTIN**®

**ORIGINAL Diclectin®, Pregvit® & Pregvit® folic 5 prescription medications are certified kosher and Passover compliant by the Kashruth Council of Canada**

Proudly invented, manufactured\* and distributed throughout Canada by Duchesnay

Duchesnay is proud to support all Canadian communities.



Free from Lactose/  
Gluten/Tartrazine



Canadian owned  
and operated company.

[diclectin.com](http://diclectin.com)



Get ORIGINAL  
Diclectin® at  
the price of  
the generic!†

† Except in Quebec

\*Pregvit, \*Pregvit folic 5 and \*Diclectin are registered trademarks of Duchesnay Inc. © Duchesnay Inc. 2025

\* with imported ingredients



# Wishing everyone a happy Passover

Shop our wide assortment of Kosher & Passover groceries, meat and fish at these FreshCo locations.



**Shaul Kochba** STORE OWNER  
**BATHURST & RUTHERFORD**  
9200 Bathurst St., Thornhill

@freshcoRutherford



**Jennifer Bland** STORE OWNER  
**BATHURST & STEELES**  
800 Steeles Ave W, Thornhill

@freshcoBathurstSteeles

# FRESH CO

Lowering food prices



# Pesach Kosher ve Sameach!

From the only Kosher Canadian Winery



כשר לפסח

KOSHER FOR PASSOVER

AVAILABLE IN THE USA



## RABBINICAL VAAD HAKASHRUTH

**Chairman:** Rabbi Yacov Felder

Rabbi Messod Azoulay, Rabbi Avraham Bartfeld, Rabbi Chanoch Ehrentreu, Rabbi Yehoshua Felder, Rabbi Shlomo Gemara, Rabbi Ovadia Haboucha, Rabbi Yossel Kanofsky, Rabbi Mendel Kaplan, Rabbi Uri Kaufman, Rabbi Yaakov Kaufman, Rabbi Daniel Korobkin, Rabbi Chaim Kulik, Rabbi Baruch Lichtenstein, Rabbi Rafi Lipner, Rabbi Moshe Lowy, Rabbi Yoseph Oziel, Rabbi Dovid Pam, Rabbi Mordechai Scheiner, Rabbi Raphael Shmulewitz, Rabbi Zev Spitz, Rabbi Tzvi Sytner, Rabbi Sam Taylor

## KASHRUTH COUNCIL BOARD OF DIRECTORS

**Chairman:** Mr. Moshe Sigler **Past Chairman:** Dr. Ira Marder

**Vice Chairmen:** Mr. Jack Feintuch, Mr. Shimshon Gross, Mr. Ari Messinger

**Treasurer:** Mr. Larry Froom **Secretary:** Mr. Yehuda Anhang **Assistant Secretary:** Mr. Michael Klugmann

**Executive:** Mr. Daniel Bitton, Mr. Nathan Bleeman, Mr. Ben Zion Heitner, Mr. Pinny Kaufman, Mr. Mark Ross

**Board Members:** Mr. Robert Benmergui, Rabbi Neil Cohen, Mr. Yehuda Cohen, Mr. Yehoshua Czermak,

Mr. Howard Glowinsky, Mr. Allan Gutenberg, Mr. Mark Halpern, Mr. Paul Jacobs, Mr. Irving Karoly,

Mr. Shimshon Katz, Mr. Moshe Kesten, Mr. David Kleiner, Mr. Jerrold Landau, Mr. Mendy Maierovitz,

Mr. Elie Mamann, Rabbi Eli Mandel, Rabbi Shea Miller, Mr. Ronald Rutman, Mr. Simon Schonblum,

Mr. Marvin Sigler, Mr. Avrum Waisbrod, Mr. David Woolf, Mr. Shmuel Zimmerman

## KASHRUTH COUNCIL STAFF

**Chairman, Rabbinical Vaad Hakashruth:** Rabbi Yacov Felder

**Director of Community Kosher:** Rabbi Tsvi Heber

**Director of Industrial Kosher, Kashruth Administrator:** Rabbi Dovid Rosen

**Managing Director:** Mr. Richard Rabkin

**Director of Operations:** Mr. Jay Spitzer

**Rabbinic Administrators:** Rabbi Dovid Laufer, Rabbi Avrohom Lowinger,

Rabbi Joshua Norman, Rabbi Yechiel Teichman

**Senior Rabbinic Field Administrator:** Rabbi Nachman Ribiat

**Rabbinic Field Administrator:** Rabbi Assaf Swissa

**Rav HaMachshir, Shechita:** Rabbi Moshe Biller

**Rabbinic Liaison:** Rabbi Yoseph Oziel

**Software Developers:** Mr. Chaim Ribiat, Mr. Yehuda Clinton

**Head Mashgiach:** Rabbi Noam Gottlieb

**Senior Mashgichim:** Rabbi Mendel Gansburg, Rabbi Yitzy Greenwald, Rabbi Avigdor Lowin, Rabbi Matis Stebben

**Bedikas Tol'aim Specialist:** Rabbi Yehoshua Levy

**Rosh Kollel, COR Night Kollel:** Rabbi Moshe Spiegel

**Office Administrator:** Mrs. Chaya Rosenberg

**Regulatory Specialist:** Ms. Rhonda Marx

**Accounts Receivable Administrator:** Mrs. Barbara Bar-Dayan

**Executive Assistant & New Client Representative:** Mrs. Judy Pister

**Accounting Administrator:** Mrs. Miriam Kleiman

**Industrial Account Specialists:** Mrs. Danit Hess, Ms. Rivka Ogilvie

**Administrative Assistant:** Mrs. Dena Janowski

**Accountant:** Mrs. Olga Sekiritsky

## KOSHER CORNER EDITORIAL STAFF

**Editor-in-Chief:** Richard Rabkin

**Senior Halachic Contributor:** Rabbi Dovid Rosen

**Production Manager:** Rivka Ogilvie

**Copy Editor:** Rhonda Marx

**Advertising:** Chaya Rosenberg

**Design & Layout:** Aura Rosenzweig

# TABLE OF CONTENTS



## WELCOME CORNER

- 8 Message from Rabbi Yacov Felder
- 9 Message from Mr. Moshe Sigler
- 10 Nissan Calendar 5786
- 11 Important Pesach Dates & Times
- 12 Passover Establishments & Services



## HALACHIC CORNER

- 15 Passover Product Guide: Edible Products
- 20 Passover Product Guide: Non-Edible Products
- 22 Kitniyot
- 24 Medication Guidelines
- 27 Personal Care Products & Cosmetics
- 30 Kashering for Passover
- 36 Tevilat Keilim
- 38 Pet Food on Passover
- 39 Pesach Traveller Checklist
- 40 Eruv Tavshilin
- 41 Top 15 Pesach Questions



## RABBINIC CORNER

- 46 Paying Back Loans
- 50 Cutting Through the Surface of Shechita Standards
- 52 Trust Me! Can *Shomrei Torah U'Mitzvos* be trusted to self-supervise their kosher food businesses
- 58 A House or a Home: The Jewish People Were Built One Home at a Time



## CORPORATE CORNER

- 62 Surreal Sweets: Crafting More Than Just Desserts
- 64 Yocheved's Dips: Where Homemade Flavour Meets Thoughtful Craft
- 65 Baba Hummus: Redefining Real Hummus in Montreal
- 66 EPL Enterprises: Developing Brands with Purpose
- 68 Terra Cotta Foods: Crafting Community with Every Bite



## INSPIRATION CORNER

- 76 Open Doors, Open Hearts: Hachnasas Orchim and the Power of the Jewish Home
- 80 On Parenting and *Chinuch*: A Conversation at the Heart of the Jewish Home
- 84 Building Jewish Homes: Inside the Toronto Shidduch Initiative
- 88 Coming Home



## KITCHEN CORNER

- 92 Soup, the Original Comfort Food
- 95 Passover Recipes



## KIDS CORNER

- 100 Kids Story: The Great Wheat Liberation
- 106 Activity CORner
- 110 Life Inside the World's Most Unusual Homes

# WELCOME CORNER

The only Toronto Hotel with its own in-house kosher kitchen, as well as a dedicated kosher restaurant and stunning events venue!

Located inside the luxurious Windsor Arms Hotel  
off Bloor between Avenue Road and Bay St



WINDSOR ARMS

chagall <sup>CoR</sup>



Contact Us!

[events@windsorarmshotel.com](mailto:events@windsorarmshotel.com)  
[events@chagallTO.com](mailto:events@chagallTO.com)

## A message from RABBI YACOV FELDER

Pesach is a unique *Yom Tov*. The spirit of Pesach seems to be celebrated by all Jewish people, whatever their level of observance, wherever they may be.

What is the reason that Pesach and the seder are so popular and so widely accepted and practised? It does not possess the awe of the High Holidays nor the levity of Purim. Why is Pesach so unique?

Of course, one can say הכל תלוי במזל, אפילו ספר תורה שבהיכל "Everything is dependent upon *mazel*, even a Sefer Torah"- Pesach was just fortunate to have a good *mazel*. However, I feel that we can attribute a much deeper reason to this phenomenon. There seems to be a common theme in the laws, customs and traditions of Pesach, especially concerning the *Korban Pesach* (Pesach offering) and the seder night.

The Torah in teaching the laws of the *Korban Pesach* instructs, איש לפי אכלו, תכנסו על השנה. A prerequisite of eating this offering is that one must be counted and included in a *korban* prior to its slaughtering. שנה לבית אבות שה לבית, one animal was slaughtered per family, and, if necessary due to large families, one animal was taken for each household within the family. Small families would join with neighbours and share a *korban*. בבית אחד יאכל, the *korban* was to be eaten by all the people who were counted and included in it as חבורה (one group). They were not permitted to split apart and join other groups.

Furthermore, the *Korban Pesach* was to be eaten roasted, not cooked. Through the cooking process, the meat would become soft, and eventually, if cooked long enough, it would fall apart into many pieces. Instead, if the meat were roasted, it would shrink and remain intact as a single unit.

The *Korban Pesach* was roasted, ראשו על, כרעיו ועל קרבו, with its head, legs and inner parts all in one, symbolising wholeness and oneness.

The *korban* brought a sense of responsibility upon each member of *b'nai Yisroel* to join and become part of a בית, חבורה, a group of fellow Jews. It was not sufficient to just be a member of a *chabura*; one had to also participate by taking part in eating the *korban* with the other members of the group. *Korban Pesach* teaches that we must be participating members of *Klal Yisroel*.

*"Korban Pesach teaches that we must be participating members of Klal Yisroel"*

The success of the *Yom Tov* of Pesach that is so widely observed can be attributed to the feeling of belonging to a *chabura*/חבורה, to a בית that it offers each person. Even one who has no home is invited at the outset of the seder as we proclaim כל דכפין ייתי ויכול.

For over seven decades, COR has been servicing Toronto as the community *kashrus* agency as well as providing thousands of kosher products by supervising industrial plants across Canada. COR is continuously looking to expand its services to meet the ever-



changing requirements and desires of the kosher consumer. In order to accomplish these goals, COR is privileged to have many prominent rabbinic and lay leaders involved with our organisation.

The Rabbinical Vaad Hakashruth, comprised of dedicated rabbis who represent our diverse Toronto community, formulates the *halachic* policies and standards that govern *kashrus* at COR. The executive and board, made up of devoted עסקנים, give selflessly of their time and professional expertise to provide guidance and direction. The loyal and committed staff of COR, utilising their skills and experience, provide exceptional standards of *kashrus* in our food service and industrial divisions.

We are pleased to present to you the 5786/2026 Passover Guide - the result of the active participation of many members of our COR *chabura*. We express our sincere appreciation to each of them for this informative and useful guide, and we hope you will benefit from and enjoy this enhanced and expanded publication.

On behalf of the Rabbinical Vaad Hakashruth, I would like to extend our best wishes for a נחם ושמחה.

יעקב יאקוב פלדער  
Rabbi Yacov S. Felder



## A message from MR. MOSHE SIGLER

Dear Friends,

Pesach is often described as the festival of freedom, yet the Torah frames its central mitzvos not in the public sphere, but rather, within the home. The *Korban Pesach* was eaten by families. The mitzvah of the seder charges parents to transmit our *Mesorah* around our tables. Even the laws of *kashrus* – so central to our identity – are lived most profoundly in the private sanctity of our Jewish homes.

A Jewish home is not defined by walls alone, but by the values that dwell within it. It is a place where children absorb Judaism not only from what they are taught, but from what they observe – the care taken with what enters the home, the respect shown for *mitzvos*, and the warmth with which others are welcomed inside. *Kashrus*, in this sense, is not merely a technical system, but a framework that elevates daily life and turns the home into a *mikdash me'at*.

This year, the idea of "home" carries even deeper resonance, as we witnessed the last of the living hostages returning to us. A home is where dignity is returned, where

*"A Jewish home is not defined by walls alone, but by the values that dwell within it."*

identity is reclaimed, and where healing can begin. Their return underscores the timeless truth that redemption is not just an historical event - it happens in our days as well.

May this Pesach inspire us to strengthen our own homes: to fill them with *kedusha*, learning, warmth, and *mitzvos*, to raise the next generation with clarity and pride of who we are, in which merit we will return to our true home with *Moshiach tzidkeinu*, speedily, in our days.

Sincerely,  
Moshe Sigler



# ניסן תשפ"ו

# CALENDAR

## March-April 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				MARCH 19 א	MARCH 20 ב	MARCH 21 ג
MARCH 22 ד	MARCH 23 ה	MARCH 24 ו	MARCH 25 ז	MARCH 26 ח	MARCH 27 ט	MARCH 28 י Shabbat HaGadol
MARCH 29 יא	MARCH 30 יב	MARCH 31 יג Bedikat Chametz	APRIL 1 יד Erev Pesach Taanit Bechorot Eruv Tavshilin 1st Seder Night	APRIL 2 טו Pesach 1st Day 2nd Seder Night	APRIL 3 טז Pesach 2nd Day Sefira 1	APRIL 4 יז Chol Hamoed Sefira 2
APRIL 5 יח Chol Hamoed Sefira 3	APRIL 6 יט Chol Hamoed Sefira 4	APRIL 7 כ Chol Hamoed Sefira 5	APRIL 8 כא Pesach 7th Day Sefira 6	APRIL 9 כב Pesach 8th Day Yizkor Sefira 7	APRIL 10 כג Sefira 8	APRIL 11 כד Sefira 9
APRIL 12 כה Sefira 10	APRIL 13 כו Sefira 11	APRIL 14 כז Sefira 12	APRIL 15 כח Sefira 13	APRIL 16 כט Sefira 14	APRIL 17 ל Sefira 15	

# Important Pesach DATES & TIMES



	TORONTO	CALGARY	EDMONTON	HALIFAX	MONTREAL	OTTAWA	VANCOUVER	WINNIPEG	
<b>TUESDAY EVENING, MARCH 31</b> Bedikat Chametz									
<b>WEDNESDAY, APRIL 1</b> <i>Erev Pesach / 1st Night of Pesach Eruv Tavshilin</i>	Latest Time to Eat Chametz	10:50 AM	11:06 AM	11:03 AM	10:46 AM	10:26 AM	10:35 AM	10:43 AM	10:59 AM
	Latest Time to Burn Chametz	12:06 PM	12:23 PM	12:21 PM	12:02 PM	11:42 AM	11:51 AM	12:00 PM	12:16 PM
	Candle Lighting	7:26 PM	7:51 PM	7:51 PM	7:23 PM	7:04 PM	7:13 PM	7:26 PM	7:42 PM
	Shkia	7:44 PM	8:09 PM	8:09 PM	7:41 PM	7:22 PM	7:31 PM	7:44 PM	8:00 PM
Chatzot	1:20 AM	1:39 AM	1:37 AM	1:17 AM	12:57 AM	1:06 AM	1:15 AM	1:31 AM	
<b>THURSDAY, APRIL 2</b> <i>1st Day of Pesach / 2nd Night of Pesach</i>	Shkia	7:45 PM	8:11 PM	8:12 PM	7:43 PM	7:24 PM	7:32 PM	7:46 PM	8:03 PM
	Candle Lighting After	8:30 PM	9:02 PM	9:06 PM	8:28 PM	8:09 PM	8:17 PM	8:34 PM	8:52 PM
	Chatzot	1:20 AM	1:39 AM	1:37 AM	1:17 AM	12:57 AM	1:05 AM	1:15 AM	1:31 AM
<b>FRIDAY, APRIL 3</b> <i>2nd Day of Pesach Erev Shabbat Chol Hamoed</i>	Candle Lighting	7:28 PM	7:54 PM	7:55 PM	7:26 PM	7:07 PM	7:15 PM	7:29 PM	7:45 PM
	Shkia	7:46 PM	8:12 PM	8:13 PM	7:44 PM	7:25 PM	7:33 PM	7:47 PM	8:03 PM
<b>SHABBAT, APRIL 4</b> <i>Shabbat Chol Hamoed</i>	Shkia	7:48 PM	8:14 PM	8:16 PM	7:46 PM	7:27 PM	7:35 PM	7:49 PM	8:06 PM
	Shabbat Ends	8:33 PM	9:06 PM	9:10 PM	8:30 PM	8:12 PM	8:20 PM	8:38 PM	8:55 PM
<b>TUESDAY, APRIL 7</b> <i>Erev Yom Tov / 7th Night of Pesach</i>	Candle Lighting	7:33 PM	8:01 PM	8:02 PM	7:31 PM	7:12 PM	7:20 PM	7:35 PM	7:52 PM
	Shkia	7:51 PM	8:19 PM	8:20 PM	7:49 PM	7:30 PM	7:38 PM	7:53 PM	8:10 PM
<b>WEDNESDAY, APRIL 8</b> <i>7th Day of Pesach / 8th Night of Pesach</i>	Shkia	7:53 PM	8:21 PM	8:23 PM	7:51 PM	7:32 PM	7:40 PM	7:55 PM	8:12 PM
	Candle Lighting After	8:38 PM	9:13 PM	9:18 PM	8:36 PM	8:17 PM	8:26 PM	8:44 PM	9:02 PM
<b>THURSDAY, APRIL 9</b> <i>8th Day of Pesach</i>	Shkia	7:54 PM	8:23 PM	8:25 PM	7:52 PM	7:33 PM	7:42 PM	7:57 PM	8:14 PM
	Yom Tov Ends	8:39 PM	9:15 PM	9:20 PM	8:37 PM	8:18 PM	8:27 PM	8:46 PM	9:04 PM

# PASSOVER

## Establishments & Services

### AIRLINE MEALS

You must request Kosher for Passover meals in advance from your travel agent or the airline. Meals prepared for Passover are specially sealed and stamped "Kosher l'Pesach".

### BAKERIES

Hermes Bakery .....	416.787.1234
Isaacs/KCP Bakery .....	416.782.6788
Kosher City Plus Bakery.....	416.782.6788
Lollicakes .....	416.482.2253
Olive Branch.....	905.886.0255

### BUTCHER SHOPS

HARTMANS .....	416.663.7779
Real Canadian Superstore (Gerry Fitzgerald).....	416.665.3209
Olive Branch.....	905.886.0255
Sobeys (Clark).....	905.764.3770
Toronto Kosher .....	416.633.9642
Nu Age Organic Chicken & Meat Online.....	www.nuagefish.com

### CATERERS & TAKE-OUT FOODS

Apex Kosher Catering.....	416.901.5044
Beyond Delish Catering.....	905.884.7700
Ely's Fine Foods.....	416.782.3231
Greg's Delights.....	905.597.7734
HARTMANS.....	416.663.7779
koshertrends by mona pasternak.....	416.665.6662
La Briut Kosher Catering.....	647.800.2229
Lechaim Catering.....	416.650.5440
Mitzuyan Kosher Catering.....	416.419.5260
Olive Branch.....	905.886.0255
PRC Caterers.....	416.787.9889
Real Canadian Superstore (Gerry Fitzgerald).....	416.665.3209
Sobeys (Clark).....	905.764.3770
The Kosher Gourmet .....	416.781.9900
Toronto Kosher .....	416.633.9642
Two13 Kosher Food Design.....	647.334.4213
Yours Truly Meat Co .....	416.663.7779

### FISH MARKETS

Friedmans Fresh Fish.....	416.782.6056
Nu Age Fish .....	416.663.3474
Nu Age Fish Online.....	www.nuagefish.com
Olive Branch.....	905.886.0255
Sobeys (Clark).....	905.764.3770

### KOSHER FOOD & NOVELTY STORES

Baskets n Stuf.....	416.250.9116
Candy Catchers .....	647.617.7352
Chocolate Charm.....	416.787.4256
HARTMANS.....	416.663.7779
Kosher N Natural The Candy Man.....	416.789.7173
Kosher City Plus .....	416.782.6788
Kosher Food Warehouse, by Dani.....	kfw@dani-toronto.com
Olive Branch.....	905.886.0255
Savours Fresh Market .....	416.646.2277
The Chocolate Moose .....	416.784.9092
The Inside Scoop.....	416.768.6225

*(Cholov Yisroel ice cream by special order only before Passover)*

### PUBLIC/PRIVATE INSTITUTIONS

Kitchens of the institutions listed below have been prepared for Passover by COR.

- Aspira Kensington Place Retirement Residence
- Baycrest Centre for Geriatric Care
- Baycrest Terrace
- Bernard Betel Centre – *Providing the First Seder*  
*Wednesday April 1/2026 @5:00pm – 416.225.2112 Ext 0*
- Bikur Cholim
- One Kenton Place

### WINES

Wine certified by recognized rabbinic authorities are permissible. The label must indicate that the bottle has been prepared "Kosher l'Pesach".

Grafstein Wines .....	416.256.0440
Simcha Wine Corp.....	905.761.9022

HALACHIC  
CORNER

# CELEBRATING PASSOVER WITH Mehadrin



Mehadrin's wide selection under superior Kashrus for Passover



Wishing our valued clients along with Klal Yisroel:  
a Kosher and Happy Passover!

design by: info@brandifyca

# PASSOVER Product Guide



REQUIRES  
PASSOVER  
CERTIFICATION



NO PASSOVER  
CERTIFICATION  
REQUIRED



KITNIYOT \*This product may  
require Passover certification for  
those who eat Kitniyot on Passover



TAKE NOTE!

Alcoholic Beverages	Requires Passover certification
Almond Milk	Requires Passover certification
ALMONDS	
• In shell	No certification required (year-round including Passover)
• Shelled without BHT and BHA and NOT blanched or roasted	No certification required (year-round including Passover)
Apple Juice	Requires Passover certification
Apple Sauce	Requires Passover certification
Artificial Sweeteners	see Sugar substitute
Baby Food	Requires Passover certification
Baby Formula	The following baby formulas are produced in chametz-free facilities and are acceptable when bearing the OU. They are kitniyot and should be prepared with designated utensils.  Enfamil Enfapro Isomil Kirkland Signature Life Brand Nestle Good Start Next Step Parent's Choice President's Choice Similac
Baking Powder	Requires Passover certification
Baking Soda	No certification required (year-round including Passover)
Buckwheat	Kitniyot * (see note above)
Butter	Requires Passover certification
Canola Oil	Kitniyot * (see note above)
CARROTS	
• Frozen or canned carrots	Requires Passover certification
• Baby or raw carrots	No certification required (year-round including Passover)
Cheese (hard & soft)	Requires Passover certification
Chicken	see Poultry
Chickpeas	Kitniyot * (see note above)
Club Soda	Requires Passover certification
Cocoa Powder	Requires Passover certification
Coconut Oil	Requires Passover certification

<b>COCONUT, SHREDDED</b>	
• Sweetened and/or toasted	Requires Passover certification
• Unsweetened	No certification required (year-round including Passover)
<b>COFFEE</b>	
• Regular beans - whole or ground	No certification required (year-round including Passover)
• Regular instant	Requires Passover certification
• All decaf - beans or instant	Requires Passover certification
• All flavoured - beans, instant, or decaf	Requires Passover certification
• Folger's instant - regular and decaf, NOT flavoured	No certification required (year-round including Passover)
• Maxwell House instant - regular and decaf, NOT flavoured	Certified (year-round including Passover)
• Taster's Choice instant - regular, NOT decaf or flavoured	No certification required (year-round including Passover)
• Whitener/non-dairy creamer	Requires Passover certification
Cola	See soft drinks
Cooking Oil Spray	Requires Passover certification
Corn	Kitniyot * (see note on the following page)
Cottonseed Oil	Requires Passover certification
Dates	Requires Passover certification
Dessert Gels and Puddings	Requires Passover certification
Edamame	Kitniyot * (see note on the following page)
Eggs	No certification required (year-round including Passover)
Eggs, Liquid	Requires Passover certification
Eggs, Peeled	Requires Passover certification
<b>FISH</b>	
• Fresh with no added ingredients besides salt	No Passover certification required
• All other varieties	Requires Passover certification
• Tuna Fish, canned	Requires Passover certification
<b>SALMON</b>	
• Fresh	No Passover certification required
• Smoked, Lox	Requires Passover certification
• Canned	Requires Passover certification
• Frozen	Requires Passover certification
• Kirkland Atlantic Farm Raised Frozen Salmon	Acceptable as-is for Passover
• Kirkland Wild Frozen Salmon	Acceptable as-is for Passover
Food Colouring	Requires Passover certification
Fruit Juice	Requires Passover certification
<b>FRUITS</b>	
• Canned	Requires Passover certification
• Frozen unsweetened, without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C)	No certification required (year-round including Passover)
• Dried	Requires Passover certification
<b>GARLIC</b>	
• Fresh	No certification required (year-round including Passover)
• Peeled	Requires Passover certification

Ginger Ale	See Soft Drinks
Grape Juice	Requires Passover certification
Grapeseed Oil	Requires Passover certification
Green Beans	Kitniyot * (see note below)
Gum	Requires Passover certification
<b>HAZELNUTS (FILBERTS)</b>	
• In shell	No certification required (year-round including Passover)
• Shelled without BHT and BHA AND NOT blanched or roasted	No certification required (year-round including Passover)
Honey	Requires Passover certification
<b>HORSERADISH</b>	
• Prepared	Requires Passover certification
• Raw	No certification required (year-round including Passover)
Ice, bagged	No certification required (year-round including Passover)
Ice Cream, Sherbert, etc.	Requires Passover certification
Jam, Jelly, Preserves	Requires Passover certification
Kasha	Kitniyot * (see note below)
Ketchup	Requires Passover certification
Lactaid	See Milk
Lemon juice	Requires Passover certification
Lemon juice: ReaLemon Lemon Juice	Certified by the OU is acceptable without Passover certification
Lentils	Kitniyot * (see note below)
Lime Juice	Requires Passover certification
Lime Juice: ReaLime Lime Juice	Certified by the OU is acceptable without Passover certification
Maple Syrup	Requires Passover certification
Margarine	Requires Passover certification
Matzah	Requires Passover certification
Mayonnaise	Requires Passover certification
<b>MEAT</b>	
• All cooked and/or processed	Requires Passover certification
• All raw unprocessed meat from Shefa and Mehadrin	Kosher for Passover year-round even without Passover certification
<b>MILK</b>	
• Milk	Preferable with Passover certification
	If certified milk is unavailable, purchase regular milk before Passover
• Lactaid milk	If needed, purchase before Passover
• Lactaid caplets, drops, tablets	May contain Chametz



**REQUIRES PASSOVER CERTIFICATION**



**NO PASSOVER CERTIFICATION REQUIRED**



**KITNIYOT** \*This product may require Passover certification for those who eat Kitniyot on Passover



**TAKE NOTE!**

<b>MUSHROOMS</b>	
• Canned	Requires Passover certification
• Fresh, dried, pre-sliced	No certification required (year-round including Passover)
Mustard	Kitniyot * (see note on the following page)
Nuts	See specific nut type: almonds, hazelnuts, peanuts, pecans, walnuts
Oil	See specific oil type: canola oil, coconut oil, cooking oil spray, cottonseed oil, grapeseed oil, olive oil, safflower oil, vegetable oil
<b>OLIVE OIL</b>	
• Extra virgin	No passover certification required
• All other including pure, and extra light	Requires Passover certification
<b>ORANGE JUICE</b>	
• Fresh	Requires Passover certification
• Frozen concentrate, grade A 100% pure without additives or enrichments (e.g. calcium)	No certification required (year-round including Passover)
Peanuts	Kitniyot * (see note on the following page)
Peas	Kitniyot * (see note on the following page)
<b>PECANS</b>	
• In shell	No certification required (year-round including Passover)
• Shelled	Requires Passover certification
Pickles	Requires Passover certification
Pineapple, canned	Requires Passover certification
Pop	See Soft Drinks
Popcorn	Kitniyot * (see note on the following page)
Poppy Seeds	Kitniyot * (see note on the following page)
Potato Chips	Requires Passover certification
<b>POULTRY</b>	
• All cooked and/or processed	Requires Passover certification
• All raw unprocessed poultry from Marvid and Premier	Kosher for Passover year-round even without Passover certification
Prunes	Requires Passover certification
Quinoa	There are differing opinions as to the kitniyot status of quinoa. Ask your rabbi for direction.
Raisins	Requires Passover certification
Rice	Kitniyot * (see note on the following page)
Rice Milk	Kitniyot and may contain chametz
Safflower Oil	There are differing opinions as to the kitniyot status of safflower oil. Ask your rabbi for direction.
Salad, bagged	Requires Passover certification
Salmon	See Fish
<b>SALT</b>	
• Iodized	Requires Passover certification
• Non-iodized	No certification required (year-round including Passover)
Seltzer	Requires Passover certification
Sesame Seeds	Kitniyot * (see note on the following page)
Snow Peas	Kitniyot * (see note on the following page)

Soda Stream Canister	No certification required (year-round including Passover)
Soft Drinks (i.e. Carbonated Drinks)	Requires Passover certification
Soy Milk	Kitniyot and may contain chametz
Soybeans	Kitniyot * (see note below)
Spices	Requires Passover certification
<b>SUGAR</b>	
• White Granulated (i.e. 2KG bags, industrial bags)	No certification required
Redpath White Sugar and Lantic White Sugar are acceptable for Passover and do not require Passover certification. All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification.	
• Redpath Cubes	No passover certification required
• Redpath Dark and Light Brown Sugar	No passover certification required
• Redpath Demerara	No passover certification required
• Redpath Golden and Light Yellow Sugar	No passover certification required
• Redpath Packets	No passover certification required
• Lantic Dark and Light Brown Sugar	No passover certification required
• Brown Sugar	Requires Passover certification
• Confectioners Sugar	Requires Passover certification
• Sugar substitute, artificial sweeteners	Requires Passover certification
Sunflower Seeds	Kitniyot * (see note below)
Sweeteners	See Sugar Substitute
<b>TEA</b>	
• Instant, decaffeinated, flavoured, and herbal	Requires Passover certification
• Pure black, green, and white (leaves or bags)	No certification required (year-round including Passover)
Tofu	Kitniyot * (see note below)
Tuna	See Fish
Turkey	See Poultry
Vegetable Oil	Requires Passover certification
Vegetables, canned or frozen	Requires Passover certification
Vinegar	Requires Passover certification
Vitamins	Requires Passover certification
<b>WALNUTS</b>	
• In shell	No certification required (year-round including Passover)
• Shelled without BHT and BHA AND NOT blanched or roasted	No certification required (year-round including Passover)
Wild Rice	Kitniyot * (see note below)
Wine	Requires Passover certification
Yogurt	Requires Passover certification



**REQUIRES PASSOVER CERTIFICATION**



**NO PASSOVER CERTIFICATION REQUIRED**



**KITNIYOT** \*This product may require Passover certification for those who eat Kitniyot on Passover



**TAKE NOTE!**

# Non-Edible PRODUCTS



REQUIRES PASSOVER CERTIFICATION



NO PASSOVER CERTIFICATION REQUIRED



CHAMETZ



TAKE NOTE!

Alcohol (Isopropyl)	No certification required
All-Purpose Cleaner	No certification required
Aluminum Pans & Foil	No certification required
Ammonia	No certification required
Baby Oil	No certification required
Baby Ointment	No certification required
Baby Powder	No certification required
Baby Wipes Without Alcohol	No certification required
Balloons Without Powder	No certification required
Bathroom Cleaner	No certification required
Bleach	No certification required
Blush	No certification required
Carpet Cleaner	No certification required
Charcoal	No certification required
Coffee Filters	No certification required
Contact Lens Solution	No certification required
Contact Paper	No certification required
Cream, Topical	No certification required
Crock Pot Liners	No certification required
Cupcake Liners	No certification required
Dental Floss (including waxed), Unflavoured	No certification required
Deodorant, Spray	Should not have chametz-derived alcohol
Deodorant, Stick	No certification required
Dish Soap, Liquid & Powder	No certification required
Drain/Pipe Opener	No certification required
Dry Shampoo	Should not have chametz-derived alcohol
Eye Shadow	No certification required
Eyeliner	No certification required
Fabric Protector	No certification required
Fabric Softener	No certification required
Floor Cleaner	No certification required
Foundation	No certification required
Furniture Polish	No certification required

Glass Cleaner	No certification required
Gloves, Disposable Without Powder	No certification required
Hairspray	Should not have chametz-derived alcohol
Hydrogen Peroxide	No certification required
Insecticide, Sprays	No certification required
Insecticide, Traps	Some baits contain chametz
Jewellery Polish	No certification required
Laundry Detergent	No certification required
Lipstick & Lip Gloss	Should be chametz-free
Lotion	No certification required
Mascara	No certification required
Mineral Oil	No certification required
Moisturizer & Hand Cream	No certification required
Mouthwash	Should be chametz-free
Murphy Oil	No certification required
Nail Polish Remover	Should not have chametz-derived alcohol
Napkins	No certification required
Ointment	No certification required
Oven Cleaner	No certification required
Paper Cups	No certification required
Paper Plates, Coated	No certification required
Paper Plates, Non-Coated	No certification required, not recommended for hot and/or moist foods
Note: Some non-coated paper plates contain corn starch. Therefore, it is not recommended to use for hot or moist foods unless they have Passover certification.	
Paper Towels	No certification required, avoid direct food contact with the first few and last few sheets
Parchment Paper	No Passover certification required
Perfume & Cologne	Should not have chametz-derived alcohol
Plastic Cups, Plates & Cutlery	No certification required
Plastic Wrap	No certification required
Play Dough	Chametz
Shampoo	No certification required
Shoe Polish	No certification required
Silver/Metal Polish	No certification required
Soap, Bar & Liquid	No certification required
Styrofoam Cups & Plates	No certification required
Toothpaste	Should be chametz-free
Toothpicks Without Colour	No certification required
Vaseline/Petroleum Jelly	No certification required
Wax Paper	No certification required

# KITNIYOT



In addition to the Torah's prohibition of *chametz* on Pesach, many people have the custom to refrain from consuming *kitniyot* as well.

## ORIGINS

The earliest literature regarding *kitniyot* dates back over 700 years. The *Smak*, Rabbi Yitzchak of Korbol, who lived in the 13th century, writes about the custom of *kitniyot* that had already been practiced for many generations.

## PERSPECTIVE

In order to appreciate the custom of *kitniyot*, let us first make an observation about the nature of the prohibition of *chametz* on Pesach.

Among the foods that the Torah has forbidden, there is a wide range of rules and regulations. Some foods are only forbidden to be eaten (i.e. typical non-kosher); monetary and physical benefit is additionally restricted from others (i.e. milk and meat mixtures, and *orlah* - fruits from a tree that is not yet three years old). The penalty for violation and the rules of nullification vary from item to item.

The prohibition of *chametz* is unique in its broad applications and severity of violation. *Chametz* has the strictest restrictions of all forbidden foods in the Torah. Besides the prohibition of eating and benefiting from *chametz*, one is forbidden to own it as well. Many times, even a small drop of *chametz* that gets mixed into an otherwise non-*chametz* food would forbid the entire mixture. The punishment of *karet* (spiritual excision) for consuming *chametz* is the most severe penalty that the Torah gives for forbidden food.

With this in mind, we can appreciate that *halacha* has a heightened cautiousness towards *chametz* and why extra safeguards have been set in place to avoid *chametz*. (In addition, since *chametz* is permitted throughout the year, mistakes are more likely.)

The custom of *kitniyot* is a well-known example of an instituted safeguard.

## REASONS

The classic *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. Even though *kitniyot* products are not *chametz*, *Chazal* were worried that if we allow their consumption, actual *chametz* might be consumed as well. One concern is the realistic possibility that wheat or barley kernels, which are similar to *kitniyot* kernels, might be inadvertently mixed into the *kitniyot*, thereby cooking *chametz* with the *kitniyot*. Another concern was that, since one can grind *kitniyot* into flour and bake or cook them into items that resemble actual *chametz*, the uninitiated observer might assume that *chametz* products are permissible. Also, the harvesting and processing of *kitniyot* is done in a similar way to *chametz* grains, and again, that might lead to confusion. In order to prevent the grave sin of eating *chametz*, the custom of *kitniyot* was enacted.

## TO WHOM DOES THE CUSTOM APPLY?

As the *halachic* nature of customs dictates, only those communities which have adopted the custom of *kitniyot* are bound by it. The *Ashkenazi* communities of that time certainly accepted this custom, while generally the *Sephardic* communities did not.

It is interesting that even within the *Sephardic* communities there are those who observe this custom to avoid *kitniyot* to some extent. Many members of the Moroccan communities avoid *kitniyot* and some Iraqis don't eat rice. (There is a Persian custom not to eat chickpeas. The reason is not based on what is mentioned above, but for a different reason entirely. Chummus is a chickpea product, and since "chummus" sounds like "chametz",

that community had a tradition to avoid chickpeas on Pesach.)

Although *kitniyot* has the *halachic* status of a custom, its observance is in no way optional. There are two types of customs: instituted customs and developed customs. Examples of developed customs include eating fried foods on *Chanukah* and *hamantashen* on *Purim*. These customs developed as their practices relate to the holidays. We cherish these customs, but there is no requirement to practice them. An instituted custom, on the other hand, once it has been accepted and practiced, has a similar status to a binding law. If one is of *Ashkenazi* descent, they are bound to adhere to the custom of refraining from eating *kitniyot*.

## TYPES OF ITEMS INCLUDED

The original *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. As new products were introduced and discovered, their *kitniyot* status needed to be discussed. We find literature in regard to the *kitniyot* status of peas, corn, peanuts, quinoa, and others as well. Since there are many factors to consider, it is apparent that only a rabbinic authority can decide what is and what is not included in the custom.

## LENIENCIES

Although *kitniyot* was prohibited out of a concern that it would be confused with *chametz*, *kitniyot* does not share the same strict applications of actual *chametz*. The custom was only enacted to forbid eating *kitniyot*. One is permitted to own, use, and benefit from *kitniyot*. Therefore, *kitniyot* products do not have to be sold with the *chametz*, and pet food containing *kitniyot* may be used. The laws of nullification are relaxed as well. In addition, when necessary, sick and elderly people may consume *kitniyot* products. Someone suffering discomfort may take medication that has *kitniyot* ingredients, and a baby may be fed formula that has *kitniyot* ingredients.



For those who eat Kitniyot on Passover

## COMMON KITNIYOT ITEMS

- |                    |                        |
|--------------------|------------------------|
| <b>Beans</b>       | <b>Peanuts</b>         |
| <b>Buckwheat</b>   | <b>Peas</b>            |
| <b>Canola Oil</b>  | <b>Poppy Seeds</b>     |
| <b>Chickpeas</b>   | <b>Rice</b>            |
| <b>Corn</b>        | <b>Sesame Seeds</b>    |
| <b>Edamame</b>     | <b>Snow Peas</b>       |
| <b>Green Beans</b> | <b>Soy Beans</b>       |
| <b>Lentils</b>     | <b>String Beans</b>    |
| <b>Millet</b>      | <b>Sunflower Seeds</b> |
| <b>Mustard</b>     |                        |

Pesach is a holiday in which we cherish our heritage and our link back to the earlier generations. Adhering to one's traditions in regard to *kitniyot* is a great demonstration of this appreciation. ■



# MEDICATION Guidelines

**No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.**

## PLEASANT TASTING MEDICINE

Liquid medicines and chewable pills, which are flavoured to give a pleasant taste, have the same *halachic* status as regular food even though they are only being taken for their medicinal benefits.

If these medications contain *chametz*, they are forbidden to be ingested on Pesach. In a situation where the patient is seriously ill (*choleh sheyaish bo sakana*), a rabbi should be consulted.

## BITTER TASTING MEDICINE

Pills which are bitter are permitted for someone who is ill even if the pills contain *chametz*. (If a pill has a thin, sweet flavoured coating, but the actual pill is bitter, the pill may be permitted as long as the coating is *chametz*-free.) This leniency is based on the principle that the pill is being eaten in an abnormal way, *shlo K'derech achila*, and is limited to one who is ill. Someone who is suffering only slight discomfort should not take pills that contain *chametz*. In addition, even if someone is ill, the *halacha* clearly states (*Rama Y"D 155:3*) that one may not take a pill that contains *chametz* if there is a *chametz*-free alternative.

## VITAMINS AND SUPPLEMENTS

Since the allowance for taking medicines that contain *chametz* is limited to someone who is ill, it is forbidden to electively take vitamins or food supplements unless it is determined that they do not contain *chametz*.

## KITNIYOT

Medicine containing *kitniyot* is permitted for someone who feels ill.

## REMEMBER

- **IMPORTANT:** No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.
- Medication which tastes bitter when chewed is permitted. However, one should not take a pill that contains *chametz* if there is a *chametz*-free alternative.
- Liquid and chewable medications as well as coatings of medications that contain *chametz* should not be used.
- Vitamins and food supplements that contain *chametz* should not be used.
- Medicine containing *kitniyot* is permitted for someone who feels ill.
- Products that are only permitted for medical reasons should be used in separate utensils.
- The above guidelines do not address the question of consuming medicines on *Shabbat* or *Yom Tov*.

# Chametz-Free MEDICATION

*The following is a list of basic over-the-counter products that are chametz-free but may contain kitniyot. The list does not verify the general kashrut of the medications. Items must be in the exact form as shown and exactly as named.*

### ALLERGY AND COLD & COUGH RELIEF

- Advil Cold & Flu
- Advil Cold & Sinus Plus
- Advil Cold & Sinus Nighttime
- Alerius
- Allegra 12 Hour 60 mg tablet
- Allegra 24 Hour 120 mg tablet
- Allegra-D
- Benadryl Liquid Elixir
- Benadryl Allergy Caplets
- Benadryl Extra Strength Nighttime Caplets
- Benylin Cold and Sinus Plus Tablets
- Benylin Cold and Sinus Day/Night Tablets
- Claritin Allergy+Sinus Tablet
- Claritin Allergy+Sinus Extra Strength
- Claritin Kids Syrup
- Coricidin HBP Antihistamine Cough & Cold
- Reactine Tablets
- Reactine Allergy & Sinus
- Sudafed Sinus Advance
- Sudafed Head Cold + Sinus Extra Strength

### ANALGESICS/PAIN RELIEF

- Advil Tablets/Caplets
- Advil Extra Strength Caplets
- Advil Muscle & Joint
- Advil Pediatric Drops (all flavours)
- Advil Children's Liquid (all flavours)
- Advil Junior Strength Swallow Tablets (NOT chewables)

- Aleve Caplets
- Anacin
- Aspirin Regular Strength Tablets/Caplets
- Aspirin Extra Strength Tablets
- Aspirin Stomach Guard Extra Strength
- Aspirin Stomach Guard Regular Strength
- Genexa Suspensions
- Midol PMS Complete
- Midol Menstrual Complete
- Midol Teen Complete
- Motrin IB Regular Strength
- Motrin IB Extra Strength
- Motrin IB Super Strength
- Motrin Suspensions and Concentrated Drops
- Tylenol Regular Strength Caplets/ Tablets
- Tylenol Extra Strength Caplets
- Tylenol Childrens/Infants DYE FREE liquid (all flavours)

### ANTACIDS

- Alka-Seltzer
- Pepcid AC
- Pepcid AC Maximum Strength
- Pepcid Tablets
- Zantac

### ANTI-DIARRHEA

- Imodium Caplets
- Pepto-Bismol Liquid
- Pepto-Bismol Liquid Extra Strength

### ANTI-NAUSEA

- Gravol Easy To Swallow Tablets
- Gravol Ginger Tablets

### LAXATIVES

- Metamucil Original Coarse Powder (non-kitniyot) (also acceptable with non-medicinal Ingredient: sucrose)
- Life Brand Clearly Fibre
- Life Brand Original Texture Fibre Laxative
- RestoraLAX
- Phillips' Milk of Magnesia Original
- Senokot Tablets
- Senokot-S

### PRENATAL VITAMINS

- PregVit
- PregVit Folic 5

**Rx** Name: \_\_\_\_\_  
 Date: \_\_\_\_\_  
 DOB: \_\_\_\_\_  
 Address: \_\_\_\_\_

The medication list is also available at:

 [www.cor.ca](http://www.cor.ca) or on

 The COR Kosher App!

Signature: \_\_\_\_\_

**R meds PHARMACY**

**WE R HERE TO HELP!**  
with all of your Passover Pharmacy needs

**חג כשר ושמח! WISHING OUR CUSTOMERS A HAPPY PASSOVER!**

**Alan (Yechiel) Rais**  
R.Ph., B.Sc.Pharm Pharmacist

3040 Bathurst Street • 416-782-MEDS (6337)  
Rmedspharmacy@gmail.com • Rmedspharmacy.com

The management and staff of Sobey's Clark & Hilda wish you a **Happy Passover**

The largest selection of kosher products for Passover in one store.

441 Clark Ave W, Thornhill, ON



# PERSONAL CARE PRODUCTS and Cosmetics

Personal care products and cosmetics are generally considered "totally inedible" (*aino ra'oi le'achilas kelev*) and, therefore, according to the letter of the law, **personal care products are permitted for use even if they contain chametz**. However, in the categories discussed below, it is commendable to use only those cosmetics that are *chametz*-free.

**SICHA KESHTIA** - There is a *halachic* opinion from the *Rishonim* that applying products topically is considered ingesting (*sicha keshtia*). Typically, we are not stringent in this matter and therefore, one may apply non-kosher products on the skin. However, due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*), some avoid using *chametz* in this fashion and are therefore meticulous in using only *chametz*-free cosmetics.

**LIPSTICK AND TOOTHPASTE** - Due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*) it is advised to be stringent with regard to cosmetics and personal care products that are applied to the lips or used orally. Therefore, it is recommended to avoid using lipsticks and toothpastes that contain *chametz*.

**DENATURED ALCOHOL** - Denatured alcohol is inedible alcohol that can be derived from either *chametz* or non-*chametz* sources. It is commonly found in deodorants, perfumes, and mouthwashes. Although denatured alcohol is inedible, it could conceivably be distilled back to an edible state and, for this reason, many *Poskim* (Rabbinic authorities) are of the opinion that denatured alcohol is considered edible and would be problematic if the alcohol was derived from *chametz*. Therefore, one must ensure that products used on Pesach do not contain denatured alcohol. In order to avoid this issue, ensure that the product in question is on a reliable "*chametz*-free" list or contact the COR.

**Alcohol that contains *chametz* could be referred to in any of the following ways:**

- |                      |                       |
|----------------------|-----------------------|
| 1. Ethyl Alcohol     | 5. SD Alcohol         |
| 2. Ethanol           | 6. SDA or SDA Alcohol |
| 3. Denatured Alcohol | 7. Alcohol            |
| 4. Alcohol Denat.    |                       |

**The following are NOT sourced from *chametz*:**

- |                      |                    |
|----------------------|--------------------|
| 1. Benzyl Alcohol    | 4. Methanol        |
| 2. Cetyl Alcohol     | 5. Stearyl Alcohol |
| 3. Isopropyl Alcohol |                    |

The complete list of Kosher for Passover Personal Care and Cosmetics Products is available at

[WWW.COR.CA](http://WWW.COR.CA)  
or on the

**COR KOSHER APP**

# Something for every spot on the seder plate.

Thornhill's ONLY COR-certified, fully kosher market is Pesach ready so you can shop for everything you need, stress free.



Located at Promenade Mall  
Follow our journey on email, WhatsApp, and social





# KASHERING for Passover

All kitchen items, utensils, and appliances (“kli” in the singular and “keilim” in the plural) that were used for chametz during the year must be cleaned well to prepare them for kashering. Since we are taught that chametz is absorbed into keilim during certain cooking processes, we must ensure that such absorption is purged from them through a process known as “kashering.”

Not all keilim can be kashered. Only keilim made from materials from which their absorbed chametz can be extracted can be kashered. To the right is a list of materials that can and cannot be kashered for Pesach.

In addition, keilim cannot be kashered if there is a concern that they might break or be ruined during the kashering process. The rationale is that a person may not kasher an item properly if he fears he may break or damage it.

### Items made from the following materials CAN be kashered:

Granite • Marble • Metal  
Stone • Wood

### Items made from the following materials CANNOT be kashered:

China • Corelle • Corian • Cork • Corningware  
Durelex • Earthenware • Enamel Coating  
Formica • Melmac • Nylon • Plastic • Porcelain  
Pyrex • Synthetic Rubber • Teflon Coating

## THE FOLLOWING ARE THE FIVE KASHERING METHODS:

- 1 **LIBUN GAMUR**
- 2 **LIBUN KAL**
- 3 **HAGOLA**
- 4 **IRUI ROSCHIM**
- 5 **MILUI V'IRUI**

Each method has a different level of capability in removing absorbed chametz. (Libun gamur has the greatest capability; milui v'irui has the lowest.) The specific kashering method necessary for each kli will depend on how the chametz was originally absorbed. If a kli was used in a cooking process that absorbs chametz more intensely, a more intense kashering method is necessary, while a kli that was used in a less intense cooking process requires a less intense kashering method. One may use a more intense process to kasher a kli that is prescribed a less intense process.

CHECK OUT OUR  
KASHERING TUTORIAL VIDEOS

<https://cor.ca/consumers/how-to-videos/>



# KASHERING OVERVIEW

1

## LIBUN GAMUR - COMPLETE GLOWING

**APPLICATION:** Items used directly on a stove top or grill or in the oven with food that **does not contain liquid**  
**EXAMPLES:** Baking pan, roasting pan, grill  
**METHOD:** The item must be heated, e.g. using charcoal or an industrial blow torch, until every part of it becomes red hot.  
**Note:** It is highly recommended that this method be employed only by someone with experience.

2

## LIBUN KAL - MODIFIED GLOWING

**APPLICATION:** This method can be used in place of *hagola* and may also be sufficient in certain circumstances when *libun* is required.  
**EXAMPLES:** Some types of ovens (See *Kashering & Cleaning Guide*)  
**METHOD:** A *kli* must be heated until straw or a feather touching the other side of the *kli*, begins to burn.  
**Note:** One can test to see if the *kli* has reached *libun kal* by sprinkling water onto it. If the water sizzles then the item has been *kashered* with *libun kal*.

3

## HAGOLA - BOILING

**APPLICATION:** *Keilim* used directly on a stove top or grill or in the oven with food that **does contain liquid**  
**EXAMPLES:** Pots, stirring utensils, flatware when used on the fire with liquid foods (regular flatware also generally requires *hagola*).  
**METHOD:**  
 1) Clean thoroughly to remove all dirt, labels, glue, and tangible rust. Any part of the *kli* that cannot be cleaned properly, e.g. crevices, requires *libun kal*.  
 2) The item should not be used for 24 hours. (If this is not possible, ask your rabbi.)  
 3) If the pot used for *kashering* is not a Pesach pot, the *minhag* is to *kasher* the pot. This is performed as follows:  
 A. Make sure that the *kashering* pot is clean and not used for 24 hours.  
 B. Fill the *kashering* pot to the brim with water and heat it up to a rolling boil.  
 C. Discard the water – at this point your *kashering* pot is kosher for Pesach.  
 D. Fill the *kashering* pot and boil once again. This pot is now ready for *kashering*.  
 4) Immerse each *kli*, one at a time, in the boiling water. If you are *kashering* several *keilim*, ensure that the water remains boiling before inserting each *kli*.  
 5) If the water becomes murky, then it must be changed.  
 6) If an entire *kli* does not fit into the *kashering* pot at one time, it may be *kashered* in sections. A large pot can be *kashered* by using the method described above for the *kashering* pot and, in addition, it is recommended to drop a preheated stone that is glowing red (“*even meluban*”) into the boiling water to make it overflow.  
 7) After *kashering* is complete, the *kli* should be rinsed in cold water.  
 8) Once all *keilim* have been *kashered*, the *kashering* pot should be *kashered* once again if it is to be used on Pesach. (This can be done immediately; no need to wait another 24 hours.) Ensure that the *kashering* pot is clean and follow steps B and C above.

4

## IRUI ROSCHIM - POURING HOT WATER

**APPLICATION:** *Keilim* upon which hot *chametz* was poured  
**EXAMPLES:** Sinks, counters  
**METHOD:**  
 1) Clean the *keilim* thoroughly.  
 2) The *kli* should not be used for 24 hours. If this is not possible, ask your rabbi.  
 3) Pour boiling water onto every part of the *kli* using a kettle or a pot of water that has been taken directly from the stove. It is recommended to pour the boiling water over an *even meluban* which allows the water to sizzle on contact with the *kli*. (See step 3 above, *Hagola*, concerning the use of a *chametz* pot for *kashering* purposes.)

5

## MILUI V'IRUI - SOAKING

**APPLICATION:** *Keilim* used exclusively for cold *chametz*  
**EXAMPLES:** Drinking glasses  
**Note:** If one is able to buy separate glasses for Pesach, this type of *kashering* should be avoided.  
**METHOD:**  
 1) Clean the *kli* thoroughly.  
 2) Immerse the *kli* in cold water, e.g. in a bathtub or basin, or fill the *kli* to the top with cold water.  
 3) Change the water every 24 hours, for three cycles, for a total of 72 hours.

# SAMUEL'S

FINE JEWELLERY

PRIVATE SHOWROOM · TORONTO

## A Pesach Gift She'll Treasure

Elegant gold and diamond jewellery for the woman who does it all



Trusted in the community since 2007

647.834.6552

malkie@samuelsjewellery.com

## KASHERING & CLEANING GUIDE

### OVENS

#### A. SELF-CLEANING OVENS

- Clean all parts of the oven where the heat of the self-cleaning cycle does not reach – mainly edges and sides of the doors and under the gasket.
- Run the self-cleaning cycle for at least two hours.
- During Pesach, avoid placing food directly on the racks or on the door unless they are covered with aluminum foil.

#### B. CONVENTIONAL OVENS

- Use an oven cleaner to thoroughly clean the entire oven, including the racks and doors.
- Turn the oven on to its highest setting for one and a half hours (*libun kal*).
- Turn the oven on to broil for half an hour.
- It is preferable to cover the racks with aluminum foil so that no pots or pans touch them directly.

#### C. CONTINUOUS CLEANING OVENS

- Despite its name, don't assume that this type of oven is always clean.
- Clean the oven thoroughly. (Caution: Check the manual for what type of cleansers you should use.)
- *Kasher* in the same way as a conventional oven.

#### D. MICROWAVE OVENS

- It is best not to *kasher* a microwave oven. If it must be used, it should be *kasher*d as follows:
- Clean the oven thoroughly to remove all dirt and food residue. If any part of the interior cannot be accessed to clean properly (e.g. crevices), then the microwave should not be *kasher*d.
  - The oven should not be used for 24 hours.
  - Place a container(s) of water in the oven and boil it until the oven fills with thick steam.
  - The glass tray should either be changed or completely covered with a material that is microwave safe.
  - Some people also either cover the 6 walls of the microwave (Caution: Do not block any vents) or completely double wrap any food before heating it.

### STOVE TOPS

#### A. ELECTRIC & GAS

- Clean the entire surface of the stove top and all its parts—mainly the electric burners, chrome rings, gas grates, drip trays, and knobs.
- **Electric Burners** – Turn them on to the maximum setting (until they are glowing red hot) for approximately 10 minutes.
  - **Chrome Rings** – Immerse in a pot of boiling water. Alternatively, one can place a wide pot (with water so as not to burn the pot) on the element while the burners are turned to maximum heat in order to spread the heat to the chrome rings.
  - **Gas Grates** – *Kasher* them with *libun kal* by one of the following methods:
    - Place them in the oven while it is being *kasher*d. (Caution: If the oven is being *kasher*d by using the self-cleaning cycle, verify that the grates can withstand the heat and will not experience discoloration.)
    - Move them around the flame until every part of them has been heated to *libun kal*. (Caution: Use tongs and protective gloves.) Alternatively, one can place a wide pot (with water so as not to burn the pot) on the grate while the burners are turned to maximum heat in order to spread the heat to the grates.
  - **Drip Trays** – Put them in the oven while it is being *kasher*d.
  - **Knobs** – *Kasher* them with *hagola* or cover them (if they could come into contact with food or steam from pots).
  - **Surface** – Cover the entire surface with heavy aluminum foil or a Pesach *blech* so that only the burners are exposed.
  - **Backsplash** – Cover with heavy aluminum foil. (Caution: Be careful not to block any vents.)
  - **Oven Hood** – Clean thoroughly. The oven hood does not have to be covered unless it is very low (to the point that when the steam from the pot below reaches it, the steam is still hotter than 113°F, *yad soledet bo*).
- #### B. GLASS TOP RANGE
- (including Corning, Halogen and Ceran)
- **Burners**—Turn them on to their maximum setting (until they are glowing red hot) for approximately 10 minutes.
  - Cover the rest of the surface around and between the burners with material that will not easily tear. (Caution: do not cover the stove with a Pesach *blech* as it can cause the glass to crack.)



## DISHWASHERS

### A. ENAMEL INTERIOR

These types of dishwashers may **not** be *kashered*.

### B. METAL INTERIOR

It may be possible to *kasher* a dishwasher with stainless steel walls; however, because of the various issues involved, this should only be done after consulting with, and under the direction of, your rabbi.

## SINKS

### A. STAINLESS STEEL SINKS

- Clean every part thoroughly—mainly basin, knobs, faucet, and drain area. Be sure to clean the spout on the faucet.
- Remove the faucet aerator and clean well.
- Pour a strong chemical cleaner down the drain and into any crevices that cannot be cleaned properly.
- Do not use the sink with hot *chametz* for 24 hours.
- Dry the sink prior to *kashering*.
- *Kasher* with *irui roschim* by pouring boiling hot water on every part of the sink, including the knobs, faucet and faucet parts. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See *Hagola* above)
- Some people move an *even meluban* around the sink as the water is being poured.
- It may take a few refills of the kettle or pot to *kasher* the entire sink.
- **Faucets and Extendable Faucets** – An alternative way of *kashering* this part of the sink is to quickly dip it into the *kashering* pot. (Caution: Plastic parts could warp if kept in the pot too long.)
- **Stoppers and Strainers** – Replace for Pesach. (If necessary, they may be cleaned well and *kashered* with boiling water.)
- **Instant Hot Water Device** – Pour boiling hot water over it while letting hot water run from it.
- **Soap Dispenser** – Empty it of all soap, flush out any remaining soap with water, and pour boiling water over the entire dispenser.
- Some people cover the entire area of the sink after *kashering* it or place an insert in the sink.

### B. ENAMEL, PORCELAIN & CORIAN SINKS

- Sinks made of these materials **cannot** be *kashered*.
- Clean them thoroughly and use a strong chemical cleaner on the sinks and down the drain.
- Line the walls and bottom of the sink with contact paper or heavy aluminum foil. Then, place a rack on the bottom and wash dishes in a dishpan placed on top of the rack. Some people place an insert in the sink.

## COUNTERTOPS

### A. MATERIALS THAT CAN BE KASHERED

Granite / Marble / Metal / Stainless Steel / Wood

To *kasher* these counters:

- Clean them thoroughly.
- Do not put anything hot on them for 24 hours.
- *Kasher* with *irui roschim* by carefully pouring boiling water on the entire area from a kettle or from a pot taken directly from the stove. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See *Hagola* above)
- Some people cover these types of counters even after *kashering* them. Alternatively, they move around an *even meluban* or hot iron as they pour the hot water.



### B. MATERIALS THAT CANNOT BE KASHERED

Corian / Enamel / Formica / Plastic / Porcelain / Surreal/ Engineered Quartz\*

Before using these counters:

- Clean them thoroughly.
- Cover them with a thick waterproof material that will not rip easily while you are working on them.
- Some people *kasher* these counters as outlined above before covering them.

\* Engineered quartz countertops such as Caesarstone and Silestone are made from a combination of stone, synthetic resins, and pigments. There are differences of opinions as to whether these materials can be *kashered* and a rabbi should be consulted.

## REFRIGERATORS & FREEZERS

- Clean every surface and all parts thoroughly using a cleanser that will render inedible any tiny crumbs that may have been missed. Often, shelves will have to be removed to effectively clean all cracks and crevices.
- Some have a custom to cover surfaces that may directly touch food.

## CUPBOARDS, DRAWERS & SHELVES

- Clean thoroughly with a cleanser that will render inedible any tiny crumbs that may have been missed.
- Some have a custom to cover surfaces that will directly touch food

## TABLES & CHAIRS

- Clean thoroughly. Cover tables with a thick material that won't tear easily and through which spills won't easily penetrate. Covers should be fastened securely.

## FLATWARE

- Requires *hagola* (See *Kashering Overview*)

## MISCELLANEOUS ITEMS

### A. TABLECLOTHS & DISH TOWELS

Launder with soap and hot water. (Plastic tablecloths should not be *kashered*.)

### B. HIGHCHAIRS

Clean thoroughly and cover tray. Some pour hot water on the tray before covering it.

### C. RINGS

Clean thoroughly and pour boiling water on them (*irui roschim*).

### D. CANDLESTICKS & TRAY

Clean thoroughly. Do not wash them in a sink that has already been *kashered* for Pesach. (The same applies for flower vases that were on the table during the year.)

## ITEMS THAT CANNOT BE KASHERED

- Blech
- Bottles with Narrow Necks
- Ceramic
- China
- Colander/Strainer/Sieve
- Crock Pot
- Food Processor
- George Foreman Grill
- Grater
- Hot Plate\*
- Mixer
- Plastic Tablecloths
- Sifter
- Toaster/Toaster Oven
- Warming Drawer
- Wooden Cutting Board

\*Hot plates can be used for Pesach if the following is done: Clean thoroughly and turn the hot plate to high for an hour. Make sure that it is covered very well in a way that the cover won't rip and food will not come into direct contact with the hot plate.

## KASHERING NOTES

- *Kashering* (except for *libun gamur*) should be performed before the latest time to eat *chametz*. If this is not possible, ask your rabbi.
- Typically, it is not permitted to *kasher* a meat *kli* to use for dairy or vice versa. However, once a *kli* is *kashered* for Pesach, it may be designated for either use.
- Since *kashering* can involve boiling hot water, red-hot burners, or even a blow torch, safety is an important concern. It is best to use protective gloves and tongs while *kashering*. Children should be kept away from the area where you are working.
- When in doubt, ask your rabbi. Although this is an important rule all year round, it is crucial when it comes to Pesach as the laws are more complex and more stringent.
- These guidelines are for *kashering chametz* items for Pesach use only. To *kasher* items all year round that may have become non-kosher (i.e. meat utensil that absorbed milk), consult your rabbi as the guidelines may differ slightly.
- Due to the complexities of the *kashering* process, to the extent that it is feasible, it is best to have separate *keilim* for Pesach.



# Tevilat KEILIM

## Immersing Dishes & Utensils in a Mikvah



In a kosher kitchen, many types of dishes and utensils must be immersed in a *mikvah* before they may be used. *Tevilat keilim* is independent from *kashering*. The basic difference between the two is that *kashering* refers to various methods of extracting or burning absorbed substances, while *tevilat keilim* is a ritual of sanctifying the utensil. Based on this discrepancy, *tevilat keilim* has different applications, requirements, and guidelines than *kashering*.

### OWNERSHIP REQUIREMENTS

The function of *tevilat keilim* is to sanctify a vessel that is now owned by a Jew. Consequently, if an item was originally made by a Jew, and has always been owned by a Jew, the item would not require *tevilah* (immersion in the *mikvah*). Conversely, if an item is owned jointly or in a partnership with a non-Jew, it would also not need *tevilah*. If later the Jew becomes the exclusive owner, the item would then need *tevilah*.

*Tevilat keilim* is required only on utensils that are considered *klai achila*, utensils used for food preparation or mealtime. Based on this classification, a storeowner who sells these utensils should not *tovel* them. This is because the storeowner relates to them as *klai schorah*, store inventory, and not as *klai achila*. Once the customer buys the utensil, the utensil is now considered *klai achila*, and the utensil could now be *tovelled*.

Questions arise when sending a gift if the sender could do the *tevilah*. As the scenarios can be quite complex, one should consult their rabbi or contact the COR with the specific question.

### UTENSIL REQUIREMENTS

We are required to *tovel* (immerse in a *mikvah*) items that come into direct contact with food both during preparation and at mealtime. Oven racks generally do not come into direct contact with food, and would, therefore, not require *tevilah*, but the racks from a toaster oven which do directly touch food would require *tevilah*.

To require *tevilah*, items must be made of metal (including aluminum, brass, copper, gold, iron, lead, silver, steel, and tin) or glass (including Pyrex, Duralex, and Corelle). Wood, plastic, rubber, and unglazed earthenware do not require *tevilah*.

### PREPARING THE UTENSIL

For the *tevilah* to be valid, the item must be immersed in the *mikvah* waters without any interference. The item must, therefore, be prepared accordingly. All labels and stickers that one plans to remove when using the item must be removed before *tevilah*. After the sticker is removed, any residual adhesive that is left on the item must be removed as well. On a practical note, WD-40, nail polish remover, and Goo Gone are known to be effective in adhesive removal. Also, if there are many items to *tovel*, it is recommended to prepare the items before going to the *mikvah*.

### BRACHA

Generally, one must make a *bracha* (blessing) before performing the *mitzvah* of *tevilat keilim*. One should hold the item or one of the items that is to be *tovelled* while making the *bracha*. If one item is being *tovelled* the *bracha* is "*Baruch...asher kedishanu bemitzvotav vetzivanu al tevilat keli.*" If many items are to be *tovelled* the *bracha* changes to

## DID YOU KNOW?

Some of the most common questions that arise pertaining to *tevilat keilim* concern *toveling* small electrical appliances. Typical sandwich makers, hot water kettles, and urns require *tevilah*. Discuss with your rabbi or COR how to practically *tovel* these appliances. For example, how much of the appliance must be immersed? Does the cord have to be immersed as well?

When it comes to appliances with a digital panel, e.g. a Keurig coffee brewer, there is a greater concern that these items would be ruined with *tevilah*. Taking this into account, there is a valid *halachic* claim that *tevilah* is not required. As mentioned in the article, if an item is partially owned by a non-Jew, it does not require *tevilah*. Therefore, under the circumstances, it would be advisable to sell a percentage of the appliance to a non-Jew. To receive instructions on how to properly administer such a transaction, talk to your rabbi or call COR to obtain a contract which has been designed specifically for this purpose.

"*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keilim.*"

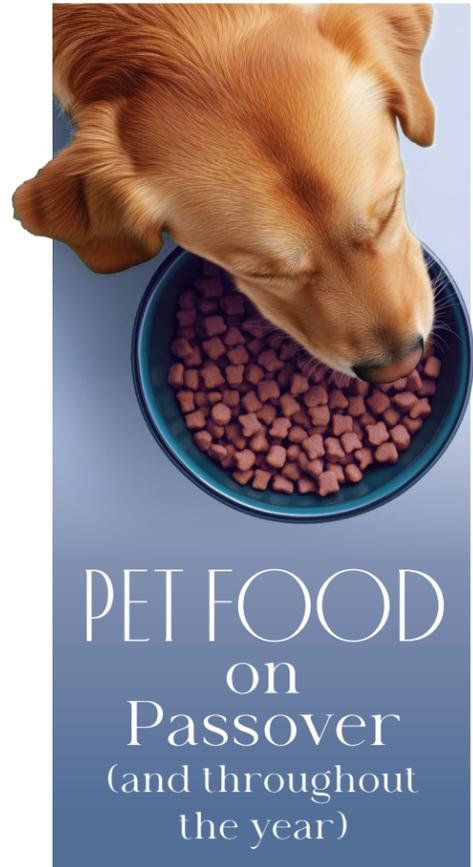
There are a number of items that require *tevilah* where a *bracha* is not said. This could be for a number of reasons. For example, if there is an uncertainty in *halacha* if an item requires *tevilah*, then *tevilah* would be done without a *bracha*. Many of these items are listed in the accompanying chart.

### TEVILAH PROCEDURE

It is preferable to wet one's hand before *toveling* the item, and if possible to do this before making the *bracha*. The item being *tovelled* must be totally immersed with the *mikvah* waters touching the entire item both outside and inside. The entire item must be under water at one time and may not be immersed in stages. One must be aware when *toveling* many items simultaneously that the pile is not weighed down in a way that water cannot reach all the items.

As with any matter in *halacha*, if a question arises or if you need further guidance, consult your rabbi or contact COR. ■

Item	Tevilah Requirement	Bracha Required?
Aluminum Pans:		
• to be used once	No Tevilah Required	-
• to be used more than once	Preferable to Tovel	NO
Barbecue Grates	Tevilah Required	YES
Blech	No Tevilah Required	-
Blender	Tevilah Required	YES
Can Opener	No Tevilah Required	-
Ceramic Dishes (e.g. coffee mug)	Preferable to Tovel	NO
China	Preferable to Tovel	NO
Cookie Cutters	Tevilah Required	NO
Cooling Racks	Tevilah Required	NO
Corkscrew	No Tevilah Required	-
Corningware	Tevilah Required	NO
Crock Pot:		
• ceramic insert	Preferable to Tovel	NO
• metal insert	Tevilah Required	YES
• glass lid	Tevilah Required	YES
Dish Rack	No Tevilah Required	-
Earthenware, non-glazed	No Tevilah Required	-
George Foreman Grill	Tevilah Required	YES
Glass	Tevilah Required	YES
Hot Water Urn	Tevilah Required	YES
Meat Tenderizer Hammer	Tevilah Required	NO
Meat Thermometer	No Tevilah Required	-
Microwave - Turntable Only	Tevilah Required	YES
Mixer Beaters:		
• if to be used exclusively with not yet edible food (e.g. dough)	Tevilah Required	NO
• if to be used at times with already edible food (e.g. ice cream)	Tevilah Required	YES
Oven Racks	No Tevilah Required	-
Peeler	Tevilah Required	YES
Plastic	No Tevilah Required	-
Popcorn Popper	Tevilah Required	YES
Porcelain Enamel	Preferable to Tovel	NO
Sandwich Maker	Tevilah Required	YES
Spatula	Tevilah Required	YES
Stoneware, glazed	Preferable to Tovel	NO
Styrofoam	No Tevilah Required	-
Tea Kettle	Tevilah Required	YES
Teflon Coated Pots	Tevilah Required	YES
Toaster Oven - Racks & Tray Only	Tevilah Required	YES



feed *kitniyot* to pets on Passover.

**What should one be aware of when buying pet food?**

**DOGS & CATS**

Throughout the year, one has to make sure that pet food with meat does not contain dairy. When it comes to regular food, we are forbidden to have dairy mixed with any sort of meat or poultry, however, with pet food it is only forbidden to have dairy mixed with beef. It is not a problem if dairy is mixed with poultry, fowl, or meat from a non-kosher species (i.e. pork). Therefore, if the label states “beef”, “lamb”, “meat”, or similar declaration it must not have dairy ingredients. “Animal fat” should be considered as an ingredient that cannot be mixed with dairy. Whey and casein are some of the not so obvious dairy ingredients that could be found in pet food.

For Passover, pet food cannot have *chametz* ingredients. Ingredients made from wheat, barley, oats, rye, spelt, pasta, and brewer’s yeast are *chametz*. Also, note that “starch” could be wheat starch and should be avoided.

*Kitniyot* ingredients are permitted. Common *kitniyot* ingredients are beans, buckwheat, corn, millet, peanuts, peas, rice, sorghum and soybeans.

Be careful with pet foods that are “gluten free” as they still may contain *chametz* ingredients. “Grain free” pet foods seem not to be a problem, but make sure to check the ingredient label.

**FISH, BIRDS & SMALL ANIMALS**

Feed for fish, birds, and small animals have a unique challenge as many feeds are grain based. Reading the ingredient panel is imperative. Since some people have difficulty finding suitable pet food, there are those who make their own homemade “Kosher for Passover” pet food. It is recommended to speak with a pet food specialist for advice as to what to feed your pets. It is also a good idea to start acclimating your pet to its new Passover diet for a little while before Passover. Also, beware that although some reptile foods are not a problem, the feed might be packaged with oatmeal or wheat flakes, which is *chametz*.

Below are a few *chametz-free* options:



Spray Millet for Birds Alfalfa Hay & Cubes



Fish Food: Please read ingredients to verify that the pet food is *chametz-free*. Similar looking items might contain *chametz*.

While it seems like a good solution, it is not simple to *halachically* avoid the issue by giving your pet to a non-Jew for Passover. If you wish to do so, you must discuss this issue with your rabbi.

As always, if you have any questions about specific ingredients please call the COR and we will be pleased to assist. ■

**KOSHER PET FOOD 10 COMMANDMENTS**

- 1 Pet food may contain non-kosher ingredients.
- 2 Pet food may not contain a mixture of meat (beef) and milk. This applies year-round.
- 3 Pet food may contain a mixture of pork and milk.
- 4 Pet food may contain a mixture of poultry and milk.
- 5 During Passover, pet food may not contain any *chametz*.
- 6 During Passover, pet food that is *chametz* should be sold with the rest of your *chametz*.
- 7 During Passover, avoid the following ingredients: wheat, barley, oats, rye, spelt, brewer’s yeast, and starch.
- 8 During Passover, pet food may contain *kitniyot*.
- 9 During Passover, be careful with foods for fish, birds, and small animals.
- 10 During Passover, double-check the ingredient panels even if the food is grain or gluten free.



**PESACH TRAVELLER CHECKLIST**

Here is a list that addresses common scenarios for those people who are not staying home for Pesach

**PRIMARY RESIDENCE**

**If leaving more than 30 days before Pesach (and not returning until after Pesach):**

- No *bedika* required
- Must sell *chametz* and must declare *Kol Chamira* before the latest time for owning *chametz* on *erev* Pesach

**If leaving less than 30 days before Pesach:**

- *Bedika* required
  - Must be performed at night by candlelight during the night before you leave this location
  - No *bracha* is said
  - *Kol Chamira* is said, however, substitute *bershusi* (in my possession) with *bebaisa hadain* (in this house).
  - One could also appoint a *shaliach* (agent) to perform the *bedika* on his behalf on *erev* Pesach.
  - It is generally more appropriate to perform the *bedika* than to absolve oneself by selling the entire house on the 13th of *Nissan*. In case of need, speak to your rabbi.
- Must sell *chametz* and must declare the regular *Kol Chamira* before the latest time for owning *chametz* on *erev* Pesach

**DESTINATION (HOTEL)**

**If *chametz* was brought in:** *Bedika* with *bracha* required  
**If *chametz* was not brought in:** *Bedika* without *bracha* required

When selling *chametz*, make sure that it will be sold before the last time for owning *chametz* in the place/time zone where you are staying. Further, make sure that the *chametz* will be bought back only after Pesach is over in the place/time zone where you are staying.

**WHEN FLYING**

Make sure that the kosher meal is certified Kosher for Passover, and that the double wrap of the hot airline meal is not pierced (this applies all year, not only for Pesach). One should not have any of the hot drinks, and one should assume that the cold drinks are not Passover certified, unless clearly stated that they are.

**IN A HOTEL**

One should not use the coffee urn in the room (or anywhere in the hotel) unless it is clearly stated that it is certified Kosher for Passover.



**SHAIMOS GUIDELINES**

A comprehensive guide to shaimos can be found on our website **WWW.COR.CA**

# ERUV TAVSHILIN

BY RABBI DOVID ROSEN

Pesach this year begins on a Wednesday night, which means that the first two days of *Yom Tov* are immediately followed by Shabbos. In order to be able to prepare for Shabbos on *erev Shabbos*, an *eruv tavshilin* must be made. An *eruv tavshilin* is a *halachic* mechanism which allows one to prepare and cook on *Yom Tov* for the following day which is Shabbos. Typically, we are only allowed to cook on *Yom Tov* for that day's holiday which is why an *eruv tavshilin* would be required. The *eruv tavshilin* is made on *erev Yom Tov* – which this Pesach is Wednesday, April 1.

If one is certain that no *melacha* will be done on *erev Shabbos*, then no *eruv tavshilin* would be required. If one is unsure if *melacha* will need to be done, an *eruv* should be made with a *bracha* as usual. Making an *eruv* gives one an allowance that, if the need arises, one would be allowed to prepare for Shabbos on *erev Shabbos*. Even if the only *melacha* that will be done is lighting Shabbos candles, an *eruv* should be made with a *bracha*.

The *eruv* is made with a cooked food and a baked item. For the cooked food, a hard-boiled egg, a piece of chicken, or a piece of fish is typically used. Cooked desserts (i.e. apple sauce) would not be acceptable. The cooked food must be at least the size of a *kezayis*. The baked item – typically a *matzah* – should be at least the size of a *kebeitza*. (A *matzah* is larger than a *kebeitza*.)

The *eruv* foods are held in one's right hand when making the *eruv*, both for the *bracha* and the declaration that follows. If one does not understand the text of the declaration, it should be said in a language that they understand as well.

Now that the *eruv* is made, one may prepare on *erev Shabbos* for Shabbos.

The *eruv* foods must not be eaten or lost before preparing the food for Shabbos.

It is most preferable that all foods being prepared on Friday be fully cooked before the onset of Shabbos.

It is commendable to eat the *eruv* foods on Shabbos.

Family members and guests are automatically included in the *baal habayis' eruv tavshilin*. The following are a number of scenarios where one is included in the *baal habayis' eruv*:

1. Children – even married children – who are guests in their parents' home, are automatically included in their parents' *eruv tavshilin*.
2. Parents who are being hosted by their children are automatically included in their children's *eruv tavshilin*.
3. Non-related guests are automatically included in their host's *eruv tavshilin*.
4. In the situation where guests (related or not related) are not sleeping at the host's home, or if someone has their own apartment and will be eating out all their meals at one host, they are *halachically* automatically included in their host's *eruv tavshilin*. However, it is preferable for the guest to have partial ownership in the host's *eruv* foods. The guest or someone acting on the guest's behalf should make a *kinyan* on the foods. Subsequently, when the host makes the *eruv*, it is on behalf of the guest as well.
5. If someone has their own apartment and will be eating their meals at multiple homes, they should make their own *eruv tavshilin* at home with a *bracha*.
6. Hotel patrons at a Pesach hotel should rely on the *eruv tavshilin* that is made by the hotel kitchen staff. This includes a scenario where the hotel arranges for the patrons to sleep off-site.

As always, when in doubt, please consult your rabbi for guidance.

# TOP 15 QUESTIONS



COR is pleased to answer questions from kosher consumers throughout the year. This service is especially popular during the weeks leading up to Passover, as evidenced by the **over 5,000 questions** answered last year prior to Passover.

**Please contact us if you have a question not answered in this magazine.**

 **EMAIL**  
questions@cor.ca

 **TEXT**  
COR Text-a-Rabbi  
(647) 402-1910

 **WHATSAPP** Kosher Updates  
& Information (not questions)  
Scan the QR Code



# HERE IS A LIST OF THE MORE FREQUENTLY ASKED QUESTIONS FROM LAST YEAR:

## 1 Does Redpath and Lantic sugar require Kosher for Passover (KFP) certification?



NO. Redpath white sugar and Lantic white sugar are acceptable for Passover and do not require Passover certification. All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification. In general: other brands of brown sugar require Passover certification; however, white sugar does not require Passover certification.

## 2 Do chicken and meat require KFP certification?



Raw and unseasoned Marvid and Premier chicken are kosher for Pesach even without a KFP certification. Raw and unseasoned Shefa and Mehadrin meat are kosher for Pesach even without a KFP certification.

## 3

### Does bottled water require KFP certification?



If it is just plain water, then it can be used without KFP certification. The same is true if it also contains minerals such as calcium chloride, magnesium chloride, magnesium oxide, magnesium sulfate, potassium bicarbonate, potassium chloride, sodium bicarbonate, or sodium chloride. If it contains vitamins and/or citrates (e.g., calcium citrate), then it should only be used if certified as kosher for Pesach.

## 4

### Which alcohols that are found in personal care products are problematic on Pesach and which are not?



Alcohol that **contains chametz** could be referred to in any of the following ways:

- ethyl alcohol
- ethanol
- denatured alcohol
- alcohol denat.
- SD alcohol
- SDA or SDA alcohol
- alcohol

The following are **not sourced from chametz**:

1. benzyl alcohol
2. cetyl alcohol
3. isopropyl alcohol
4. methanol
5. stearyl alcohol

## 5

### Do sliced raw mushrooms need KFP certification?



No

## 6

### Do lemon or lime juice products require KFP certification?



YES. But ReaLemon lemon juice and ReaLime lime juice certified by the OU are acceptable for use on Passover even without KFP certification.

## 7

### Does toothpaste need to be chametz-free?



Since toothpaste is used orally, it should be *chametz*-free. All Colgate and Sensodyne toothpastes are *chametz*-free.

## 8

### Do spray & liquid deodorant, hairspray, and perfume need to be chametz-free?



Since it is theoretically possible to distill alcohol found in these products and restore the alcohol to an edible state, they should be *chametz*-free. The same applies to dry shampoo. All stick deodorants, however, are acceptable.

## 9

### Does frozen fruit need KFP certification?



Any frozen fruit, whole or sliced, that is unsweetened and without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C) is acceptable without KFP certification.

## 10

### Which coffees do and don't require KFP certification?

- A.** All regular ground coffees are acceptable for Passover use.
- B.** Decaffeinated coffee generally requires Passover certification. Coffee is often decaffeinated by means of either *kitniyot* or *chametz* derivatives. Folger's and Maxwell House instant decaffeinated coffees are acceptable for Pesach.
- C.** All flavoured coffee requires Passover certification.
- D.** Instant coffees often contain derivatives from either *kitniyot* or *chametz*. Therefore, all instant coffees require Passover certification. Folger's and Maxwell House instant coffees (regular and decaf); and Taster's Choice (regular only) are acceptable even without Passover certification.

**Please note:** Nescafé Rich Instant Coffee is not acceptable for use on Passover. The two products look similar.



NOT KOSHER FOR PASSOVER      KOSHER FOR PASSOVER

## 11

### Does frozen salmon require Passover certification?



Frozen salmon requires Passover certification. The following frozen salmon products are acceptable even without Passover certification:

1. Kirkland Atlantic Farm Raised Frozen Salmon
2. Kirkland Wild Frozen Salmon

## 12

### Does Tropicana orange juice require Passover certification?



Yes. Tropicana orange juice requires Passover certification. Often there is an inkjetted OKP or KP on the label or carton.

## 13

### Can I purchase a cup of black coffee at a non-kosher establishment such as Starbucks or Tim Hortons on Passover?



Definitely not. These establishments bake items such as muffins and donuts which are *chametz* and as such all of the utensils used are *chametz*.

## 14

### What medications are recommended for children during Passover?



The following are both acceptable on Passover and do not contain non-kosher ingredients:

1. Advil Children Suspension (all flavours), Pediatric Drops
2. Advil Junior Strength Swallow Tablets (NOT chewables)
3. Benadryl Children's Chewables
4. Claritin Kids Syrup
5. Genexa Suspensions
6. Motrin Suspensions and Concentrated Drops
7. Tylenol DYE FREE liquids

## 15

### Is Metamucil suitable for use on Passover?



Only the Metamucil Original Coarse Powder is acceptable. It is also *kitniyot* free. It is also acceptable with Non-Medicinal Ingredient: Sucrose

### And Restoralax?

Restoralax is acceptable for use on Passover.



Other acceptable laxatives: Life Brand Clearly Fibre, Life Brand Original Texture Fibre Laxative

# OUR COMMITMENT TO COMMUNITY WON'T BE BEAT!

Thanks for supporting

John &  
Danielle's



270 WILSON AVENUE, NORTH YORK

**OPEN EVERYDAY**  
**8:00 AM to 9:00 PM**



@JohnandDaniellesNF



@JohnandDaniellesNoFrills



RABBINIC  
CORNER





**Rabbi Yosef Dovid Rothbart**  
Rabbinic Administrator  
of the Halacha Institute  
of Toronto (H.I.T.)



It is famously said that *minhag mevateh halacha* (custom overrides halacha).<sup>1</sup> Indeed, *halachically*, one who borrows money must repay the loan; however, the custom is not to. This though is not a legitimate application of the principle; it is an unfortunate reality that needs fixing. Perhaps it persists because many don't realize the responsibilities of a borrower. When discussing the *mitzvah* of lending money, the focus tends to be on the lender: the prohibitions against charging interest, the *mitzvah* of lending to those in need, and the lender's rights to collect. But *halacha* speaks just as clearly about the borrower's obligations.

Nowadays, borrowing is deeply embedded in everyday life—whether through a *gemach*, a loan from a friend, or a casual arrangement between relatives. Understanding these *halachos* is not just theoretical, it's essential.

So what exactly does *halacha* expect from someone who borrows money?

## BORROWING RESPONSIBLY

Before seeking a loan, whether from a *gemach*, a friend, or a neighbour, a person must have a clear and realistic plan for repayment. Halacha prohibits borrowing money without such a strategy, unless the lender is explicitly informed that no plan currently exists.<sup>2</sup> Accordingly, one may not take a loan to fund a speculative venture or high-risk startup without disclosing the uncertainty surrounding repayment.

However, creating a repayment plan at the time of the loan does not absolve the borrower of his ongoing responsibilities. After borrowing the money, he may not live in a manner that jeopardizes his ability to repay what he owes on schedule. Therefore, a borrower may not make a lavish *simcha*, renovate his home, or otherwise incur new financial obligations if doing so creates a risk that the loan will not be repaid on time.<sup>3</sup> Behaviour of this nature is described by *Chazal* as the behaviour of one who "borrows and does not repay," which is characterized as the conduct of a *rasha*.<sup>4</sup> (See footnote regarding someone who does not have a plan of how to repay a loan, but instead relies on him getting a second loan to repay the first, and a third to repay the second one.<sup>5</sup>)

## PAYING ON TIME

Beyond the moral obligation, there is a *mitzvah* to repay a loan<sup>6</sup> on time.<sup>7</sup> Some maintain that this obligation applies once the loan is due even if borrower was not asked to repay the loan.<sup>8</sup> Others disagree, explaining that the obligation to repay is triggered only once the lender requests payment.<sup>9</sup>

Once the time for repayment arrives and the lender asks to be repaid, the borrower must do so immediately. When the borrower has the funds available, he may not ask the lender to come return at a later time. Shlomo HaMelech explicitly admonishes those who engage in such practice.<sup>10</sup>

There is, however, discussion regarding the scope of this obligation. Does the borrower remain obligated to immediately repay the loan even when he is in the middle of an important matter and is not reasonably able to pause to retrieve the funds for the lender?

A possible basis for leniency can be drawn from the *halachos* of paying a hired worker.<sup>11</sup> One who hires workers is obliged to pay them on time. *Chazal* recognize that when the employer is legitimately occupied and requires his full attention elsewhere, asking the worker to return later does not violate Shlomo HaMelech's admonition, provided the delay is reasonable and justified.<sup>12</sup> The prohibition applies specifically when the worker is unnecessarily troubled or sent away without cause. When there is a valid reason for the delay, and the employer is not merely being dismissive or difficult, no violation occurs.

It would appear that a similar framework may apply with respect to the repayment of loans. When a delay is justified by practical necessity rather than avoidance or disregard, postponing repayment until a reasonable later time may be permitted.

There is, however, a fundamental distinction between the case of loan repayment and the *halacha* cited regarding the payment of a hired worker. The ruling in the *Shulchan Aruch* that permits asking a worker to return later when the employer is genuinely preoccupied addresses a situation in which there is no biblical *mitzvah* to pay the worker at that moment.<sup>13</sup> In such a case, the concern is limited to violating Shlomo HaMelech's admonition against sending someone away when payment is available. Because no potential biblical prohibition is at stake, a brief and justified delay may be permitted.

Loan repayment, however, is governed by a biblical obligation.<sup>14</sup> As a result, the standards that apply are more stringent. Where the borrower has the funds available, this allowance does not extend to delaying repayment simply because he is currently

*"When discussing the mitzvah of lending money, the focus tends to be on the lender... But halacha speaks just as clearly about the borrower's obligations."*

occupied with another matter, even one that requires his full attention. Accordingly, a borrower who is able to repay may not ask the lender to return at a later time solely for reasons of personal inconvenience.<sup>15</sup>

At the same time, this obligation does not require the borrower to travel to the lender if the lender is out of town,<sup>16</sup> unless the lender's current location is no farther than the location where the loan was originally extended.<sup>17</sup> In such a case, the borrower may wait until the lender, or the lender's messenger, comes to collect the funds. However, the borrower must ensure that the money is readily available so that if the lender or his messenger arrives, repayment can be made immediately. Even after the due date has passed, the borrower must continue to keep the funds available in order to repay promptly when approached by the lender.<sup>18</sup> Practically speaking, repayment may be made by sending an e-transfer or depositing the funds directly into the lender's bank account, unless the lender has instructed otherwise.<sup>19</sup>

## PAYING LATE

If a borrower repays a loan late and, as a result, causes the lender a financial loss, the borrower may be morally responsible (*chayuv m'dinei shamayim*) for that loss.<sup>20</sup> Although the borrower is not obligated to pay more than the amount borrowed, compensating the lender for a loss caused by delayed repayment is not considered *ribbis*. In such cases, the additional payment is viewed not as interest, but as reimbursement for damage caused by the delay.

For example, if the lender incurred bank fees because the loan was not repaid on time, the borrower may choose to cover that expense. Although paying back more than one borrows is generally prohibited due to *ribbis*, where an actual loss was caused by late repayment, doing so in order to make the lender whole may be permitted.<sup>21</sup>

By contrast, compensating a lender for lost profits, or for interest expenses incurred because the lender was forced to borrow due to the outstanding loan, is not permitted.<sup>22</sup> However, the lender is allowed to have complaints and bad feelings towards the borrower.<sup>23</sup> As with all matters involving *ribbis*, specific cases should be discussed with one's rabbi.

## PAYING EARLY

A borrower is not required to repay a loan before the agreed-upon due date. Even if the lender needs funds, he may not demand early repayment.<sup>24</sup> Conversely, if the borrower chooses to repay the loan before the due date and the lender prefers to receive payment only at maturity, the lender may not refuse to accept the funds. The due date of a loan is established for the borrower's protection. Accordingly, the borrower may choose whether to rely on that date or to repay the loan earlier.<sup>25</sup>

However, this principle applies only when the due date serves solely to protect the borrower. Where the repayment date also benefits the lender and early repayment would cause the lender a loss, this rule does not apply. Accordingly, if a loan was structured through a *heter iska* and the lender benefits from having his funds remain in the hands of the borrower for a longer period, the lender cannot be compelled to accept early repayment.<sup>26</sup>

Another situation that may arise in loan repayment is where the lender and borrower originally agreed that the loan would be repaid in a single lump sum at maturity. However, before the due date arrives, the borrower wishes to make a partial payment. For example, a person borrowed \$5,000 and later comes into an additional \$500. Although the loan is not yet due, he would like to apply that amount toward the loan. The lender, however, prefers to receive the full amount at once, as originally agreed. He is concerned that if he receives smaller payments over time, he may end up spending the money rather than setting it aside. May the lender refuse to accept a partial payment?



When the *Shulchan Aruch*<sup>27</sup> addresses this scenario, he rules that since partial payment is considered a valid payment, the lender may not refuse to accept it. At the same time, the *Shulchan Aruch* notes that the lender may have legitimate complaints or resentment toward the borrower for repaying the loan in this manner. The lender's frustration is understandable, as the original agreement to repay the loan in one payment was intended to help ensure that the funds would be preserved rather than gradually spent.<sup>28</sup>

Not all authorities agree with this ruling. Some maintain that the lender does have a right to refuse partial repayment and may insist the loan be repaid in a single payment.<sup>29</sup> According to this view, once the lender accepts a partial payment, he may not return it to the borrower without the borrower's consent.

Once the loan reaches its due date, however, all opinions agree that the lender may insist on receiving the full remaining balance in a single payment.<sup>30</sup>

CONCLUSION

Lending plays a vital role in commerce and in the healthy growth of a community. Businesses cannot develop, families

cannot manage financial strain, and communal institutions cannot function without access to credit. For this reason, the Torah not only permits lending, but actively encourages it and treats it as a *mitzvah*. The Torah understood that lending often involves uncertainty, yet viewed the willingness to extend credit as an essential act of *chesed* upon which a thriving community depends. Indeed, the *Chazon Ish* writes that the reward for the *mitzvah* of lending is greatest precisely when one accepts a degree of risk, lending even without full guarantees.<sup>31</sup>

Because the Torah recognized the risks inherent in lending, it did not leave this *mitzvah* without structure. Instead, it established a framework that allows lending to flourish while placing clear responsibilities on those who borrow.

Within this system, borrowers are required to plan realistically, repay on time, and conduct themselves with integrity, thus minimizing the risks associated with lending and preserving trust between individuals. When these principles are observed, lending is not a source of tension, but a foundation for cooperation, stability, and communal growth. In this way, the *halachos* of borrowing and repayment create a system in which generosity and accountability work hand in hand, strengthening both individuals and the community as a whole. ■

1. והשכיר לשכרו, ובנה"מ (ס"ו ע"ד סוף סק"א) כתב שכשהלוה אינו בביתו כופין אותו לחזור לביתו ולפרוע, ואם הוא טרוד בעסקיו ויש לו פסידא מנתנין לו זמן בי"ד ליום, עכ"ל.

2. חו"מ (ס"ו של"ט סעי' ז) ועי' בשו"ע הרב (הל"כ שאלה ושכירות סעי' י"ד).

3. חו"מ (ס"ו של"ט סעי' ז) וז"ל, האומר לשלוחו: צא ושכור לי פועלים, ושכרם ואמר להם: שכרם על בע"ה, אין שום אי מהם עובר על בל תלין (ויקרא י"ט, ג'), ומיהו בע"ה עובר משום אל תאמר לרעך לך ושוב (משלי ג, כח) אם אינו טרוד ומכוין לדחותם. וכן בשו"ע הגרי"ז, וז"ל (שם) אין בעל הבית עובר משום בל תלין אלא בבקר ראשון ולא משום ולא תבא עליו השמש אלא בערב ראשון כי ממשמע שנאמר לא תלין פעולת שכיר אתך אני יודע שעד בקר מה תלמוד לומר עד בקר מלמד שאינו עובר בלא תעשה של תורה אלא בבקר ראשון. ומכל מקום מדברי קבלה חייב ליתן מיד שתובעו לעולם וכל עת שיששה עובר בלאו של קבלה אל תאמר לרעך לך ושוב ומחר אתן ויש אתך והוא שמתכוין לדחותו אבל אם הוא טרוד ואין לו פנאי עכשיו רשאי לומר לו לך ושוב לאחר זמן כשהיה לי פנאי, עכ"ל.

4. כח"ל הער"י.

5. וכן שמעתי מהרב דוב כהנא. ועי' בב"ח (סו"ס"ו ל"ח) שכתב שהקובע זמן להלוואה ועבר הזמן ולא פרעו הוא בכלל גזל את תבירו, כמו שמצינו במשנה בפ"ק דמכות שהמתנת מעות שוה כסף הוא. והובא דבריו בפתי"ח (שם).

6. חו"מ (ס"ו ע"ג סעי' ח').

7. שם ברמ"א, ועי' בסמ"ע שאין חולקין ע"ז, אבן ע"י בש"ך שם.

8. שם, ואף שקאי אמי שנשבע לשלם בזמן מסוים, מ"מ נראי שה"ה משום חובת פרעון. וכן נפסק בספר פתחי חושן (שם פ"ב סעי' ו').

9. שם (פ"ג הע"מ).

10. מדיני שמים משום גרמא. ועי' בב"ח חו"מ (ס"ו ל"ח) בא"ד, ומשמע מכאן דאף על פי דראובן דקבע זמן לשמעון לפרעו ועבר הזמן אינו חייב לשלם לו כל מה שהיה שמעון מרויח במעות אלו אם היה פורע לו בזמן דשאני עדים וזומנין דכתבי כאשר זמם אבל בעלמא הוא אגר נטר מכל מקום עבירה היא בידו ובכלל גזל את חבירו הוי דאפסדיה ממון בגרמא.

11. עי' ברית יהודה (פ"ב), ועי' משנת רבית עמ"ב שמאר"ך בזה, וע"ע בספר הליכות ישראל עמ"ב.

12. שו"ת הרשב"א (ח"ג ס"רכ"ב), ועי' בהע"י.

13. חו"מ (ס"ו קפ"ג סעי' א').

14. חו"מ (ס"ו ע"ג סעי' ב').

15. עי' חו"מ (ס"ו ע"ד סעי' ב').

16. שם (סעי' ג) עם סמ"ע וש"ך.

17. חו"מ (ס"ו ע"ד סעי' ד').

18. עי' בסמ"ע שם.

19. ש"ך (שם ס"ק ז'), והאר"ך להוכיח שכן דעת כמה פוסקים.

20. רמ"א (שם).

21. תשובות והנהגות (ח"א ס"ו תק"ס) וז"ל ודעת רבינו הי"חזון איש" צ"ל, שעיקר שכר מצות הלוואה כשמתכן בהלוואה, כגון כשאינו מוצא ערב ואפי"ה מלוה, ואז שכרו כפול ומכופל, עיי"ש.

1. ירושלמי (ב"מ פ"ד הל"א).

2. עי' חו"מ (ס"ו ע"ג סעי' ד' עם ט"ז).

3. שם ועי' בסמ"ע. ועי' בספר חסידים (ס"ו תנ"ד) דמי שחייב לאחרים לא ירבה בדקוה עד שיפרע.

4. עי' בבאור הגרי"א שם ועי' במש"כ רבינו יונה על אבות (פ"ב משני ט').

5. וראיתי בספר סדר הלוואה ספק במי שצריך להלוואה ואינו יודע מהיכן יהיה לו לפרוע, אבל סומך על זה שיוכל לגלגל, היינו שכשהגיע זמן הפרעון ישיג הלוואה אחרת ויפרע הלוואה זו, ואיכ"כ כשיגיע זמן פרעון ההלוואה השניה ישיג עוד הלוואה אחרת כדי לפרוע, וכן הלאה, האם כה"ג מותר ללוות כיון שכל הלוואה כשלוה יש לו דרך לפרעה ע"י הלוואה נוספת, או שמא אסור לו להכנס עצמו למצב של גלגול חובות שבסופו של דבר אינו יודע איך יפרע? ומסיק שאם הוא באופן שרק מגלגל מחוב לחוב ואינו פותח ולפעמים אף הולך וטופח, אסור לאדם להכניס עצמו למצב כזה והוא בכלל לזה רשע ולא ישלם. אמנם לפעמים יש לאדם איזה דרך לפרוע מעט מעט רק שאינו יכול לפרוע בבת אחת, ולכן מגלגל הלוואות באופן שהחוב פוחת והולך עד שיש לו לקוות שבמשך הזמן יפרע הכל, ומסתבר שזה מותר.

6. ערכין (כב, א) וז"ל אמר רב פפא: פריעת בעל חוב מצוה. ויש בזה מח' ע"י פירוש"י (כתובות פז, א) שהיא הן שלך צדק, וכתב במנ"ח (מצוה רנט) שהוא מדארייתא. ומדברי שאר הראשונים משמע שהטעם הוא משום שעבודא דארייתא, ויולפינן מקרא דיוציא אל"ך את העבט. ועי' בבמראה כהן בערכין שם שכתב בשם הרדב"ז שפריעת בע"ח בכלל מצוה דהשיב את הגזילה.

7. ואם בכלל המצוה לשלם בזמן, ראיתי בפתי"ח (הלוואה פ"ב הערה ז) דתליא בפלוגתא, וז"ל, שלשית רש"י שהמצוה היא משום הן צדק, הרי כשהבטיח לשלם ליום פלוני גם זה בכלל הן צדק, אבל לסברת הפוסקים שהמצוה היא משום והאיש אשר אתה נושה בו, ומטעם שעבודא דארייתא (עי' לעיל הערה 5), אפשר שאין המצוה כי אם על עצם הפרעון. אבל באמרי בינה (דיני גביית חוב ס"ו ב') כתב שגם לטעם שעבודא דארייתא המצוה היא גם לפרוע בזמן, וצ"ע. עכ"ל. ועי' בספר אהבת חסד (ח"ב סעי' כ"ד) שמאר"ך על חומר הענין.

8. נתיב"מ (באורים ס"ו ק"ד ס"ק א') ובספר קצוה"ח [סק"ב] כתב, דכל זמן שאין המלוה תובע לית ביה אפילו מצוה לפרוע. והא דאי ליתא, דודאי אף שהמלוה שוכח ואינו תובע, חייב לפרוע, ולא דמי לנשבע דאינו חייב בלא תבע, דאמדינן לדעתיה שכך היתה כונתו בשעה שנשבע, משאיכ מצות פריעת בעל חוב דרחמנא חייביה לפרוע.

9. עי' בקצות (ס"ו ק"ד ס"ק ב') בא"ד ואיכ"כ כיון דאם אין המלוה תובעו אינו מצוה לפרוע חוב וכמבואר בסמ"ע ע"ג (סעיף ח') דאפילו נשבע לפרוע אינו עובר אלא כשתובעו, עיי"ש, וכן הביא הש"ך (חו"מ ס"ו ר"לב ס"ק ב') מהשל"ט.

10. משלי (פ"ג פסוק כ"ח) אלתאמר לרעך לרעך לך ושוב ויקחך ויש אתך, ועי' מש"כ בחו"מ (שם סעי' ג').

11. עי' בספר אהלי יעקב (הלכות הלוואה שאלה ט"ו), ועי' בפתי"ח (שם הע, ט"ו), וז"ל כתב בשו"ע הרב (הלכות שאלה ושכירות סעי' י"ד) שאינו עובר אלא כשמתכוין לדחותו, אבל אם הוא טרוד ואין לו פנאי עכשיו רשאי לומר לו לך ושוב לאחר זמן כשהיה לי פנאי, והוא מדברי השו"ע (ס"ו של"ט סעי' ז) גבי שכר שכיר עפ"י דברי התוס' (ב"מ דף ק"א ע"א), וכו', ומדברי שו"ע הרב משמע שאף לכתחלה מותר לדחותו כשאין לו פנאי, וכן מוכח מדברי התוס', שמסתמא יהודה בר מרימר לא רצה לעשות איסור לכתחלה, אלא שיש לעיין עד כמה מותר לדחותו, וכי מפני שאין לו פנאי יתכן המלוה למעותיו

Chapman's has topped the charts as Canada's Most Valued Brand in a study performed by Toronto Metropolitan University which surveyed 2,000+ Canadians on seven traits they value most.

CHAPMAN'S

CANADA'S MOST VALUED BRAND 2025

SUPER PREMIUM PLUS BUTTER TART TARTELETTE AU BEURRE

SUPER PREMIUM PLUS PEACH MELBA PÊCHE MELBA

SUPER PREMIUM PLUS VANILLA HONEY VANILLE MIEL

CHAPMAN'S

CHAPMAN'S

CHAPMAN'S

500 mL

500 mL

500 mL

ICE CREAM CRÈME GLACÉE

ICE CREAM CRÈME GLACÉE

ICE CREAM CRÈME GLACÉE

Discover Super Premium Plus ice cream at [chapmans.ca](http://chapmans.ca)

LAITIER COR 446 DAIRY

We're proud to craft Kosher-certified ice cream from the highest quality ingredients.



**Rabbi Tsvi Heber**  
Director of  
Community Kosher



Under the leadership of Rabbi Moshe Biller *shlit"l*, Rav Hamachshir for Shechita, COR has worked diligently to standardize the *kashrus* of beef and poultry products that are available to the community. Kosher consumers in the Greater Toronto Area are familiar with Ontario poultry provider Premier Kosher Poultry and Montreal based Marvid Poultry. Due to supply management regulations for poultry in Canada, foreign providers are not given regulatory approval to sell foreign poultry in Canada. Naturally, a kosher market defined by limited suppliers has evolved, supplied only by these two well-respected companies.<sup>1</sup> However, such barriers to entry are absent from the beef market and foreign providers are free to sell Kosher beef in Canada. However, only kosher beef providers that meet COR's *kashrus* standards can be used by COR certified establishments, including caterers and restaurants. This article is the first in a series that endeavors to introduce consumers to COR *Shechita* standards for the acceptance of foreign kosher beef.

There may be some who question the whole idea of *Shechita* standards. Why shouldn't COR simply rely upon the other acceptable kosher supervision organizations? Why is it necessary to set up standards for our community and then inspect providers for compliance?

Rabbi Chaim of Sanz writes that historically there were whole communities that suffered major blows in their adherence to Torah and *mitzvos* as a direct result of less than scrupulous *shochtim* and processors who allowed questionable animals to

make their way into the market to be subsequently consumed.<sup>2</sup> Rabbi Yaakov Yosef Katz of Polonne was a prominent student of the Baal Shem Tov. In his *sefer* called *Toldos Yaakov Yosef*, in *Parshas Naso*, he writes that in his generation there were individuals who were not proficient in the laws of *shechita* nor were they G-d fearing Jews, yet they were *shechting* for the community. Many of them, he says, do not have the ability to check their *chalafim* (*shechita* knives) properly to ensure they are sharp enough and that they are free of any *pegam* (blemish). He explained that the *yetzer hora* got smart and instead of trying to fool the masses, he focused his attention on the *shochet* so he could easily entrap the entire community in one fell swoop, because the town's spiritual welfare was in his hands.<sup>3</sup> Rabbonim throughout the generations considered it their personal *chov kadosh* (holy obligation) to ensure the highest standard of *shechita* in their city so that the spirituality of their constituents would be protected. While there are other foods like cheese, wine and produce that is prone to insect infestation which are also treated by *kashrus* organizations with higher standards of care, beef and poultry *shechita* is by far the most sensitive amongst *kashrus* organizations and community rabbonim alike. As a result, *kashrus* organizations often reject *shechitas* that do not comply with their standards.

A particular standard that has recently been implemented by COR approved *shechitas* is that the *shechita* must occur under the direct supervision of a *Bodek Sakinim* (a designated "knife-checker"). The source of this standard traces back to the opinion of Rav Huna in the Gemara *Chullin* that any *tabach* (butcher) who does not have his knife checked by a *chacham* shall be excommunicated. Rava adds that severe consequences would result such that the *shochet* is removed from his post and all beef that was previously *shechted* is considered *treif*. The Gemara explains that these consequences would only apply if the knife was subsequently found to be problematic. However, if the knife turns out to be fine then the beef is to be considered kosher, but the *shochet* is nevertheless excommunicated for not complying with the proper procedure.<sup>4</sup>

The Rosh<sup>5</sup> subsequently limited the application of the Gemara to ancient times. Nowadays, he maintains, it no longer obligatory show the *chalaf* to a *chacham*. The reason for the change in practice revolves around the *shochet*. In the old days, butchers were *shechting* their own animals. The *chacham* was needed to ensure proper adherence to *halacha* and tradition. Nowadays, butchers are no longer trusted to *shecht* themselves and only properly trained *shochtim* are utilized for this holy job. There is no longer an absolute need for the *chacham*. However, the Rosh concludes by stating

"Why shouldn't COR simply rely upon the other acceptable kosher supervision organizations? Why is it necessary to set up standards for our community and then inspect providers for compliance?"

that since checking a knife requires an abundance of *yiras shamayim* and *yishuv hadaas* (tranquility and peace of mind) it would have been better had this custom continued.

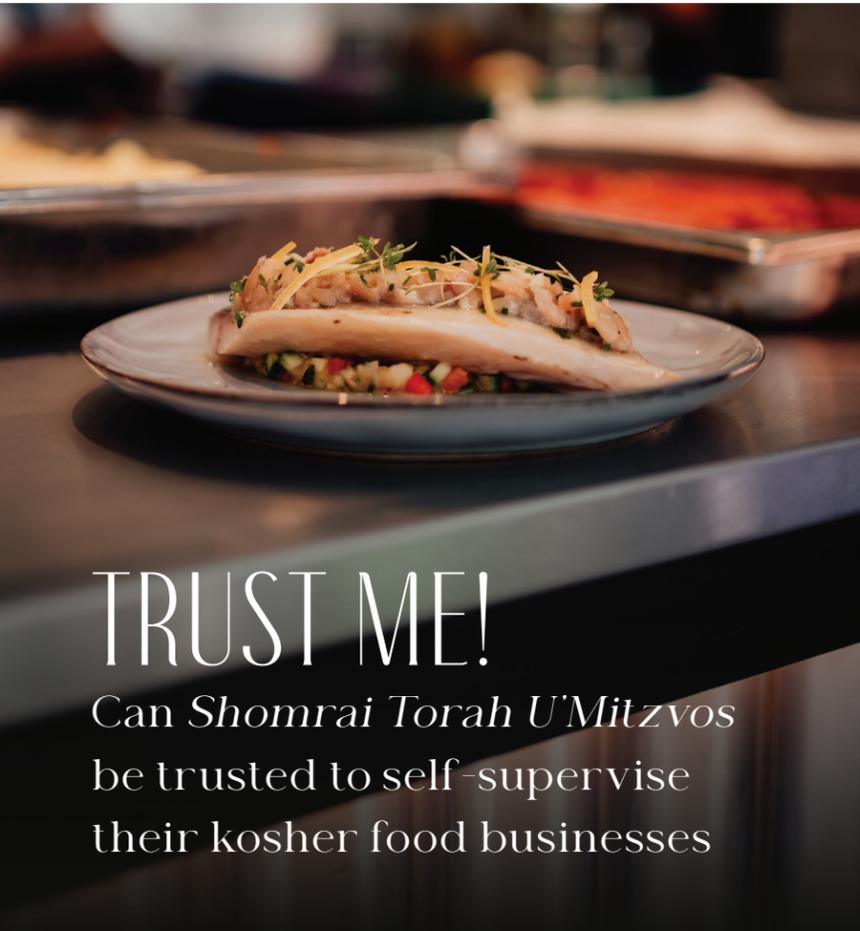
Rabbeinu Yonah in his classic *sefer Shaarei Teshuva*<sup>6</sup> speaks to this point and warns communities to ensure that *shochtim* who are appointed are G-d fearing individuals and that there is a system enacted to check the knives properly. He stresses this latter point by saying that, in his experience, *chalafim* can be checked two or three times without finding a problem but then suddenly when they are checked again, a *pegima* can be found. The *Bodek Sakinim* needs to be an expert, someone with an incredibly sensitive feel for the *chalaf* and an immense amount of *yiras chayte* (fear of sin). In *Simla Chadasha*, the most prominent authority on *shechita*, Rabbi Alexander Sender Shorzt<sup>7</sup> writes that a community must appoint rabbonim to be on top of the *shochtim* to ensure that their *chalafim* are sharpened properly and that they can discern even minor blemishes. The more frequently that *chalafim* are checked the better.<sup>7</sup> He further comments that it would have been better had we kept the

custom to display the *chalaf* to the *chacham* prior to the *shechita* and that we should reinstate it. He suggests there should be two *shochtim* by every *shechita*, one to *shecht* and the other to be *Bodek Sakinim*.<sup>8</sup> The Shach<sup>9</sup> makes the same point with a story about the Maharsha<sup>10</sup>. The Maharsha<sup>11</sup> once sat together with many wise men and elders at an *erev Yom Kippur seudah*. A *shochet* came to the *seudah* to show his *chalaf* to the *chacham* and it was passed around the table. Most of the *rabbonim* considered the *chalaf* to be free of any *pegam*. However, when it was the Maharsha<sup>12</sup>'s turn to check the *chalaf*, he indeed found a *pegam*. He then turned to an expert who checked the *chalaf* for him and found the same blemish that the Maharsha<sup>13</sup> had found. The point is that if extreme care and expertise was needed in the generation of the Maharsha<sup>14</sup>, then it is most certainly needed nowadays.<sup>10</sup>

The Chasam Sofer writes strongly that even though there is no absolute obligation to show the *chacham* the *chalaf* prior to *shechita*, the Rav of the city must provide a great deal of supervision and the *shochet* should show the knife to the Rav many times during the day. He then goes on to record the *minhag* of his city in detail which included the following points: 1) not to allow a beef *shechita* without two *shochtim* present; one to *shecht* and the second to be *Bodek Sakinim*; 2) to have the *Beis Din* (three *Dayanim*) make random visits to the *shechita* in order to check the quality of the knives; and 3) to have the *shochtim* bring their *chalafim* to the *chacham* once a month on *erev Rosh Chodesh*.<sup>11</sup> The Maharam Schick writes even more strongly by applying the standard to poultry *shechita*, while encouraging every city institution to be very firm on ensuring the *shechita* has a *Bodek Sakinim* present.<sup>12</sup> Indeed, it became the standard in many cities to ensure that a *shochet* would always have another *shochet* present when *shechting*. The Gaon from Vilna goes so far as to add that it is better to eat *milchig* on Shabbos than to eat beef from a *shochet* who *shechted* alone.

It is high standards, such as insisting on the presence of a *Bodek Sakinim*, that highlights COR's *shechita*. COR's *shechita* is renowned in the industry and highly regarded by locals and visitors alike. We are grateful to Hashem and very proud to be able to provide high-quality *shechita* to our community. ■

1. At the retail level, consumers can find foreign frozen poultry products available for purchase. These products are packaged and bear the seals of the original certifying agency. COR policy allows retailers to sell such products without taking responsibility for their *kashrus* or inspecting the facilities. Consumers ought to be aware that they are relying exclusively on the certifying agency for the *kashrus* of those products and not on the COR.
2. שו"ת דברי חיים יו"ד (סימן ז') באמצע דבריו ז"ל ודבר זה ידוע שאין דבר עבירה כמאלות האסורות שמטמטם הלב ישראל ובעונותיהם הרבים ע"י יצאו כמעט מן הדת כמה קהילות בארץ לועז ע"י שו"ב הקלים ואלו ונתפטמו בטרפות וגברו עליהם דעות זרות עד שפקרו ונאבדו ח"ו מתוך הקהל הקדוש ועל כן חוסו נא על נפשכם וכו'.
3. בספר תולדות יעקב יוסף בפרשת נשא באמצע דבריו ז"ל ובענין אכילה לא אכשיר דרא כי הכל שוחטים אפילו שאינו בקי בהלכות שחיטה ואינו ירא שמים והוא נגד רבותינו הקדושים בראשונים ואחרונים שהיקפידו שיהיה ההשוחט ירא שמים מרבים ובפרט בענין חוש המישוש והרגשת בדיקת הסכין שהוא לפי כונתו יראת הלב וכמו שכתב הרבנו יונה ובדאי הפורש ממאכלי העולם קדוש יאמר לו כי הרבה אינו בקיאים בהלכות וכאשר היהיר המהרש"ל לתלמידו שבמאכל יזהר ביותר מכל וכן שמעתי מהכם אחד כי אתה התחכם היצר הרע שלא יצטרך לילך וללכוד ברשתו כל אחד ואחד ורק כל עצמו ללכוד את היחיד אשר הרבים תלויים בו והוא שמעמיד שוחט בעיר אחד מסיטרא דיליה וכולם נלכדים ברשתו עבור זה עכ"ל ועל כן בכל הדורות והשנים מסרו
4. הרבנים את נפשם על עניני שחיטה וכמו שכתב החזון איש במכתבים שהשחיטה הוא הציר אשר היהדות תלויה בו.
5. חולין (י"ח).
6. רא"ש סימן כ"ד.
7. שערי תשובה (שער ג' אות צ"ו) מובא בב"י יו"ד (סוף סימן י"ח).
8. שמלה חדשה (סימן י"ח סעיף ז')
9. (שם אות כ"ט)
10. ש"ך (שם ס"ק ל')
11. פמ"ג (שם).
12. וע"ש בפתחי תשובה (ס"ק ט') שמביא משל"ה שראה חסיד אחד שלא אכל בשר משום שראה שהסכין פגום והשוטח לא הרגיש. וכן מביא מספר בית יעקב (סימן צ"ה) שמי שרוצה להחמיר על זה יחמיר על זה רק בימות החול אבל לא בשבת ויו"ט שלא לבטל ממצוה. ומסיים ואין דבריו מוכרחים ע"כ. מכל זה רואים כמה הרגשה טובה צריך לזה וישוב הדעת לבדיקת הסכנים.
13. שו"ת חת"ס יו"ד (סימן י"ג).
14. שו"ת מהר"ם שו"ת יו"ד (סימן ד')
15. שו"ת משנת יוסף להשו"ב מברסק (סימן א' סעיף כ"ז), ליקוטי יוסף (ס"ק מ"ה), שו"ת אבני נזר יו"ד (סימן י"ב) וע"ש מעשה רב (אות צ'), דברי מליאל בתקנתיו לשוחטי עיר, שו"ת אגרות משה חו"ד בי (סימן ב.).



# TRUST ME!

Can Shomrai Torah U'Mitzvos be trusted to self-supervise their kosher food businesses

**Rabbi Moshe Biller**  
Rav Hamachshir,  
COR Shechita



Kosher certification is a third-party compliance process. It involves a kosher certification organization such as the COR - Kashruth Council of Canada, to verify that a product, including its ingredients and its production process, complies with the laws of *kashrus*. The complexity of verification depends on the product and the environment it is being produced in. For example, when it comes to the *kashrus* of meat, which is my responsibility at COR, expertise is required at every step of the way. The *Shochet*, *Bodek Treifos*, *Menaker* and *Mashgiach* are functional full-time positions that require a significant amount of specialized training and an abundance of *yiras shamayim* (fear of Heaven). However, the production of meat is not the only kosher process that is inherently complex. Production of kosher food at restaurants and catering facilities is guided by intricate sections of the *Shulchan Aruch*. Production requires the oversight of competent individuals who understand the *halachos* and can apply them to the practicalities and complexities of the environment. The application of standards throughout the day-to-day grind requires skilled

*mashgichim* who can implement them and then verify compliance with those standards.

This article endeavours to explain how *ne'emanus* (trustworthiness) of *Shomrai Torah U'Mitzvos* owners ("STUs") impacts the need for independent oversight. Over the last few years, especially since the Covid-19 pandemic, there has been a proliferation of home businesses for profit which most often are not independently supervised. *Gedolim* have advised regarding the pitfalls of purchasing food prepared for sale without *hashgacha*.<sup>1</sup> These businesses do not claim to be kosher supervised. Those who nonetheless purchase food from home-based businesses generally understand that the environment is not supervised and, hence, are not being fooled. A second scenario is a professional *kashrus* organization that is hired to independently verify the *kashrus* of a product or establishment but then relies almost entirely on the *ne'emanus* of the STUs. In this scenario, we need to consider whether the organization is upholding the public trust since the community is relying on rabbonim and *mashgichim* for independent verification, to the exclusion of the owner. This is a point that *kashrus* organizations should consider when designing their supervision regimes. The third scenario is a self-certified product or restaurant. For example, there is a certain ice cream store that is not certified kosher by an independent organization but nevertheless presents its ice cream as kosher certified. The store even created its own *kashrus* symbol to display next to the ice cream. They have effectively betrayed public trust and confused the public by portraying the product as kosher supervised when in fact it is not. The same is true for self-supervised restaurants. Such restaurants portray themselves as kosher businesses that are supervised by an institution. But the fact is that they are not supervised by anyone other than their owner/operators, and the lack of independent verification is a concept not endorsed by any rabbinic institution at all.

Trust is the foundation of a functioning society. When eating in someone else's home, we rely on the host's word that the food is kosher, regardless of their level of observance or reputation, unless there is reason to suspect otherwise. If strict verification were required for the *kashrus* of food in a home, normal social life would become impossible.<sup>2</sup> No one would be able to rely on a friend or eat at his table. Travelers would have nowhere to eat.<sup>3</sup> One could argue that theoretically, this trust should apply across the board even to a kosher restaurant, caterer or hotel.<sup>4</sup>

Practically, however, *Chaza"l* withdrew their trust for STUs whenever there was good reason. Historically, the first time *Chaza"l* withdrew such trust was regarding *demai*. The Gemara relates that *Chaza"l* mandated the separation of *terumos* and *maaseros* from produce purchased from *amei ha'aretz* ("commoners"). This is because many commoners were not separating their tithes properly.<sup>5</sup> They similarly prohibited the purchase of *yema"ch macha"g*, an anagram that stands for *yayin* (wine), *muryas* (fish sauce), *cholov* (milk), *melach Salkundress* (Salkundress salt), *chiltis* (a sharp vegetable whose exact definition is unknown), *gevina* (cheese) from the merchants of *Suria*, even though guests who stayed at their homes in *Suria* were permitted to consume those foods. Indeed, *Surian* merchants allowed themselves to sell food purchased from gentiles which was suspect; foods that they themselves would not consider bringing into their homes. Clearly, this wasn't a demonstration of our lack of trust of their *kashrus*; rather, when it came to profit, they justified ignoring the principle of *lifnei iver lo siten michshol* (not to sell questionable products).

The Rambam reinforces this idea by writing that, even in *Eretz Yisroel*, wine, meat, cheese and fish may be purchased only from individuals that achieve the status of *muchzak b'kashrus*.<sup>6</sup> The Rama<sup>7</sup> similarly *paskens* that it is prohibited to purchase kosher food from a vendor who is not known to be *muchzak b'kashrus*, even though it is permitted to eat in the homes of STUs. The Taz<sup>8</sup> vindicates the stringency by stating that his generation is far from righteous and that he has observed many unscrupulous merchants who simply do not care about their clients. This appears to validate the approach that while we generally trust STUs insofar as eating in their homes, we do not purchase food from them. To be able to trust a merchant, he must earn the reputation of a *muchzak b'kashrus*.

How does one achieve the status of *muchzak b'kashrus*? The *Aruch Hashulchan* writes that the status of *muchzak b'kashrus* is not to be a *tzaddik*, *chassid* or *yirai Hashem may'rabbim*. In his opinion, to achieve *muchzak b'kashrus* one must act like a *frum yid*, put on *tefillin* and wear *tzitzis* every day, *daven* three times a day, wash his hands for *hamotzee* and send his children to Jewish schools. Someone who fulfills these criteria is a *muchzak b'kashrus* and is trusted to sell kosher meat.<sup>9</sup> Along these lines, one might argue that self-certification by a *muchzak b'kashrus* would be acceptable.

However, the *Aruch Hashulchan* further explains that there is a difference between a merchant and a "set" storekeeper or restaurateur "whose business is to sell food at all times". Although we do not suspect that the latter would, *chas v'shalom*, serve Jewish people *treif*, he inevitably is *moreh heter* by rationalizing illegitimate actions by inventing leniencies that are not *halachically* grounded. This concept is demonstrated in the Gemara which states that the *Beis Din* has to set up a system to monitor and police the weights and scales of the local storekeepers, even though they were never caught stealing or cheating.<sup>10</sup> If in the stores it is necessary to police theft, then it is certainly necessary to supervise the nuances of *kashrus* programs in those same stores.<sup>11</sup>

It is also clear that when someone claims the status of *muchzak b'kashrus* for financial gain, he is not believed or trusted. For example, the *Shulchan Aruch paskens* that if someone claims that he is Kohen, we do not automatically assume that he is telling the truth. We do not give him the first *aliya* and we do not allow him to *duchen*. While the Rama disagrees with this, that is only because nowadays there would be no distribution of *Teruma* or *Matnos Kehuna* to him. However, if there would have been financial benefit in his claim of status affecting him and his family forever, we would not trust him. Similarly, we would not trust storekeepers, even STUs, who claim that they are *muchzak b'kashrus*, if doing so creates financial advantages.<sup>12</sup>

"A *kashrus* organization's primary focus is, of course, *kashrus* and that's why local rabbonim have established them – to look out for the best interests of the Jewish community."

The Satmar Rebbe *zy"a* went further than the *Aruch HaShulchan* and stated unequivocally that it is impossible today to rely on a person who is independently known to be *muchzak b'kashrus* and even if he is a merchant without a store. He explains that this is because our merchants are not any better than the merchants of *Suria*. There were obviously many *tamidei chachomim* in *Suria*, including many *Tanaim* and *Amoraim*. Had there been no *talmidei chachamim*, there would have been no need for the decree prohibiting their *yema"ch macha"g*. Nevertheless, because of the prevalence of individuals that disregarded the prohibition of *lifnei iver*, which was *matzuy* (common), we were left with no alternative other than to prohibit the purchase of *yema"ch macha"g*, even from merchants who were *muchzak b'kashrus*. Similarly, in contemporary society, the prevalence of dubious individuals, which is unfortunately quite common, creates the need for a *kashrus* system regardless of whether the proprietor is *muchzak b'kashrus*.<sup>13</sup> Many other *poskim* have written that the requirement for third-party *kashrus* organizations is absolute and non-negotiable.<sup>14</sup> I have personally heard from several members of the Toronto Vaad HaRabbonim that their official position is that all restaurants require independent supervision.

Another reason for the enactment of a professional independent supervision system is to ensure expertise in the field of kosher food production. The Shach<sup>15</sup> questions the opinion of the *Shulchan Aruch* who seems to be more liberal than the Rambam and Rama mentioned above and trusts merchants

as long they are not known to be dubious individuals. At the same time, when it comes to a butcher who is a *shochet*, the *Shulchan Aruch* is much more rigorous in its requirements for trust. The Sha"ch explains the difference; *shechita* entails many intricate details and rules. There needs to be expertise in place before we can consider the issue of trust. This would similarly apply to any *kashrus* matter that requires specific expertise such as *bedikas tola'im* (insect checking). Other examples of areas that require expertise include regulating *bishul* Yisroel of digital ovens, countless matters of *hilchos Shabbos*, *hafrashas challah* for *belila rakkah* as well as many other details. We could only begin to consider the principle of trust if that person is an expert.<sup>16</sup> This point should not be underestimated since basic audits of unsupervised restaurants typically reveal that those STUs, even if they are *muchzak b'kashrus*, do not have the basic expertise necessary to take responsibility for a commercial

*kashrus* program. *Bedikas tola'im* is specifically an area that requires significant expertise. Trust is not a consideration if expertise is lacking.

A final reason to require professional independent supervision is because the STU owner is typically busy conducting his own business. His priority is not *kashrus*, and he is not in the right frame of mind to focus on the intricacies of *kashrus* supervision.<sup>17</sup>

The above are just some of the *halachic* reasons why independent third-party supervision is needed at kosher establishments; both commercial and home-based. A *kashrus* organization's primary focus is, of course, *kashrus* and that's why local rabbonim have established them – to look out for the best interests of the Jewish community. ■

שישיגו על הכל. זה מקור נאמן לוועדי הכשרות שיש היום בכל קהילה שיהודים חיים בהם.

11. שו"ת משיב דבר חלק ב' (סימן ז') באמצע דברי דבנאמנות של איסור יש חילוק בין יחיד בפני עצמו והיינו למי שאוכל אצלו ובין המוכר לרבים דבמוכר לרבים יש חוב על ב"ד לודאות שהיא מוחזקת לכשרות ואע"ג שמוכר לאכול בביתו מכל מקום בדבר של רבים מוטל על הב"ד הדבר. ומבאר הטעם משום שלא רבים יחזמו לזקק אחריו אם יהא דבר שראוי לחשד. וכמו שיש חוב על ב"ד לראות שלא יהא אומן לרבים שמוחזקת להזיק או לקלקל משום שלא רבים יחזמו לעמוד על דיני התורה ע"כ.

12. שו"ע אבן העזר (סימן ג' סעיף א') שמי שבא בזמן הזה ואמר כהן אני אינו נאמן ואין מעלין אותו לכהונה על פי עצמו ולא יקרא בתורה ראשון ולא ישא את כפיו. והרמ"א חולק ז"ל ו"א דנאמן לקרות בתורה ולישא את כפיו בזמן הזה כיון שאין לנו תרומה דאורייתא שנחוש שנעלה אותו לתרומה. וע"ש בית שמואל (סי"ק ב') ז"ל ורא"ש מבאר למה הכהן אינו נאמן על עצמו משום דהוי שבת כהונה ורווח מתנות כהונה לו ולזרעו לדורותיו ע"כ. הנה אנו רואים שבמקום שיש חשש רווח ממן גם אדם שיש לו חזקת כשרות אינו נאמן.

13. ע"י שו"ת דברי יואל חלק י"ד (סימן ל"ד) ואי אפשר לומר שהיה כולם חשודים בסוריא הלא גרו שם תנאים ואמוראים ואילו היה כולם חשודים שמה לא היה צריך להשמיענו שאין לוקחים דפשיטא שאין לוקחים אלא שהיה מיעוט המצוי באנשים שחשדו אז גזרו לאסור לכל סוריא ועל כן כהיום שהמצאות הוא יותר ממיעוט המצוי בודאי שאין לסמוך היום אפילו על מי שמוחזק בכשרות. וע"ע שו"ת מהר"ם שיק חלק י"ד (סימן א') שעכשיו שהתורה והיראה מתמעטים והקלות כפי השדה יציץ בעוה"ר כמעט פסקה חזקת כשרות מסתם ישראל ע"כ. וכ"כ בתבואת שור בספרו בכור שור על ע"ז (ל"ט) דבאיסור דאורייתא כגון בשר וכדומה מקטין כדעת הרמ"א שהבאנו לעיל (סימן ק"י"ט בסעיף א') שאף ממי שאינו חשוד אסור לקנות. וע"ש בבית לחם יהודה שכתב שתקנו בתקנת הארצות שאף ממי שמוחזק בכשרות אין לקח ממנו שום דבר אלא אם יש לו כתב הכשר מאב ב"ד.

14. ע"י לחם הפנים (סימן ק"י"ט ו"ס"ק ב') שבמביא מועד ד' ארצות שלא לאכול מאכל או יין אפי"י ממי שמוחזק בכשרות אלא אם יש לו כי הכשר מאזהר ב"ד. וע"ע בבית הלל (סימן ס"ה סעיף ה') במכתב שהבאנו בהערה א' ומשום לא פלוג. ובשו"ת תשובות והנהגות חלק ב' (סימן שע"ז) כ' דכל מי שאומר שההכשר עושה דברים משום חומרא ולדין הלכה אז הוא חשוד מן הדבין שאינו זהיר כדי צורך לדין, וצריך השגחה מעולה דוקא וכי ע"ש. ואח"כ מביא עובדא בסוחר אתרוגים מפורסם שקבל הזמנה מחו"ל לאתרוגים בלתי מורכבים. ורימה ושלח מורכבים והודה לפני הרב שמורכבים הם, רק כיון שלדעתו זה רק חומרא ע"כ כשלא היה לו אחרים שלח מורכבים בלי פטום שלדעתו חומרת כאלו ראוי להחמיר רק לאנשי ירושלים וכדי ולא לאנשים פשוטים. ושפיר הבאנו שלהאמין לאדם צריך שקודם יהיה האדם משוכנע בעצמו שזהו חיוב מדינא ולא שנהגה כן בתורת חומרא עכ"ל. ופעמים מרובים שמענו מבעה"ב חרדיים אותו סגנון שהם מספיק טוב לפלוני הקונה ממני. וזכרתי פעם כשהיינו מכשירים תנור לפסח וראינו שלא היה נקי לגמרי ואמרנו לבעה"ב לנקות שוב והוא א"ל שזה כבר מספיק טוב לכל מי שנהגה לקנות מאכלים מחנות שר לפסח שקורין בלשוננו "זיך מישעין" שזה הנהגה גרושה לדעתו. הרי אינם נאמנים אף אלו שנראים כיראים ושלמים כי באמת בקלות באים לדי הרואת היתר ויש שם מכשולות רבות ואכמ"ל.

15. שם (סי"ק א')

16. שם (סעיף י"א)

17. הראה לי ידי"י הרב יעקב צבי הלוי הבר שליט"א מראשי מערכת הכשרות בעירנו, חברותא שלי מאז שלמדנו הלכות מליחה יחד בכלול בית אברהם דוד טראנטא תחת ראה"כ הרה"ג ר' ישראל יואל מילר שליט"א את מישי הרב חיים גאלדברג שליט"א רב המכשיר בקבוצה של ה"ה מ"משי הגמי ע"ז (ל"ג). שדן בענין נודות של עכו"ם דמקשה וכו' מאחר שישאל נותן לתוכו את היין ישראל אחר עומד על גביו למה לי? ומתוך דילמא אגב טיראד מנסך ולא אדעתיה ע"כ. הרי שאין לסמוך על הישראל ששופך את היין כיון דהוא בעבדיתה טריד. ולפי זה כל בעלי עסק אף שהם בחזקת כשרות אבל עדיין "בעבדיתה טריד" ואינו יכול להעיד על הכשרות.

1. A Kol Koreh was published in September 2022 which was signed by Gedolim including Rabbis Shmuel Kamenetzky, Shlomo Miller, Shmuel Feurst and Yaakov Forchheimer shlit"א which reads as follows: It is a long-standing tradition in Jewish law (see Beis Hillel Y.D. 65:5; Darchei Teshuva 119:7) that whenever food is prepared for sale, regardless of the credentials of the producer of the food, there is a requirement for kosher supervision (hashgacha) from an outside source. Even if a person is trustworthy, a more rigorous standard of supervision is required when the person has a business that sells products for profit. It has come to our attention that there has been a recent proliferation of home businesses selling food for profit to our communities without kosher supervision. This practice is contrary to accepted practice and unfortunately jeopardizes the kashrus standards in our communities. Therefore, we are signing this letter as a reminder and a reinforcement for all those who either produce such food products or might purchase such food products, that food produced for a profit should not be purchased, unless it either bears a reputable hashgacha, or a respected Rav gives his personal hashgacha on the operation. We urge any owners of home businesses to obtain certification as a fulfillment of their halachic obligations. In the merit of doing so, we bless them that Hashem should provide them with sustenance and great success b'chol ma'aseh yedeihem

2. והא דנתנו לחבר רשות לא להאמין את עם הארץ לגבי טבל שלו מבואר בגמי חגיגה (כ"ב.) דהוי משום דיש עוד כהנים עמי הארץ ואזיל ויהיב ליה לכהן ע"ה חברה ע"ש, דבלאו האי סברא הוי מאמינים ע"ה לגבי תרומה כמו שמאמינים אותם לגבי קודש ע"ש. ע"י גמי' (פ"ח.) אלא סברה היא מיד דהוי אחתיכה ספק של חלב וספק של שומן ואתא עד אחד ואמר שהוא של שומן פשיטא דמהימן וכו' והכא לא איתחזק איסורא. ע"ש ברש"י ב"ה ואמר ברי לי דשומן הוא דמהימן שמבאר ז"ל והא דואי פשיטא לן דסמכין עליה כל זמן שלא נחשד דאי לאו הכי אין לך אדם אוכל משל חבריו ואין לך אדם סומך על בני ביתו ע"כ. משמע מן הסברה והכרח שהאדם נאמן בתנאי דלא איתחזק איסורא. וא"כ לכאורה אפילו מי שפסול לעדות ג"כ יהיה לו נאמנות.

3. בתוס' (שם) ב"ה ברי לי משמע שהנאמנות הוא דין שלמדנו מפסוק וז"ל י"מ דגמרינ מנדה דכי וספורה לה לעצמה. ולכאורה היינו אפילו כשיש יש לה הנאה בעדותה. וגם נאמנות אפילו היכא דאיתחזק איסורא שהאשה בודאי טמאה ואנו מאמינים לה שטערה את עצמה ע"י ז' נקיים וטבילה. וכ"כ הרמב"ם בהלכות שחיטה (פרק י' הלכה י"ד) כל טבח שהוא יודע הטריפות האלו והרי הוא בחזקת כשרות מותר לו לשחוט ולבדוק לעצמו ולמוכר ואין בזה חשש שעד אחד נאמן באיסורים בין שיש לו הנייה בעדותו ובין שאין לו הנייה בעדותו ע"כ. ולכאורה לפי זה יהיה כל אדם שומר תורה ומצוות נאמן על העסק שלו שהוא כשר אפילו אם יש לו רווח ממוני ואין אנו חוששים שמא משקר מזה. סוטה (מ"ח.) למה גזרו על הדמאי לפי ששלח בכל גבול ישראל וראה שאין מפרשין אלא תרומה גדולה בלבד ומעשר ראשון ומעשר שני מקצתן מעשרים ומקצתן אינם מעשרין. עמד והתקין להם הלוקח פירות מעם הארץ מפרשי מהם מעשר ראשון ומעשר שני ומפרשי ממעשר ראשון תרומת מעשר ונותנה לכהן ומעשר שני עולה ואוכלו בירושלים.

4. הלכות מאכלות אסורות (פרק י"א הלכה כ"ה)

5. שו"ע יו"ד (סימן ק"י"ט סעיף א')

6. שם (ס"ק א')

7. ע"י בהגהות מטה יהונתן (סימן ק"י"ט) ז"ל ולא קשה מידי דהתם לאו בחזקת כשרות תליא מלתא דודאי סבירא ליה להרב המחבר דודאי אין מוציאין אדם מישראל מחזקת כשרות והתם היינו טעמא דאמרין דאין בקי בדבר שהוא סבור שהוא בקי בכל הלכותיו ואינו כן דטועה משום הכי אין מוציאין אותו מחזקת כשרות וק"ל.

8. ע"י ערוך השלחן (סעיף ד') שבמביא גמי ב"ב (פ"ט.) דב"ד חייב להעמיד ממונים על המשקלות שלא יעשו המדות שקרים אע"ג שאין איש ישראל חשוד על גניבה אבל היות שהוא מוכר תמיד תקיף עליהו יצריהו דממונא וכל שכן בלאו דלפני עור שבדאי חשודים עליהם עכ"ל הערוך השלחן (שם). ובכן היה דצריך ב"ד להעמיד משגיחים



Premier  
KOSHER



Kosher as it should be.

Gathering, sharing and connecting,  
over delicious Kosher meals,  
drawing closer to family and faith.



When it comes to Kosher we never compromise

Respect for tradition - Uncompromising Kashrut  
Honest transparency - Exceptional quality

# Pesach Wine Selections

AVAILABLE IN YOUR NEARBY LIQUOR OUTLET



Israeli Favorites



Italian Favorites



French Favorites



Assorted Fine Wines from Australia, Argentina and New Zealand



Kosher LePesach Liqueurs and Champagne

# A HOUSE or a HOME



**Rabbi Ovadia Haboucha**  
Rabbi Haboucha is the Rav of Kol Torah Congregation. He is also a mohel, sofer and a member of COR's Executive Rabbinical Vaad HaKasruth



## THE JEWISH PEOPLE WERE BUILT ONE HOME AT A TIME

A young girl once described what it was like growing up in a family where her father served as a chaplain in the United States Army. Moving was not an occasional disruption to her life; it was a way of life. Frequent relocations from one base to another meant constantly adjusting to new environments, schools, and communities. Each move required flexibility, resilience, and the ability to adapt quickly to unfamiliar surroundings. When asked about her home and the instability that seemed to define her upbringing, she responded with surprising confidence: "I have a very stable home; I just don't have a house to put it in."

Her response captures a profound truth. A *house* is a physical structure, defined by walls and geography. A *home*, however, is something far less tangible. It is defined by relationships, values, warmth, and a sense of belonging. A home can exist even when its physical location changes, so long as its foundation remains intact.

This idea is reflected at the very beginning of *Sefer Shemot*: "And these are the names of the sons of Yisrael who came to Egypt; with Yaakov, each man and his household came" (*Shemot* 1:1). At first glance, this verse seems merely informational, listing those who descended to Egypt. Yet our *chachamim* note the emphasis on *each man and his household*. The Torah is not

simply describing individuals arriving in a foreign land; it is describing families, self-contained units of identity, faith, and continuity, entering exile together.

*Sefer Bereshit* tells the story of the creation of the world: the formation of physical reality and humanity. *Sefer Shemot*, by contrast, tells the story of the creation of the Jewish people. It charts the transformation of a family into a nation, *am Yisrael*. That transformation occurs through families who preserve their identity even under the pressures of exile, slavery, and displacement.

The Torah repeatedly highlights the central role of the family in the development and survival of the Jewish people. One of the clearest examples appears in the *mitzvot* surrounding the *korban Pesach*. When *Bnei Yisrael* are commanded to prepare the offering that would precede their redemption from Egypt, the Torah states: "*Seh l'veit avot, seh l'bayit*" - a lamb for each family, a lamb for each household. Redemption begins within the private space of the home. Families gathered together, shared a meal, and internalized the story of freedom as a unit.

Similarly, in preparation for *Matan Torah*, Hashem instructs Moshe: "*Koh tomar l'veit Yaakov*" - "Thus shall you say to the house of Yaakov." Rashi explains that this phrase refers specifically to the women, emphasizing that the transmission of Torah values begins within the family, through the nurturing and guidance that takes place at home. Before the Torah is given to the nation as a whole, it is first addressed to the household.

These examples underscore a fundamental principle: the strength of the Jewish people lies not only in communal structures or shared history, but in the stability and sanctity of the family unit. The home is the primary space where faith is lived, values are modeled, and identity is formed. It is where children learn what it means to be part of something larger than themselves.

Yet in the modern era, the centrality of the family has increasingly been challenged. Rapid societal change, constant distraction, and shifting priorities have weakened the role of the home as a place of connection and continuity. While material comfort and physical houses may be more accessible than ever, the deeper sense of *home*, defined by presence, conversation, and shared purpose - is often harder to maintain.

Children today may grow up in beautifully furnished houses, yet still lack the feeling of rootedness that comes from engaged parenting

"For much of our history, Jews have lived without permanent homes. Yet despite this, Jewish identity endured - largely because the home remained a stronghold of tradition."

and emotional availability. A home requires time, attention, and intentionality. It requires parents who are present not only physically, but emotionally and spiritually - parents who speak with their children, listen to them, and guide them with patience and consistency.

The experience of the Army chaplain's daughter brings this contrast into sharp focus. Though her family moved frequently and lacked a permanent physical location, she experienced stability because her home was defined by something deeper

than place. The consistency of values, relationships, and support created a sense of security that did not depend on a fixed address. Her story reminds us that stability is not synonymous with immobility. True stability comes from knowing who you are, where you come from, and what you stand for.

This lesson is particularly relevant to the Jewish experience, which has been shaped by centuries of movement and displacement. For much of our history, Jews have lived without permanent homes. Yet despite this, Jewish identity endured - largely because the home remained a stronghold of tradition. Wherever Jews went, they carried Shabbat, *kashrut*, Torah learning, and family rituals with them. The physical house changed, but the home remained.

Ultimately, a nation is only as strong as its families. Strong families create resilient individuals, and resilient individuals build enduring communities. While houses provide shelter, homes provide meaning. In a world that often prioritizes external success and material stability, the Torah reminds us to focus on what truly sustains us.

We may not always control where we live, but we can always choose how we build our homes. And when a home is rooted in love, faith, and connection, it can remain stable, no matter where it stands. ■

# kosher for passover

EST. 1937

## DAITER'S KITCHEN

SPECIALIZING IN PAREVE & DAIRY  
AVAILABLE AT YOUR FAVOURITE STORES

416-789-7779  
**1126 Finch Ave W Unit 14  
3535 Bathurst St 2nd floor**






Book a tour,  
stay for lunch  
on us!

## Your warm retirement community with a vibrant Jewish culture

Our beautiful, newly renovated residence in central Toronto, is steps away from restaurants, shops and amenities. Dine on delicious home-inspired kosher meals. Enjoy Jewish cultural activities, special events, entertainment and Shabbat with fellow residents. Here, your Jewish heritage thrives. **Experience the warmth of our community and live every day your way.**

For more information email [Josie.Nespeca@aspiralife.ca](mailto:Josie.Nespeca@aspiralife.ca) or call 437-881- 9217



**Aspira**  
**Kensington Place**  
Retirement Living

866 Sheppard Avenue West, Toronto, ON

[aspiralife.ca](http://aspiralife.ca)

# CORPORATE CORNER

Every Jewish home is built on vision, effort, and a dream for something greater. This year's theme, The Jewish Home, celebrates not only the warmth within our walls, but also the creativity and ambition that often begin there. **In this CORporate CORner section, we spotlight COR-certified companies whose stories started in the most familiar of places - the home.** At kitchen tables, in basement workspaces, and through late-night brainstorming sessions, small ideas took shape, fueled by passion and perseverance.

What began as modest, homegrown ventures have grown into businesses with bold aspirations and an expanding reach. These companies remind us that great enterprises, much like great homes, are built brick by brick - with dedication, integrity, and a vision for the future.



“When you do this right, it’s not just about the product...You’re creating real value. You’re making someone’s day better, bringing people together. It’s about leaving a positive impact beyond just the dessert itself.”

“It’s not just about being honest on paper. It’s about how we treat everyone: our customers, staff, and suppliers, with genuine care and respect,” Jacob continues. This sense of integrity extends to every aspect of the business, from the way desserts are crafted to the interactions that take place within the company.

While Surreal Sweets holds itself to the highest standards, the founders also emphasize a core belief that shapes their unique position in the market: they are an “also kosher” business. *Kashrut* is central to their identity, but Jacob and Suri are clear that they don’t view their kosher status as a marketing tool to capture a specific demographic. Instead, they aim to earn the loyalty of all customers through consistent excellence, creativity, and a warm, welcoming experience.

“We don’t just want to serve a captive audience. We want to serve everyone,” says Suri. “It’s about crafting an experience, not just selling a product.”

### OVERCOMING CHALLENGES

Like any successful business, Surreal Sweets has faced its share of challenges. From the volatility of rising costs and staffing shortages to the complexities of supply-chain disruptions, the food industry is no stranger to adversity. Yet for Jacob and Suri, one of the greatest hurdles has been transitioning the business from a hands-on, family-run operation to a more structured model.

“We built this company from the ground up by doing everything ourselves, setting the standard

with our own hands,” says Suri. “Letting go of that control, while still ensuring everything meets the same level of care and precision, has been difficult.”

To address this, the Aboudis focused on building a robust framework of training that includes clear documentation and stringent quality-control measures. “We wanted to ensure that everyone understands why the details matter, not just what they need to do,” Jacob explains. This commitment to structure allows Surreal Sweets to maintain its signature quality even as the business grows and evolves.

### CREATING MEANINGFUL MOMENTS

Despite the challenges, the most rewarding part of running Surreal Sweets is the impact it has on its customers. “It’s the obvious things: creating, improving, and seeing our desserts become part of people’s lives,” Jacob says. “Whether it’s for Shabbat, a celebration, or just a small everyday comfort, it’s a privilege to know our products are part of those meaningful moments.”

But for Jacob and Suri, it goes beyond selling sweets. “When you do this right, it’s not just about the product,” says Suri. “You’re creating real value. You’re making someone’s day better, bringing people together. It’s about leaving a positive impact beyond just the dessert itself.”

A core aspect of Surreal Sweets’ mission is integrating *chesed* (kindness) into the fabric of the business. “We don’t separate work and giving. We try to use our business as a consistent vehicle for kindness: quietly, consistently, and with dignity,” Jacob explains. “Success isn’t valuable if it doesn’t make you more responsible and more giving.”

### LOOKING AHEAD: INNOVATION FOR 2026

As Surreal Sweets enters 2026, the company is preparing for a year of quiet but significant growth. “It’s shaping up to be a big year for us, not in a loud way, but in a deliberate one,” says Suri. One key area of focus is technology. The company plans to implement smarter systems behind the scenes to streamline operations and enhance the customer experience. This includes more reliable ordering systems, smoother fulfillment, and improved internal planning processes.

“We want to make sure our customers can always rely on us, no matter how much we grow,” Jacob notes. “It’s about consistency and using technology to deliver that.”

Additionally, Surreal Sweets is working on new projects that build on the flavours and experiences their loyal customers already love, while pushing the boundaries of what they offer. Though the details are still under wraps, Jacob teases, “There’s a lot in motion, and it’s the kind of progress you’ll feel in both the product and the experience.”

While expansion is on the horizon, the Aboudis emphasize that growth will only happen when they are confident they can uphold the same level of quality and care in every new location. “We’re

disciplined about it,” says Suri. “We only expand when we can guarantee we can protect our standards.”

In a world where many businesses prioritize growth at any cost, Surreal Sweets’ steady approach stands out. Their unwavering commitment to integrity, creativity, and care permeates everything they do, from the quality of their desserts to the relationships they build with their customers. Whether through the warmth of their customer service or the thoughtful, high-quality confections that leave a lasting impression, Jacob and Suri Aboudi are proving that success in business is about more than just the bottom line.

As they continue to grow, one thing is clear: Surreal Sweets is not just creating desserts, they’re crafting moments of connection and joy, one sweet bite at a time. And if the past is any indication, the future for this dynamic duo and their business is bound to be just as sweet. ■



CRAFTING MORE THAN JUST DESSERTS



In the world of fine confections, Surreal Sweets has carved out a name for itself that goes beyond artistry in flavour and presentation. Founded on values of integrity, warmth, and innovation, the bakery and dessert brand has become synonymous with a philosophy that elevates the ordinary into the extraordinary. For founders Jacob and Suri Aboudi, what makes Surreal Sweets stand out is their unwavering commitment to high standards, craftsmanship, and the simple belief that food can and should be part of life’s most meaningful moments.

### A COMMITMENT TO INTEGRITY

When asked what inspires Surreal Sweets to remain unique in a competitive industry, Jacob’s answer is direct: it’s about integrity. “Across our whole group, we try to run the business with a very simple north star: *וְנִשְׂאֵת וְנִתְּתָ בְאֱמוּנָה*,” Jacob explains. The phrase, which translates to “you shall deal honestly and faithfully,” serves as the foundation of Surreal Sweets’ operations.



WHERE HOMEMADE FLAVOUR MEETS THOUGHTFUL CRAFT

In a food landscape increasingly dominated by mass production and shortcuts, Yocheved's Dips, founded by Yocheved Strimber, has earned a loyal following by going back to basics with real ingredients, careful preparation, and homemade flavours. Her unique dips have found their place on everything from casual weekday tables to Shabbat spreads and family celebrations. What inspires them to remain unique in the industry? We reached out to Yocheved herself to learn more.

Knowing that her recipes are being used by families and others for "oneg Shabbos and simchas makes it worth it," she shared. Before building her current team, Yocheved started by making homemade dips for her own family, experimenting with various flavours and sourcing ingredients from local businesses. This gave Yocheved the freedom to create her own unique flavours rather than rely on the limited varieties available in stores at the time. Eventually, a fellow entrepreneur and friend, Estee Gestetner, who founded Pure Food by Estee, encouraged Yocheved to start a business based on her clear talent.

The beginning was fraught with challenges, however, as Yocheved suffered a stroke only three months after having a baby. Despite what appeared to be an obstacle, Yocheved persevered

"In a world of fast options, Yocheved offers her local community a meaningful pause, reminding us that good food doesn't need to be complicated, just thoughtfully made."

and started her business by renting handicap-accessible kitchens. With time and success, she now has a team of very dedicated post-seminary volunteers.

Yocheved's Dips have found their place on everything from casual weekday tables to Shabbat spreads and family celebrations. Versatile and dependable, they complement fresh bread, vegetables, and main dishes alike, making them an easy go-to for hosts who want something flavourful without fuss.

Each dip has been crafted to feel familiar yet refined, balancing comfort with freshness. The flavours aren't designed to shock or overwhelm; instead, they're meant to feel rich and satisfying from the first bite. Her approach emphasizes careful preparation over the use of preservatives or unnecessary processing. Rather than chasing trends, Yocheved's Dips focuses on doing a few things exceptionally well. This restraint is part of the brand's strength, allowing the business to maintain its identity while continuing to grow. In a world of fast options, Yocheved offers her local community a meaningful pause, reminding us that good food doesn't need to be complicated, just thoughtfully made. ■



REDEFINING REAL HUMMUS IN MONTREAL



In a refrigerated aisle crowded with uniform tubs and familiar labels, Baba Hummus stands out by doing something deceptively simple: making hummus the way it's meant to taste. Based in Montreal, Baba Hummus has built its reputation on fresh ingredients, minimal processing, and a refusal to compromise on flavour. At the heart of it all is founder and owner Shai Haddad, whose vision is rooted in authenticity rather than mass appeal.

For Shai, what keeps Baba Hummus unique is a clear and unwavering focus. "Making better hummus is what sets us apart," he says. In an industry dominated by over-processed, shelf-stable products engineered for efficiency, Baba Hummus intentionally takes a different route. Every batch is made with real ingredients, handled as little as possible, and produced locally in Montreal.

"Hummus should taste real," Shai explains. "Not engineered." That philosophy is evident from the first bite. Like many food producers committed to quality, Baba Hummus has faced one major challenge: scaling without compromise. Growth in the food industry often demands shortcuts, but Shai has been deliberate in resisting that pressure.

"Scaling is challenging," he admits, "which is why we grow by partnering with the right people—those who share our values and our commitment to making the best hummus in Canada." Rather than chasing rapid expansion, Baba Hummus

"When food is made with care and integrity, people can taste the difference right away."

focuses on strategic partnerships that protect its standards, ensuring the product stays consistent no matter how far it travels.

When asked what he loves most about his work, Shai's answer is immediate. "Watching people try Baba Hummus for the first time," he says. "Those surprised smiles and the instant 'oh wow.'"

That reaction captures everything Baba Hummus strives for: an honest product that exceeds expectations. It's a reminder that when food is made with care and integrity, people can taste the difference right away.

Baba Hummus also maintains multiple certifications, including kosher certification—an element Shai views not merely as a label, but as a reflection of quality. "We believe it provides a higher standard of quality," he explains. For both the business and its customers, certification reinforces trust, transparency, and accountability throughout the production process.

The future of Baba Hummus is quietly ambitious. For the year 2026, the company is exploring expansion into additional provinces, bringing its Montreal-made hummus to a broader Canadian audience. As always, growth will be measured and values-driven.

For Baba Hummus, success isn't about becoming the biggest name in the category; it's about becoming the most respected. By staying true to real ingredients, thoughtful production, and uncompromising taste, Baba Hummus continues to prove that sometimes the most powerful innovation is simply doing things the right way. ■





## DEVELOPING BRANDS WITH PURPOSE

In an increasingly crowded consumer goods landscape, standing out requires more than scale. It requires vision, discipline, and an instinct for unmet demand. That philosophy sits at the core of EPL Enterprises (EPL), a growing Canadian company led by founder Philip Lunev, whose strategic approach to product development and market expansion has positioned the business as a quiet but confident force, particularly within the kosher and specialty food sectors.

From the outset, EPL was built around a simple but powerful idea: find what's missing and do it better. Rather than competing head-to-head with commoditized offerings, the company focuses on introducing products that feel both distinctive and necessary. "Our inspiration comes from identifying gaps in the market and introducing unique, high-quality product lines that are not widely available," Lunev explains. "We focus on bringing differentiated products to market that combine strong consumer demand

with authenticity, quality, and long-term brand potential, while offering true value.

This commitment to developing unique brands has shaped every stage of EPL's growth. Each product line is developed with careful attention to sourcing, branding, and consumer trust. This applies even more so for their kosher food products, where certification, transparency, and consistency are highly important.

### GROWTH WITH DISCIPLINE

Like many entrepreneurial ventures, however, EPL has also faced its share of challenges. One of the most significant has been financing expansion while maintaining operational stability. Rapid growth can be tempting, but Lunev has deliberately chosen a more measured path. "One of our biggest challenges has been financing growth," he says. "Scaling a business (especially doubling or tripling sales) requires significant capital and disciplined execution."

Instead of overextending, EPL adopted a philosophy of sustainable growth, reinvesting strategically and expanding only when the foundation was strong enough to support it. "We believe in walking before running," Lunev adds. "By reinvesting carefully and expanding methodically, we built a strong foundation that supports long-term growth rather than short-term risk." This mindset has allowed EPL to weather market fluctuations, strengthen supplier relationships, and build credibility with retailers. This is an asset that continues to pay off as the company expands nationally.

### A PEOPLE-DRIVEN BUSINESS

Despite the focus on products and strategy, Lunev is quick to point out that the most rewarding part of the business isn't what's on the shelf - it's the people behind it. "Working



with people is by far the most rewarding aspect," he shares. "We enjoy learning new trends, collaborating with partners, and continuously discovering new opportunities, especially within the kosher marketplace, which is dynamic, evolving, and full of untapped potential."

That collaborative spirit extends across EPL's relationships with manufacturers, retailers, and community partners. By staying close to consumer needs and emerging trends, the company remains agile and forward-looking.

### LOOKING AHEAD TO 2026

The coming year marks a major milestone for EPL Enterprises. In February 2026, the company will launch its Buckwheat Honey line nationally, coast to coast, significantly expanding its footprint across Canada. At the same time, Polyfloral Honey will roll out in select FreshCo and Sobeys locations, bringing a premium, differentiated offering to a broader audience.

That's only the beginning! "Beyond that, our goal is to bring a line of exciting kosher frozen fruits and to expand into No Frills, while further growing our presence within specialty

"Our inspiration comes from identifying gaps in the market and introducing unique, high-quality product lines that are not widely available"

kosher retailers," says Lunev. This expansion reflects a broader vision: making high-quality, thoughtfully curated products accessible without compromising on standards.

As EPL Enterprises continues to grow, its focus remains clear: identify opportunities, move with intention, and build brands that last. With disciplined leadership, a sharp eye for market gaps, and a genuine passion for collaboration, Philip Lunev and EPL Enterprises are poised to make 2026 a defining chapter in their ongoing story. ■

**Ambrosia NATURAL FOODS**

**EVERY-DAY LOW PRICED HEALTH FOODS**

CERTIFIED ORGANIC PRODUCE | ALL NATURAL HEALTH & BEAUTY | VITAMINS & SUPPLEMENTS  
NATURAL & ORGANIC GROCERIES | QUALITY BULK FOODS | HEALTHY EATING

**FOLLOW US**  
LOCAL DELIVERY AVAILABLE THROUGH:  
liber | DOORDASH

**NEWMARKET**  
17555 Yonge Street  
newmarket@ambrosia.ca  
+1 (289) 903-1755

**LESLIEVILLE**  
1575 Queen Street E.  
leslieville@ambrosia.ca  
+1 (416) 257-1575

**THORNHILL**  
55 Doncaster Avenue  
thornhill@ambrosia.ca  
+1 (905) 881-7811

**VAUGHAN**  
57 Northview Blvd.  
vaughan@ambrosia.ca  
+1 (905) 264-2510

**TORONTO**  
1725 Avenue Road  
avenue@ambrosia.ca  
+1 (647) 748-1725

**STORE HOURS** Mon-Fri: 9:00am - 9:00pm | Sat: 9:00am - 6:00pm | Sun: 10:00am - 6:00pm



CRAFTING COMMUNITY WITH EVERY BITE



Terra Cotta Foods has built its reputation on a simple but powerful idea: it is possible to grow at scale without sacrificing values. Under the leadership of President Jason Brass, the company has become a trusted name in baking while maintaining a strong focus on quality and long-term relationships. On any given day, Terra Cotta Foods may produce hundreds of thousands of cookies, yet the mindset inside the organization remains that of a local company.

We spoke with Brass to learn more about what sets Terra Cotta Foods apart in a highly competitive industry. "The idea that we can be big without losing our soul is what inspires us," he says. "Some days we produce hundreds of thousands of cookies, but we still operate like a local company that cares deeply about quality, people, and relationships. Whether it's our operators on the floor, our R&D team, or our sales group, everyone understands that consistency, trust, and doing things the right way are what got us here and what will keep us here."

Like many companies in the food sector, Terra Cotta Foods has navigated significant industry challenges, including labour shortages, rising

"At the end of the day, we make cookies, but we're really in the business of building something lasting for our employees, our customers, and our community."

input costs, and supply-chain disruptions. The company's response has been measured and strategic. "The key for us has been staying adaptable and not panicking," Brass explains. "We invested in automation, strengthened supplier relationships, and stayed financially disciplined. Most importantly, we kept our focus on private-label partnerships and long-term thinking rather than short-term wins."

For Brass, the most rewarding part of the job is the people. "Seeing someone who started on the production floor move into leadership, or watching a small customer grow into a strong regional partner - that's incredibly rewarding," he says. "At the end of the day, we make cookies, but we're really in the business of building something lasting for our employees, our customers, and our community."

That sense of impact was recently underscored when Terra Cotta Foods was visited by Premier Doug Ford during a tour of agri-food businesses in Halton Hills. The visit marked an exciting milestone for the company and reaffirmed its growing role within Ontario's food manufacturing landscape. "Being recognized at the provincial level is incredibly exciting and rewarding," Brass says. "Moments like that are always among my favourites."



Kosher certification has also played an important role in Terra Cotta Foods' success. Beyond serving kosher consumers, the certification makes the company's products accessible to a broader audience. "Kosher certification has been extremely valuable, not just for religious observance, but because it signals a high level of food safety, process discipline, and transparency," Brass notes. "Many of our customers actively look for it, especially in institutional, school, and private-label environments. It's another way we build trust while reaching more people."

Looking ahead, Terra Cotta Foods shows no signs of slowing

down. While proud of how far the company has come, the team remains firmly in growth mode. "2026 is shaping up to be an exciting year," says Brass. "We're continuing to invest in new equipment, increased capacity, and product innovation, particularly in gourmet cookies and new formats. We're also expanding relationships across Canada and the U.S. While we're proud of our progress, we see a long runway ahead."

In an industry often driven by speed and scale, Terra Cotta Foods stands out by proving that strong relationships, disciplined growth, and staying true to one's values can thrive together in a competitive market. ■



AT CHAI LIFELINE CANADA, WE FIGHT ILLNESS WITH LOVE.

Do you know a family with a child or parent that is living with a life-threatening or chronic illness?

Chai Lifeline Canada provides critical services to meet the social, emotional, and practical needs of children, families, and communities impacted by illness, trauma, or loss.

NOT JUST CANCER!

From Crohn's and Diabetes to Heart Conditions and Cancer. WE'RE HERE TO HELP.



FOR SICK CHILDREN

Hospital Visits, Big Siblings, After-School Programs, Tutoring, Therapy, Medically-Supervised Summer Camp, Toys and Care-Packages



FOR SIBLINGS OF SICK CHILDREN

After-School Programs, Big Siblings, Therapy



FOR PARENTS

Meals, Respite Support, Counselling & Peer Support, Volunteer Assistance, Cleaning Help, Family Events and Experiences



FOR THE COMMUNITY

Crisis support providing immediate assistance to individuals, families, and groups affected by a crisis or tragic event.

chailifelinecanada.org

cageneral@chailifeline.ca

Toronto: 647.430.5933  
Montreal: 514.667.7041



# FORTINOS®

Lawrence & Allen, North York

# FORTINOS®

Main St., Hamilton

*Toronto's one-stop shop  
for Kosher!*

- Over 1,500 products!
- Bakery, deli & grocery
- Fresh & frozen meat and seafood



*Thank you for your continued support!*

Tony Ciccarelli, Store Owner

700 Lawrence Ave., North York  
416.785.9843

Follow us on  fortinoslawrenceallen1436

*New! Southwestern Ontario's  
Kosher destination!*



**Come in & explore our newly renovated Kosher department!**

- Over 1,500 products!
- Bakery, deli & grocery
- Fresh & frozen meat and seafood

*Come by & say hello. Let me know what you think of our new Kosher department!*

Lucy Caluori, Store Owner

1579 Main St., West Hamilton  
416.308.9045

Follow us on  fortinosmainstwest





**WISHING OUR CUSTOMERS A HAPPY AND HEALTHY PASSOVER!**



Available in 85 g sockeye, and 140 g and 300 g coho

**Kosher for Passover & Year-Round | Clean Label | Ready-to-Eat — Just Thaw**

Canadian Owned & Operated

604.255.1414 | 1.877.255.1414  
sales@oceanfoods.com | nanuksalmon.com

OCEANFOOD SALES LTD.

# HOW MUCH DO YOU KNOW ABOUT

*did you know...*



...The Kashruth Council of Canada ("COR") is CANADA'S LARGEST KOSHER AGENCY, certifying over 1000 facilities in Canada and around the world

... COR is the only kosher certifier that operates a NIGHT KOLLEL for its staff



... COR's sister organization, the HALACHA INSTITUTE OF TORONTO, makes halachic observance more accessible, offering services such as: a halacha line, halachic business consulting, shaimos, and a mediation institute



... COR offers a FREE HOME KASHERING SERVICE, helping countless families in the Toronto area make their kitchens kosher



... COR works closely with other major hashgachas and is an Executive member of the ASSOCIATION OF KASHRUS ORGANIZATIONS (AKO)



... COR is a not for profit registered charity with a

BOARD OF LAY PROFESSIONALS from the community who provide oversight and guidance



...COR answers your questions throughout the year, and in the month prior to Pesach, collectively ANSWERED OVER 10,000 QUESTIONS

...COR offers a FREE COMMUNITY KASHERING event prior to Pesach



... COR certifies 53 LOCAL RESTAURANTS including 26 dairy restaurants, 16 meat, 3 sushi and 8 bakeries



## HALACHIC CONSULTATION & DOCUMENTATION

*Does your business operate on Shabbos?*

*Do you invest in real estate, syndications, or lend money?*

*Do you own a nursing home, development or property management company?*

*Such businesses often involve Shabbos, kashrus, and ribbis issues.*

*The Rabbanim of H.I.T. have helped many businesses like yours in a practical, efficient manner.*

*"I have been in business for many years and trying to follow halacha with intricate business questions can be difficult. Over the years I have consulted with many rabbonim, spending hours explaining the nuances of the business question, however since HIT started servicing our community I have found working with them a pleasure. They are knowledgeable and most important very responsive. Whether it's a Shabbos question, heter iska or a more complicated contract law issue, they were able to help me. Most recently a ribbis issue came up at the last minute and Rabbi Rothbart was able to advise me of both a halachically acceptable solution and how to present it to the other side. Thank you HIT and your dedicated rabbonim. Tizku Lemitzvos!" – S.R.*

*"Our business recently developed a new program, involving unusual financial transactions and obscure investment models. There were clear halachic implications related to ribbis, which we brought to the Halacha Institute of Toronto. The rabbanim took the time to understand the process and plan, which gave them the tools to make recommendations for the structure to be in compliance with the dinim." – T.H.*

**For more information: 416.535.8008 • [info@halachainstitute.com](mailto:info@halachainstitute.com)**

- HALACHA LINE
- ERUVIN
- MEDIATION
- ESTATE PLANNING
- TOIVELING
- HALACHIC CONSULTATION & DOCUMENTATION
- CRITICAL CARE & PIKUACH NEFESH QUESTIONS

# INSPIRATION CORNER

**W**hat transforms a house into a Jewish home? Is it the guests gathered around the table, the values passed from parent to child, the quiet acts of community-building, or the indescribable feeling of finally coming home?

In this Inspiration CORner section, we explore each of these dimensions. You'll meet the inspiring individuals and communities who practice *hachnasas orchim* – opening their doors, their tables, and their hearts to welcome others in. You'll gain insight from Rabbi Bender and Dr. Geft on nurturing children and cultivating strong Jewish identity within the home. You'll meet dedicated matchmakers behind Toronto's Shidduch Initiative, working tirelessly to help young people build homes of their own. And you'll be moved by powerful reflections on captives who have returned home from Gaza, reminding us never to take the meaning of "home" for granted.



# OPEN DOORS, OPEN HEARTS

## HACHNASAS ORCHIM AND THE POWER OF THE JEWISH HOME

This magazine explores The Jewish Home -- what transforms a house into something sacred. Is it the aroma of *Yom Tov* cooking? The tunes? The stories passed around the table?

Perhaps more than anything else, it is the moment the door opens to someone outside our immediate family. Because a Jewish home is not only built for those who live inside it. It is built for those who enter.

Every Pesach night, we declare, "*Kol dichfin yeitei v'yeichol* -- Let all who are hungry come and eat." It is a proclamation of radical hospitality. Not metaphorical. Not symbolic. Practical. Concrete. Real.

Across Toronto's Jewish community, that invitation is lived every week -- through organized *chesed* committees, through Seders that preserve ancient traditions, and through kitchen tables that stretch to fit one more chair.

To understand how *hachnasas orchim* lives today, we spoke with three communities and three households who embody it: Esty Yeres and Shayna Friedman of the BAYT Chesed Committee;

Eric Iankelevic, president of Petah Tikvah Anshei Castilla; and Joely Bernstein of Shomrei Shabbos Chevra Mishnayos, whose Shabbos table has become a home for many who once had none.

Their stories show that hospitality is not only something we do. It becomes something we are.

### A COMMUNITY-WIDE TABLE: BAYT'S NETWORK OF CARE

At BAYT in Thornhill, hospitality is woven into the infrastructure of community life. Under the umbrella of the BAYT Chesed Committee are eight subcommittees: hospital visits, rides to appointments, meal trains, food drives, welcome baskets, senior tech support, "Keeping in Touch," and Shabbat hospitality.

The Shabbat hospitality arm, co-chaired by Esty Yeres and Shayna Friedman, quietly ensures that no one spends Shabbat alone.

"The original reason was very practical," Estee explains. "There's no hotel, motel, or Airbnb within walking distance of BAYT. When someone had a *simcha*, their out-of-town guests were, frankly, stuck. So families opened their homes."

But what began as logistical necessity soon revealed a deeper need.

"As the Thornhill community grew and matured," Estee continues, "we unfortunately had more widows and widowers, more divorced individuals, more singles -- people who might feel shy about asking for a meal or worried about imposing on relatives. Shabbat hospitality became a way to make sure someone isn't eating alone."

Shayna adds, "Our biggest focus is anyone who is alone. Widowed, divorced, not yet married, a spouse in hospital, children out of town -- anything that leads to someone spending Shabbat alone. Often, they're shy to reach out. So we try to find them."

Requests arrive through a dedicated *chesed* email address. Others come through rabbanim, shul staff, or the "Keeping in Touch" committee, which calls members who are ill or grieving and simply asks: What do you need?

Behind the scenes, Shayna and Estee act, in their words, "a bit like *shadchanim*." They match guests to hosts based on walking distance to shul, family composition, spare bedrooms, accessibility needs, and personality fit.

"There's a person who knows the community,"

Estee explains. "Who has a pack-and-play, who has a spare bedroom, who has a room on the main floor, who lives in a condo with a rentable suite. It's complicated -- but organized."

Safety and dignity matter too. Unknown guests require references. Extended stays are divided between multiple homes, so no host family is overwhelmed. Even walking routes between meals and sleeping arrangements are considered to keep guests comfortable.

And the committee doesn't only respond to requests.

"We also try to identify people who may need support but wouldn't necessarily reach out," Shayna says. "It's two-fold -- responding to requests and proactively looking out for people."

What keeps volunteers going?

"You have to like doing it," Estee says simply. "Sometimes you get a call Friday afternoon that plans fell through and someone needs a place. Shayna and I really love doing this."

They speak warmly of the volunteers who open their homes week after week -- so warmly, in fact, that the committee hosts an annual appreciation dinner for its subcommittee chairs.

"We want them to feel valued," Estee explains. "We don't want people taken for granted. When people feel appreciated, they keep doing the work."

And the work bears fruit beyond meals.

"One family from Detroit needed hospitality because their kids were in camp," Estee recalls. "We matched them with a Toronto family whose kids were in the same camp. Later, the Toronto family needed hospitality in Detroit -- and that relationship turned into a real friendship."

Older singles who first arrived as guests begin hosting each other. Out-of-town visitors become part of the community fabric. Hospitality becomes connection.

Sometimes, the need is dramatic.

"A visitor got to the airport to fly to New York on *erev* Shabbat," Estee recounts. "A storm cancelled the flight. Their luggage went -- but they didn't. We had to place them last minute. The host family even went around their street collecting clothing for them because the guest had nothing. That's what it means to be ready for the unexpected."

But the committee is equally attentive to hosts' limits.

"We don't want burnout," Shayna says. "Hosting should stay positive. Sometimes we even have to tell guests: Shabbat lunch is a two-hour affair -- we love you, but please don't stay all afternoon." She laughs. "And yes, sometimes it's, 'Here's your coat.'"

The goal is simple: a system where kindness is sustainable.

"Every Pesach night, we declare, "*Kol dichfin yeitei v'yeichol* -- Let all who are hungry come and eat." It is a proclamation of radical hospitality. Not metaphorical. Not symbolic. Practical. Concrete. Real."

### HOSPITALITY AS HERITAGE: THE OPEN DOORS OF PETAH TIKVAH

If BAYT demonstrates hospitality as communal care, Petah Tikvah Anshei Castilla shows hospitality as cultural preservation.

Led by president Eric Iankelevic, Petah Tikvah carries a rare Spanish-Moroccan Tangiers Sephardic heritage -- a lineage stretching back to families who fled the Spanish Inquisition and rebuilt their lives in North Africa.

"Our prayer style, melodies, customs, and holiday practices are part of a very specific Tangiers tradition," Eric explains. "Preserving that authenticity is central to our mission."

One of the most powerful tools for preserving tradition, he believes, is inviting people into the home -- especially at Pesach.

"In our families, certain parts of the Haggadah are recited in Spanish," he says. "We use a Haggadah with Hebrew, English, and Spanish. But with each generation, language becomes harder to maintain. My children don't hear Spanish at home the way I did. When we invite guests to our seder, they experience the melodies, pronunciations, and rituals firsthand."

Guests witness *Bibiluya*, the tradition of passing the seder plate over each participant's head while blessings are recited. They hear chants rarely found in commercial Haggadot. They taste foods their grandparents once made. What might have become a museum artifact becomes a living experience.

"When families who may have lost certain customs join our seder," Eric says, "their children get to experience traditions that might otherwise disappear."

The shul reinforces this mission through community projects -- *Ma'ot Chitim* for Pesach assistance, year-round financial support for struggling families, care packages for seniors who can no longer attend *shul*, Hanukkah kits for university students away from home, and a community Purim *seudah* so no family feels left out of celebration.



"Hosting became central to our lives early on -- not because we had so much family around us, but because we didn't," Joely says. "And in the process of giving and sharing, our guests returned again and again until they were no longer guests. They became our family."

She admits with warmth that she didn't even know how to cook when she got married. She learned from her husband Shimmy. At first, she worried endlessly about food. Then she realized the truth.

"Hosting was never about the food," she says. "It was about the company. The conversation and the connection mattered far more than what was on the table."

Over time, people began calling weekly -- sometimes hours before Shabbos -- asking if they could come. Folding tables came out. Dining room tables stretched into living rooms. Space was never the point.

"There's a real need out there," Joely explains. "People would call and say, 'I don't know who else to ask.' And that stayed with me."

Her understanding of hospitality evolved as her guest list grew more diverse.

"The deeper *chesed* lies in making space for those who are harder to host," she reflects. "Those guests often need more attention, more patience, more emotional presence. You have to make sure your social batteries are charged -- and you have to find a way to recharge afterward, so the *chesed* remains sustainable."

She speaks candidly about boundaries -- a topic rarely discussed in hospitality conversations.

"There are times when even the most open house needs quiet and rest," she says. "You have to learn how to hold both openness and privacy. Otherwise you can't continue."

Behind every Shabbos table lies invisible planning.

"You have to read the room," Joely explains. "Who should sit together. Who shouldn't. Who wants a shorter meal. Who wants the full Shabbos experience. Seating can be the difference between a guest feeling at ease or on edge."

One moment crystallized how deeply hospitality became part of her family identity.

While bringing Friday night dinner to Baycrest for her father-in-law, Joely invited a passing elderly man to join them. Later her daughter said, "Mommy, don't you know? We always have guests."

"That's when I realized," Joely says, "it wasn't just something we did. It became who we were."

She also speaks movingly about guests others might avoid.

"Sometimes the hardest guests -- the ones outsiders might make fun of, or would never welcome into their home -- can be the most genuine and authentic people you meet," she says. "They can teach

you a lot. Being around people who aren't afraid to share struggle can be deeply meaningful."

Hospitality, in her view, is not about perfection.

"It's about creating a space where people feel valued, respected, and like they belong," she says. "If you want to talk, talk. If you want to sit quietly, that's okay too. No guilt. No expectations."

And hospitality doesn't require a large home.

"Collaboration," she says. "If someone is making a *sheva brachos*, you can help cook or clean. If you have a basement, let a group host their own dinner. The goal isn't one way -- it's inclusion."

Her message to the broader community is simple and powerful:

"We should welcome people for who they are -- not for who they aren't. When you meet someone where they are, your perspective changes. And with that shift, so does your capacity to truly welcome others."

## PESACH: WHEN THE JEWISH HOME SHINES BRIGHTEST

All three voices return to Pesach -- when the Jewish home is at the center of Jewish life, and when loneliness can feel most acute.

At the BAYT, bulletins and quiet outreach match hosts with those in need. At Petah Tikvah, seders become vehicles of tradition. In the

Berstein home, Pesach is balanced with self-awareness.

"Pesach is stressful," Joely says honestly. "Know your limits. *Chesed* that comes at the expense of your emotional or physical wellbeing is not sustainable. But even a simple invitation -- even pizza on *Motzei Pesach* -- can change someone's experience of the holiday."

"Loneliness is louder on holidays," she adds. "Even imperfect hospitality, done with thoughtfulness, has real value."

## THE JEWISH HOME AT ITS MOST BEAUTIFUL

A Jewish home is not defined by square footage or décor. It is defined by who enters and how they are received.

A committee quietly ensuring a widow has a Shabbat table.

A seder reviving a language nearly lost.

A folding table stretched one more time because someone called last minute.

A house where guests become family.

As we sit down this Pesach and recite "*Kol dichfin yeitei v'yeichol*," we are reminded that freedom is not only about leaving Egypt. It is about ensuring no one journeys alone.

And what better way to exemplify the power of The Jewish Home than opening its doors. ■

"No one in the community should feel forgotten," Eric says.

Perhaps the most vivid expression of Petah Tikvah's open-home culture is *Mimona* -- the Moroccan celebration marking the end of Pesach.

Since moving to Clanton Park, Eric and his wife have opened their home every *Mimona* night to the entire community. Older members reconnect with childhood memories. Younger generations experience the celebration for the first time. Neighbours and friends discover new traditions.

"People pop in and out throughout the evening," Eric says. "We serve *mufletta* and traditional pastries. We often have three to four hundred visitors in one night."

For Eric, hosting is also education for his children.

"Hosting reinforces identity," he explains. "My children see that what they grew up with is special. They participate -- singing Spanish songs, performing *Bibiluya*, blessing the family. We hope they will one day carry these traditions into their own homes."

His advice to would-be hosts is straightforward.

"Speak to your rabbi. Speak to the shul office. Ask people what their plans are. Sometimes elderly couples who once hosted large seders now find themselves alone because children are elsewhere. Simply asking opens doors."

Hospitality, he believes, begins with awareness.

## WHEN GUESTS BECOME FAMILY: THE BERNSTEIN HOME

If the BAYT shows organized hospitality and Petah Tikvah shows heritage hospitality, Joely Bernstein and her husband Shimmy show hospitality of the heart.

Hosting became central to their lives not because they planned it, but because they needed it.

**Bikur Cholim**  
בְּקוּר חוֹלִים וּגְמִילוּת חַסְדִּים  
Helping. Healing. Caring.

**Bikur Cholim is here for you and your family over Pesach.**

In hospital we can provide the following:

- Seder Plate with Shmura Matza
- Kosher for Pesach meals
- Fully stocked Pesach pantries in hospitals across the GTA

Please call us to arrange 416-783-7983.

*Bikur Cholim wishes the community a Kosher, Healthy and Happy Pesach*

Bikur Cholim • 506 Coldstream Ave • Toronto, Ontario M6B 2K6 • 416-783-7983



# ON PARENTING AND CHINUCH

## A CONVERSATION AT THE HEART OF THE JEWISH HOME

"A child needs to know one thing—that his parents are there for him." – Rabbi Yaakov Bender

A full crowd gathered at Shomrei Shabbos Chevra Mishnayos in Toronto to hear a conversation focused on the realities of the Jewish home—children, parenting, the pressures families face today, and the work parents do every day to guide their children with strength and values.

Moderated with warmth and humour by Sruli Besser, the discussion brought together two figures beloved across their communities: Rabbi Yaakov Bender, Rosh Yeshiva of Yeshiva Darchei Torah in Far Rockaway, and Dr. Colin Geft, a distinguished Toronto pediatrician retiring after decades of caring for our children. If there is a single thread that wove the evening together, it was this: the Jewish home remains the most powerful force in a child's life. And parents—imperfect, overwhelmed, loving—are far more influential than they imagine.

### THE MAGIC OF A PARENT'S PRESENCE

At the heart of Rabbi Bender's message was a declaration delivered with disarming simplicity:

"A child needs to know one thing—that his parents are *there* for him. It is the presence, not the perfection, that carries a child."

He spoke not as an administrator or policymaker, but as someone who has spent a lifetime listening to children's hearts. Stories poured out – small, ordinary stories that revealed the extraordinary impact of a few moments of sincere attention. He described a boy who struggled terribly in school until one day, his father rearranged his schedule to learn with him each night. "Nothing dramatic happened," Rabbi Bender said. "But the boy started to thrive. Why? Because suddenly he knew: 'I matter enough that my father rearranged his life for me.'"

Presence, for Rabbi Bender, is not measured in minutes but in meaning. "When you speak to a child with respect, when you put down your phone, when you look into his eyes—that moment lasts inside him forever."

### CHILDREN KNOW WHAT MATTERS TO US

One of Rabbi Bender's most stirring themes was the honesty of children. "They know what their parents care about," he said. "If a child sees that Torah is important to you—not in speeches, but in life—he absorbs it naturally."

He told of parents who worry endlessly about the intellectual side of *chinuch* while neglecting the emotional side. "Children are not computers," he said with a smile. "They're not downloading information from you. They are absorbing your *koach*, your essence. If you're excited about Shabbos, they feel it. If you rush through *davening* like it's a chore, they feel that too."

The message was not one of pressure, but of opportunity. "The Jewish home is a place where love meets values," he said. "Not a museum of rules, but a living, breathing example of what matters. And our children, who are smarter than we give them credit for, pick it up."

### A DOCTOR'S VIEW FROM THE FRONT LINES

If Rabbi Bender spoke from the heart of *chinuch*, Dr. Colin Geft spoke from the heartbeat of the child. Over decades as a pediatrician, he saw families in joy and crisis, in birth and illness, in moments of triumph and moments of fear. His message echoed Rabbi Bender's, but with the grounding of medicine and developmental science.

"Bring *simcha* into the house... Sing *zemiros*. Smile during *Kiddush*. Make your home a place your child wants to be. *Chinuch* is not only what you teach. It is the happiness you create."

"What keeps a child healthy," Dr. Geft said, "is not only nutrition or vaccines or height and weight charts. A healthy child is one who feels safe. One who feels that home is a place of stability."

He described countless cases in which the child's medical issue was intertwined with stress, anxiety, family conflict or emotional turbulence. "You can't separate the body from the soul," he said quietly. "A child who is calm, supported, loved—his immune system is stronger. His mental resilience is stronger. The Jewish home affects a child's physical health more than people realize."

At one poignant moment, he reflected on the parents who came to him, overwhelmed by the pressures of balancing school expectations, social pressures, and religious responsibilities. "I always tell them: don't forget to breathe. Don't forget to listen. Don't forget that your child is *trying*. Every child is trying."

### THE POWER OF LISTENING

One of the evening's most memorable lines came when Rabbi Bender leaned forward and said: "The greatest gift you can give your child is to listen without judging."

He spoke of boys who blossom simply because someone—parent, *rebbe*, mentor—gave them space to speak honestly. He contrasted this with the homes in which a child anticipates criticism before he even begins. "A child stops speaking when he knows you have already decided what he is going to say."

Dr. Geft added that listening is also diagnostic. "When a child feels heard," he said, "they will tell you what's really going on: the fear, the sadness, the anxiety, the confusion. But if they feel that speaking invites punishment or dismissal, they'll hide everything. And when children hide, problems grow."

Listening, the panel agreed, is not passive. It is the foundation of meaningful guidance. "A parent who listens earns the right to guide," Rabbi Bender said. "A parent who doesn't listen has already lost the battle."

### SETTING BOUNDARIES WITH LOVE

Boundaries were another recurring theme, but both presenters made clear that boundaries without warmth can feel like tyranny, and warmth without boundaries can dissolve into chaos.

Rabbi Bender offered a telling observation: "Children need rules. But they need to understand that rules come from love, not from control." He emphasized that Jewish parents should not shy away from expectations. "Don't be afraid to say 'no,'" he said. "But say it with dignity. Say it with consistency. Say it with love."

Dr. Geft affirmed this from a medical perspective: "Structure lowers a child's anxiety. Predictability makes them feel safe." He noted that many behavioural issues he sees stem from inconsistent rules or unclear expectations. "Children don't need perfection," he said. "They need clarity."

The room laughed when Rabbi Bender quipped, "Your child will survive if you take away the phone for one night." But the laughter held truth. Parents today fear their children's discomfort more than any generation before, and the panel urged parents to reclaim the courage to parent – kindly, thoughtfully, but firmly.

### THE ROLE OF JOY IN CHINUCH

Throughout the evening, Rabbi Bender returned to a message that has become a personal hallmark of his: "*Yiddishkeit* must be joyful."

If a home radiates tension around *mitzvos*, the children will associate Judaism with pressure. If parents argue over Shabbos prep, the message becomes distorted. If a home feels like a checklist of religious tasks, children retreat.

"Bring *simcha* into the house," Rabbi Bender said passionately. "Sing *zemiros*. Smile during *Kiddush*. Make your home a place your child wants to be. *Chinuch* is not only what you teach. It is the happiness you create."

He illustrated this with a story of a boy who felt disconnected from *Yiddishkeit* until he attended a Shabbos meal where the father danced around the table with his children. "That night changed his life," Rabbi Bender said. "Not because of a *vort*. Not because of a *halachic* insight. Because of joy."

### PARTNERING WITH SCHOOLS AND COMMUNITY

Another deeply resonant theme was the partnership between home and school. Rabbi Bender, who leads one of North America's largest *yeshivos*, spoke candidly: "A *rebbe* can only take a child so far. A school can only do so much. The home is the anchor."

He urged parents not to view teachers as adversaries or outsiders. "Build a relationship," he said. "Call not only when there's a problem. Call to say thank you. Let your child see that you respect his *rebbe*. That respect carries him further than you know."



Dr. Geft echoed this in medical terms: “When a child sees that the adults in his life -- parents, doctors, teachers, rabbeim -- are aligned, he feels safe. Consistency builds confidence.”

**“YOUR CHILD NEEDS YOU MORE THAN YOU THINK”**

Toward the end of the evening, Rabbi Bender offered a line that seemed to hover in the air long after it was spoken: “Every child -- every single child -- wants to be close to his parents. Even the ones who push you away. Maybe especially those.”

He described teenagers who act aloof, cold, uninterested, even hostile. “Don’t believe it,” he said. “Inside, they are begging you to hold on to them. Don’t give up. Don’t retreat.”

Dr. Geft nodded. “I’ve seen it thousands of times. A teenager acts tough, but one gentle word from a parent, one show of faith, breaks through everything.”

This, perhaps, is the emotional core of the Jewish home: the unwavering bond between parent and child, even in the hardest moments.

**A NIGHT THAT SPOKE TO EVERY JEWISH HOME**

The evening closed without fanfare, without abstractions, without theories. It ended the way Jewish parenting begins: with heart, with humility, with honesty.

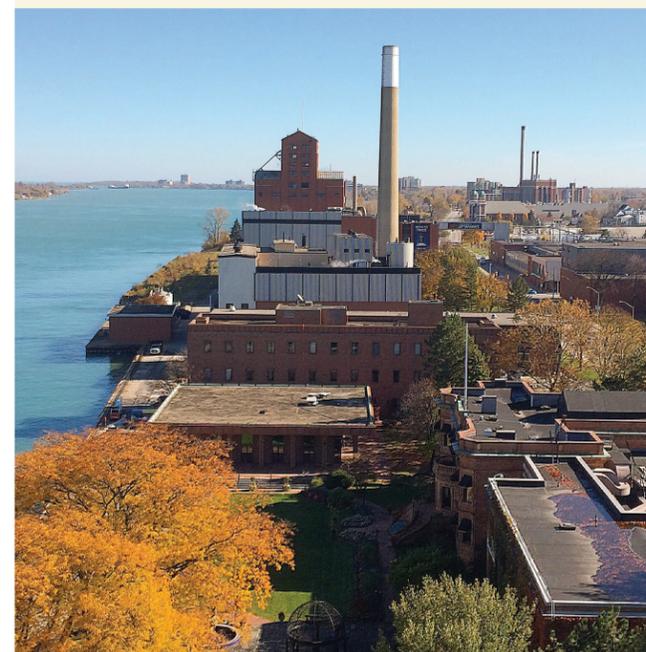
Rabbi Bender and Dr. Geft did not offer formulas. They offered presence. They offered warmth. They offered stories and wisdom gathered over a lifetime of guiding, healing, comforting, and believing in children.

Their message, distilled, is this:

The Jewish home is the greatest force in your child’s life. Your love, your listening, your joy, your boundaries, your presence—these shape a child more than any school, any program, any new trend.

And every child, at every stage, is waiting for you.

It was a conversation that left the audience not only educated, but uplifted. And it reminded everyone present that while parenting is daunting, it is also sacred -- the daily, quiet work of building the next generation of *Klal Yisrael*. ■



**DISCOVER KOSHER-CERTIFIED EXCELLENCE IN BULK SPIRITS**

At Hiram Walker, we’re proud to offer premium bulk spirits products, including Whisky, Vodka and Rum options that meet the highest standards of quality and tradition. Through our partnership with the Kashruth Council, every batch is kosher-certified, ensuring authenticity and trust for your brand and customers.

Whether you’re crafting exceptional spirits or sourcing for large-scale production, our distilled products deliver unmatched flavor and integrity.

Contact us to discover how our bulk spirits can grow your business. Secure your supply today!

Amy Levesque  
 Master Distiller & Director of Distilling  
 Amy.Levesque@Pernod-Ricard.com  
 +1 519-254-5171  
 corby.ca/en/hiram-walker



# BUILDING JEWISH HOMES

## INSIDE THE TORONTO SHIDDUCH INITIATIVE

In every Jewish community, few things are as emotionally charged, complex, and deeply cherished as helping our children find their *bashert*. But behind every engagement lies an intricate network of effort — parents, mentors, *shadchanim*, friends, teachers, and of course Divine Assistance. But in Toronto, where most young men leave the city for yeshiva and rarely return to date locally, the path to building Jewish homes has often been steep.

Enter the Toronto Shidduch Initiative (TSI) — an organization that has quietly, methodically, and lovingly transformed the *shidduch* landscape for Toronto families. Built on the vision of its founders and the tireless work of its coordinator, Laura Leitman, and its dedicated group of *shadchanim*, including the exceptional Evelyn Grubner, TSI has become a source of hope, dignity, and forward momentum for hundreds of families.

As Pesach approaches — a time when Jewish

homes become the center of our identity — it is fitting to shine a light on an organization whose sole mission is precisely that: to help build Jewish homes.

### THE BIRTH OF A BOLD IDEA

The seeds of the Toronto Shidduch Initiative were planted long before the organization had a name. For years, Toronto mother Goldie Hauer navigated the *shidduch* world on behalf of her own children. Like so many parents, she collected phone numbers, met *shadchanim*, flew in and out of New York and New Jersey, and watched up close how complex, draining, and emotionally fraught the process could be.

Along the way, Mrs. Hauer built relationships with *shadchanim* and *roshei yeshiva*, and gained a broad, realistic perspective on the challenges facing out-of-town families. When her last child married, she did something unusual. Instead of filing away the notes and closing that chapter of her life, she looked around at the Toronto community and asked a simple but powerful question: how can I use all of this to help everyone else?

Together with partners Moshe Sigler and Bentzion Berkovits, Mrs. Hauer transformed that question into action. The three became the driving force behind what would become the Toronto Shidduch Initiative — an organization designed not only to help individual families, but to strengthen the entire Toronto *shidduch* ecosystem. What began with Mrs. Hauer hosting visiting *shadchanim* in her living room has grown into a citywide operation with systems, strategy, and serious infrastructure.

“It’s really about helping our community navigate a challenging, emotionally heavy process in a way that feels supported and respectful,” explains Laura. “No family should feel alone.”

“No family should feel alone in the *shidduch* parsha.” — *Laura Leitman*

### THE TORONTO CHALLENGE: OUT-OF-TOWN AND ACROSS THE BORDER

To understand TSI’s mission, you first have to understand Toronto’s unique *shidduch* reality. Unlike Lakewood, Baltimore, or other large American centers, Toronto does not have major

yeshivas filled with marriageable *bochurim*. As soon as Toronto’s young men graduate high school, the overwhelming majority head south of the border for yeshiva — and that is where most of them stay through the dating period.

Practically speaking, that means that even a so-called “Toronto–Toronto” match often ends up dating in Lakewood, Monsey, or Brooklyn, because that’s where the boys are. For Toronto’s daughters, that shift has far-reaching consequences. They have to travel frequently for first dates. American families may not know much about Toronto. And in a world where *shadchanim* are flooded with resumes from New York and New Jersey, pointing someone’s attention north of the border can sometimes feel like swimming upstream.

On top of that, the broader structural dynamics of the *shidduch* system do not always favour girls. Boys, particularly in the yeshivish world, tend to begin dating later and can be suggested to a wide age range of girls. Girls, by contrast, enter the system earlier and often find their pool narrowing as they get older. Layer “out-of-town” and “across the border” onto that equation, and you begin to see the picture.

“Girls here can wait for a while before getting a date,” says Laura. “Meanwhile, boys are inundated with suggestions. We needed a way to level the playing field — not by changing who our girls are, but by changing the support around them.”

Evelyn Grubner, who has been active in *shidduchim* for decades, puts it more simply. “If I were a mother in New York with a wonderful boy,” she says, “I wouldn’t automatically think of Toronto either. They don’t know our girls. They don’t see their warmth, their sincerity, their out-of-town qualities. But once the boys actually meet them, it’s a different story.”

“Toronto girls are truly exceptional. People just don’t know them yet.” — *Evelyn Grubner*

### SUPPORTING THE SHADCHANIM: THE HEART OF THE SYSTEM

From the very beginning, TSI’s founders understood that if they wanted to meaningfully change outcomes, they had to start by supporting the people on the front lines: the *shadchanim*. For years, *shadchanim* in every community have quietly poured tens of hours into each idea — researching families, calling references, following up with parents, coaching nervous boys and girls, and then repeating that process all over again — often without any compensation at all unless a couple became engaged.

TSI recognized that this model was a recipe for burnout. Talented, dedicated *shadchanim* were investing enormous amounts of time and emotional energy, only to feel empty-handed if a *shidduch*

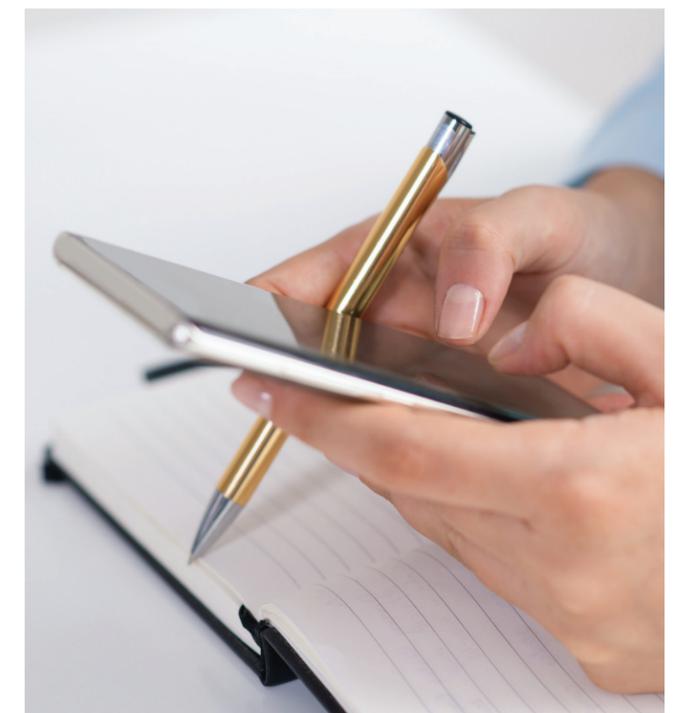
did not work out. Eventually, even the most altruistic people can become drained.

To address this, TSI introduced a series of tangible supports designed to validate and sustain *shadchanim*. When a Toronto girl is set up, the *shadchan* receives a stipend for the first date. If the *shidduch* progresses to a third date, there is an additional payment. And if the couple becomes engaged, TSI guarantees a minimum *shadchanus* amount from the girl’s side by topping up the family’s contribution to a predetermined level.

“We’re not paying *shadchanim* what their hours are actually worth,” Laura is quick to point out. “That would be impossible. But we are sending a clear message: your time is valuable, your effort is appreciated, and you are not alone in this *avodah*.”

Beyond finances, TSI has built a structure of support and community for the *shadchanim* themselves. Weekly meetings give them a chance to share information, compare notes, and network on behalf of Toronto families. Organized trips to the U.S. allow them to meet boys face-to-face, so that when they later call a mother, they can say, “I met your son. I know who he is.” Conferences and training sessions help them refine their skills and stay energized.

For Evelyn, the difference is night and day. “Before TSI, I used to burn out regularly,” she admits. “I would throw myself into setting up a *shidduch*, calling mothers, arranging logistics, coaching both sides, and after a few dates it would fall apart. I’d be left exhausted and feeling like I had nothing to show for it. Now, even when something doesn’t work out, I feel that my time was valued. It gives me the strength to keep going.”





**“Your time is valuable, your effort is appreciated, and you are not alone in this avodah.” – TSI message to shadchanim**

### THE LOGISTICS MACHINE: CARS, HOUSING, PHONES, AND MORE

If the *shadchanim* are the heart of TSI, then its logistics operation is the circulatory system, constantly moving in the background to keep everything functioning smoothly. One of the most striking aspects of TSI’s work is how much thought and effort goes into the practical side of getting boys to Toronto to date local girls with dignity and ease.

TSI maintains a dedicated car that is almost constantly in use by visiting *bochurim*. On busy weekends, when multiple boys are coming in, they arrange additional vehicles by borrowing from generous community members. They coordinate housing with carefully chosen host families. For boys whose U.S. phone plans do not work in Canada, TSI offers a kosher, TAG-filtered phone they can borrow while they are here.

They even help with the little things that are not so little:

suggesting appropriate dating locations, familiarizing boys with the community, and ensuring they feel oriented rather than lost. When there is genuine financial need and the difference between “yes” and “no” comes down to airfare, TSI can step in and subsidize part of a ticket so that the *shidduch* has a chance to proceed.

Laura recalls one particularly busy Shabbos when seven boys were scheduled to come in from out of town to date Toronto girls. “We ended up arranging four cars,” she says. “Goldie took the main car to the car wash, filled the tank, checked everything. Every detail mattered. We wanted them to feel that coming to Toronto was simple, respectful, and worthwhile.”

Evelyn laughs as she remembers crowded meals and full guest rooms. “I once had eight boys in my home for Shabbos – all dating different girls,” she says. “It was like running a small yeshiva. But that’s what it takes sometimes. And once they come and actually meet our girls? Very often, it just takes off.”

**“Every detail matters. We want them to feel that coming to Toronto is simple, respectful, and worthwhile.” – Laura Leitman**

### A DAY IN THE LIFE OF A SHADCHAN

Listening to Evelyn describe her schedule is like peeking behind the curtain of the *shidduch* world. Her day might include meeting *bochurim* in Lakewood, Baltimore, or New York; taking careful notes about their personalities, families, and aspirations; flying back to Toronto and calling mothers; fielding texts from anxious girls; and quietly arranging the details that make a first date possible.

She tells of a boy who arrived without a proper belt, and how she quietly lent him her husband’s. She speaks of *bochurim* who struggle with conversation, for whom she sends a new joke or ice-breaker before each date so they have something light to say when the nerves kick in. She describes late-night phone calls with mothers who need reassurance, and long conversations with girls who are working through disappointment.

“People see the engagement photos,” Evelyn says, “but they don’t see what comes before that – the hours and hours of phone calls, the logistics, the coaching, the tears, the *tefillos*. That’s all part of it.”

Before TSI, all of that effort often ended in silence: a *shidduch* would fizzle out, and Evelyn would be left feeling depleted. Now, with institutional backing, she feels that even when a particular match does not work, the time and heart she invested are acknowledged.

“When someone tells you, in a very real way, ‘What you did matters,’ it changes everything,” she says. “You have the *koach* to pick up the phone again, to suggest another idea, to keep believing in the next *shidduch*.”

**“People see the engagement photos, but they don’t see the tears, the *tefillos*, and the hours that come before.” – Evelyn Grubner**

### WHY THEY KEEP GOING

It would be easy to assume that *shadchanim* and coordinators keep going out of duty alone. But speak to Laura or Evelyn for even a few minutes, and a different picture emerges. They are animated by something deeper: a profound sense that helping another Jew build a *bayis ne’eman* is holy work.

“We see miracles,” Evelyn says simply. “We see *hashgachah pratis* all the time – in who calls when, in how trips line up, in who happens to be in town for a *simchah*. You can’t always explain it, but you feel it.”

That sense of partnership with Hashem – of doing everything in the realm of effort while knowing that the final result is not in human hands – gives TSI its unique tone. There is professionalism and planning, yes. But there is also humility, and a deep awareness that every resume and every first date represents a whole world.

### AN INSPIRATIONAL STORY: KINDNESS THAT CAME FULL CIRCLE

Near the end of our conversation, Evelyn shared a story that seemed to crystallize everything TSI stands for: kindness, dignity, and the quiet ways in which Hashem weaves threads together.

Years ago, Evelyn’s mother passed away, leaving her father alone in his large home. It was an emotional time, and Evelyn knew her father needed someone in the home with him so she marched down to the local yeshiva to see if there were any boys who would be willing to live in the home with her father instead of living in the yeshiva dorms. Surprisingly, Evelyn found a gentle, thoughtful yeshiva *bochur*. He was not a close relative. He was not being paid. He was simply there – offering help, speaking respectfully, and giving her father and the family a sense of comfort and *kavod* at a time when it was needed most.

“He treated my father like royalty,” Evelyn recalls.

Almost instinctively, Evelyn’s thoughts turned to her niece, a refined, exceptional girl whose *middos* and values seemed perfectly matched to the quiet kindness she witnessed in him.

The first date went beautifully. The second was even better. By the third, everyone sensed that something special was unfolding.

Not long after, they were engaged.

“I was thrilled,” Evelyn relates, “But I was also conflicted. Who would live with my father? Sure enough, the young couple decided to continue living at home with my father.” Evelyn continues, “the kindness the boy showed came back to him in the most beautiful way, in the form of a *bayis ne’eman* built with my niece.”

It is a story that captures the essence of what TSI is trying to do for the entire community: create the conditions in which hidden kindness can bear fruit, in which quiet efforts can lead to beautiful, lasting Jewish homes.

**“The kindness he showed my father came back to him in the form of his own bayis ne’eman.” – Evelyn Grubner**

### HELPING BUILD THE NEXT JEWISH HOME

As Toronto continues to grow and its children enter *shidduchim* year after year, the work of the Toronto Shidduch Initiative becomes ever more vital. Their work – often quiet, often unseen – represents some of the best of what a Jewish community can be. They support families in moments of vulnerability. They can be the *shadchanim* whose efforts too often go unrecognized. They create pathways for our children to meet, connect, and, with Hashem’s help, build homes of their own. ■



# COMING HOME

On Seder night, Jews around the world look around the table and quietly count: Who's here? Who's missing?

Last year, many Jewish homes added a new, painful question: Who is still in captivity? An empty chair, a yellow ribbon, a name whispered in *Tehillim*—all became part of the story of *Yetziat Mitzrayim*, our going out from Egypt.

This year some of those chairs are no longer empty. Some of our brothers and sisters have walked through hospital doors and front gates, crossed thresholds and kissed *mezuzot*, announcing: *Ani babayit*. I'm home.

This is a story about some of those homecomings: about the darkness they emerged from, the strength that kept them alive, and the way their return has deepened the *emunah* of the Jewish people.

## FAITH IN THE TUNNELS

When released hostage **Bar Kupershtein**, 23, stepped for the first time into his family's new apartment in Holon, reporters saw a young man

pale and thin, but very much alive. He had spent over two years in cramped Hamas tunnels in Gaza, with no sunlight, little food, and regular beatings. He says he survived by holding onto one simple conviction: that he was never really in the hands of his captors at all.

Kupershtein describes tiny pockets of resistance and connection in that hellish space. Six hostages together in a "room" barely bigger than a mattress, learning Arabic, absorbing abuse, and then clinging to each other. "We were there for each other, we supported each other... we will not let them defeat us," he recalled.

Every Friday night, they insisted on reciting the blessings of *Kiddush* and singing *Lecha Dodi* — sometimes without wine, sometimes whispering so as not to be heard, but always stubbornly creating a Shabbat of some sort in the tunnel.

On one terrifying day, a guard threatened the hostages. Kupershtein remembers only one response: *tefillah*. "I just remember praying to G-d, begging Him, saying 'save me, I'm in Your hands now,'" he said.

Much later, he discovered that his mother, on a phone call with one of his captors, had used almost the same words. She told the terrorist, "My son is not in your hands, he is in the hands of G-d." That sentence became the family's motto, now engraved on a bracelet Kupershtein wears: "Always in the Hands of G-d."

Their story is one of many.

**Sapir Cohen**, held for 55 days in Gaza, later spoke about a moment of startling clarity. She recounts that she remembered thinking, in the middle of the horror: "I think one of the biggest miracles I felt was maybe I'm supposed to be in this place."

It wasn't a surrender to evil. It was the opposite: a sense that even here, in a place of cruelty, Hashem had not lost track of her for even a second. She began to thank G-d for the strength to withstand what she was facing, and later described her time in captivity as the beginning of a deeper relationship with Him.

At a Chabad center in San Antonio, former hostage **Moran Stella** Yanai described to a room full of women how she endured 54 days of hunger, injury and constant threats. She spoke of food poisoning, fractures, lice, and violence. Yet she summed up her inner stance in one astonishing sentence: "No matter the fear or anxiety, I was full of hope."

Sometimes she was alone, sometimes with other

captives, but she kept telling herself to be strong, to lean on faith, to remember that as long as she was breathing, her story wasn't over.

As difficult as these stories are, the similarities are telling — released hostages speak about *emunah* not as a spiritual luxury, but as oxygen, the one thing that kept them from drowning in the darkness.

## "DAD, I CAME HOME ALIVE"

If the tunnels were a kind of personal *Mitzrayim*, then the moment of release is their *Kriyat Yam Suf*, their sea splitting.

For **Romi Gonen**, that moment carried a sentence her father had been praying to hear for 470 days. Throughout her captivity, he had spoken to her through cameras and microphones, begging her to stay alive, to hold on, to come home. When she finally crossed the border during a hostage-prisoner exchange on January 19, 2025, her first words to him were: "Dad, I came home alive."

Every single story of survival,  
of mental strength in captivity,  
rests on a conviction that no  
enemy can break—we are  
always in Hashem's hands

In another extraordinary reunion, six hostages — including **Omer Shem Tov** — were released after 505 days of captivity. When his brother Amit saw him in the hospital, he told Ynet: "Omer was reborn today. He's home, in good condition and we're so relieved it's finally over."

He spoke of hugging Omer, telling him how much he loved him, and calling that simple embrace "the best moment" of his life. Meanwhile their father marveled at Omer's concern not for himself, but for his family — his first message was that he was just happy they were safe.

The father of **Eitan Mor**, kidnapped from security duty at the Nova festival, wrote that "Our Eitan is coming back to life in Israel, coming back to life with his family."

In medical centers across Israel, nurses and doctors describe the same scene on repeat: a door opens, and there is a collision of bodies — parents, children, siblings, spouses — forming a tight ball of sobbing, laughter, disbelief. Tiny, ordinary details take on spiritual weight: the taste of hospital bourekas, the beeping of machines, the first time a returned hostage asks for a coffee the way they like it.

These are not just emotional reunions. They are scenes of personal *geulah*.

## WHEN THE JEWISH HOME BECOMES A LIFELINE

Many testimonies from freed hostages speak about habits and memories carried from home that became lifelines in captivity.

**Kupershtein** and his fellow abductees insisted on saying Shabbat blessings each Friday night, even when all they had was water and stale bread. For them, Shabbat wasn't a date on the calendar; it was oxygen they needed to breathe.

Another former hostage, **Sapir Cohen**, described feeling that she was held in G-d's embrace even in a Gaza basement, and later began sharing that faith story worldwide.

**Eli Sharabi** was held as a hostage for 16 months after his kibbutz, Be'eri, was attacked on October 7. He promised his British wife, Lianne, and their daughters that he would return — but when he was eventually freed, he learned they had all been murdered on that first day.

Sharabi could have turned inward in bitterness. Instead, he has chosen to speak, to bear witness. A moving profile described his prayers during captivity as creating "a bridge between worlds," connecting the deepest darkness of the tunnels with the highest heavens.

For him, "coming home" is unimaginably complex: his physical body is back in Israel, but his immediate family is gone. Yet he insists that Am Yisroel is his extended family now, and he uses his voice around the world to share his experience and testify about the power of prayer that carried him through.

In his brokenness, he teaches us that the Jewish home is not only the house where you sleep. It is the people who *daven* for you, advocate for you, leave a chair for you, and refuse to forget your name.

## PESACH, YETZIAT MITZRAYIM, AND THE HOSTAGES' RETURN

The Haggadah tells us that in every generation, a person must see themselves as if *they* personally left Egypt. This year, that sentence lands differently.

When we read "*Avadim hayinu le-Pharaoh b'Mitzrayim*" — we were slaves to Pharaoh in Egypt — it will be hard not to picture young Jews chained in tunnels, blindfolded, under the authority of guards who could decide whether they ate, stood, slept.

When we say "*Vayotzienu Hashem Elokeinu mi'sham b'yad chazakah*" — Hashem took us out from there with a strong hand — we may think of helicopters, armored vehicles, and white buses carrying hostages toward home, surrounded by IDF soldiers and doctors. But beneath all of that, we'll remember something deeper: that every single story of survival, of mental strength in captivity, rests on a conviction that no enemy can break—we are always in Hashem's hands. ■

Chag Kasher V'sameach!

# GET YOUR KIDS THE AFIKOMAN PRESENT they'll love!



Happy kids all year round.  
Our afikoman gift to you!

**SPECIAL!**

**SUBSCRIBE TODAY AND GET TWO WEEKS FREE!**

USE PROMO CODE **PESACH26**. EXPIRES 4.16.26.

**2 SIMPLE WAYS TO SUBSCRIBE!**



**Text** 'Circle' to  
732-785-4540

**Online**  
www.circmag.com

For customer support email [support@circmag.com](mailto:support@circmag.com) or call/text 732-592-5437.

**SUBSCRIBE NOW!**



Must mention promo code.

KITCHEN  
CORNER





# SOUP THE ORIGINAL COMFORT FOOD



BY JUDY  
PISTER

By definition, comfort food refers to food that brings a sense of happiness and enjoyment while eating. Often home-cooked, it carries an added emotional value. There is a broad category of “feel-good” foods—ranging from apple pie and mac and cheese to chicken soup and meatloaf, to name just a few. Personal palate preferences aside, soup likely ranks high on most people’s lists.

From the beginning of time, combining grains with water was considered a nourishing source of sustenance. In *Parshat Toldot* (Bereishit 25:29–34), Yaakov was cooking a red lentil stew meant to comfort his father Yitzchak, who was mourning the death of his father Avraham. When Esav returned from the field, hungry, he demanded some of the “red stuff.” Yaakov agreed – on the condition that Esav sell him his birthright in exchange for a bowl.

In the 12th century, the Rambam (Moses Maimonides) studied the medicinal use of chicken broth to cure various ailments. Influenced by Greek philosophers and physicians who had made similar recommendations centuries earlier, the Rambam did not invent chicken soup, but he did advocate for the broth of hens and other fowl as a remedy. This likely helped elevate chicken soup from simple sustenance to the comfort food gold standard it remains today.

Chicken soup began in Spain and Portugal, where Sephardi traditions incorporated spices and herbs. Following the Spanish Inquisition and the exile of the Jews, the soup made its way to Eastern Europe and into Ashkenazi homes. In Yiddish, it became known as *goldene yoykh* – “golden broth” – a nod to its colour.

Influenced by Jews from many countries, chicken soup evolved into countless comforting variations, each claiming to be the best:

- **Yemeni:** aromatic *hawaj* spice blend (turmeric, cumin, cardamom, pepper) added to root vegetables
- **Moroccan:** chickpeas, potatoes, diced tomatoes, often topped with couscous
- **Eastern European:** root vegetables such as parsnip or parsley root, spiced with parsley & dill
- **Hungarian:** *Újházi tyúkhúsleves* (*húsleves*), featuring celery root, parsley root, and kohlrabi, with careful skimming during boiling to achieve a clear broth

My Romanian grandmother would add finely shredded carrot toward the end of cooking, claiming it gave the broth its golden colour and added a subtle texture.

Onion skin – usually discarded – contains vitamins and anti-inflammatory properties, while also enhancing flavour and colour. Washed well and added to the soup with the vegetables, it enriches the broth. Since the skin is too fibrous to eat, placing it in a cooking bag allows for easy removal at the end.

Beyond being warm and nourishing, soup is versatile and affordable. Comfort soup can be made with water, almost any vegetables (especially root vegetables), spices, and an optional protein such as chicken or beef. Even bones alone can produce a flavourful, low-cost broth. During wars and hard financial times, soup became a household staple – often the main or only hearty meal of the day – served with a boiled potato or bread.



To further elevate chicken soup, we must not forget its accompaniments: noodles (*lokshen*), *kreplach*, rice, and the all-time favourite -- *matzah* balls. My grandfather, year-round, always added broken pieces of *matzah*.

Beyond chicken soup, many other soups nourish the body and warm the heart: French onion soup topped with melted cheese and toasted bread, butternut squash, potato leek, and minestrone, to name a few.

Creamy soups are especially comforting on cold winter days -- and cream isn't even necessary. Simply sauté vegetables, add water, bring to a boil, season, simmer, and purée with a handheld immersion blender. Start to finish in under two hours, the simplicity itself adds to the comfort.

Another soup well worth mentioning is borscht. Originating in Ukraine over a thousand years ago, it was first made with cow parsnip -- not to be confused with the garden parsnip we know today. Cow parsnip, part of the carrot family, produced a yellow-green, sour borscht. Eventually, beetroots replaced it, giving the soup its signature red colour. Meat and sour cream were later added, enhancing flavour. The hardy beet stored well through winter, making borscht an inexpensive and sustaining comfort meal.

Through migration from Slavic countries, borscht spread to Eastern Europe and eventually North America. Due to the Jewish prohibition against mixing meat and milk, two versions emerged: *fleishig* and *milchig*. The *milchig* presentation added to its appeal -- deep red soup topped with a dollop of sour cream and served with boiled potatoes.

Hot soup can soothe a sore throat or cold, providing warmth, hydration, and nutrients. While the saying "an apple a day keeps the doctor away" may not always hold true, a bowl of chicken soup is undeniably comforting when you're sick.

Even chilled soups have their place. Gazpacho, originating in Spain and made from raw blended vegetables, offers comfort on a hot summer day -- nourishing while cooling you down.

Soup, long thought of as simple comfort food, has made its way into pop culture and children's literature, often symbolizing love, safety, and being cared for.

One charming example is a children's song written by Carole King with lyrics by Maurice Sendak, celebrating soup's year-round appeal:

In January it's so nice	August it will be so hot
While slipping on the sliding ice	I will become a cooking pot
To sip hot chicken soup with rice	Cooking soup of course-why not?
Sipping once, sipping twice	Cooking once, cooking twice
Sipping chicken soup with rice	Cooking chicken soup with rice

In the early 1990s, motivational speakers Jack Canfield and Mark Victor Hansen published collections of short stories about kindness, perseverance, family, and courage. By titling the series *Chicken Soup for the Soul*, they turned chicken soup into a metaphor for emotional comfort, not just food.

So the next time you sit down with a bowl of your favourite soup, take a moment to reflect on the comfort it brings. ■

## CHICKEN SOUP

By Judy Pister

Soup preparation is more art than science, making precise measurements unnecessary. You can always adjust as it simmers. When I read other chicken soup recipes, I often discover ideas to incorporate into my own. I hope this inspires you to do the same.

### INGREDIENTS

- 3 chicken carcass bones or 4 chicken thighs (or 2 legs and 2 thighs) – bone in and skin on, or combo of bones and pieces
- 1 large onion – whole, peeled. If other vegetables are diced, then dice the onions
- 3 carrots, 3 celery stalks, 1-2 parsnips, 2 small zucchini – peeled and diced or cut in chunks
- rutabaga – use 2-3 wedges of a whole rutabaga - peeled and diced or cut in chunks
- water or broth
- salt – to taste
- 2-3 bay leaves
- Optional – dry chicken soup mix. I use 3 tablespoons for an approximate 12 cup pot
- Optional – dill & parsley (fresh or frozen cubes)

### DIRECTIONS

Place the chicken in cooking bag and boil in a medium-sized pot. Once boiling, skim the foam and set aside keeping the liquid - to be added into the soup if desired.

Place the vegetables in a large stock pot and sauté for a few minutes in oil (canola, olive, avocado). First sauté the onion and then the rest of the vegetables.

Add the bag of chicken to the soup pot, then add water or broth. You can also pour in the skimmed water.

Bring the soup to a boil, add salt, 2-3 bay leaves and chicken soup flavour. Other flavouring can be added as desired (i.e. turmeric, fenugreek powder).

Reduce heat and simmer, keeping the lid nearly closed, for 2-3 hours or longer. If using dill and parsley, they can be placed in a cooking bag and added towards the end of cooking. Alternatively, use frozen parsley and dill cubes to reduce requirements for cleaning and bug checking.

At soup completion, two delicious uses for the boiled chicken, skinned and removed from the bone are:  
1. shred and toss back into the soup.  
2. chop and make chicken salad, adding pickles and mayo.

### SOUP VARIATIONS /TIPS

- Place the chicken pieces or bones into a cook bag for easy removal once soup is done.
- Use bone-in, skin on dark meat chicken or a combination of chicken and turkey
- Flavour is enhanced by preboiling the chicken & skimming the foam.
- If using chicken bones, consider adding pre-roasted cubed chicken pieces before serving.
- Use homemade broth instead of water.
- Sautéing vegetables before adding them to the soup deepens their flavour
- Use chicken bones for the broth and add small (1" diameter) ground white meat chicken meatballs to the simmering soup -- first roast in oven for 5 minutes to brown and reduce excess fat
- For inspiration for a purée soup, check the grocery store for vegetables in season. They are usually best-priced, and nothing beats locally farmed ingredients.
- When making a purée soup, consider reserving some vegetables. Then dice into very small pieces, toss into soup after puréeing and keep on heat for a few minutes prior to serving.





## AVOCADO GUACAMOLE

By Tamar Ansh  
Author of *Pesach ~ Anything's Possible!*  
Reprinted with permission

### INGREDIENTS

- 1 large onion, diced
- 3 garlic cloves, minced
- 4 ripe avocados, cubed
- 2 teaspoons freshly squeezed lemon
- 1 teaspoon salt
- ½ teaspoon pepper

### DIRECTIONS

Heat olive oil in a frying pan over a medium heat. Add the onions and garlic, and sauté until they are lightly brown. Place the avocado into a small bowl. Add lemon juice and seasonings. Add the onion and garlic mixture and mix. Refrigerate until serving.



## EGGPLANT DIP

By Dena Janowski

### INGREDIENTS

- 1 large eggplant, peeled and diced
- oil for deep frying, approximately 6 inches deep in pot
- 2 medium tomatoes, finely diced
- ¼ cup parsley flakes
- 2 cloves garlic
- salt & pepper to taste
- 2 tablespoons of tomato paste
- 2 tablespoons of ketchup
- 20 green olives, quartered (optional)

### DIRECTIONS

Deep fry the eggplant in oil, until golden, then drain the oil. Combine eggplant with tomatoes, parsley and garlic. Add salt & pepper to taste. Mix tomato paste and ketchup, add gently to mixture. Add olives if using.

## CHOCOLATE CAKE

By Dena Janowski

### INGREDIENTS

- 5 eggs
- 1½ cups sugar
- 2 tablespoons vanilla sugar
- ¾ cup oil
- 1 teaspoon baking soda
- ½ teaspoon vinegar
- ¾ cup potato starch
- ½ cup cocoa

### DIRECTIONS

Mix eggs, sugar, vanilla, and oil in a mixing bowl. In a separate bowl, mix together the baking soda and vinegar, and add this mixture to the first bowl. Add potato starch and cocoa and mix. Pour into a 9"x13" pan and bake at 350°F for 40 minutes.





## CHOCOLATE MOUSSE

By Dena Janowski

### INGREDIENTS

- 8 ounces chocolate
- 2 sticks margarine (½ pound)
- 8 eggs, separated
- 1½ cups sugar, divided
- ½ cup whipping cream, whipped

### DIRECTIONS

Melt chocolate and margarine, cool. Beat egg yolks with 1¼ cups sugar, then add the chocolate mixture. In a separate bowl beat egg whites with ¼ cup sugar. Add ¼ of the whites to the chocolate mixture and beat. Fold in the rest of the egg whites, then fold in the whipped cream. *Optional:* Top with a dollop of whipped cream and some shaved chocolate.

#### **Variation**

Omit whipping cream. Pour half of the mixture into a 9x13 pan. Bake at 350°F for 40 minutes. Let cool, add remaining mousse, and freeze.



## CHOCOLATE KRINKLE COOKIES

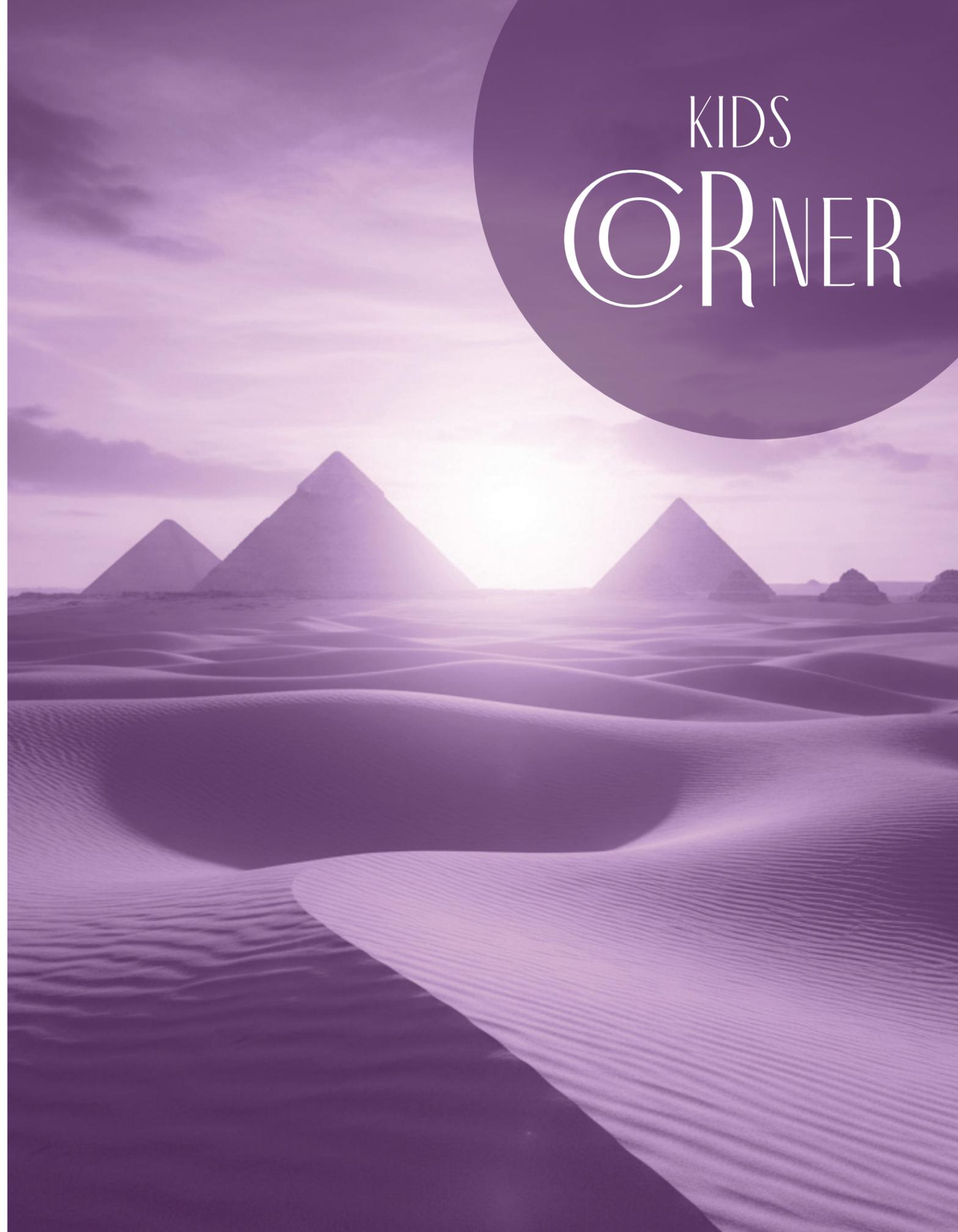
By Dena Janowski

### INGREDIENTS

- 4 eggs
- ½ cup sugar
- 16 ounces chocolate, (Schmerling Rosemarie truffle), melted, cooled
- 4 tablespoons oil
- 1 tablespoon coffee, dissolved in a little water
- ½ cup potato starch
- 2 cups ground almonds
- 1 cup powdered sugar

### DIRECTIONS

Beat eggs with sugar. Mix in the chocolate, oil, coffee, potato starch and ground almonds. Refrigerate overnight. Make ½ inch balls, dip into powdered sugar and place on a prepared baking sheet. Bake at 350°F for 10 minutes.



# THE GREAT WHEAT LIBERATION

By: Richard Rabkin

## CHAPTER ONE: THE GEZEIRAH

It was a month before Pesach and the COR office was humming its usual pre-holiday song: ringing phones, frantic emails, and the distant sound of someone asking, again, “Is quinoa *kitniyos* this year or not?”

Richard Rabkin, Managing Director of COR, walked into the office holding a thick envelope with a government seal.

“Reb Dovid,” he called to Rabbi Rosen, “this is bad.”

Rabbi Rosen looked up. “On a scale of one to ‘we ran out of brisket at a community event,’ how bad?”

Richard dropped the letter on his desk with a thud.

“It’s from Ottawa,” Richard said.

He took a deep breath and read aloud:

“Dear COR,  
As part of our new Plant Well-Being & Ethical Harvest Strategy, we are temporarily suspending the authorization of wheat intended for ritual flatbread production.

Until a full ‘plant welfare impact assessment’ is completed, all such wheat shipments will be held in our secure storage facility. Thank you for your understanding.”

Rabbi Rosen stared at him. “Ritual flatbread... they mean *matzah*?”

“Yup,” said Richard.

“And they’re confiscating only that wheat?”

“Yup.”

“Regular bread continues. Croissants, baguettes, bagels... all fine?”

“Maybe there’s some confusion? But the bottom line is: no wheat, no *matzah*.”

The COR hotline rang again. And again. Then all three lines rang at once. Richard sighed. “Rabbi Rosen, hold onto your black hat, because *Klal Yisrael* is about to panic.”

## CHAPTER TWO: NO MATZAH, NO PEACE

Within hours, Toronto went into full Pesach hysteria.

Someone taped a copy of the government notice to the shelf in the *matzah* aisle at the grocery store. People crowded around, reading it like it was the final plague.

A group of yeshiva *bochurim* discussed the crisis with the intensity of a Talmudic debate.

“This is *mamash* a *gezeirah*,” one said.



“This happened because you laughed during *bentching*,” another said.

“*L’chatchilah*,” another *bochur* remarked, “we should all move to New York for *Yom Tov*.”

A third shook his head. “*Bedieved*, we’ll survive. But no *shmurah*? That’s not *geshmak*.”

Back at COR, phones rang nonstop.

“No, ma’am, we cannot ‘make rice *matzah* this year.’”  
“No, sir, *matzah* is not optional.”  
“No, Pesach is not cancelled.”

Rabbi Rosen stormed into Richard’s office.

“Richard, you have to do something. If we don’t get that wheat back, this will be the first Pesach in history where the slogan is ‘Let all who are hungry come and... eat cucumbers.’”

Richard nodded. “OK let me try to talk to them.”

“And if that doesn’t work?” asked Rabbi Rosen.

Richard sighed. “Then we might need... an extraction plan.”

## CHAPTER THREE: ENTER ADINA, YESHIVA BOCHUR IN TRAINING

That night at home, Richard sat at the table with his daughter, 12-year-old Adina. On the table sat a Chumash, a Mishnah, and an open Gemara belonging to her older brother.

“So,” Adina said, “the wheat is in jail?”

“Kind of...” Richard said.

“For what crime?” Adina asked. “Being Jewish?” Adina shook her head. “Abba, that’s *mamash shver*.”

Richard raised an eyebrow. “Since when

do you talk like a yeshiva *bochur*?”

Adina smirked. “Since I started eavesdropping on my brother’s *chavrusa*. I know all the phrases now. *Shver, geshmak, l’chatchilah, bedieved*... And my favourite—‘Rebbi, I have a *kasheh*.’”

Richard chuckled to himself.

“Look,” Adina continued, “you’ve got to show them that wheat is wheat. There’s no such thing as ‘Jewish wheat.’ It’s not like the kernels are doing *Daf Yomi*.”

“That’s exactly what we’re going to try to prove,” Richard said. “I’ve got a Zoom meeting with the Prime Minister’s Office tomorrow.”

“Great, I like that you said ‘we,’ I’ll tell them myself,” Adina proclaimed before Richard could say no.

## CHAPTER FOUR: ZOOMING INTO CONFUSION

The next day, Richard and Adina sat in front of the computer. On the screen appeared a panel of officials with the Prime Minister of Canada at the head of the table.

“Mr. Rabkin, thank you for joining,” said the Director. “And... hello, young person.”

“This is my daughter, Adina,” Richard said.

Adina gave a polite wave. “Hi. I’m here *bedieved*, don’t worry.”

The Prime Minister smiled, not understanding. “We want to assure you we have great respect for all traditions.”

“Yes, yes, we know,” Richard said evenly. “Our question is simple: why is the wheat for *matzah* being treated differently than regular wheat?”

The Policy Analyst clicked to a slide.

“We received reports,” she said, “that wheat used for your... special flatbread is harvested under intense time pressure, with people rushing in the fields, yelling, ‘Quick! Quick!’ and cutting it in a ‘non-mindful’ manner.” She read from the report. “This process may be considered harsh to the crop.”



"You probably saw a video of *mashgichim* saying 'Ishem matzos mitzvah,'" Richard said. "It's a declaration of intent. Not yelling at the wheat. It's not like they're insulting them and yelling, 'MOVE IT, YOU LAZY STALKS!'"

"We don't want certain wheat to be treated differently just because of ritual demands," the Prime Minister said. "We placed all 'matzah-designated wheat' in secure storage near Ottawa until our assessment can be completed which will take..." He checked some notes, "... four to six months."

Richard's jaw dropped. "Pesach is in one month!"

There was an awkward silence. Adina leaned in toward the camera. "Look, Mr. Prime Minister, if you don't release that wheat, there will be no *matzah* in Canada. Zero. *Garnisht*. And do you really want to be the ones who

explain to five-year-olds around the country that they won't be getting an *afikomen* present?!"

The Prime Minister shifted in his chair. "We do understand this is important. We'll... review our options, thank you."

When the call ended, Adina turned to her father.

"Nu?" she asked. "What now?"

Richard looked at his phone. He scrolled to a familiar contact: **Chaim Ribiat**.

"Now," he said, "we call Chaim."

### CHAPTER FIVE: CHAIM, MAPS, AND A PLAN

Chaim, COR's resident IT wizard, sat in Richard's office with his laptop open, fingers flying across the keyboard.

"Okay," he said. "Government secure warehouse near Ottawa, plant products division, high security... This is the same place they once stored a suspicious shipment of kumquats."

"You hacked their kumquat folder?" Adina asked.

"I didn't hack anything," Chaim said. "I just... Googled creatively."

He turned the laptop around. On the screen was an aerial view: a huge warehouse complex with loading docks, fences, cameras, and a long rail spur.

"That's where your wheat is," Chaim said. "Section C. High security, climate controlled, lots of sensors."

"Can we get in?" Richard asked.

Chaim shrugged. "Physically, sure. Legally...that's not my department."

Adina pointed at the screen. "What's that long track?"

"A rail line," Chaim said. "Trains drop off and pick up pallets. And that, my friends, is your ticket."

Rabbi Rosen poked his head into the office. "Did someone say 'ticket'? Am I flying you somewhere again?"

"Yes," Richard said. "We're going to Ottawa. Tonight."

Rabbi Rosen grinned. "I'll fire up the chopper."

### CHAPTER SIX: NIGHT MISSION

The moon hung over Ottawa as Rabbi Rosen's helicopter flew low over an industrial district.

Adina peered out the window. "There it is! The warehouse."

Below, floodlights lit the perimeter fence. Trucks sat parked near loading bays. A long chain-link fence ran along a rail line. Security cameras slowly rotated.

"Okay," Richard said. "We go in from the rail side. Less traffic."

Rabbi Rosen landed the helicopter carefully in a dark patch of field beyond the tracks.

"Call me when you're done saving *Klal Yisrael*," he said. "Or if you find snacks."

Richard and Adina crouched by the fence.

"Abba," Adina whispered, "what's the plan?"

Richard held up two COR jackets and a clipboard.

"We go classic," he said. "Clipboards and confidence."

### CHAPTER SEVEN: CLIPBOARDS AND CONFIDENCE

They walked along the fence until they found a service gate by the rail siding. Two security guards stood there, sipping coffee.

Richard strode up, Adina at his side.

"Evening," Richard said briskly, flashing the clipboard. "We're here from the Plant Welfare Oversight Review Task Team."

The guards looked at each other.

"The what?" one asked.

Adina rolled her eyes, like she'd been doing this her whole life.

"P-W-O-R-T-T," she said. "I'm surprised you haven't heard of it. We're doing a random after-hours audit. *L'chatchilah* we were supposed to come last night, but there was a *balagan* with the kumquats."

One guard nodded slowly, like this made perfect sense.

"I told them someone would show up," he said to his partner. "They always show up eventually."

He unlocked the gate.

"Section C is straight down the hallway," the security guard said. "Left at the fork, past the coffee machine."

"Much appreciated," Richard said.

As they walked away, Adina whispered, "Abba. That was *mamash geshmak*."

"See?" Richard whispered back. "Clipboards and confidence."

### CHAPTER EIGHT: THE WHEAT MOUNTAIN

They pushed open a heavy door and stopped.

Adina's mouth fell open.

"Abba," she whispered, "that's enough wheat to make *matzah* for all of Canada. Twice."

Richard swallowed. "Maybe three times."

On the far wall, blinking lights and conveyor belts stood silently waiting.

A control room overlooked the warehouse floor like a glass fishbowl. Inside, a man in a safety vest with the name tag "Doug" sat at a desk, headphones on, watching a hockey game on a small screen.

He turned, startled. "Can I help you?"

"We're here about the wheat," Richard said. "We need it released."

Doug hesitated. "I can't release anything without clearance."

"That's why we are here, Doug," Adina said confidently. "We're here to give you clearance."

"And who are you?" Doug asked.

Richard stared at Adina, not sure what to say.

"We're the inspectors from P-W-O-R-T-T," Adina said with even more confidence than the last time. "Congratulations, you now have clearance."

Doug paused, look at them for a second, and then said, "OK."

On the screen at his desk, Doug clicked **"RELEASE FOR DESIGNATED USE."**

Then, he clicked **CONFIRM**.



Suddenly, the conveyor belts below shuddered and then began to move.

Adina whispered to Richard, "You're welcome."

**CHAPTER NINE: WHEAT ON THE MOVE**

On the warehouse floor, pallets of wheat began rolling toward the loading docks.

Richard and Adina rushed downstairs.

"Abba, look!" Adina pointed.

An automated forklift whirred to life, moving pallets along a track.

A timer on the wall flashed: **SPRINKLER TEST: T-20 MINUTES**

"We don't have much time," Richard said.

Truck bay doors began to open. A scheduling screen blinked: **AVAILABLE TRUCKS: 2**

"That's not enough," Adina said. "We need more trucks."

Richard looked around, thinking.

On the far side, a row of unused trucks sat with keys hanging on hooks nearby, labeled "Reserve – Overflow Use."

"L'hatchilah, we'd get permission," Richard said. "Bedieved..."

"Bedieved, we take the keys and start loading," Adina finished. "For Klal Yisrael."

"Borrowing them. Returning them. Technically not stealing," Richard mumbled under his breath.

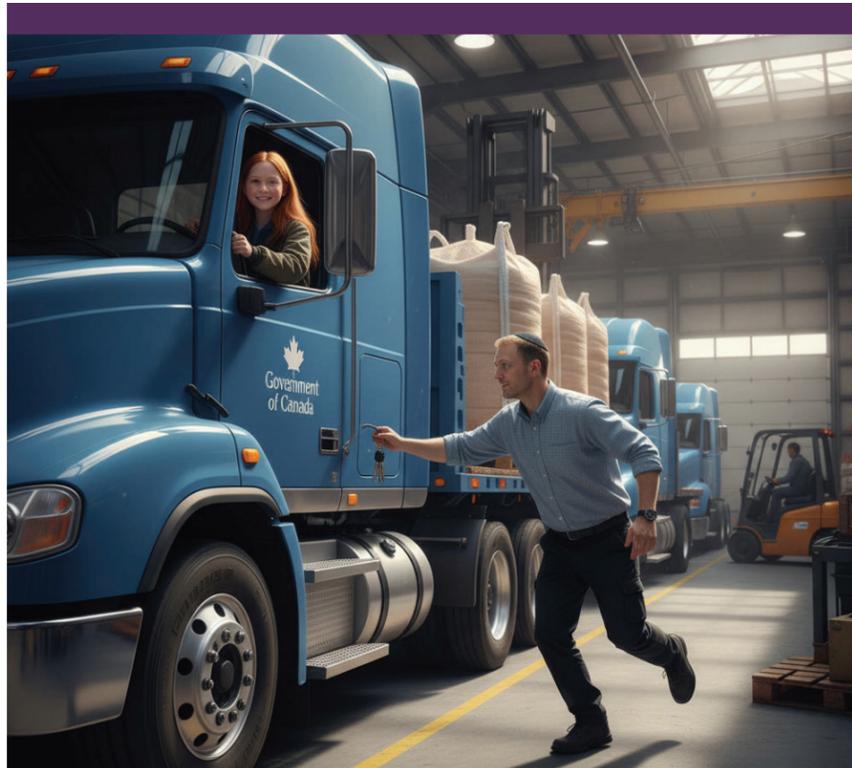
They sprinted to the keys.

Richard jumped into the cab of the first reserve truck; Adina dashed to the conveyor control and sped up the belt.

Pallets rolled faster.

Forklifts beeped as they turned, carrying loads of wheat into the trucks.

The sprinkler timer ticked down: **10:00... 9:59...**



"Abba," Adina shouted over the noise, "we're not going to make it!"

Richard hopped down from the truck cab.

"New plan," he said. "You keep the wheat moving. I'm going to have a heart-to-heart with that sprinkler system."

**CHAPTER TEN: SPRINKLERS, VALUES, AND A VERY TIGHT DEADLINE**

Back in the control room, Doug was frantically clicking options.

"I can't cancel the test," he said. "It's automated. If I cancel too many in a row, it triggers some big report."

"What if we... delay it?" Richard asked.

"I already delayed it once this year for the kumquats. Then for some reason the shipping department mistakenly shipped them to Cedarhurst, NY."

"Kumquats again," Richard muttered.

On the wall, a mechanical timer ticked toward zero. When it hit zero, the

system would release a cascade of very cold, very *chametz*-creating water.

"Where's the main valve?" Richard asked.

"Down that hall," Doug said. "But it's not designed to be turned off manually during a test window. The handle is up high. Like really high."

Richard frowned. "Of course it is." He ran down the corridor. At the end, a big red wheel on a pipe loomed above, marked: **"MAIN SPRINKLER LINE – AUTHORIZED PERSONNEL ONLY."**

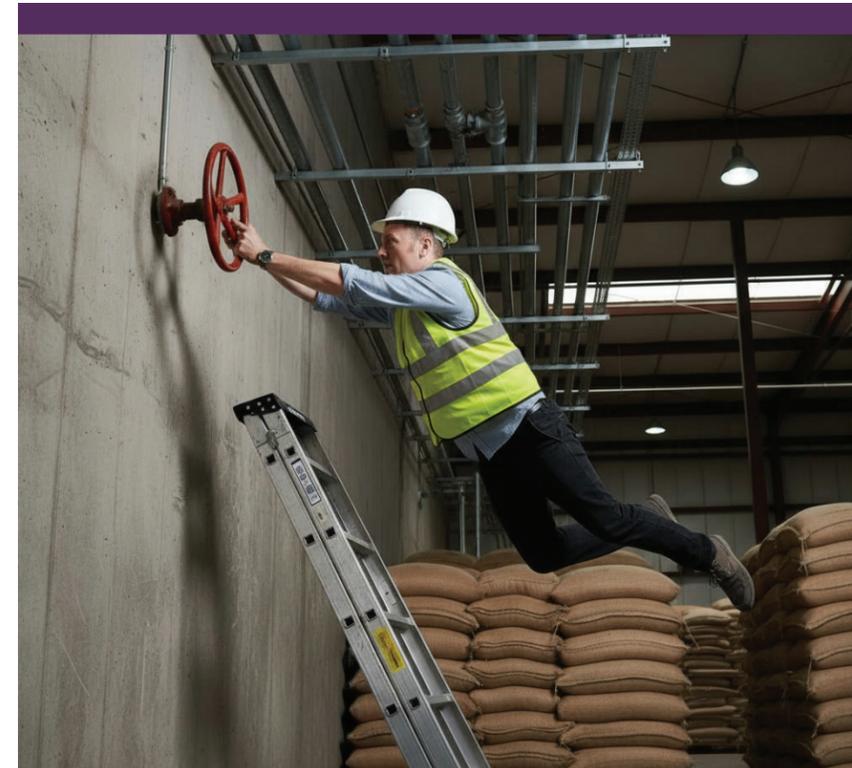
"Well," Richard said, "good thing I'm authorized."

He jumped, trying to grab the wheel, but it was too high.

From the warehouse, Adina's voice echoed faintly:

"Abbaa! T-minus two minutes!"

Richard spotted a ladder leaning against a wall. He pulled it over, set it on the pallet, climbed up, and stretched. Still not close enough.



The timer ticked: **0:45... 0:44...**

"Almost... there..." he grunted.

But he realized that his only chance was...if he jumped.

Richard took a deep breath, jumped off the ladder, hurdled towards the wheel and yelled, "L'SHEM MATZOS MITZVAH!!!"

He caught himself on the wheel. Barely. He pulled. The wheel creaked.

In the control room, the pressure gauge slowly dropped.

The sprinkler timer reached **0:10... 0:09... 0:08...**

Then, instead of a rush of water, a message popped up on the supervisor's screen:

**SPRINKLER TEST FAILED – INSUFFICIENT PRESSURE**

"No water in the lines," the supervisor said. "You did it."

Richard jumped down, panting. "Good thing I have the heart of an elite athlete."

**CHAPTER ELEVEN: THE WHEAT EXODUS**

By the time Richard got back to the warehouse, three trucks were fully loaded, and a fourth was half-full. Adina

stood by the conveyor, hair full of wheat dust, grinning.

Doug the supervisor met them at the dock.

"Doug, you're a hero," Richard said. "We'll send you some *shmurah matzah*. You can taste what all this was about."

"I'll add it to my list of 'things I never expected to be part of my job,'" Doug replied.

Engines roared to life. The trucks rolled out into the night, heading for *matzah* bakeries across the country.

Adina watched them go. "It's like *Yetzias Mitzrayim*," she said. "But for wheat."

"And without frogs," Richard added. "*Baruch Hashem*."

**CHAPTER TWELVE: SEDER NIGHT**

A week later, *matzah* bakeries were running full steam. The community sighed with relief.

On Seder night, Richard raised his cup. "To freedom. To *matzah*. And to not having to jump onto any more sprinkler valves."

Adina added, "And to next year having NO emergencies."

Rabbi Rosen, somewhere across the city, sneezed -- because he knew that would never happen.



PO Box 227, 324 County Road 34 East  
Cottam, Ontario NOR 1B0

HOME OF  
Cottam Gardens

T: 519.839.4831  
www.cottamgardens.com

**NATION WIDE CANNING**

**GOLD PRICES HAVE GONE WAY UP**

Your **old jewellery** may be worth a **lot more** than you think

Prices are at all-time highs  
Turn your gold jewellery into cash

malkie@samuelsjewellery.com 647.834.6552

**SAMUEL'S**  
FINE JEWELLERY

## Easy Pesach Waffles

Breakfast on Chol Hamoed Pesach is a big deal. We usually have eggs, cream cheese and matzah, but sometimes you just want something different. These waffles do the trick. They take minutes to make, and you can top them with whatever you want! (They need toppings; they are not sweet on their own.) We know you may be thinking "I don't have a waffle maker for Pesach!" But to tell you the truth, it's worthwhile to get one. We have the Dash mini waffle maker, which is available for about \$10 at numerous stores. The batter works for pancakes as well, but waffles are much more fun!



### EQUIPMENT

- medium bowl
- fork
- small glass bowl or cup
- tablespoon
- measuring cup

### INGREDIENTS

- YIELD: 1 9X13 PAN**
- 6 large eggs
  - $\frac{3}{4}$  cup almond butter
  - 1 Tbsp cinnamon
  - pinch salt
  - toppings of your choice (butter and jam, maple syrup, chocolate syrup, whipped cream...)



### DIRECTIONS

- Place eggs in a medium bowl. Add almond butter, cinnamon and salt. Mix well to form batter.
- Preheat non-stick waffle maker. Pour batter into waffle maker — do not overfill! Bake waffles for about 1 minute total, until golden.
- Serve with toppings of your choice.
- Note: Don't add blueberries or chocolate chips to the batter. It tends to burn with the added sugar.



# FUN TIMES

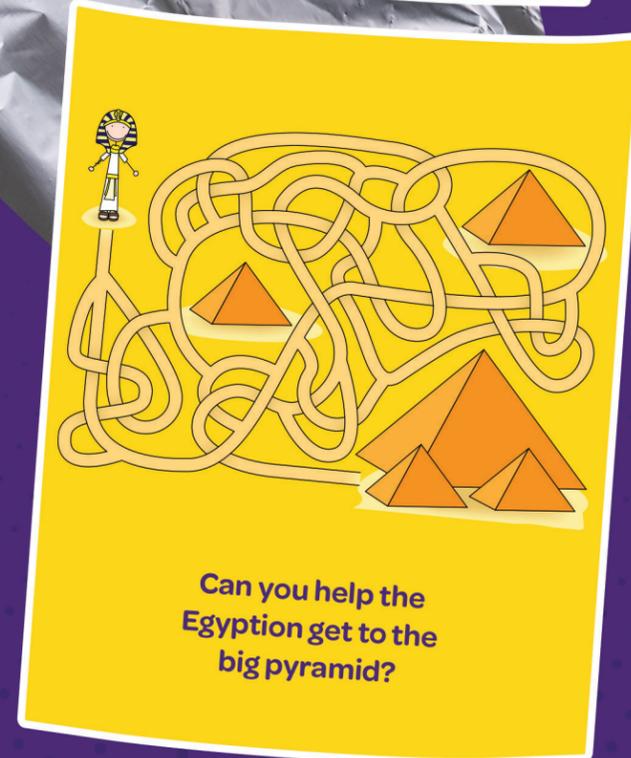


## RIDDLE

What kind of cheese do we eat on Pesach?



Can you find six differences between the two pictures?



Can you help the Egyption get to the big pyramid?



Matzah-rella cheese

ANSWERS:

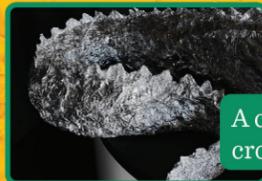
# SILVER LININGS

It's perfect for wrapping up food,  
But you'll find when it's crumpled and glued  
Your plain kitchen foil  
Combined with much toil  
Makes artwork that just must be viewed!

When sculptor Dean Milien was four, his father threw out all his toys. (He was making too much noise with them when Daddy Milien was trying to sleep.) Watching his mother wrap sandwiches, Milien was fascinated by the foil she used and took some to make himself new toys. The rest is history!



You know, that's not an impressive trick when it's a foil crocodile. (Crocodoil?)



A close-up of the crocodile's spiny tail.

A smaller sculpture of a kudu, an African antelope. Yes, its horns are used to make Teimani shofaros, and no, foil horns are not kosher for tekios.



There are conspiracy theorists who are so concerned that the government and/or aliens are reading their minds that they wear tinfoil hats for protection. This has inspired much shiny haberdashery, such as:

The classic



The Viking



The Queen Elizabeth



This lovely crocheted hat costs several hundred dollars, mainly because it takes the creator two hours to make about 10 feet of foil "yarn."

Artist Toshihiko Mitsuya works mostly with foil, creating delicate, almost life-like plants and intricately detailed sculptures of warriors.

The detail on this knight is breathtaking, from the scales on the armor to the bushy, steel-wool-like hair on the horse.



Malka Russell



Delicate ivy.



This garden is Mitsuya's first work installed outdoors. He's studying how nature interacts with his foil plants.

But enough seriousness. How different this knight is from all the other knights? On Pesach night, b'zman Beis Hamikdash, we ate a holy sheep. But this knight of foil, he rides a hole-y sheep!



Meet Tom Friedman, who has made several sculptures out of foil and disposable roasting tins, though he has them cast in steel to help them last longer when he's done.



Friedman named this piece "Takeaway," but we think "Running Right After the Zman to Get the Food for the Second Seder out of the Freezer So It's Defrosted in Time for Shulchan Orech" is a better title. Don't. Drop. The. Pot roast!



Two pieces from one collection, which reflect (heh, heh) Friedman's terrible naming skills: Aluminum Foil King and Aluminum Foil Thing. At least they rhyme.



And finally, Friedman's "Circle Dance." That's a great name, and we're sure it shows how the artist's family reacts when their favorite magazine arrives. But to us, that looks like the dancing at Nirtzah, so we'll call it "L'shanah Haba'ah B'Yerushalayim!"

# Life Inside the WORLD'S MOST UNUSUAL HOMES

In this year's edition of the COR Pesach magazine, we are focusing on the "Jewish Home." But around the world, kids live in homes that look unusual – not because they are strange, but because they are designed for real challenges like extreme cold, heat, water, and space. These homes are smart, practical, and full of surprises.

## LIVING IN AN IGLOO



Igloos are built from tightly packed snow blocks cut and stacked in a spiral. Snow traps air, which makes it an excellent insulator. Even when it is -40°C outside, the inside of an igloo can be warm enough to survive.

Families sleep on raised platforms covered with thick blankets or animal skins. Entrance tunnels are built lower than the main room so cold air sinks away from where people sleep.

**FACT:** Igloos can melt from the inside if they get too warm. Small air vents prevent dripping walls.

## GROWING UP IN CAVE HOMES – CAPPADOCIA, TURKEY



Entire towns in central Turkey are carved into soft volcanic rock. Some families live in cave homes that are hundreds or even thousands of years old.

Cave homes stay cool in summer and warm in winter. Thick stone walls block noise completely, making the rooms quiet and calm.

**FACT:** Modern cave homes hide plumbing, wiring, and even heating inside ancient stone walls.

## LIFE ON A HOUSEBOAT – KERALA, INDIA



Houseboats float through canals and rivers. Homes gently rock day and night, so kids learn balance early.

Everything must be stored carefully so it does not slide when the boat moves.

**FACT:** Many houseboats collect rainwater and use solar power.

## FLOATING HOMES – NETHERLANDS



Floating homes sit on concrete platforms that rise and fall with floodwaters. When water levels rise, the entire house lifts safely.

Flexible pipes and cables stretch as the house moves.

**FACT:** Some floating homes are designed to move up several meters during floods.

## TREEHOUSES YOU CAN LIVE IN



Livable treehouses are engineered with steel supports and flexible joints. They sway gently in the wind and are insulated for year-round use.

Builders avoid drilling into the center of trees so they stay healthy.

**FACT:** Treehouses are built to move – being too rigid can cause damage.

# KIDS WHO BUILT REAL THINGS AT HOME

Some kids don't just imagine changes to their homes – they help design and build them. These are real stories of kids who planned, measured, made mistakes, and fixed them. Here are some true stories of big projects built by kids



**BILLY'S BACKYARD TREEHOUSE**  
IDAHO, USA

Billy was 10 when he decided his treehouse shouldn't just be for climbing – *he wanted to sleep in it.*

With his dad's help, Billy:

- Drew plans on graph paper
- Measured tree spacing
- Built a platform using pressure-treated wood

The treehouse has:

- A real mattress
- Battery-powered lights
- A trapdoor floor
- Railings on all sides

Billy sleeps there on summer nights and says the hardest part was "not dropping screws from 10 feet up."



**MAYA'S LOFT BED BUILD**  
TORONTO, CANADA

Maya wanted more floor space in her room – so she helped design a loft bed.

She:

- Measured ceiling height
- Chose ladder placement
- Sanded wood and painted the frame

Now her desk fits underneath, and her room feels twice as big.

**Unexpected Lesson:** Maya learned that one wrong measurement can mean starting over.



**LEO'S BEDROOM MURAL**  
FRANCE

Leo turned one wall of his room into a giant city skyline.

He:

- Sketched buildings with chalk first
- Used painter's tape for clean lines
- Painted over several weekends

The mural took six layers of paint and one full repaint when colors clashed.



**AVA'S STORAGE SHED MAKEOVER**  
AUSTRALIA

Ava helped turn an old backyard shed into an art studio.

She:

- Cleaned and painted walls
- Installed pegboards for tools
- Added solar string lights

Now she uses it for drawing, crafting, and storing supplies.



**NOAH'S READING NOOK**  
UK

Noah built a reading nook under the stairs using leftover wood.

It includes:

- A foam mattress
- Shelves for books
- A curtain for privacy

Noah says it's the quietest spot in the house.

WOULD YOU LIVE HERE?

- A snow house that stays warm
- A bedroom carved from rock
- A house that floats during floods
- A treehouse that moves with the wind

A  
**KASHRUS**  
LEADER

TOP GRADE  
**QUALITY**

PRODUCER OF THE FINEST  
KOSHER POULTRY, MARINATED  
& DELI PRODUCTS.



Sivan Marketing | 718.673.5381



514.321.8376 · 1.800.361.1140



Shomer  
Shabbos  
Plant

Over 60 years  
of service to  
the Canadian  
Kosher  
Community

Certified by  
all the Largest  
Organizations in  
the U.S. & Canada

Shochtim  
& Mashgichim  
with over 20 yrs  
of Experience

100%  
Quality &  
Reliability

Summer  
Fresh®



# FROM OUR FAMILY TO YOURS, HAPPY PASSOVER

Summer Fresh is proud to offer many fine Kosher products for you and your family. Look for us in the refrigerated deli of your favourite store.



VEGETARIAN · GLUTEN-FREE · NATURAL PREMIUM INGREDIENTS



summerfresh.com  
@summerfreshisfresh



# IN THE COMMUNITY



Rabbi Dovid Laufer certifying a Mondelez factory in Mexico



Rabbi Tsvi Heber and Rabbi Dovid Rosen together with COR's software developer Chaim Ribiat in Israel



Rabbi Yehoshua Norman speaking about yoshon at a COR staff lunch



Alexander Scutaru giving a shiur on Shofars in the COR office



Rabbi Tsvi Heber with Israel's Chief Rabbi, HaRav David Yosef Shlita



Richard Rabkin, Rabbi Saul Emanuel and Yochanan Herzog together with government officials in Ottawa



Rabbi Moshe Biller together with Mr. Yaakov Luss at Shefa Meats



Rabbi Dovid Rosen at Tzafona



Rabbi Matis Stebben visiting the Toronto Heschel School on Tu Bishvat



Richard Rabkin speaking at the AKO conference in Israel



Rabbi Tsvi Heber giving a shiur at the AKO conference in Israel



Marc Kadonoff from Sweets from the Earth selling his chametz with Rabbi Yechiel Teichman



Richard Rabkin at NCSY's Torah High