



THE HALACHIC CORNER

OCTOBER 2026 | תשרי תשפ"ז

COR - KASHRUTH COUNCIL OF CANADA

Making a COMEBACK?

Should the hindquarters be considered kosher in Canada?



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In a recent advertisement for beef, it was claimed that “for the first time in Canada...these meats are now kosher.” The pictures and their descriptions listed four different cuts of meat called the Sirloin, New York Strip Steak, Filet Mignon and Top Sirloin all from the back of the animal referred to as the hindquarters or, the “*chelek achorayim*”. In this short article, we explain the *halachic* challenges surrounding these cuts of meat, why they have not been available in Canada until now, and that nothing has occurred that would justify a change in our position.

An area of *halacha* that requires education is *nikkur* (*traiboring*) which literally means boring. *Nikkur* of the animal is the process of boring through the carcass of an animal after *shechita* to remove several components. It is worth noting that there are many different

customs regarding what must be removed. What one community believes is essential to be cut out, might never be removed by another community. That means that meat bearing kosher certification whose customs are unknown locally will likely have undergone a different type of *traiboring* from the local custom. For hundreds of years, business owners and communities have willingly sacrificed significant profits to preserve these standards, ensuring that every *minhag* is observed in full and that parts of the animal not consumed by their forebears are likewise not consumed by later generations.¹

The process of *nikkur* essentially removes four components.² The two segments of the animal that must be removed are the *gid hanasheh*, a series of nerves in the animal's hind legs, and fats known as *cheilev* which are forbidden. The *gid hanasheh* and most of the *cheilev* which is *assur mid'oraishah* is found in the hindquarters including *cheilev haklayos* (fat on the kidney), *cheilev haksalim* (fat on the plates) and *cheilev hamichaseh es hakerev* (fat that covers the

stomach). There is some *cheilev* found in the forequarters of the animal as well, most of which is *assur mid'rabannan*, and that is a second component which the *menaker* will remove. This component includes fats on/near the ribs, plate (inner skirt), outer skirts (diaphragm/*tarpash*), hanging tender, liver, and tail. The third component which is removed through *nikkur* are glands in the deckle/brisket and hooves which are removed because they are considered repulsive. The fourth component consists of fifty-one veins that must be removed.³ Particularly, these are found in the cheek, tongue, chuck, brisket, shoulder, forearm, ribs, and plate areas. Some of those are specifically noted in the *Gemara* as needing *nikkur*, while others are based on *minhagim*. These blood vessels must either be cut into so the blood drains out, or removed, and the custom is to remove them.⁴

The Rama says that unlike even the most difficult areas of *kashrus* where people who present food as kosher are trusted,⁵ a *menaker* should not be assumed an expert or even reliable unless we know him and we recognize his expertise.⁶ This is because *nikkur* is a) an extremely complex area of

kashrus, b) takes immense effort to perform,⁷ c) is a profession with very few experts⁸ and d) the consequences of not performing it properly are serious and punishable by *karess*. Some go as far as to say that beef *traibored* by a *menaker* that is unknown to the local community should not be consumed until the work is reviewed by a local trusted expert.⁹

The seriousness of this issue historically created a distinct uneasiness amongst early *Poskim*, both *Sephardim* and *Ashkenazim*, toward the hindquarters. It seems to have begun with the Radba"z who lived in the early part of the 16th century in Egypt who rendered the *achorayim* off-limits to his community and beyond.¹⁰ This sentiment was reasserted by the Sheloh Hakadosh in the mid sixteenth century Prague who wrote to stay away from the *achorayim*¹¹ and subsequently *paskened* by the Rama.¹²

Clearly some communities consider the hindquarters kosher and the possibility to expertly *traibor* is available under some kosher certifications even today in Eretz Yisroel.¹³ People mistakenly associate the allowance of hindquarters as a *Sephardic* custom since it was performed in many *Sephardic* communities. Indeed, there were some *Ashkenazic* communities that performed *nikkur achorayim* and there were many *Sephardic* communities that did not.¹⁴ There are even people living in Canada who may remember that their grandparents did eat the hindquarters. But does the fact that

such meat may be found in a few places elsewhere in the world justify introducing this practice in Canada?

The halachic question is whether avoidance due to *minhag* creates a lasting *issur*. The custom to avoid the *achorayim* should be likened to *kitniyos* on Pesach. If someone were to propose allowing *kitniyos* against the

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custom due to the existence of technology which could quickly survey and rid *kitniyos* of any *chometz* grains, it would still never be considered. Rabbi Yitzchok HaLevi Bamberg zt"l was born more than two hundred years ago and was a Rov in Germany. In his *Shu"t Yad HaLevi* he posits that when our *rabbonim* did not consider *chelek achorayim* kosher it was neither a mistake nor a lack of

understanding. He warns us not to think for a moment that our *rabbonim* could not send a delegation to a place which had expertise in order to learn from them and bring the skill back home. Rather, in their wisdom and with great foresight, they understood that allowing the hindquarters as kosher would cause severe consequences due to the intricacies of the work required and that it would ultimately lead to *michshol*. He concludes that something regarded as forbidden for generations cannot now simply be declared kosher; its prohibited status is as firmly established as any other longstanding restriction, such as *kitniyos*.¹⁵

Rabbi Aharon Walkin zt"l who was born over 150 years ago in Pinsk Karlin was asked if it might be better to allow the *chelek achorayim* as kosher and to give it to people who would otherwise eat non-kosher. Amongst his arguments against it, he unequivocally states that once *nikkur achorayim* was prohibited, it is now a community vow which can never be annulled.¹⁶

On the other hand, Rabbi Moshe Feinstein zt"l provides a dissenting opinion. In a *teshuva* he writes that we would not be able to protest if there is a "great need" to be *menaker* the *chelek achorayim*. This is especially true if the reason to be *menaker* is to create an opportunity for more people to eat kosher. However, he warns that this approach should be considered only if the *nikkur* is performed by a local expert.¹⁷ Rabbi Moshe Sternbuch shlit"a reinforces the opposite

וכנראה שם מחליפת המכתבים שאפילו שהניקור אחוריים הוא ענין מפור מחד, אבל מחמת חומרת המצב שלא יתבטל לגמרי השחיטה י"ל, רצו להקל ולתקן להעמיד מנקרים ירא שמים תחת השגחה מעולה שינקו את אחוריים בבהמות הגסות. ורצו לשלוח כמה מקרים לאי... והיכסו הגדולים הניל להחיר כדי שלא יתבטל השחיטה לגמרי, וכן האדמו"ר מבאבוב צ"ל הי"ד הסכים עמם להחיר, אבל הסתפק לאסור מטעם אחר האם הא שלא ניקרו את אחוריים באל מקומות שאסור על כה, האם אין זה בכלל גדר וסייג ופרישות שצריך חרטה והתרה על זה, ולא יועיל חרטה על זה אם קיבלו עליהם מחמת חומרא, או שלא היה מחמת אסור או חומרא שקיבלו על עצמם, אלא מחמת שלא היה לחוצים לאכול בשר אחוריים, הן מצד חומרת הדבר והן מצד הצאות מרובות והיה להם מספיק קופצים מהגוס, ולבסוף מתיר מרן הגר"י חיים עזר צ"ל והוא בשו"ת אחיעזר בתשובה האחרון על פי מה שמבאר בשו"ת הראי"ש שאפילו נדר וקבלה של מצוה אם יכול לצאת מזה תקלה יש לבטל ממנה, ואין לך תקלה גדולה מזו שיתבטל כל השחיטה. ועל כן הסכים עמו להחיר, משמע מדבריו שרק משום שלא יצא מזה תקלה, דהיינו שלא יתבטל לגמרי השחיטה באירופה היתר, אבל בלא זה לא אפשר להחיר מחמת קבלת חומרא של מצוה שקיבל על עצמו. וע"ע בשו"ת אחיעזר ח"ג (סימן פ"ד) שמילק אך ורק כדי שלא יתבטל השחיטה לגמרי.

21 ע"י בסדר הניקור השלים שנערך ע"י הרב קושניצקי שליט"א שבירושלים בראשות הישוב מחמת העוני והשלטון הטורקי היה צריכים להשתמש עם כל הבשר על כן נהגו לנקר את האחוריים, ועין בספר תורת הניקור היושעלמי בהקדמה באריות על זה, ועד היום הרבנות הראשית מכשיר כמה חלקים מחלק האחוריים, ומה שיצא ממנה שו"ת שרב קהילות האשכנזיות לא נהגו לנקר ולאכול את הבשר האחוריים חוץ הכמה קהילות, ע"ן ביטוי עקב בסימן ס"ד על זה.

בניקור אחוריים לא אמרין כן משום דרבו ב הפרטים ובקל אפשר לטעות (ב) אפילו אצל שחיטה הטעם שיש נאמנות נגד החזקת אסור, רצו להקל דרגלים אחר שחט ירא אלקים מרבם ומוחזק בכשרות יותר מסתם אנשים וגם נאמן ומביא ראיות על זה, ואם כן כל שכן בבית חלק אחוריים דמחמירין יותר מבשרות משום דטרחו גדולה מהשחוט לאין ערוך ובעין הצטיינות יתירה ביריש, ובלא זה אי אפשר להוציא מחזקת אסור, ובזמן הזה שמלאכת ניקור לכל נאסר לקלים והדושים, לכן אפילו איתרמי מנקר מומחה ויריש נמי אין להכשירו משום לא פלוג. (ג) כיון שכבר נהגו כן בכמה קהילות לאסור הרי נעשה זה כבר כנדר שאין יכולים להחיר, משום דקיבלו עליהם מטעם גדר ופרישות שאי אפשר להחיר. ומסיים שם אם בקול תשמעו הייתי מיינץ שחלילה להנהיג חדשות, ואפילו אם המנקר הוא בן תורה ויריש אחרות מי יסורנו מי ידע מי יבאר אחרי, ועד אני בעיני שואכלם בשר אחוריים ויש גם הרבה מנקרים ויש גם כן מהם יראים ושלמים, אבל כיון שניתן רשות שוב אין מבחין ע"כ.

17 ע"י בשו"ת אגרות משה י"ד ח"ב (סימן מ"ב). והא דכ"ד ניש לנקר את הבשר במקומו הוא משום שלא יעשה מליצה יותר מג' ימים ע"ש.

18 ע"י תשובות והנהגות חלק א' (סימן ת"ח) שהחמיר מאד ואוסר להתחיל לנקר את האחוריים

19 יסוד ושוש העבודה שער השביעי (שער הבטחות), ז"ל שם בשר אחוריים של בהמה, האריז"ל מהיר שלא לאכול, וביותר צריך ליזהר במקום שאין ידע ומכירו להמנקר אם הוא ירא את השם מרבם ובקי בשיב הניקור ובשבותיהם, כן גדלה המכשלה של אסור גיד השנה ונדומה במבאר בזוהר פרשת וישלח בדף ק"ע ע"ב עיי"ש.

20 שו"ת מקדשי השם חלק א' סימנים (כ"ב-כ"ה) שמביא את החליפת מכתבים שהיה אז בין האדמו"ר הרי"צ מלובאוויטש צ"ל והגאון מרן ר' חיים עזר צ"ל והאדמו"ר הק"ר מביאבוב הי"ד, אם אפשר להקל בשעת הדחק להחיר ולנקר את בשר אחוריים.

כן שכן נהגו באיטליה. אבל המצרים לא היו מנקרים את האחוריים כמבאר בשו"ת הרדב"ז ח"א (סימן קס"ב) וכן בספר נהר מצרים (עמוד קס"ד) הביא ד' טעמים למנוע מנקר את נקח האחוריים כל הדורות. וע"י בערך השלחן (סימן ס"ד טעף נ"ד) שכן שברוב המקומות אין מנקרין אחוריים אלא מוכרים אותם לגוים. גם בספר ניקור ירושלים הזכיר שישו ניקור אחוריים בקובנה, ובספר פני נים שהיה מנקר בביאליסטוק כ' (דף 19) שבמקומו היו מנקרים האחוריים. אמנם כ' שם שיהיה הניקור היחיד בכל מדינת פולין שנהגו כן.

15 שו"ת י"ד הלי י"ד (סימן ל"ן) שאלו האם אסור מכה חומרא/ ח"ל אנכי לא כן עמדי כ' מה שאבותינו ואבות אבותינו חתי נפש הרבנים הגדולים בכל המדינות נהגו אסור לנקר האחוריים "פשיטא שלא משום טעות או חסרון ידיעה נהגו מנהג כן, אלא שברחוב ביתם וגודל ידיעתם בתורה ועני צדקתם בחנו וראו גודל המכשלה אשר תצא מזה אילו נתיר לנקר את האחוריים, כ' רב מאד הגידין והקדומים האסורים משום גיד הנשה וחלבי, היעלה על הדעת שכל גדולי הרבנים והלומדים אשר לפנינו לא יוכלו לשלוח איש לאחד המקומות שנהגו היתר בניקור האחוריים ללמד סדר הניקור, אך כל איש הולך ישר ומשכיל על דבר אמת יודה כ' גם להראשונים היה נודע דבר זה אבל חששו שיכשלו באיסור דם וחלב וגיד הנשה, כ' מאד קשה מלאכת מניקור וצריך אימון רב ובקאות גדולה והרבה שימוש לזה כנודע, ומסיים שם ודבר זה אין שום סביר להחיר בדבר שנהגו בו איסור בדורות שלפנינו קדמוניות, ע"כ עיי"ש שמאריך בה.

16 שו"ת זקן אחר חלק י"ד (סימן ל"ז) שהשואל שאל אם כדאי להחיר לעיר אחת בניקור אחוריים, על כ' יד זה יותר אנשים יאכלו כשר. ובתשובה מחמיר ואוסר להחיר אפילו אם על יד זה נאסר להם יהיה אנשים שלא יאכלו בשר כשר, ומבאר שם כמה טעמים למנוע לא להחיר להם. א' שהטעם שאסור הוא משום שחששו לדברי הבי"ח שהבאנו לעיל, שאפילו דבשיטה אם סומכים על הכל של רוב מצויים אצל שחיטה מומחים הם

approach and shuts down the possibility of *nikkur achorayim*.¹⁸ Likewise, the Sefer Yesod V'Shoresh Ha'Avodah writes that for reasons of *kabala*, the Ariza"l says to avoid it and that the possibility of unwittingly stumbling upon the prohibition of *gid hanasheh* should be treated as a disaster of the greatest degree as the Zohar explains.¹⁹ Even Rabbi Moshe Feinstein only permitted *nikkur achorayim* in situations of great need.

In the years prior to the holocaust, there were terrible decrees in Europe that created inordinate challenges in in *shechita* arena. One of those decrees was that no meat from a slaughtered animal could be subsequently sold to a gentile. The challenge that this created was that it would now be impossible to slaughter an animal since the *chelek achorayim* could no longer be sold. Doing a *shechita* for half an animal was not possible for economic reasons. In Shu"t Mekadshei Hashem, Rabbi Tzvi Hersh Meislish *hy"d* brings several letters exchanged between the Rebbe Rayat"z from Lubavitch, the Rebbe Ben Zion Halberstam from Bobov and Rabbi Chaim Ozer Grodzinski zt"l, the Gadol Hador and Rov of Vilna. The painful *teshuvos* depict a dire situation in which the *rabbonim* reluctantly allow the *nikkur achorayim* under careful watch and expert *hashgacha* rather than allowing the *shechita* in Europe to fall apart completely. One of the focal points of the discussion is our question as to whether the *minhag* to avoid the *chelek achorayim* creates a lasting *issur*. At the end of the *teshuva*, Rabbi Chaim Ozer zt"l writes that while it is true that



minhag creates a lasting *issur*, the *achorayim* could nevertheless be allowed since the entire *shechita* in Europe was at risk. One can easily understand from these tragic *teshuvos* that, *Boruch Hashem*, it is impossible to apply that *heter* in our community.²⁰

Even in Yerushalayim and broader *Eretz Yisroel*, where the *nikkur achorayim* is performed by the *Rabbanut*, it was allowed at the start of the *Yishuv* out of great necessity since there was no possibility of selling the *achorayim* to gentiles.²¹ In the typical scenario, our slaughterhouses are owned by gentiles and the kosher butcher only purchases the front half of the animal. The hindquarters are never even owned by the Jewish butcher in the first place.

Once again, it is critical to note that the *nikkur* conducted according to the custom of

Rabbanut in *Eretz Yisroel* is completely different than ours, even on the forequarters. Rabbi Amitai Ben David, author of *Sichas Chullin* and a world-renowned expert in field of *nikkur*, told the author that anyone selling the *chelek achorayim* is also performing the *nikkur* of the forequarters dynamically different than our custom. He stressed that it would be problematic to allow any meat into Canada if *nikkur* is performed according to other customs. Ultimately, meat will continue to be regulated according to the custom of the local *rabbonim* of the community. We pray that Hashem grant our community's *rabbonim* the wisdom to navigate these questions carefully while preserving both our established standards and communal unity. ■

11 כבר מקדמת דנא.
12 בספר השליה הק' שער האותיות בענין קדושת האכילה (אות י"ז) שכי לאסור לאכול החלק של האחרונים, וז"ל עתה ארשום אזהרות פרישות איסורא שצוה עליהם אבא מורי ז"ל בצוואתו יש נחלין וז"ל שם אל תאכלו מירך בהבהמה אם לא תדעו נאמנה שהחוסר חוטיה בחמימי שאז יוצאים לגמרי, כי הם אסורים משום חלב, ובלאו הכי ראוי לחסיד שיפשוט מבשר אחרונים של בהמה, אם לא שיקר אותו צדיק וישר ומוחזק בממונה, ואע"כ דרב מצוין אצל ניקור מומחים הם, מכל מקום טוב להחמיר שלא תאכלו בשר אחרונים להיות לאל דינם לאכול בשר בהמה וטוף, כי אף למדן גדול אינו יכול לבאר את זה מתוך הספר עכ"ל. וכ"כ בספר דמשק אליעזר שהיה מתלמידי הבי"ח חולין (צ"ג) ז"ל כמה חסידים ואנשי מעשה שאין אורלים אחרונים שקורין אדוקא בשביל זה, וכמו שצוה החסיד מוריהם אברהם לבניו הגאונים כדאיתא בספר יש נחליים ע"י, וכן אני נוהג אחריו וכל ימי לא אכלתי האחרונים אף לאחר שנקר ע"כ וע"ע בשו"ת תחם סופר חלק י"ד (סימן ס"ח).
13 רמ"א (סימן י"ד בסעיף ז') ז"ל וסדר ניקור אלו החלבים צריך ראייה מן הדין, וזו אפסר לבאר הדין בספר, וכל אלו החלבים אין לחוש להם אלא באחרונים של בהמה וכו', עכ"ל, משמע שמשום שאי אפשר לבארם הדין יש לחוש ולהחמיר ולא לאכול את האחרונים, וע"ש באר הדין (סימן ז') ז"ל יש שיטות להחמיר שלא לאכול בשר אחרונים כי אף למדן גדול אין יכול לבאר זה הדין מתוך הספר עכ"ל.
14 אצל כל זה הוא רק בהבהמה הגסות אבל בהבהמות הדקות משמע שכולם לא יקרה את האחרונים בלי יצא מן הכלל מהמת שנהגין הן דקות ומאד לנקר, כמבאר בשו"ת האלף לך שלמה י"ד (סימן ק"ג), ובשו"ת יעקב (סימן ס"ד ס"ק ב') שאסור מדינה לנקר את האחרונים של בהמות הדקות.
15 ע"י ספר זבח תודה שהביא סדר ניקור אחרונים מה שעשו בתנן ממות הקדמונים, וע"י בספר תנוחות חיים מהרב חיים פלאגי פרשת ושלח שכי שנהגו לנקר את אחרונים בטורקי, ובספר דבחי

ומה היא דאורייתא, ומה היא משום איסור חלב ומה הוא משום איסור דם. ואפשר ראיתי הרבה מנקרים שאינם יודעים, ועל כן מפני עצלותם לא יקרו הדין, ולפעמים הוא נמצא אחרים כשעור חלב כאשר הוא נמצא עתה ברוב המנקרים כשרבתה בהם המלאכה, שימצא אחרים חלב ונקנקות, ודברים אלו ק"ו לסמוך על נשים, ואף בסתם מנקר אין לסמוך עליהם לבעלי נפש אם לא שמכיר בו שהוא איש ירא אלקים ובקי במלאכת הניקור, ומשום שלא לחלק בין המנקרים ושלא לבישם אם שום ישראל, נהג החסיד מהר"ם מיניץ שלא לאכול שום בשר מנקר, עד ששלח אחר מנקר אחר, שראה אחריו אם נשאר בו דבר שאינו מתוקן, וספיר דבר זה לכל המנקרים שלא יתבישו זה מזה ולא יתקאו זה מזה, ויתקן גדול הוא ביראת השם עכ"ל.
8 הבי"ח מסביר הטעם למה אם מחמירים בביקור יותר מבשחיטה, כיון דביקור אחרונים רוב הלכותיו ובקל יגיע ליד טעות, הלכך יש להחמיר בו טפי עכ"ל. וכ"כ הכרית והפליתי (סימן ק"ז) מכל מקום יש להחמיר, וביותר יש להחמיר בזמן הזה דרוב החומרות דבעל העיטור, וכדומה וכד' עליו טורח הניקור, ואינם על הרוב בעלי תורה, והם מחמירים במקום המותר ומקילים במקום שאסור, ומסיים שם וע"ע אין לסמוך על ניקור כי על בקי יורא שמים מרבים, ומיום עמדה על דעתו שלמדתי הלכות ניקור להיות בקי בהם ובשמותיהם, לא ממכתי על המנקר, כי אם מה שהייתי מנקר בעצמי ויגיע כפי אכלתי ע"כ.
9 ט"ז (סימן ז') בשם המהרש"ל ז"ל ואני הגבר שמעתי וראיתי שרוב המנקרים שלטו אע"פ שמחמירין לחתוך אף מן ההיתר מכל מקום כמה פעמים מקילין בחלב ובהקנקנות של גיד מחמת המהירות, ועל כן נהגתי, בעצמי שלא לאכול בשר המנקר עד שיראה למנקר אחר לאותו אם הוא מנקר כראוי עכ"ל.
10 שו"ת רדב"ז חלק א' (סימן קס"ב) באמצע דבריו ז"ל אין קונו מן המקולין אלא המוקדמין של בהמה, אבל האחרונים מניחין אותם להם (לעכ"ס) מפני הניקור, ומנהג יפה הוא שאין הכל בקיאים בביקור עכ"ל, דהיינו שהיה מנהג שלא לאכול ולנקר את האחרונים

1 ע"י שו"ת שמש מרפא מהגאון הרב שמשון רפאל הירש י"ד (סימן ל"ד) שכי באמצע דבריו, אבותיו ואבות אבותיו במדינתו משכו ידו ממנו מחלק אחרונים מחסרון בקיאות בביקור, ואף שוק ויור וכל רגלים האחרונים בכלל איסור זה עכ"ל.
2 רב הרשימה של הקטע על מציאות חלבים מצוטט מהמאמר על ניקור ע"י הרב דוד כהן שליט"א, רב המעשר בCRC <https://consumer.crc kosher.org/publications/nikkur>
3 ספר הניקור מהמהר"ר ורמל לדבר אל תאכלו ממנו "זנ"י ונא בגמטריא נ"א.
4 סדר הניקור לבעל העיטור, דרכי משה (סימן ס"ה ס"ק ז'), מהרש"ל פרק גיד הנשה (פרק ו')
5 ע"י במאמרי בענין נאמנות שכתבתי לכבוד חג הפסח תשפ"ו
6 ז"ל שו"ע (סימן ס"ה סעיף י"ג) מי שניקור והלך לו ואין אם יודעים אם הוא בקי בביקור, ואין כמי שהוא בקי בביקור להראות לו מותר. אמנם הרמ"א מגיה ודוקא שיועדים שהשלים ניקורו ואם לאו הכי אסור שמא לא השלים ניקורו, ואם אפשר להראות לבקי אין לסמוך על המנקר, אם לא ידעין אותו בקי בביקור ומוחזק במשורת, אף על גב דרב מצוין אצל ניקור מומחים הם, מכל מקום טוב להחמיר ע"כ.
7 וע"י מהרש"ל בים של שלמה חולין (פרק א' סימן ב') שבמבאר באופן ברור למה יש להחמיר כל כך בזמן הזה, ז"ל וכן קבלתי שאין הנשים נאמנות על ניקור אחרונים, כי אין לך מילתא דטריחא יותר ממנו, ומפני עצלותן לא יפספשו כל כך ולא יקרו כפי הצורך, ומה שכי המחמירם שהנשים נאמנות על ניקור בסתם ניקור קאמר, דהיינו הפנים אבל לא האחרונים, שצריכות ניקור הדין ואומנות רבה, ועוד אפשר למר בימי הקדמונים לא החמירו כל כך בביקור כמו עתה, כי מדין תתלמד אין הניקור קשה כל כך, רק שהחסידי עליו לאחר מכן, כמו שהחמיר בה בעל העיטור בסדר הניקור שלו, ובארץ אשכנז החמירו עוד יותר, בענין חטיית הקנקנות, וקליפת הבשר מהחלב, וכמו ור"ד מ"ד ואף ששריהם הם חומרות דרבנן, ומדברנן המנוה לנשים, מכל מקום האל ידע ימה הוא דרבנן

SHECHITA



Under the Microscope

What **9**
peer-reviewed
scientific papers actually
say about shechita



Richard Rabkin,
Managing Director

For the last number of years, *shechita* has been under an intense microscope - in Canada and around the world. Here at home, our dispute with the Canadian Food Inspection Agency (CFIA) over its restrictive regulations unfortunately moved into litigation. At the time of writing, we continue to negotiate with the CFIA in the hope of reaching a resolution that protects both animal welfare and the integrity of *shechita*.

The litigation taught us an important lesson. It was not enough to explain the halachic safeguards of *shechita*, to point to centuries of practice, or even to produce respected experts. If regulators, courts and international standard-setting bodies were to reconsider entrenched assumptions, the scientific case had to appear in peer-reviewed academic journals - where independent experts examine the methods, challenge the conclusions and require revisions before publication.

That realization began a long, complicated and costly process. Cardiologists, neurologists, veterinarians, neurophysiologists, engineers and animal-welfare experts have worked together to revisit old experiments, test modern claims and ask the right scientific questions. Nine papers have now been published. They do not all study the same issue, but together they tell a remarkably consistent story: a properly performed *shechita* causes a catastrophic and irreversible collapse in the blood supply needed for conscious brain function; loss of consciousness follows rapidly; movements after the cut do not necessarily indicate consciousness or mental awareness; and some common arguments used against *shechita* rest on measurements that do not actually prove conscious pain.

The Nine Scientific Papers, in Plain English

The blood-flow question

The first paper, published in the Journal of the American Veterinary Medical Association, was written by my father, Dr. Simon W. Rabkin, a cardiologist and professor of medicine at the University of British Columbia. Critics had argued that, even after the carotid arteries are cut, blood might continue reaching a

cow's brain through the vertebral arteries. They also suggested that so-called "false aneurysms" might block bleeding and delay unconsciousness. After reviewing the experimental literature and calculating the resulting blood flow, he found that cerebral blood flow falls to less than 5% of normal within seconds - far below the level needed to sustain brain function. Blood flow to the brain is dependent on blood pressure; if blood pressure is zero it doesn't matter if 30% of a cow's blood flow to the brain is from vertebral arteries. Of course, 30% times zero is zero! He also found that the published images did not establish true false aneurysms or show that they meaningfully delayed blood loss. Therefore, the brain is rapidly deprived of the circulation needed for awareness and conscious pain; movements seen afterward cannot, by themselves, mean that the animal remains conscious or is suffering.

A second mechanism: air embolism

My father's second paper, published in the Canadian Veterinary Journal, examined something largely overlooked in the *shechita* debate. When the jugular veins are opened, air can be drawn into the circulation by the heart's pumping action. Air reaching the right side of the heart can create an "air lock" that sharply impairs circulation; air bubbles that pass through the lungs can also enter the arterial circulation and contribute to brain ischemia. This does not replace blood loss as the main explanation. It identifies an additional, well-known medical mechanism that can accelerate circulatory collapse and death after the incision. Therefore, air embolism provides another reason the loss of circulation after *shechita* is rapid and irreversible, rather than a prolonged period of conscious suffering.

How quickly is consciousness lost?

In the American Journal of Veterinary Research, Jacob R. Hascalovici, Hyman M. Schipper, Joe M. Regenstein, Stuart D. Rosen, Ari Zivotofsky, Guy St-Jean, Simon Freilich, Thomas J. Morrison, Simon W. Rabkin and Sheryl Haut systematically reviewed 15 studies addressing loss of consciousness in cattle after slaughter without stunning. They ranked four as high quality, three as medium quality and eight as low quality. The highest-quality evidence consistently showed loss of consciousness within 10 seconds when the procedure was performed correctly under low-stress conditions. The review separated stronger evidence from weaker evidence instead of treating every measurement as equally reliable. Thus, if an animal moves after losing consciousness, that movement is not proof of pain; the strongest evidence

indicates that the capacity for conscious experience disappears rapidly.

A virtual cow confirms the physiology

In the American Journal of Veterinary Research, mechanical engineer Asher Benchimol, veterinarian Thomas Parmentier, neurologist Jacob Hascalovici and engineer David Vidal published "*Impact of carotid artery sectioning on cerebral blood flow in bovines: a numerical hemodynamic study*." This was not another literature review. The researchers built a detailed computer model of the bovine cerebrovascular system in COMSOL Multiphysics using established anatomy, vessel dimensions, blood pressure and fluid-dynamics equations. They simulated circulation before, during and immediately after both carotid arteries were severed, including different levels of possible carotid blockage. The model predicted a near-instantaneous loss of approximately 99% of cerebral blood flow and pressure. It also showed why the intact vertebral arteries do not rescue the brain: their remaining flow is redirected through connecting vessels away from the brain and toward the open carotids. Even simulated carotid occlusions did not materially restore cerebral perfusion or delay its collapse. The model independently confirms the physiology described in the review papers: once the major vessels are severed, the cortex almost immediately loses the pressure and blood flow required for consciousness. Reflexive movement may continue, but the animal cannot consciously experience pain without functioning brain (cortical) circulation.

Do the vertebral arteries keep the brain alive?

In Frontiers in Veterinary Science, Jacob R. Hascalovici, Paolo Pozzi, Kathleen Yvorchuk, Guy St-Jean and Stuart D. Rosen examined 13 studies dealing specifically with the vertebral arteries - the vessels at the back of the neck that are not cut during *shechita*. Across the available evidence, vertebral pressure and flow dropped to negligible levels after the incision, and much of the residual flow was diverted away from the cerebral cortex. A pipe may remain physically connected to the brain, but that does not mean it carries enough blood, at enough pressure, in the right direction, to support consciousness. The review concluded that vertebral flow is unlikely to sustain cortical function or delay loss of consciousness. As a result, although an animal may potentially move after *shechita*, it is in part because of spinal reflexes as its cerebral cortex is not receiving the blood supply needed for awareness and it cannot actually be experiencing conscious pain.

The hidden vulnerability of stunning

In The Veterinary Journal, my father, Dr. Simon W. Rabkin, published "*Blood pressure responses to captive bolt and electrical stunning in sheep and cattle: a systematic review.*" The paper examined a question often omitted from comparisons between shechita and conventional slaughter: what happens to an animal's blood pressure after the stun? A stun can produce immediate unconsciousness, but unless it also stops the heart it is potentially reversible; bleeding must follow quickly enough to ensure that the animal dies before consciousness can return. Dr. Rabkin searched for studies that directly measured systemic arterial blood pressure after electrical or captive-bolt stunning. Blood pressure increased in every study except one using halothane anesthesia - a drug that lowers pressure and blunts the body's stress response. The rise in blood pressure appeared within seconds. This matters because blood pressure is the main force driving blood to the brain. In human and veterinary trauma medicine, maintaining pressure after brain injury can preserve brain viability. In the slaughter setting, the same response may help explain why an incompletely stunned animal can regain consciousness. Therefore, a stun should not be judged only by whether it renders the animal unconscious at the first instant. The full two-step stun-and-bleed process can fail if the stun is ineffective, begins to wear off or bleeding is delayed. Proper *shechita*, by contrast, begins irreversible exsanguination in the same act that collapses cerebral perfusion. This paper therefore provides a scientific basis for arguing that, under real-world conditions, *shechita* may even offer a welfare advantage over conventional stunning.

Are inspectors looking for the right signs?

In Frontiers in Veterinary Science, Jacob R. Hascalovici, Ruth Woiwode, Hyman M. Schipper and Joane Parent reconsidered the physical signs used to decide whether an animal is conscious. Awareness and conscious pain require a functioning cerebral cortex. Yet several regulatory indicators - such as certain eye, breathing or postural reflexes - arise from the brainstem or spinal cord and can persist after cortical function has been lost. The authors proposed that rules for *shechita* should instead focus on signs suited to its physiology, including confirmation that both carotids have been severed and that continuous, high-volume bleeding is occurring. Kicking, paddling or another brainstem or spinal reflex after the cut should not be mistaken for conscious suffering; those movements can occur after the brain (cortex) has ceased functioning.



Dr. Rabkin presenting his research at a shechita conference at the Ministry of Agriculture in Israel.

What direct brain recordings show

In Frontiers in Veterinary Science, Sheryl R. Haut, Thomas Parmentier, Robert S. Fisher and Nofal M. Khalil reviewed nine studies using EEG, electrocorticography and related techniques. These tools record the brain's electrical activity; electrocorticography is generally more reliable because its electrodes are placed closer to the brain and are less affected by the skull and movement. In the strongest studies, electrical patterns consistent with loss of consciousness appeared between 4.4 and 13 seconds after the incision, with average values between 7.5 and 10.8 seconds. The authors concluded that the best available electrophysiological evidence supports rapid loss of consciousness and explained why less reliable surface recordings sometimes produced longer estimates. Therefore, the most direct objective brain evidence supports rapid unconsciousness, and movements occurring after that point cannot establish that the animal is consciously experiencing pain.

Can an EEG prove that an animal feels pain?

In the American Journal of Veterinary Research, Simon Freilich, Sheryl R. Haut, Jeffrey S. Mogil, Paolo Pozzi and Jacob R. Hascalovici addressed one of the most emotionally powerful claims in this debate: that EEG changes after the neck cut prove the animal experiences pain. After reviewing nine studies, they concluded that the evidence does not support that leap. A noxious event can trigger nociception - process of detecting and responding to harmful or damaging stimuli without consciously appreciating pain. Pain is an experience and requires preserved consciousness and integrated cortical function. The observed EEG changes could instead reflect the brain's rapidly deteriorating blood supply and metabolism. Therefore, EEG changes alone cannot be cited as proof that an animal consciously feels pain, especially when the

same evidence shows rapid failure of the cortical function required to experience it.

What the Evidence Means

No single paper answers every question, but the strength lies in the convergence of different disciplines. Cardiovascular measurements, a numerical blood-flow model, neuroanatomy, neural electrophysiology and reviews of consciousness indicators all point in the same direction. Properly performed, *shechita* rapidly deprives the cerebral cortex of the blood flow and blood pressure required for awareness. It is irreversible.

Is It Worth It?

Some people ask whether nearly three years of legal battles, advocacy and scientific publication have been worth the effort. We now have our first clear sign that the work is bearing fruit. Great Britain's Food Standards Agency recently placed an important conclusion on the official record: "*Our analysis found no clear evidence that animal welfare breaches are more or less likely to occur during non-stun slaughter compared to stunned slaughter.*"

That is careful government language. But it is meaningful: the government's own analysis did not support the assumption that non-stun slaughter produces more animal-welfare breaches. This is real progress.

Granted, the work is expensive. Research, statistical review, publication, translation, legal advocacy and engagement with regulators all require sustained effort and resources. We need continued financial support to keep moving this effort forward. The question is no longer whether the work is worth it. The early results show that it is. The real question is how do we ensure that this important work can continue to benefit Jewish communities in Canada and around the world. ■

To support this effort, contact Samuel Herzog at sherzog@noblepack.com

SHAIMOS:

MORE THAN JUST BURIAL



**Rabbi Yosef
Dovid Rothbart**
*Rabbinic
Administrator
of the Halacha
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The “Shaimos Problem”

Over the last several decades, much of the world has undergone a transformation. Businesses, governments, and institutions have increasingly moved toward becoming “paperless,” encouraging people to print less and rely more heavily on digital material. Yet this transition has not affected the Jewish community in quite the same way. If anything, we are producing an extraordinary amount of printed Torah material. New *seforim*

and new editions appear constantly, often not because the material was previously unavailable, but because a new commentary, format, or feature has been added. At the same time, Torah sheets, source sheets, newsletters, and photocopied material are routinely printed for short-term use.

The result is that *seforim* that were once widely used are increasingly set aside in favour of newer editions, while loose pages and printed Torah material accumulate at an enormous rate. What happens to all of it when it is no longer wanted or needed? In short, we have a *shaimos* problem. The Toronto Jewish community is no exception.

The Halacha Institute Approach

To address the growing need for a year-round *shaimos* drop-off, the Halacha Institute developed an approach that took into account the practical challenges

involved, including proper respect for *shaimos*, storage, burial, and ensuring that only material that actually requires *genizah* is ultimately buried. Rather than following the more conventional model of simply collecting *shaimos* for eventual burial, our approach places a strong emphasis on sorting the material that is dropped off.

The premise is simple: too often, papers and books that are not actually *shaimos* become mixed together with material that requires *genizah*. In addition, a *sefer* that one person no longer wants may be exactly the *sefer* someone else would otherwise purchase. By carefully sorting the material, recycling what does not require *genizah*, and setting aside usable *seforim*, the amount that ultimately requires burial can be significantly reduced. This lowers the amount of storage required and, ultimately, the amount of land needed for burial.

The premise proved correct.



What We Found

We have found many items mixed into *shaimos* that clearly did not belong there, including expired passports, lawyers' letters, and even a dash cam that somehow found its way into a *shaimos* box. One of the more memorable finds was a *tzedakah* box full of money. We were ultimately able to return the *pushka* and its contents to the organization to which it belonged.

At the same time, we have found hundreds of *seforim* that were still in excellent condition, including English *seforim*, leather-bound volumes, complete sets, and even a *Haggadah* dating back to 1760. In fact, we have enough usable *seforim* to fill more than thirteen bookcases, with some volumes still in their original plastic. These *seforim* are made available for others to purchase at a reduced price rather than being buried unnecessarily. As of this writing, more than 150 *seforim* have already found new homes.

The Grey Area

The sorting process has also brought with it a number of interesting practical *shaylos*. Not every item that is dropped off fits obviously into the category of either "*shaimos*" or "not *shaimos*," and some objects require closer halachic consideration. The following are a few of the questions that have come up through our work.

Double Yud

A written Name of Hashem may not be erased and, when no longer being used, must be properly stored away or buried.¹ At the same time, not every word, abbreviation, or symbol that refers to Hashem must be treated as an actual Name of Hashem. This distinction is important when determining what does and does not require *shaimos*.

For example, one may write הַשֵּׁם, or הַקָּב"ה as references to Hashem. Although each of these clearly refers to Hashem, they do not have the *kedushah* of an actual Name and may be discarded.²

In many *siddurim*, a double *yud* (יִי) is used to represent the Name of Hashem. An older form of the symbol consisted of two *yuds* together with an additional mark, giving it the numerical value of twenty-six, corresponding to the numerical value of Hashem's Name.³ Although יִי represents Hashem's Name, it does not itself have the same status of an actual Name. It should not be erased except in pressing circumstances,⁴ and while it does not need to be properly stored away or buried, it

should not be thrown in the garbage in a disrespectful manner.⁵

Name of Hashem in English

A name of Hashem written in another language (e.g. "G-d" in English) may be erased as it does not have same *kedushah* as one of the Names of Hashem.⁶ However, it may not be said in an unclean place or uttered for no purpose as doing so would be disrespectful.⁷ Accordingly, one may not dispose of such a Name in a disrespectful manner.⁸

Mitzvah Items

Another area where we saw a lack of clarity was regarding the proper treatment of objects used for a *mitzvah*. The fact that an object was purchased for, designated for, or even used for a *mitzvah* does not necessarily mean that it has *kedushah* or requires burial. Rather, there are different categories of *mitzvah* articles, including *mitzvah* items, *tashmishei mitzvah*, and *tashmishei d'tashmishei mitzvah*, and the proper treatment of an item depends on which category it falls into.

A *mitzvah* item is an item that has been used for a *mitzvah* and is still fit and intended to continue being used for that *mitzvah*, such as a kosher *tallis*.⁹ This does not include an object that was merely designated for a *mitzvah* but was never actually used. For example, if someone purchases *arba minim* and then decides not to use them for Sukkos, they may be thrown in the garbage. Once an object has actually been used for a *mitzvah*, however, it should continue to be used for that *mitzvah* as long as it remains relevant and fit for use.¹⁰

A *tashmish mitzvah* is an object that was used in the performance of a *mitzvah* but is no longer being used for that *mitzvah*, either because the item is no longer fit for the *mitzvah*, such as torn *tzitzis* strings, or because the time for the *mitzvah* has passed, such as a *lulav* after Sukkos.¹¹ A *tashmish mitzvah* does not have inherent *kedushah* and may therefore be used afterward for an ordinary purpose, provided that the use is not demeaning.¹²

The Rema¹³ writes that such items should not be treated disrespectfully. Accordingly, a *tashmish mitzvah* should not simply be thrown into the garbage. Technically, however, it may be left in a place where it is unlikely to be trampled or otherwise treated disrespectfully. Some, however, have the practice of burying such objects, thereby demonstrating a special respect

for *mitzvos*. The Rema writes that one who follows to this practice will merit bracha.

There is also a still lower category known as a *tashmish d'tashmish mitzvah*. This is an item that was designated for a use that brings it in contact with the *mitzvah* itself and it served an accessory to something used for a *mitzvah*. This category includes Shabbos candlesticks. Such an item has no *kedushah* and does not require *genizah* or burial. If it is not recognizable as a *mitzvah* accessory, it may even be placed in the garbage. If its connection to a *mitzvah* is obvious, however, it should preferably not be discarded in a degrading manner and may instead be wrapped before being thrown away.¹⁴

These distinctions help explain the treatment of a number of familiar household *mitzvah* items that we found among the *shaimos* that had been dropped off.

BESAMIM. *Besamim* used for Havdalah may be thrown in the garbage. However, when the *besamim* were designated exclusively for Havdalah, according to some *Poskim*, it is appropriate not to throw them away disrespectfully. Instead, they should be set aside until the dry out and then and burned. This is a praiseworthy practice, but not a strict halachic requirement.¹⁵

CHANUKAH MENORAH AND SHABBOS CANDLESTICKS. The menorah and Shabbos candle sticks are a *tashmish mitzvah*. They do not have inherent *kedushah*, but because they are readily recognizable as objects used for a *mitzvah*, they should not be thrown into the garbage in a degrading manner. The glass cups, however, may be thrown out, unless they are clearly recognizable as *mitzvah* accessories, in which case they should not be discarded disrespectfully.¹⁶

A KIDDUSH CUP. A *kiddush* cup likewise has no inherent *kedushah*. It does not require *shaimos* or burial. Nevertheless, because a

kiddush cup is clearly recognizable as a *mitzvah* object, it should not be discarded disrespectfully. If *pesukim* or other sacred text are engraved on the cup, the writing creates a separate *shaimos* concern and must be treated accordingly.¹⁷

PICTURES OF GEDOLIM. Pictures of *Gedolim* present a different type of question. A photograph or picture of a rav or tzaddik does not have *kedushah* merely because of the person depicted, and it may therefore be discarded. However, some people are careful to place such pictures in *shaimos*. If a *pasuk* is printed on the picture, however, the presence of the *pasuk* requires the item to be treated in accordance with the *halachos* of *shaimos*.¹⁸

YARMULKE. A *yarmulke* may be thrown in the garbage and does not require *genizah*.¹⁹

Conclusion

I recently saw an article based on a story which traces the life cycle of a siddur, from the time it is new and treasured, through years of use, wear, and changing hands, until eventually it reaches the point where it can no longer be used and is brought to burial.

I was inspired by the story because it brought out that a *sefer* is more than just a book. It is an object of *kedushah*, one that can accompany a person through years of *tefillah*, learning, and growth. It reminded me what our goal was when we stepped up to address the "shaimos problem."

Our goal was not merely to collect old *seforim*. It was to look at each one and determine whether there was still life left in it. If there was, we wanted to find it a new home where it could continue to help another person learn and grow. And if there was no longer life left in the *sefer*, then our responsibility was to ensure that it was brought to *genizah* and burial with the full

kavod due to a *sefer* that had once been used for Torah and *tefillah*.

In that sense, *shaimos* is not simply about disposal; it is about completing the life cycle of an object of *kedushah* properly. As long as a *sefer* can still be used, its proper place is in the hands of someone who can learn or *daven* from it. When that is no longer possible, its proper place is in *genizah*. Our mission at the Halacha Institute is to make sure that each item is treated according to its true halachic status, with clarity, with care, and with the proper *kavod ha-kedushah*. ■



UNDER THE LEADERSHIP
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לשמה, ההדס של שבת לא יורקנו אחר מוצאי שבת שיהיה עם הדבל לאשפה, אלא יציענו עד שיתייבש ויחתם בהסקת התנור של לחמי שבת. ועיי' בספר גנזי הקודש (פי"ח הער"ח) שזהו ההנהגה טובה ולא דין.
16 שם פי"ח אות י"ג וי"ד.
17 שם פי"ח אות ו'.
18 שם אות ז' מהגהרה"ק צ"ל ראונו על אתר
https://asktherav.com/12602-frequently-asked-shaimos-questions שאלה זו:
In general, publications that contain pictures of the Rebbe – Halachically it's not necessary, however many Chassidim are careful to place in Shaimos
19 שם אות ח' ונכתב בהער' שם, כששאלתי דבר זה להגאון רב ניסן קרליץ, הוא תמה על שאלתי ואמר שאין שום צד שנצרך גניזה.

ורוסי"א וכיצא זה.
7 משנ"ב (ס"י פי"ה ס"ק י') וז"ל, אסור לאמור שם אפילו בלשון לע"ז כגון ג-ט בלשון אשכנז או ב-גא בלשון פולין ורוסיא וכו"ג שאף ששם זה אין בו קדושה באותיות כתיבתו מותר למוחקו מ"מ יש בו משום בזיון בהדרכתו במקום טיפוס.
8 עיי' בספר גנזי הקודש (פי"ח אות י"ב עם הערות).
9 פרי מגדים (אור"ח משב"ז ס"י קנ"ג ס"ק ט"ו) ועיי' ס"י כ"א עם משנ"ב (ס"ק ב').
10 משנ"ב (שם).
11 עיי' מגילה (כ"ז ע"ב) ועיי' משנ"ב בשו"ע (אור"ח ס"י כ"א סעי' א') עם משנ"ב.
12 שם.
13 שם.
14 בספר גנזי הקודש (פט"ז) מהגרשי"א צ"ל והגרתי"ק צ"ל ומביא פוסקים שמקילין טפ.
15 בא"ח (שנה שניה פרשת ויצא סעי' י') וז"ל, וכתוב בספר תורה

1 עיי' ביו"ד (ס"י רע"ז סעי' י') איזה שמות נכלל בזה ואם אינם נמחקים טעונים גניזה, וכן מבואר בספר גנזי הקודש (פי"ז).
2 ועיי' בערה"ש (ס"י רע"ז ס"כ"ח), ועיי' בספר גנזי הקודש (שם) שהביא עוד דוגמאות וכן שהסכים הגרשי"א צ"ל.
3 תרומת הדשן (פסקים וכתבים ס"י קע"א) וז"ל, ואשר שאלת אם מותר למוחק הנכתבים בסדרים ותפילות הנרשמים בשני יודין וי"ו על גביהן? נראה הטעם דנכתבין הכי היינו משום דעולם מנינים כ"ו כשם המיוחד, עיי"ש.
4 שו"ע (יו"ד ס"י רע"ז סעי' י') והשם שכותבין בסדרים ב' יודין ואחד על גביהן, מותר למחקן אם הוא לצורך, ועיי' שו"ע (שם) וז"ל, אם היה לצורך, ומפסקי מהר"א איתא לצורך גדול וכך הובא בד"מ.
5 עיי' אגרי"מ (יו"ד ח"ב ס"י קל"ח) ועיי' בספר גנזי הקודש (פי"ח הער' שם) שמביא עוד פוסקים שפסקו כן.
6 שו"ע (יו"ד ס"י קע"ט ס"ק י"א) וז"ל, אבל השם בל' הקדש הוא שם אבל בלשון חול אינו שם כלל והגם עצמך דהא מותר למחות שם שנכתב בלשון חול כגון ג-ט בלשון אשכנז או ב-ג בלשון פולין

Sour Grapes

What is the appropriate beracha to recite on unripe grapes?



Rabbi Yechiel Teichman,
Rabbinic Administrator
and Halachic Advisor

A community member asked the following: He has grapes growing in his yard. If they are left to fully ripen, squirrels and raccoons eat them. He therefore harvests them early, shortly after they change colour, and uses them to make wine.

This raises two questions: (1) Does one recite *Borei Pri Ha'eitz* when eating these grapes, or are they considered *boser* (unripe grapes) whose *beracha* is *Borei Pri Ha'adamah*? (2) What status does the wine produced from such grapes have? Is its *beracha* *Borei Pri Hagafen*, and is it suitable for *Kiddush*? This question may also be relevant to light (low-calorie) grape juice (see below for the OU's statement regarding Kedem Lite Grape Juice*).

Shulchan Aruch,¹ states that grapes must

reach the size of *pul halavan* (a white bean) before one may recite *Ha'eitz*. Since we are not proficient in identifying which bean this refers to, one must be *machmir* and refrain from reciting *Ha'eitz* until the grape is very large. Similarly, *Sha'arei Teshuva*² writes that one should not recite *Hagafen* over wine made from unripe grapes (*boser*).

What level of maturity must a grape reach for one to recite *Ha'eitz* over the grape and *Hagafen* over its wine? As mentioned above, the grape must reach the size of a white bean (*pul halavan*) for one to recite *Ha'eitz*. The source is the *Gemara*³, which cites a *Mishnah* in *Shevi'is* discussing the prohibition against cutting branches and thereby ruining *shemittah* fruit before it has had an opportunity to complete its growth. It states that one may not cut a branch of a grapevine once the berries have formed seeds. The *Gemara* states that this stage is also known as *boser* and corresponds to the size of *pul halavan*. Once the grapes have reached the stage at which they are obligated in *ma'aser* (*onas hama'asros*), one may cut the branch, as they are no longer considered unfinished fruit. *Tosafos*⁴ writes that the size of *pul halavan* is also relevant to the *beracha*: when the fruit

is smaller than *pul halavan*, the *beracha* is *Ha'adamah*; when it reaches the size of *pul halavan*, the *beracha* is *Ha'eitz*.

The threshold for reciting *Hagafen* on the grapes' juice, however, is more stringent. According to *Sha'arei Teshuva*, juice squeezed from grapes that have reached the *boser* stage still receives the *beracha* of *Shehakol*. Only some point after the grapes have grown beyond the *pul halavan* stage is the *beracha* of *Hagafen* recited. The question is at what point the liquid inside the grape is *halachically* considered wine.

It seems that the liquid inside the grapes attains the status of wine only once the grape has reached

* Kedem Lite Grape Juice has become indispensable for many who seek to lower their sugar intake while partaking of *Kiddush* and the *Arba Kosos*. The secret to producing low-sugar grape juice is to use lower-sugar grapes. Kedem Lite Grape Juice uses early-harvest Concord grapes picked at approximately 11-13 Brix. (Late-harvest Concord grapes can reach 18 Brix.) Some have questioned whether these grapes are *boser* (unripe grapes).

The *beracha* over *boser* is *Ha'adamah* (not *Ha'eitz*), and *Sha'arei Teshuva* writes that the *beracha* over juice made from *boser* grapes is *Shehakol* (not *Hagafen*). However, the grapes in question are full-sized and purple. They look the same as other ripe Concord grapes but taste less sweet and more tart than regular grapes. The *Mishnah Berurah* writes that once grapes have the appearance of ripe grapes, they are no longer *boser*. Furthermore, the *Levush* writes that *boser* refers to grapes that cannot be made into wine. This does not apply to these grapes, since they can be made into wine, albeit with a lower alcohol content (approximately 5-6%). To lower the sugar content further, Kedem Lite Grape Juice is also diluted with approximately 33% water. Therefore, the *beracha* over Lite Grape Juice is *Borei Pri Hagafen*. It is not recommended to add additional water to Lite Grape Juice.



onas hama'asros, identified as the point at which the seed is visible from the outside. The source for this is *Tosafos*. The *Mishnah* mentions a stage at which the "water enters the boser", indicating that at this stage the liquid in the grapes at this stage is still categorized as water rather than wine. *Tosafos*⁵ quote Rabbeinu Meshulam, who states that because the *Mishnah* identifies the liquid in *boser* grapes as water, what is squeezed from *boser* is not considered wine and may therefore be touched by a non-Jew. Rabbeinu Tam,⁶ however, does not agree that a non-Jew should be permitted to touch it because we are not proficient to determine until what point the liquid is still considered water rather than wine. Rabbeinu Tam adds: If, in a particular year, the grapes did not ripen properly, would we say that the wine produced that year may be touched by non-Jews?

Rav Moshe Feinstein, in *Dibros Moshe*,⁷ addresses an apparent contradiction in Rabbeinu Tam. On the one hand, Rabbeinu Tam is stringent with allowing a non-Jew to touch the wine, since we are not proficient in determining until what point it is considered water. On the other hand, he argues that wine was made from *boser* during a year when the grapes did not ripen properly, is certainly considered wine and subject to the relevant prohibitions. Rav Moshe Feinstein explains that grapes which are capable of producing quality wine, cannot be considered *boser*, *halachically*, and people who call it such are doing so erroneously.

What emerges is that although *Sha'arei Teshuva* writes that, regarding the *beracha*, Rabbeinu Tam would agree that it cannot be considered wine, this applies only when there is a *safek*. When the grapes, however, are able to produce good wine, it establishes that they are not *boser*, the

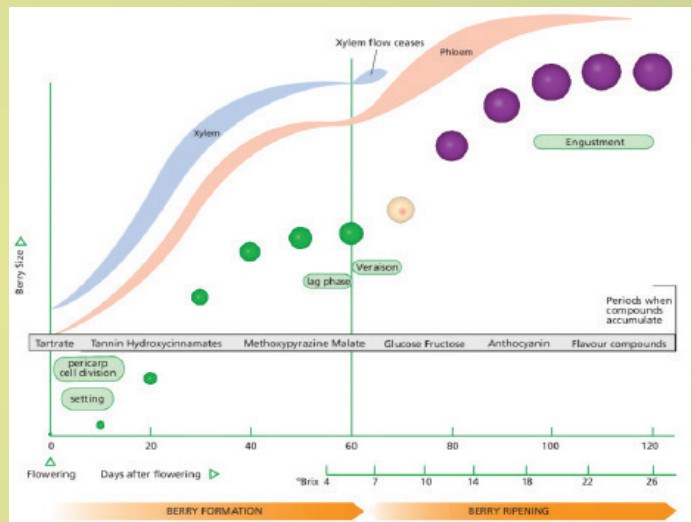
beracha is certainly *Hagafen*.

Let us now address our original question: May one recite *Borei Pri Ha'eitz* over grapes that are harvested early? The *Mishnah Berurah*⁸ writes that if the grapes have the appearance of fully ripened grapes, their size is not an issue. Furthermore, if the pits are visible from the outside, they are close to fully ripening, and the *beracha* is *Borei Pri Ha'eitz* according to all opinions.

What about reciting *Borei Pri Hagafen* over wine made from unripe grapes? As noted above, Rav Moshe Feinstein holds that if one can make good wine from the grapes, there is no doubt that the *beracha* is *Borei Pri Hagafen*. Additionally, the Chazon Ish⁹ writes that once the pits of the grapes are visible from the outside (*onas hama'asros*), at that stage one may make wine from them for *Kiddush* and recite *Borei Pri Hagafen*. ■

Divine Design

In the development of fruit, one can clearly see the divine plan in its design. Since Hashem wants the fruit to reproduce, the fruit's first priority is to produce a viable seed. During the first period of growth, it does just that: it develops a viable seed. At the same time, however, the fruit produces acids and other compounds that discourage animals and people from eating it. By the end of the first period of growth, a viable seed has been produced. During the second period, the grape therefore becomes sweet-tasting and appealing in colour. This makes the fruit appealing to birds, animals, and humans, who consume it and thereby disperse the seeds.



מאחר שאיכא ברוב השנים ענבים שנתבשלו יותר ומהם יהיה ודאי אין טוב אין רוצין האינשי לטרוח הרבה ולהוציא הוצאות בענבים שלא נתבשלו כל כך, אבל בשנה שכל הענבים לא נתבשלו יפה, ואין להם ענבים אחרים, עשו בהכרח אין מענבים שלא נתבשלו, והיה גיכ אין טוב מהרבה ענבים, הרי חזין דאך מהענבים שלא נתבשלו כל כי יש שיוצא אין טוב, אך מחמת שלא בקיאי האינשי קורין את כלם בוסר, ואין רוצים לעשות מהן אין שלקן כשעשה אחד מענבים שלא נתבשלו יפה יש להחמיר מספק דלא בקיאי, דשמיא יש להחשיב אין ויש לאסור במגע וכן משמע בראש ע"ז דף כ"ט רש סימן י"ג שמשמע כן. 8 משיב (ס"י ר"ב ס"ק ט"ו), ואם לפי מראית עין כבר נגמר ביטולו אין י"מ כלל בגדלו ובכל אופן מברך עליו בפה"ע וכן אם החרצנים שלהם נראה מבחוץ בודאי הוא קרוב להתבשל ומברך עליהם בפה"ע ל"ע. 9 חזו"א (תרע"ב ע"מ 309), נראה דענבים משיבאשו לא משגיחין בגדלן, ואפי"ה הגיעו לפול הלבן, הרי הן פירות גמורין, ולכן אם נראין הגרעינים מבחוץ, שזה פי' יבאישו כמשיב"ה הרים, עושין מהן אין לקידוש ומברכין עליהן בפה"ע וברכת גמורין.

משולם במגע עובד כוכבים משום דמה שיוצא ממנו נקרא מים כדאמר פרק כל הגט (גיטין דף לא) משעת כניסת מים לבוסר וכן בפרק ד' דמסכת שביעית (מ"ח) הבוסר משהביא מים אוכל בו פתו בשדה הקפיד רבינו תם משום דאין אנו בקיאים מתי קרי' בוסר ועוד כתב ששנה אחת לא נתבשלו היטות וכו' בשביל שייטותיהם אינם מבושלות כל צרכיהן הרי נמי נאמר שלא ינהג אותה השנה אין דין אין נסך. 6 תוס' (גיטין ל"א ע"א ד"ה ובשעת כניסת), ובשעת כניסת מים לבוסר - נראה לר"י כלשון ראשון שפירש בקונטרס כשנכנסה בו לחלוות שיכול לעצור מהן כל שהוא היינו כניסת מים מדתנן במס' שביעית בפ"ד (מ"ח) הבוסר משהביא מים אוכל בו פתו בשדה הבאיש כונס לתוך ביתו כי ויש שאין מהרין בו על מגע לפי שאינו קרי' אין אלא מים ור"ת אומר שאין להקל לפי שאין אנו בקיאים עד מתי קרי' מים ולא אין וכתב ר"ת ששנה אחת לא נתבשלו היטות יפה והיו בוסר וכו' באותה שנה לא נהגו אין נסך. 7 דברות משה (גיטין ע"מ 470), וז"ל ונראה שהוא להוכיח דודאי מענבים עשו גיכ אין ויהיו שותין אותן בחשיבות אין אף שהאינשי קריין עיבוי דכל אותה השנה בשם בוסר הרי חזין דאך ענבים שלא נתבשלו יפה נמי איכא שהם כבר ענבים טובים שראוין לעשות מהן אין טוב, שאיכא אין בקיאי דמה שאין עושין אין מענבים שלא נתבשלו הוא

1 שו"ע (או"ח ס"י ר"ב סעי' ב'), הבוסר, כל זמן שלא הגיע לכפול הלבן, מברך עליו: בפה"ע, ומשהוא כפול הלבן ואילך מברך עליו: בורא פרי העץ; ומתוך שלא נודע לנו שיעור פול הלבן, לעולם מברך: בפה"ע, עד שיהיה גדול ביותר, וכו'. 2 שעי"ת (שם ס"ק ד'), ואם סתם ענבים בעודם בוסר ועשאים אין מברך שהכל ועיין ויד' ס"י רכ"ג ולדעת רבינו משולם אינו נאסר במגע ענבים שנקרא מים ואף שריח אסור משום שאין אנו בקיאים מהו בוסר וכן הסכימו הפוסקים מכל מקום לענין ברכה אינו מברך רק שהכל, וכו'. 3 ברכות (דף ל"ז ע"ב), והתנן: מאימתי אין קוצצין את האילנות בשביעית? בית שמאי אומרים: כל האילנות משיבאשו; ובית הלל אומרים: החרחובין משיבשרהו, והגפנים משיגרעו והזיתים משיניצו, ושאר כל האילנות - משיבאשו; ואמר רב אסי: הוא בוסר, הוא גרוע, הוא פול הלבן. פול הלבן סליקא דעתך? אלא אימא: שיעורו כפול הלבן. 4 תוס' (שם ד"ה שיעורו כפול), שיעורו כפול הלבן - ופחות מאכן לא הוי פירא מאכן יש ללמוד דעל בוסר פחות מפול לא מברכין עליה בורא פרי העץ אלא בורא פרי האדמה. 5 תוס' (ע"ז כ"ט ע"ב ד"ה א' משום), וגם על הבוסר שהתיר רבינו



Optimus *in the* Jewish Home



By: Rabbi Tsvi Heber
*Director of
Community Kosher*

Warnings and Disclaimers

Warning: This article presents a speculative futuristic scenario that may never occur, at least not within your lifetime.

Disclaimer: This article was written by Copilot with the assistance of the author. Some of the words used in the article are not exactly the words of the author just

what AI “thinks” might be words that the author would use based on his previously published works in Kosher CORner publications and elsewhere on the internet. Information included herein should not be relied upon since Copilot’s “brain” consists largely of hallucination and inaccuracy. But since the content is stimulating and food for thought, we feel it is worthy of being presented to the public even if it is inaccurate since that is largely consistent with the AI’s general approach to life.

Bishul Optimus

In recent months, public attention has turned toward Optimus, the humanoid robot developed by Elon Musk and engineered to perform increasingly complex household tasks. Among the more stunning demonstrations was *Optimus* preparing simple food items like stirring a pot, pressing microwave controls, and manipulating kitchen tools with surprising dexterity. As technology advances, kosher consumers should be asking whether robot assistance in cooking is condoned by *halacha*. This would be incredibly helpful especially for people who can no longer cook for themselves. Would food cooked by Optimus fulfill the requirements of *bishul yisroel*?

The rabbinic prohibition¹ of *bishul akum* applies when certain foods² are cooked exclusively by a gentile, even if (or perhaps especially if) he acted as an agent of the Jew to cook.³ The decree was instituted to prevent inappropriate social interaction that could lead to intermarriage.⁴ Is an Optimus robot a gentile or a Jew? Should we view his actions as independent human actions or as the extension of the person who issued the instruction? Can a prohibition to prevent inappropriate social interaction apply to a robot which has no *halachic* identity, no religious status, and no capacity for the independent social interaction that *Chaza"l* sought to regulate. No matter how distorted the societal perspective becomes toward the role of the robot; can this prohibition apply to anything but a human being?

The answer depends on whether this *halacha* is framed as an absolute requirement for Jewish intervention, or whether it is framed as the requirement to avoid non-Jewish cooking. Answering this question provides insight as to whether food cooked exclusively by Optimus is kosher. The *Gemara*⁵ discusses a case where a gentile ignited a fire in a swamp with the intention of cooking grasshoppers. In the context of the discussion, the *Gemara* relates that if the gentile had not intended to cook the grasshoppers rather to burn the overgrown reeds, the inadvertently cooked grasshoppers would still be kosher even though they were cooked by a gentile. This is because the prohibition of *bishul akum* requires the gentile's intent to cook. Another example brought in the *Gemara* is when a gentile burnt off the hair of a *shechted* cow and inadvertently cooked the meat of its ear. This meat remains kosher because it

was cooked inadvertently. The *Tur*⁶ brings a third example of a gentile who fired up a kiln to dry pots, and unbeknownst to him the kiln had a pumpkin inside which he inadvertently cooked. In these scenarios, the absence of *kavanas bishul* – mindful intent to cook by the gentile – allows the food to retain its *kashrus*.⁷ Clearly, *bishul yisroel* is not an absolute requirement for Jewish intervention; rather it describes food whose cooking process avoids non-Jewish cooking. *Bishul Optimus*, therefore, is permitted.

Now let us proceed to the next step and ask whether Optimus can replace Jewish intervention? For example, can a mashgiach utilize his Optimus robot to turn on the oven for a non-Jewish chef who is cooking in a kosher restaurant. Rabbi Chaim Yisroel Belsky zt"l in *Shulchan*

shooter – “*meshum chitzo*”.¹¹ As a result, the fire belongs to the igniter even though he is located at a distance. A fire ignited from a distance, by telephone or app, certainly belongs to the igniter. However, shouldn't instructions to Optimus be classified as a *grama*?

Indeed, Rabbi Belsky's reasoning may be superfluous. Rabbi Shlomo Miller *shlit"a* once related that even if the fire was lit by a Jewish person through a *grama* it would still be considered his fire and the food would be permitted. Rabbi Miller brought proof from the *Gemara* about a gentile who ignites a fire to burn the overgrowth of reeds and inadvertently cooks the grasshoppers. The *Gemara* concludes that this does not render the food *bishul akum* since the gentile did not have intention to cook. The implication is that a gentile who does have

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HaLevi⁸ writes about a similar scenario. The question was whether a *kashrus* agency can set up a system whereby the ignition in the oven is automated and can only be lit from a distance by the mashgiach through a phone call or app. Rabbi Belsky writes that this is indeed considered to be *bishul yisroel* for several reasons. First, the *Gemara*⁹ indicates that the fire on the *mizbeach* could have theoretically been lit by a *Kohen* with a fan even though it is ignited from a distance. Second, the *Yad Ramah* explains that the immediate reaction caused by your action is never classified as a *grama* – an indirect causation – rather it is classified a direct action.¹⁰ Finally, we know that someone who lights a fire is responsible for the damage that it causes. Although the fire made its own way toward the property it damaged, it is the responsibility of the igniter since he initiated it. He is compared to someone who shoots an arrow which eventually makes its own way toward a target through the force expended by the

intention to cook the grasshoppers indeed creates *bishul akum*. Is the act of igniting a fire in the swamp a *grama*? Rabbi Miller cites the opinion of Reish Lakish who holds that responsibility for damage caused by fire at a distance is because the fire is his property and he has responsibility for his property – “*meshum mamono*”. Accordingly, the act of setting the swamp on fire is only a *grama*, even if it is done with intent to cook. Yet, we do not find anyone who writes that setting a swamp on fire with intent to cook is not *bishul akum* according to Reish Lakish. Therefore, we must assume that even according to this opinion, the *grama* results in *bishul akum*. If we extend that principle to its logical conclusion, then the type of cooking that when performed by a gentile, results in *bishul akum*, if performed by a Jew creates *bishul yisroel*. Therefore, if a Jew ignites a fire through a *grama* his action is sufficient to create *bishul yisroel*.¹²

According to the opinion of Rabbi Miller



shlit" a, a fire lit by an Optimus robot which is instructed by a Jew is the equivalent of a fire lit by *grama* and the food cooked on that fire is permitted.

Amira l'Optimus

Is it permitted to ask *Optimus* to perform *melachos* on Shabbos on behalf of a Jew? Almost half a century ago, Rabbi Moshe Feinstein zt"l penned a *teshuva* prohibiting the use of a timeclock that is set prior to Shabbos to enable an electric implement to cook on Shabbos. Reb Moshe, in a prophetic statement, reasoned that if we were to allow it, we would eventually end up with fully automated factories working by themselves on Shabbos! He felt that if such innovation was around at the times of the *Tanaaim* and the *Amoraim* they would have prohibited it the same way they prohibited *amira la'akum* – *melacha* performed by a gentile for a Jew on Shabbos. He further reasoned that the decree against *amira la'akum* may already include timeclocks since that prohibition should include any type of *melacha* initiated by a Jew even if performed by a machine. Finally, he reasoned that allowing *melachos* performed by a timeclock would be prohibited under the general rubric of *zilusa d'Shabbos* – the disregard for the sanctity of Shabbos. Accordingly, for the same three reasons, Reb Moshe would prohibit *amira l'Optimus*.

It is interesting that at the end of the *teshuva*, Reb Moshe allows the use of timeclocks to turn on, and to turn off lights based on several reasons which are outlined in the footnote below.¹³

Nevertheless, it is reasonable to assume that Reb Moshe would not extend this *heter* to *amira l'Optimus*. To execute a process that instructs Optimus to turn on or turn off a light, Optimus would likely need to compute hundreds or thousands of *melachos*. For example, when you tell Optimus to "pick up that cup," its cameras capture the scene and its neural network identifies the cup, locates it, and plans the required full-body movement. As it reaches, sensors continuously provide feedback so the robot can maintain balance, correct its path, and adjust its grip. Graphics Processing Units (GPUs) process visual data, update the motion plan, and issue motor commands many times per second, producing hundreds of micro-adjustments and thousands of parallel computations even for a simple action.

It is this type of *zilusa d'Shabbos* caused by an unbridled Optimus that was articulated in Reb Moshe's prophetic *teshuva* half a century ago. Even those who disagreed with Reb Moshe at the time regarding timeclocks and permitted them, which is the common custom today¹⁴, cannot deny that utilizing Optimus is much more complex than a timeclock. Furthermore, although we do not make up our own *gezayros*, it is important to be practical. It is obvious to me that someone who sets up his Optimus to perform *melachos* on Shabbos will ultimately stumble and unwittingly instruct it to perform a task on his behalf on Shabbos. In doing so, he will transgress hundreds or even thousands of sequential *melachos* many of which are *melachos d'oraysos* as a result.¹⁵ This cannot be allowed to happen. ■

- 1 בספר קב וישר (פרק ע"ה) כי שאיסור בישולי עכו"ם מדאורייתא ועי' בספר שדה חמד (כללים מערכת ב' אות ס"ט) שדבר פשוט דמדרבנן הוא.
- 2 שו"ע יו"ד (סימן קי"ג סעיף א') דבר שאינו נאכל כמו שהוא חי וגם עולה על שלוחן מלכים ללפת בו את הפת או לפרפרת שבשולן גוי וכו' אסרו משום בישולי גויים עכ"ל.
- 3 שם (סעיף ו') כל שבשולן ישראל מעט בישולו בין בתחילה בין בסוף מותר לפיכך אם הניח גוי בשר או קדרה על גבי האש והפך ישראל בבשר והגיס בקדרה או שהניח ישראל וגמר הגוי הרי זה מותר ע"ש ברמ"א ועוד.
- 4 עי' רשב"ם הובא בהגהות אשר"י דבשולי עובד כוכבים נאסר משום גזירה שמא יאכלנו דבר טמא. וכי"מ מהרמ"ם (פיה"מ) שפירש שלשון חתנות ענינו חיבור ולא דוקא נישואין וז"ל נאסרו כדי שנתרחק מהם ולא נתערב עמהם כדי שלא נמשך בהתערבנות עמהם להתפקדות במה שאסור והוא ענין אומרים משום חתנות.
- 5 עי"ז (ל"ח).
- 6 טור (שם סעיף ה')
- 7 שו"ע (שם)
- 8 שו"ת שלחן הלוי יו"ד (סימן כ"ו)
- 9 יומא (מ"ה)
- 10 סנהדרין (ע"ז: ד"ה אמר רב פאפא)
- 11 ב"ק (כ"ב)
- 12 הובא בבבב"ד יד נפשי הרב יחיאל טייטלמן שליט"א הנקרא "מורי ורבותי" בשם הגרש"מ שליט"א בתאריך 6.29.2022.
- 13 שו"ת אגרות משה או"ח ח"ד (סימן ס') ז"ל בסוף התשובה אבל עכ"פ מה שכבר נהגו להעמיד ע"י מורה שעות לכוונת הנחת דעלעקטרי שהדליקו, וגם שיחזרו להדליק אח"כ בסוף היום אין לאסור מאחר דלכבו הנרות של המדורות הגדולות שנקראו בלע"ז לאמפן שהיו ראש ממש נהגו בכל המקומות לכוונתם ע"י עכו"ם, והיו גם מקומות שהיו נוהגין לחזור ולהדליקם בביהמ"ד לתפלת נעילה ביו"כ. ומשך מה באיזה מקומות שגם בשבת לעת ערב הדליקו ע"י נכרי לאמירת המזמורים, אף שכבר צווחו הרבה. עי' נוב"ק חאו"ח (סימן ל"ג) אבל נתן טעם להמתירן, והרמ"א (סימן רע"ז סעי' ב') שנהגו רבים להקל לצוות לעכו"ם להדליק לצורך סעודה, ובפרט בסעודת חתונה או מילה ומשעם שבמקום צורך גדול מותר. שלכן אף שמן הראוי להחמיר, ובגבולנו ביורא"פ החמירו מ"מ כיון שיש רבונות שהתירו ונהגו כן בהרבה מקומות אין לאסור מה שכבר נהגו להקל בהעמדת העלעקטרי בע"ש ע"י מורה שעות שיכבה וגם שידליק בשבת להזמן שהעמידו. וגם ממילא ליכא זילותא להב' דלא לוסף עלה טעם האחרון לאסור כיון שהיו מקומות שנהגו בזה אדרבה למצות כבוד סעודת שבת ונשאר רק טעם הראשון שיש גי' לסמוך להתיר אבל הב' דלא לוסף עלה להתיר גם לבשול ומלאכות אחרות ויש לאסור עכ"ל.
- 14 עי' שמירת שבת כהלכתה (פרק י"ג הלכה כ"ו)
- 15 הרי לא התיר בתשובת הגרמ"פ זצ"ל אלא משום שכבר נהגו להדליק ע"י עכו"ם במקום צורך גדול וכדא' ברמ"א (שם), ובכן עדיף להשתמש בשעון שבת מלהדליק ע"י עכו"ם ולית בה משום זילותא והב' דלא לוסף עלה כדא' שם. משא"כ כאן שכלול בו מאות או אלפי מלאכות ביחד שלא התירו כלל לעולם משום אמירה לנכרי. ובעצם הענין איכא זילותא דשבת ופירצא גדולה וכמעט אי"א למנוע מלעבור מאות או אלפי מלאכות דאורייתא השם יצילנו.



IN THE COMMUNITY



Rabbi Assaf Swissa giving a tour of the Gryfe's kosher bagel factory to Eitz Chaim Girls



At the COR Staff Appreciation Event



Mashgichim Jason Lexchin and Rabbi Yaakov Fleishman at the community kashering



Joe Bousidan, Jimmy Kadoch, Alexander Scutaru, Eliezer Alter & Matis Stebben – COR proprietors and mashgichim – at the COR Kollel



Aaron Cohen and Miriam Kleiman at the Halacha Institute's Shaimos dropoff



Rabbi Dovid Laufer at the COR certified Pepsi facility in BC with BCK's Rabbi Binyomin Gordon



Rabbi Rosen and Rabbi Rothbart at the J2J Expo



Rabbi Rothbart of the Halacha Institute inspecting a shofar from Alexander Scutaru



Toronto Police Chief Myron Demkiw and staff meeting with the Toronto Vaad HaRabbonim at the COR Office



Rabbi Moshe Biller giving shiur at the COR office



Richard Rabkin meeting with Isaac Barchichat from the Kashrut office of the Consistoire de Paris