



Quday News & Views



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TALK OF THE CLOWN KREAMING HAMAN

by Rabbi Zushe Yosef Shabbos Blech

While everyone knows that Esther served wine to Haman and Achashvayrosh during her two parties, most people are unaware of what type of food was served. To clarify this matter, an audit was recently made of the archives of the *Me'Horu v'ad Kish Kashrus* service (MK[®]), which handled all catering in *Shushan* during that period (outside caterers were not permitted, of course). It seems that the decision over the menu was made at the highest levels and with greatest *Kavanos* (mystical intentions), offering a new insight into the miracle of Purim.

Once Esther had settled on the hall, she contacted the most reputable caterer in town, "Heimische @ Party Planners are You" ("HAPPY[®]"), for ideas for the theme. Upon consultation with the *Rav ha'Machshir*, it was decided that the concept of *Simna Milsa* – the type of food eaten foretells the future – would be most appropriate. They therefore agreed that they would try to get Haman to eat foods that would portend his destruction. The question, of course, was what food to use, so the matter was brought to the venerable sages of the *Va'ad ho'Rabonim*, with representatives of all of the Jewish communities throughout the empire.

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JEWISH COMMUNITY COUNCIL OF MONTREAL

6825 DECARIE BLVD

MONTREAL, QUEBEC

H3W 3E4

(514) 739-6363

(514) 739-7024

WWW.MK.CA

A WORD FROM THE DIRECTOR

Rabbi Saul Emanuel

Vaad Ha'ir

"*Mishenichnas Adar Marbim b'Simcha*" the arrival of the month of Adar is celebrated with much more Simcha than usual. It is a month of festivities, specifically concentrated on the 14th of Adar, the day on which Purim is celebrated. The word *Simcha* could be read as *Shemacha*, that it wipes out. It is the time of year when we try and wipe out the sadness, the times of unhappiness and turn around our "spirits" to positive thoughts. This positivity should not be something particularly limited to the month of Adar but is a trait which we should treasure and which should permeate our lives on a continuous basis throughout the year. "*Simchas Hachayim*", the Simcha of life and being grateful for all that takes place in our daily lives is much needed during these trying times. When we stop and think about the goings on around us, we may become disillusioned or disappointed. However, we must pick ourselves up, lift up our spirits and celebrate each day that Hashem gives us with that same *Simchas Hachayim* felt during the month of Adar. With that, we are sure that we'll be able to carry out the will of Hashem with much more vibe and zest.

Remember, don't drink and drive because you may spill your drink.

Happy Purim.

מרדכי מן התורה מנין?

Whence Cometh Mordechai

Chullin 139b

חולין קל"ט ע"ב

By Rabbi Zushe Yosef Blech

The manufacture of flavor essences is one of the oldest crafts in the food industry. While many botanicals are used as spices, only a small fraction of the plant material actually contributes its distinctive flavor. Food chemists of old had realized this, and had developed various methods of concentrating these active flavor components. As we shall see, an “absolute” understanding of such products plays an “essential” role in understanding many “concrete” *Halachic* concepts, allowing us to “extract” the information we need to ensure that our foods “resin”-ate with a proper *Kashrus* standard.

One of the major methods of extracting the flavor components of spices is by extracting their “essential” oils. Indeed, oil is the primary source and carrier of flavor in many types of food, which is the reason that formulating tasty “fat-free” products poses such a challenge. Essential oils may be recovered using a variety of processes, each with its own *Kashrus* concerns. Citrus oils, such as orange, grapefruit, and lemon, are found in the outermost layer of the rind, known as the “zest”. The zest is typically *cold pressed*, which means that the oils are expressed without using any heat or solvents. The oil is located in tiny sacs within the rind, which are ruptured during the pressing. After pressing, water is used to wash the droplets of oil from the rind, with the water subsequently removed through distillation. The flavor of citrus oils differs not only from species to species, but even from variety to variety within the same species. Orange oils, for example, are given the name of the variety from which they are derived – Jaffa orange oil differs significantly from Valencia orange oil.

Historically, the most significant *Kashrus* concern

with such products involved citrus oils derived from fruit grown in Israel, since such products are subject to the rules of *T'rumos u'Ma'asros* (tithes) and *Sh'mittah* (the Sabbatical year). As such, Jaffa orange oil requires a reliable Kosher certification, whereas orange oil from Morocco may pose much less of a *Kashrus* concern. Advances in food technology, however, have raised new *Kashrus* concerns for even such a simple product. In order to increase the yield of the oil that can be extracted by cold pressing, as well as to reduce the amount of water required, enzymes have been developed that break down the cellulose and pectin that serve to entrap the latent oil. Although used in small amounts, one must ensure that these enzymes are Kosher. In addition, many of such Kosher-certified cellulases and pectinases are grown on *Chometz*, which raises a concern as to the Kosher for Passover status of citrus oils processed with such enzymes.

Oils and other plant components can also be removed from botanical products using a process called *solvent extraction*. In this process, the botanical is steeped in a solvent, usually an organic material such as hexane or alcohol, allowing the oil and other soluble material from the plant to dissolve in the solvent. The resulting solution is then heated under vacuum to allow the volatile solvent to evaporate, allowing recovery of the extracted plant material. Indeed, solvent extraction using hexane is the primary method by which soy and canola oils are extracted.

Solvent extractions can be used to produce *oleoresins*, *concretes*, *resinoids*, and *absolutes*. A concrete is an extract of plant material that contains many components, including waxes, and is generally

a solid or semi-solid, as its name implies. An absolute is a purified form of a concrete, where alcohol is used to dissolve and remove the undesirable waxes, yielding a more potent product. An oleoresin is a liquid extract that contains the essential oil plus other important non-volatile components that characterize the flavor, color and other aspects of the starting raw material. A resinoid is a solvent extract of *resin*, which is a gum or sap that exudes from the plant, as opposed to an extraction of the plant itself.

Such processes involve several *Kashrus* concerns. First, the Kosher status of the solvent must be verified. While hexane is an inherently Kosher material (it is derived from petroleum), much of the ethyl alcohol produced in Europe is derived from non-Kosher wine.

In addition, countries with large dairy industries, such as Ireland and New Zealand, produce much of their alcohol from lactose (milk sugar). Alcohol extracts and absolutes therefore require reliable Kosher certification.

The production of oleoresins poses other *Kashrus* concerns, in that their production often involves the addition of other vegetable oils and emulsifiers. A related product, called *Aquaresin*®, is a water-soluble version of oleoresins, where the oil-based raw material is blended with emulsifiers in order to allow it to be water miscible. *Infused* oils are produced by soaking a flavoring agent, such as garlic or truffles, in a vegetable oil, allowing the flavor and aroma of the spice to mix with the oil. All such oils and emulsifiers pose significant *Kashrus* concerns.

Even the use of a Kosher solvent may pose a concern, since the solvent is typically recovered after being separated from the oil and re-used for subsequent extractions. In situations where the solvent is used to recover oil from a non-Kosher product (such as produce from Israel that suffers from concerns of *T'rumos u'Ma'asros* and *Sh'mittah*), the solvent may not then be used to produce Kosher products.

Solvent extraction has also gone high-tech, using the physical properties of *supercritical carbon dioxide*. At very high pressure, carbon dioxide exists as both a liquid and a gas, and functions as an ideal solvent. Although the equipment required for such a process is

more complex to design than that required for other solvent extractions, its advantages in efficiency and specificity have made it ideal for extractions as diverse as caffeine from coffee and tea to flavoring resins from hops. It poses no significant *Kashrus* concerns, other than that of the use of CO₂ recovered from non-Kosher extractions.

Steam extraction is one of the oldest methods for the recovery of essential oils. In this process, the botanical material is placed in a chamber through which live steam is passed. The steam tends to vaporize the oil, and the steam/oil mixture is then condensed to yield a mixture of essential oil and water. The water is then separated from the oil, yielding the final product. Generally, the only significant *Kashrus* concerns of such systems relate to produce from Israel, as discussed above.

The *Talmud* (*Shabbos* 88a) notes that, although the Jewish people accepted the *Torah* at *Har Sinai* under Divine coercion (*Kafa Aleihem Har k'Gigis* – He suspended the mountain over them to force them to accept the *Torah*), they nevertheless willingly accepted it again at the time of *Purim*. *Rava* derives this point from the phrase in the *Megillah* “*Kiyemu v'Kiblu*” – “they fulfilled and accepted” – which he explains to mean, “they fulfilled (at *Purim*) what they had previously accepted (at *Sinai*). The *Chasam Sofer* (*Drush l'Erev Rosh Chodesh Adar* 5560) notes that this willing acceptance is hinted in the *Talmud* in *Chullin* (139b), where the *Gemora* tells us that the name of *Mordechai* is hinted in the *Torah* in the name of the first spice used in the formulation of the *Shemen ha'Mischah* (holy anointing oil). This spice is called “*Mor D'ror*”, which is translated in the *Targum* as “*Mira Dachya*”- similar to the name “*Mordechai*”. The *Chasam Sofer* explains the hidden meaning behind this mnemonic relationship, by noting the disagreement between the *Rambam* and the *Ra'avad* concerning this spice. The *Ra'avad* holds that *Mor D'ror* is a type of sap – similar to the botanical products discussed in this article. The *Rambam*, however, learns that it is “musk”, which is an excretion produced by a deer roaming freely in the wild that it deposits on the foliage as it rubs against it [“*D'ror*” means free (see *Vayikra* 25:10)]. In discussing the opinion of the *Rambam*, the *Ramban* (*Sh'mos* 30:33) questions, “Why must the deer be

roaming freely, would it not be easier to trap the animal and then obtain the musk much more easily?" The *Ramban* answers that the sweetest and most desirable musk can only come from an animal that produces its musk freely and of its own volition. With this *Ramban*, the *Chasam Sofer* eloquently explains why "*Mordechai*" is related to "*Mira Dachya*" - for the sweetness of *Torah* was accepted willingly in his time. As we celebrate *Purim*, we should use it as an opportunity to eagerly undertake the learning of *Torah* and all of the *Halachic* issues related to fulfilling its *Mitzvos*.

New Companies under the

MINOTERIE LES BRUMES produces assorted flour and grains. They are located at 122 rang Picardie, Batiscan, Qc. G0X 1A0. Tel: 819-295-5252.

The Vaad Ha'ir takes the opportunity of thanking all those who participated in the daily Mincha minyan, which commenced for the first time during the winter. This Minyan was well-attended each day and will re-open again next winter.

Thank you once again for participating.



Watch out for the all new Voice of the Vaad 2004 Nissan 5764 edition, which includes many new items and points of information for this year's Pesach season. This year for the first time, due to Pesach falling out on Monday night, the Vaad will be Kashering over 2 days, Tuesday & Wednesday the 30th and 31st of March.

Don't forget, all items to be Kashered must be spotlessly cleaned & left out of use for 24 hours.

CONTINUED FROM THE FRONT PAGE...

TALK OF THE CLOWN

Since the idea was to corrupt *Haman's* evil plan, they decided that the food had to have this implication. The head of the *Yekeshe* contingent suggested a "krumm" food, since this meant "corrupt" in German. The *Galitzianer* representative, however, did not understand this word, insisting that it should be a food called "krimm", as in (his) Yiddish. The Canadian could not understand any of this, so he just said, "Aye, let's just kream him" - and with that, they settled on a creamy food. The problem was, however, that *Haman* did not like soft and creamy foods - but he had a fondness for crispy donuts. The Chief Rabbi therefore suggested a subterfuge - they would make a crispy food stuffed with kream. *Haman* wouldn't know what hit him!

And so, the caterer developed a delectable spread of over twenty-five crispy, creamy donuts with which to tempt *Haman*. However, since creamy donuts had never been eaten in the *alte heim*, the *Rabbonim* of the  felt that they could not give it a *Hashgacha* - after all, anything *Chodosh* (*new*) is prohibited. In order to save the day, Esther went to the three senior royal advisers, named *Karshena*, *Shaysar*, and *Admosah*, who started a new *Kashrus* service in *Shushan* (called the "KSA") just to certify the donuts. Once the *Hashgacha* matter was resolved, Esther proceeded with the banquet. True to form, *Haman* only saw the outside of the donut, and did not realize the message hidden within. *Haman* and his plans were soon defeated, but when the Jewish people celebrated the miracle by eating stuffed pastries, they started eating cakes called *Hamantashen* under the  *Hashgacha* - and not crispy, creamy donuts. This did not make *HAPPY*® very happy, since they had plans to franchise their new donuts throughout the 127 provinces of the kingdom. To placate them, the *Rabbis* promised to make the phrase "Happy Purim" the official greeting of *Purim* - and promised to save donuts as the official food for the next holiday. And to ensure the remembrance of the miracle of the donuts and the judgment ("din") that befell *Haman* through them, *Mordechai* wore a special set of *Tzitzis* when *Haman* was hanged, as it says "And *Mordechai* went out from the King in royal raiments with *T'cheilas*" (which the *G"ra* explains means *Tzitzis*). The *Targum* calls *Tzitzis* "*Krispy-din*", thereby reminding everyone of the source of *Haman's* downfall.