

our Community

Tu B'Shvat 2019

SOMETHING SMELLS GOOD

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MESSAGE FROM THE DIRECTOR

Dear Friend,

As we gather together to celebrate Tu B'Shvat, let's take a moment to understand this occasion. Tu B'Shvat is the Yom Tov of the trees, as we celebrate the blossoming once again of the trees in Israel as they wake up from their winter's rest.

We mark the day of Tu B'Shvat by eating fruit, particularly those that are a speciality in the land of Israel and which the Torah mentions; pomegranates, figs, grapes, olives and dates. Israel, a land filled with milk and honey; is a land filled with Bracha and numerous blessings. We seek out a new fruit to make the Bracha of Shehechyanu, praising Hashem for the constant renewal and for being the All-Provider of our daily sustenance.

Is it just about the physical fruit that we appreciate and bless every time before eating or is there perhaps a deeper meaning?

Each Yom Tov which we celebrate has a personal message. Far too often, we take things for granted whereby we expect everything to be given to us on a golden platter. We are so used to receiving our requirements on a daily basis that we forget from where they come. The day of Tu B'Shvat allows us to express our appreciation to Hashem for everything we receive and continue to receive.

When we eat fruit and food each day, it is incumbent on us to visualize that they all come from Hashem and to thank the One Above for His gifts by making a Bracha (a blessing) prior to eating them.

Also, as individuals we are each unique but we all strive to do the same thing, to serve Hashem. This must be done while respecting each other and realizing the individuality of each person.

Each fruit starts out as a small seed yet through Hashem's wondrous miracles become fruit, which we enjoy. So too, we cultivate ourselves just like that small seed which has now blossomed and we too will grow and blossom into that which Hashem expects of us.

Yours sincerely,

Rabbi Saul Emanuel
EXECUTIVE DIRECTOR

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We'd love to hear from you!



LET YOUR EYES SPARKLE

By Rabbi Zushe Blech Z"l



OF THE MYRIAD OF G-D'S CREATIONS PUT ON THIS WORLD TO SERVE MAN, FRUIT ENJOYS MANY UNIQUE ATTRIBUTES.

סנהדרין י"ז ע"ב

SANHEDRIN 17B

The Land of Israel is praised (Deuteronomy 8:8) as being blessed with all manner of goodness, including five specific fruits (as well as two grains) and for this reason one recites a special blessing of thanksgiving after eating these specific types of produce. Their nutritional value was also noted in the Talmud (Sanhedrin 17b) in its discussion of the requirements for a fully functional village. Rabbi Akiva stipulates it must have an ample supply of fruit. Fruit serves to "brighten the eyes" by providing essential nutrients, and it is therefore unbecoming for a scholar to live in a city that does not provide such a basic necessity.

Indeed, in their quest to conquer the world, the British earned the sobriquet limey, from the fruit that their sailors ate to combat scurvy (a disease occasioned by a deficiency of vitamin C). British naval surgeons realized that limes would provide this essential nutrient that had been missing from the seafaring diet, and mandated limes as part of the sailors' rations. Fruit even merits its own Rosh Hashanah (New Year), known as Tu B'Shvat (the 15th day of the month of Shvat). The importance of this date

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relates to the Halachic requirement to distinguish between fruits grown in different calendar years. Fruit grown in Israel is subject to requirements of tithing (see below for practical applications of this law), and these tithes must be taken from

each year's crops independently – one cannot take a tithe from this year's crops to satisfy the requirements of crops grown in past years. The calendar year for the determination of the fruit crop begins on Tu B'Shvat, and all fruits that begin their growth (defined as the point where they form a blossom) prior to this date accrue to the previous year, and those blossoming after this date to the next. To commemorate this auspicious date, the Ma'gen Avrohom (131:16) notes

a custom to eat a fruit (preferably one of the five fruits relating to the Land of Israel as quoted in Ychave Daas Y.D. I:82) on Tu B'Shvat.

In addition to the significance of fruit on a conceptual level, fruit poses a number of interesting Kashrus issues that affect us in very practical ways. These issues relate to both fresh and processed fruit. One concern stems from fruit grown in

Israel. As we noted before, produce grown in Israel is subject to special rules based upon the special Kedushah (Holiness) such produce possesses. These rules include the requirements for certain tithes to be separated from the crop before it can be eaten, and the requirement that land in Israel lie fallow every seven years (Shemittah). While the Israeli Rabbinat is in charge of ensuring that these requirements are met for produce consumed within Israel, produce destined for export is not guaranteed to be free of these concerns. As such, it is critical that any vegetable or fruit product that might remotely have produce from Israel – processed or fresh – bear a recognized Kosher certification before it is eaten. This is especially critical for fresh tomatoes and oranges, which are often sold in supermarkets and may not be clearly labeled as to their source. In many cases, it is possible to separate the required tithes after one has purchased such fruit. However, such rules are a bit complicated and one should consult a competent Halachic authority for direction in performing this Mitzvah.

Issues of the Kosher status of fresh fruit, are primarily related to Israeli produce. Processed fruit, however, raises issues that cross national boundaries. Canned fruit is packed in syrup, sometimes described as heavy, light, or “in juice”. Usually, heavy syrup is corn syrup and poses no particular Kosher concerns. Light syrup may also be corn syrup, or it may be a mixture of fruit juices. Indeed, the use of “juice” in a canned fruit product does not necessarily mean that the juice is of the same source as the fruit in which it is packed. A careful reading of the ingredient panel of such fruit will show

that pear or grape juice is often used for this purpose. [This is to be distinguished from products that say “Packed in their own juice”, which generally means just that – such as the case with pineapple.] This distinction is important because of the special rules that apply to grape juice. Grape juice, as distinct from all other pure fruit juices, has the same

WHENEVER WE EAT A FRUIT, WE GIVE PAUSE TO DETERMINE ITS APPROPRIATE BLESSING.

Halachic status as wine and must therefore be produced and handled with special supervision. Any fruit packed in grape juice should therefore not be considered Kosher without special Kosher certification.

Concerns of grape juice affect fruit products in other ways as well. Apple (as well as other) juice is commonly pasteurized and processed on equipment used to process non-Kosher grape juice. A reliable Kosher certification is therefore required for all processed fruit juice, even if it is labeled “100% Pure”. A similar concern can be found with orange juice, which is often pasteurized and bottled in dairies on the same equipment used for their regular milk.

Another interesting Kosher issue concerns cherries. While cherries are inherently Kosher, they are often processed to improve and enhance the red color preferred by consumers. Maraschino cherries were originally developed in Dalmatia, a province in the Balkan Peninsula. There, the marasca cherry was crushed (pits and all) and fermented, with the resulting liqueur sweetened with sugar to create a distinctive elixir. Cherries preserved in this liqueur were called maraschino cherries, and became known the world over for their sweet and unique flavour.

Modern-day production, however, differs significantly from the classical process. Cherries are first soaked in brine consisting of sulfur dioxide and calcium chloride to bleach all of the flavour and color from the fruit. The “cherry” that is left is tasteless and pale yellowish-white, little more than a blob of cellulose with a skin. The garishly red maraschino cherry is then created by steeping it in a sugar solution, followed by the addition of a red color and an almond flavouring. Green maraschino cherries use green food color and mint flavour. Since all of the flavour and color of the original fruit was removed during the processing, the appropriate Bracha (blessing) for this food may well be a Shehakol and not Borei Pri Ha’Etz. Similarly, a “fruit” bit may be nothing more than a coloured and flavoured piece of turnip, regardless of the luscious appearance it may have. It should also be noted that recent restrictions on certain artificial red colors (due to possible carcinogenic properties) have caused many manufacturers to use carmine as a coloring agent for these cherries, as well as those used in fruit cocktail. Carmine is an extract of the cochineal insect and, according to many authorities, is not considered a Kosher product. It is therefore important for both maraschino cherries and fruit cocktail containing cherries to bear a reliable Kosher certification.

Whenever we eat a fruit, we give pause to determine its appropriate blessing. Perennial fruits that grow on trees demand a blessing of Borei Pri Ha’Etz (Fruit of the Tree). Annual fruits that grow as plants (such as pineapples and bananas) demand a Borei Pri Hoadamah (Fruit of the Ground). Berries, such as raspberries and strawberries, are the source of discussion amongst the authorities (see Shulchan Aruch O.C. 203:2). Although they are also perennials they grow on low bushes similar to plants and the custom is to consider them as fruit of plants. Just as we always consider the source of the fruit before eating, we must also consider the Kashrus issues that affect this erstwhile innocuous but delicious part of our diet.



SPOTLIGHT ON FRAGRANCE BLESSINGS

BIRCHAS REYACH

> THE 5 BLESSINGS ON FRAGRANCES

By Rabbi Bentzion Karmel

You're in the mall passing the florist and think to yourself, there must be a Bracha for such wonderful smells. Later, you visit the hospital and your feet pull you into the coffee shop just to enjoy the smell. Which Bracha should you make?

There are five Brachos on smells. There are many Brachos for the things we smell as there are for the things we eat. However there are no After-Brachos¹. The five Brachos are;

- 1 Boruch atah..... borei atzei besamim
- 2 Boruch atah..... borei isbei besamim
- 3 Boruch atah..... borei minei besamim
- 4 Boruch atah..... borei shemen areiv
- 5 Boruch atah.....hanosein reiach tov bapeiros

1 Borei atzei besamim (or more correctly vesamim²) is similar to a borei pri ha'aitz for foods. It is made on any nice smelling inedible substance that grows on trees.

2 Borei isbei besamim (or vesamim³) is similar to a borei pri ha'adama for foods. It is made on any nice smelling inedible substance that grows on the ground.

3 Borei minei besamim (or vesamim⁴) is like the Bracha shehakol... It is intended for nice smelling substances which don't grow on trees or the ground (mushrooms are borei minei besamim⁵). It also serves as a "catch-all" Bracha for all mixtures⁶, sefeikos⁷ (hence Minhag Ashkenaz by Havdala to always use this Bracha⁸) and covers all mistakes⁹.

4 Borei shemen areiv is a special Bracha for balsam and balsam oil. As it grows abundantly in Eretz Yisroel it has a Chashivus (preference) over all other smells giving it its own Bracha.

5 Hanosein reiach tov bapeiros¹⁰ is a special Bracha for food which grow on trees or the ground, smell nice, and are taken with intent to smell¹¹.

These Brachos are only said when doing an action to access the smell¹² and so you would have to enter the florist¹³ or coffee shop¹⁴ to make a Bracha. The Bracha on freshly ground hot coffee is Hanosein reiach tov bapeiros¹⁵. Flowers are a mix of atzei and isbei resulting in a Borei minei besamim.

1 ע' משנ"ב רטז"ד ושער הציון בטעם הדבר ונר' ברכות נסמכו על סברת כשהוא שבע מברך כשהוא רעב לא כ"ש פי' ששבע הוא סלוק רעבון ואין רעבון לריחני וע' ל"ח כשביעה ועיל' אפיקי מגינים 2 ע' פרי מגדים סוף הס' וקיצור שו"ע נח"ד 3 ראה 2 ומשנ"ב רטז"ג ונר"ז בסדר נהנין דלא כדעת ר"ז הענא לומר עשבי בסגול 4 ראה 2 5 קיצור שו"ע נח"ה 6 משנ"ב רטז"ל 7 ערוך השולחן רטז-ה וע' מ"ב יג 8 משנ"ב רצוא 9 רטז"י ומ"ב יג 10 ערוך השולחן ודרך החיים וכל הסידורים והג' רח"פ שיינברג בוזאת הברכה פי"ט דכן המנהג אבל למשנ"ב רטז"ט צ"ל אשר נתן רי"ט בפירות 11 שו"ע רטז"ב 12 שו"ע ריש סימן רי"ז 13 הג' רח"פ שיינברג בוזאת הברכה פי"ט דהוי בכלל חנותו דבושם וא"כ בכל כניסה לקנות צ' לברך וע' משנ"ב ריז"ב ועולה דכדאי לכון ליהנות 14 ע' גר"ז בסדר נהנין וחז"א דל"ש מקרב הבושם לאפו או עצמו להבושם 15 ע' משנ"ב רטז"ט



> CHART OF BLESSINGS



ESROG

Hanosein Reiach Tov
Bapeiros* Not on Sukkos



ROSEMARY

Borei Atzei Besamim



COFFEE

Hanosein Reiach Tov
Bapeiros* see next article



GUAVA

Hanosein Reiach Tov
Bapeiros



MINT

Borei Isbei Besamim



CINNAMON

Borei Minei Besamim



HONEYSUCKLE

Borei Minei Besamim



ROSES

Borei Atzei Besamim



PERFUMES

None



CLOVES

Borei Minei Besamim



HADASSIM

Borei Atzei Besamim



AIR REFRESHENER

None



HYACINTH

Borei Isbei Besamim



LAVENDER

Borei Atzei Besamim



PINE

Borei Atzei Besamim

BLESSINGS ON FRAGRANCES

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִנֵּי בְשָׁמִים
Baruch attah Adoi-noy Elo-heinu melech ha'olam,
borei minei besamim

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא עֵצֵי בְשָׁמִים
Baruch attah Adoi-noy Elo-heinu melech ha'olam,
borei atzei besamim

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא עֲשָׂבֵי בְשָׁמִים
Baruch attah Adoi-noy Elo-heinu melech ha'olam,
borei isbei besamim

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן רִיחַ טוֹב בְּפִרוֹת
Baruch attah Adoi-noy Elo-heinu melech ha'olam,
hanosein reiach tov bapeiros

Note: While these guidelines are in effect during the majority of the week, at the recital of Havdala on Motzei Shabbos the prevailing halacha for Ashkenazim, as per ruling of the Mishna Berura, is to make a Borei Minei Besamim regardless of which species is used. Many Sephardic communities, however, will use these guidelines even at time of Havdala recital.

> OF HAS BEANS & HAS BEENS

Coffee for Besamim

As each Shabbos wanes and we prepare to go forth to the new week ahead, we bid Shabbos farewell by dwelling on the great divide between Shabbos and the other weekdays, as well as the divide between all things holy and the mundane, with the recital of Havdala.

Though not of particular conceptual relevance to Havdala, we are instructed to incorporate as well the partaking of a pleasant fragrance, along with the recital of the requisite Bracha, that of Borei Minei Besamim. Why indeed? We are taught that with the dawning of Shabbos each Jew is imbued with a supplementary measure of spirituality, an "extra dose of Neshama". As Shabbos departs, though, so too does the "Neshama Yesayra". How do we deal with this loss? The Torah repeatedly alludes¹ to a direct connection between the Neshama and a person's nasal passageway, as well as sense of smell. A topic deserving treatment in it's own right, what is of relevance to this discussion is that we are taught that by virtue of enjoyment of our sense of smell, we can bring a measure of solace to our natural weeklong Neshama on this loss.

While we are instructed to partake of pleasant smell, we are given wide latitude in choosing which fragrance to use to satisfy this requirement. Broadly, any natural fruit, plant, vegetable or herb which emits a strong pleasant aroma may be used². As for synthetically created aromas, it is highly questionable if they warrant a Bracha³, and as such, should not be used for Besamim.

Which brings us to the question: Can one simply pick up a jar of coffee, and make a bracha on its aroma?

Not so simple.

The Mishna Berura clearly rules⁴ that one may in fact make a bracha on the fragrance of coffee. He does, however, add



1 בראשית פרק ב' פסוק ז' "ויפח באפיו...", ולשון התפלה "ויאמר כל אשר נשמה באפו" והרבה מ"ב
2 הנה מנהג בני אשכנז שבמוצאי שבת בשעת הבדלה מברכים בורא מיני בשמים על איזה מין שיקח ואף
על דבר שיעקר ברכתו בורא מיני או בורא עצי בכדי למנוע ההמון מלסעות ברם יש מקהלות הספרדים
שמברכים ברכת אותו מין אף בשעת הבדלה והנה כתב המשנה ברורה שלפי מנהג האשכנזים ראוי על
כל פנים להעדיף ליקח מין אשר ברכתו באמת מיני בשמים והנה מטעם זה יראה שלכתחילה עדיף שלא
לברך על הקפה אשר ברכתו הנותן ריח טוב בפירות ארזש לציון בזה דבוראי אין בזה מניעה מצד הדין
כדמוכח מדברי השו"ע והפוסקים שיש לברך לכתחילה על ההדס גם מצד מנהג העולם וכן ממה שגראה
שנהגו מדור דור יש לדון טובא אם נהגו להקפיד בזה 3 נחלקו האחרונים בזה על שמירת שבת כהלכתה
סי' סא' הערה לב' ועי' אור לציון ח"ב סי' יד' אות לח' והנה לענין עצם הנידון באם ראוי לברך רק על כל
דבר המוליד ריח או רק על דבר שיש בו ריח טוב מכת התחלת צורת בריאתו לכאן יש להביא רא' מה
שדנו לברך על ריח של פת חמה אע"פ שלא נוצר באותה צורה ויש לדון בזה אך סי' ט' יראה שמדי ספק
ברכות לא נפקא ופחמנ' ד' שאין מברכים על ריח טבעק מטעם זה 4 סי' רטו' ס"ק טז'

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

the all important caveat that the coffee must be hot. Though the reasoning is not elaborated upon, it seems the Mishna Berura as well as the sources he cites maintained that the coffee bean alone is not sufficiently fragrant to warrant a bracha. Only by method of heat will aromas of sufficient strength be released. It is not clear if the heat the Mishna Berura refers to is the heat at the time of roasting the beans, or the heat of adding water to create a cup of coffee. Regardless, it would seem the ruling would apply equally in both cases.

At this point, it would seem one could generally go ahead and make a cup of coffee and recite a bracha over the aromas (albeit preferably prior to the addition of milk⁵). However, while this generality would hold true in the days of the Mishna Berura and eras prior, in today's ever advancing world of coffee production things are a bit more complicated.

To simplify matters, it is necessary to provide a bit of background on the parameters of Birchas HaReyach. Though there many methods of creating most wonderful smells, not all forms are equal, and many are considered insignificant in halacha, whereby no bracha may be recited. The key here is a concept called Reyach Sheyesh Bo Ikar, loosely translated as an aroma emanating from a clear tangible source. An aroma lacking this criterion may smell quite pungent, but lacking source, would be deemed insignificant.

Some examples:

Reyach Sheyesh Bo Ikar - Bracha Required – Cloves, Cinnamon Sticks, Hadassim (when sufficiently fresh and fragrant), Spices, etc... In these instances, the source of the aroma is readily apparent. This category would include as well oils and perfumes where the smell was created by natural (not synthetic) means AND the spices, herbs etc... are still present in the mixture.

Reyach SheAyn Bo Ikar – No Bracha – Aromas absorbed into clothing. Although one working in a spice factory might have quite a distinctive scent absorbed into his clothing, simply smelling his clothing would not warrant a Bracha, as there is no direct connection to the source of the aroma. An additional scenario which falls into this category would be that of smelling a completely empty spice container. The container may well be suffused with the distinctive scent of the original contents. Nonetheless, as the scent in the container is at present not connected to the spices, it is an odor alone, a Reyach SheAyn Bo Ikar, and no Bracha may be recited⁶.

Reyach SheHaya Bo Ikar – This category refers to an aromatic mixture which did in fact contain the requisite "Ikar" at one point, but where the source substance was later strained out or otherwise removed from the mixture. An example would be a perfume or fragrance which was created with various spices, but subsequently had the spices filtered out, leaving the aromatic liquid alone. This category, falling between the two aforementioned categories, is subject to debate, creating a "Safek Brachos" conundrum. [A situation where one might be obligated to recite the Bracha, yet could not do so out of fear that if in fact no Bracha was warranted, the bracha recited would be in vain, a transgression in its own right].

The Shulchan Aruch states⁷ that as such it would be appropriate to avoid smelling such substances. The Mishna Berura, however, rules⁸ in line with many achronim, that one who does not wish to be stringent in this regard is certainly well allowed to partake of these fragrances lechatchila and to recite a bracha.

So how does this all pertain to coffee?

"Turkish" Coffee - This style and similar variants refer to a powder of ground beans mixed with hot water. The ground beans are not soluble, leaving a thick murky mixture near the bottom of the cup and much perceptible sediment throughout. Here, the source of the aroma, the ground beans, is readily apparent, and this would certainly qualify for a Bracha, included in the first category above. It is this form of coffee that was prevalent in the times of the Mishna Berura.

Brewed Coffee – Be it coffee brewed in a traditional coffee maker, a "french press" coffee maker, pod-style Keurig, Nespresso, or other form, most brewed coffee today involves pouring hot water over beans, and then having the mixture filtered leaving a result of a particle-free coffee. Although the beans were present in the mixture, once they are removed, it would shift the status of the coffee to one of "SheHaya Bo Ikar", the third category. One can certainly go ahead and make a Bracha on this form of coffee, although it would not be as ideal as using something falling within the first category.

Cold Brew – As with standard brewed coffee, Cold Brew coffee is created using water and coffee beans. However, the process of creating the coffee, as evident in the name, involves no heat whatsoever. In this case, the simple technique is merely to place the beans into a pitcher of cold

5 מאחר שיהא בזה ריח של חלב חם והנה יען כי אף אם ריח החלב חזק מאד אין אומרים לענין ריח כללי ביטול ברוב לבטל כח ריח הקפה עי' ביאור הלכה סוף סי' רטו' אך מ"מ אפשר שיתגבר ריח החלב עד כדי שיחלש ריח הקפה עד שאין ראוי לדונו אלא כריח חלש שאין מברכים עליו ובאמת צריך לדון בזה עוד לענין ריח החלב עצמו אולי יש לברך עליו מאחר שבצורה זו יש לו ריח טוב ולא נרע מריח סינטטי אשר יש כמה פוסקים שצדדו שיש לברך עליו ולמעשהתלוי בכל ציור תצויר בכמות החלב נגד כמות הקפה וגם סוג הקפה וסוג החלב ומדת השומן שבו 6 ס' רד"מ ב"ס ק"ט 7 ס' רטו' סעיף ו' 8 שם ס' ק"ב

water and leave refrigerated for anywhere in the proximity of 18-20 hours. The coffee flavor is extracted by marination, "Kavush". As stated previously, the Mishna Berura rules that only the aroma of coffee created via heat has sufficient strength to warrant a Bracha. Hence, no Bracha may be recited, and this may not be used for Besamim.

Instant Coffee – A standard container of instant coffee contains no beans or bean particles whatsoever. The process of producing instant coffee runs basically as follows: Hot water is mixed with beans to create coffee quite similar to every cup of brewed coffee. The difference, of course, is that this is done on a scale several thousand times the size of the coffee one brews at home. As with brewed coffee, the beans are removed from the mixture leaving only an enormous volume of brewed coffee. This liquid is subsequently "dried out" into little granules by removing the water content from the coffee. This is generally done by either "Spray Drying" or "Freeze Drying" the mixture. The remaining particles are not beans at all – they are simply what remain after you dehydrate a cup of coffee.

At this point, there would be room to debate the status of aromas emanating from these particles. Is this a case of a smell lacking tangible source, or could this be equated to this very same coffee prior to dehydration where, as stated above, it would fall into the third category of Reyach SheHaya Bo Ikar?

In truth, though, this question remains academic but not of practical relevance. In actuality, the instant granules offer not much of any fragrance at all. That delicious aroma wafting up when you peel off the covering of a new container? That's the fragrance of a spray which is sprayed onto the particles to boost their appeal, not the smell of the coffee particles themselves. In fairness to the coffee companies, this spray is generally not some random synthetic concoction, but rather is taken from the evaporated liquids created during the spray drying process, allowing the companies to argue they are doing nothing more than "spraying the coffee with the coffee itself". Regardless, as far as halacha is concerned, the infusion of these fumes into coffee particles carries no more significance than the absorption of spice fragrances into a worker's clothing. This clearly is a case of Ayn Bo Ikar, where there is no tangible connection to the source of the aroma, and no Bracha may be recited.

Starbucks Via, Nescafe Gold and Instant with Microground

– Of late, the constant evolution of coffee production has resulted in a number of new innovations including those

designed to improve the flavor of instant coffee. The specific intent, in this regard, is an attempt to bring the flavor as close as possible to that of a freshly brewed coffee, while maintaining the practicality of instant coffee. To this end, a number of companies, including Starbucks, Nescafe and others have introduced high-end lines of instant coffee created by a mixture of both traditional instant coffee as well as microground beans. Essentially, these companies have created a process wherein by grinding roasted beans to an extremely fine degree it is possible to make these beans soluble. The result is a cup of coffee containing the actual bean, yet will usually have all particles dissolved leaving little or no sediment. As this coffee contains the actual beans, it would qualify as Reyach Sheyesh Bo Ikar, and would be perfectly ideal for usage.

An important note: The flip side of having real beans present is the creation of a serious concern about permissibility of usage on Shabbos. A Rav should be consulted before Shabbos use⁹.

⁹ בקפה נמס רגיל הגרעינים כבר מבושלים ולכן שפיכת מים חמים על הגרעינים יתאר כבישול אחר בישול משא"כ באלו הרי חלק מהגרעינים אינם מבושלים רק צלויים וכנס לדברי הפוסקים בבישול אחר צלי ואף במדת הצלי שנתעשית יש לדון מכמה טעמים ואכ"ל





AN APPLE A DAY THE FILSINGER WAY

By S.R. Hewitt

In the fast paced world of globalized markets, a family run orchard that sticks to old fashioned processing offers products of unique taste and quality. In the world of Ontario apples, this is the niche of Filsinger's Organic Foods. One of the first organic farms in Canada, it was founded by Alvin Filsinger in 1953.



Located in Ayton, ON, Filsinger's maintains its apple and pear orchards without the use of chemical pesticides or herbicides. It controls pest infestations with natural methods such as encouraging the ladybug population, since ladybugs eat the aphids that feed on the fruit. To refurbish the soil, they use nutritious pulp as a fertilizer.

Running an organic orchard takes work and forethought, and 65 years' worth of Filsinger's proves its value.

With an array of products that have a continually increasing place in the Ontario market, Filsinger's decision to take on kosher supervision was a question of kismet. The suggestion of entering the kosher competition had come up more than once, and the company liked the idea but never acted upon it. And while there were customer inquiries and the understanding that outside companies who received kosher certification were no longer able to use Filsinger's

products, the real turning point came when the  contacted them directly.

Filsinger's primary products are apple cider, apple cider vinegar, apple sauce and pear sauce. The  was aware of their stellar reputation and knew that their products, particularly the apple cider vinegar, was a desired ingredient by many of the 's other clients, so they made the first move.

According to Filsinger's president, Shaun Becker, the transition was incredibly smooth. Whereas some vinegar producers add alcohol and "nutrients," which must also be certified as kosher, Filsinger's uses the traditional method of slow fermentation to produce their vinegar and so no production changes needed to be made. Another possible kashrut issue that Filsinger's avoided was the addition of a gelatin substance to create a clear cider, since Filsinger's loves the authentic look and taste of apple cider that is naturally "cloudy."

Filsinger's Organic Foods are available in many Ontario stores and have crossed the provincial borders as well. Representative of the 's widening presence, the pairing of the orchard with kosher certification is bound to be a fruitful one! ■





New Falafel & Tehina

By S.R. Hewitt

Kosher certification has a growing significance throughout the international food market, and the Province of Ontario has seen a particular increase of producers who seek entry into the kosher market. Canada's  is delighted to be part of the process for many of these companies.

Celebrity chefs, the finest ingredients, and a trusted name in the food industry are all part of the winning formula for Delcato, a leading Ontario food production company that has recently launched its first Kosher products under the auspices of the . Their first kosher offering is vegetarian falafel balls with tahini, items familiar and enticing to those wanting a taste of the Middle East. Their newly certified, ready-to-make falafels can be oven-baked in ten minutes and taste fresh out of the fryer.

Delcato is a fourth generation Toronto business that has come to be a respected competitor in multiple fields within the food industry. At the same time, they have been savvy observers of the growing demand for food that has certified qualification. They have already attained certification for Halal, and now felt prepared to look toward the kosher market.

Once Delcato contacted the , the process was incredibly smooth. Indeed, Terry Sourtzis, Director of Business Operations, described the company's experience with  certification as "very cooperative, reliable and supportive. It exceeded our expectations." The Delcato market is still primarily in the Ontario region, but they have begun to widen their reach and have recently developed a relationship with Quebec's Loblaws Inc.

Having discovered the easy partnership possible with the , Delcato is looking forward to introducing more of its products to the kosher market. The next items up to receive the  symbol come from Delcato's extensive line of baked goods. With three cakes well on their way to certification and several more in the works, all of which come in a variety of sizes, Delcato is adding an exciting option for kosher consumers with a sweet tooth. 

WHAT'S THAT YOU SAY,

A KOSHER TRUCK?



I was driving along the 87-North when one of my kids shouted "hey look, a kosher truck!"

You couldn't miss it. A massive blue sticker on the back of the truck with the  symbol. "You think maybe the truck is edible?" mused my daughter.

I chuckled. "Nah, it's probably filled with Michael Kors jackets or something."

We passed the truck, which clearly wasn't carrying clothing - it was a tanker. The rest of the way home I wondered why a truck would need a kosher symbol.

THE BEST POSSIBLE KOSHER ALERT OF ALL TIME

When I got home, I called the . "Um, this may be the strangest call you've ever received, but I think someone out there believes your symbol is like a company registration sign or something, cuz I saw it on the back of a tanker."

I was kind of hoping to see a KOSHER ALERT displayed in Synagogues across Canada informing everyone that a

Kosher symbol had erroneously been placed on a vehicle.

Imagine my surprise when the receptionist informed me that the  certifies trucks.

But after mulling it over, I realized that it made sense for trucks to need certification. After all, a tanker could have been carrying Treif on a previous trip. But I had to know exactly how trucks get certified, so I sat down with  Directors Rabbi Saul Emanuel and Rabbi Peretz Jaffe to get the full picture.

HOW TO MAKE A TRUCK TREIF 101

Tankers don't just carry juice and gasoline. They also bring ingredients needed in bulk used in the process of kosher food you put on your table (and in your stomach). Stuff like honey and vinegar.

Not all liquids that travel by tanker are kosher. Glycerin, a widely used sweetener and humectant (product that keeps food moist). The word glycerin actually derives from the Greek word for sweet (glykys). Glycerin is usually made of

non-kosher animal fat. The same can be said of certain oils. A truck that carries a non-kosher load, even if the liquid is cold, for more than 24 hours becomes Treif. Some liquids, such as molasses, are transported hot in order to speed up the loading and unloading process.

WHY THE BIG SYMBOL?

Canada is 9,985 kilometres in size, and a truck may carry vinegar from Nova Scotia to British Columbia or from Toronto to Florida. Transportation companies need a way to carry kosher liquids without consumers worrying about the kosher status of the liquid.

To this end, the  pioneered the concept of the kosher truck. "We were the innovators of putting kosher stickers on trucks," Rabbi Jaffe told me. "No one else did it until we did."

Aside from the practical aspect of the kosher trucks, the symbol serves as a deterrent. "If the truck has a kosher symbol on it, the driver thinks twice and won't go to a non-kosher place where people will see him," explained Rabbi Emanuel.

A trucking company that wants to kosherize some tankers will notify the , who will provide a list of trusted companies who give trucks the "kosher wash."

GIVING TRUCKS THE KOSHER WASH

"We know specific companies that we allow the truck to go to for kosherization because we know that the procedures and temperatures they can reach is according to what Jewish law requires," said Rabbi Emanuel. "So we have

recommended koshering facilities where a truck would go."

To kosherize a truck, it is thoroughly cleaned, inspected by a Mashgiach (Kashrut supervisor), the truck is filled with water and brought to a boil using a live high pressure steam hose. It takes hours for the water to boil. When the water has boiled, the Mashgiach returns to ensure that it reached the right temperature.

Once the kosher wash is concluded, the water is emptied from the tanker, which can now carry kosher liquids. The truck's number is noted and added to the list of kosher trucks. An  sticker is placed onto the tanker.



WATCHING THE LOGS

To ensure trucks aren't carrying non-kosher liquids, a copy of each truck's log is sent to the  on a weekly basis. The log details the liquids carried and locations where the truck has gone.

A typical log might have kosher oil going to Florida, and orange juice carried back to Canada. Then kosher vinegar sent to New York City, etc.

In addition, a Mashgiach is sent out once a month to check the logs of every truck. He can randomly check trucks as well.

Certain trucks need to be watched a little more carefully. Some trucks only carry dairy, others may need to be kosherized for Passover.

So next time you are driving on the highway and spot a kosher symbol on a tanker, give the driver a thumbs up, because what he is carrying will probably end up in your stomach. 

SOME OF THE TRANSPORT COMPANIES UNDER THE

ACTION TANK LINES INC.
BEAUMONT TRANSPORT INC
BEL-O TRANSPORTS INC.
BRASSEUR TRANSPORT
ELEVAGE DUCHARME
ENTREPOSAGE MARCO
KINGSWAY

LGM TERMINAL
LOCATION PROBEC
MARCHÉ YVAN OUIMETTE
PETIT TRANSPORT
R & G
S.D. & G. MILK TRANSPORT
ST AGAPIT

TRANS-ATLANTIS INC.
TRANSPORT JEDAN
TRANSPORT O-CLAIRE
TRANSPORT VITAL COTE INC.
VILLENEUVE TANK LINES

PPAQ

Par S.R. Hewitt

Producteurs et Productrices Acéricoles du Québec

La célébration du Nouvel An des arbres peut sembler étrange aux Juifs canadiens à une époque de l'année où la brise glaciale durcit la neige compactée en formations rocheuses. Même dans la Terre d'Israël, le début du printemps et la renaissance de la vie végétale signalée par Tou B'Shvat sont difficiles à voir dans le temps froid du mois de février. Cependant, loin sous la surface, une transformation s'amorce alors que la sève commence à s'écouler lentement.

Ceux qui vivent parmi les érables savent à quel point ce processus est merveilleux. Lorsque les températures chutent à l'automne, les sucres concentrés dans les feuilles sont absorbés dans la sève et mûrissent pendant la période de gel de l'hiver nordique. Au début du printemps, en mars et en avril, les journées chaudes attirent la sève dans l'arbre, mais les nuits sous zéro la repoussent vers le bas, qui en fait le moment idéal pour récolter le liquide ambré des arbres.

Le processus d'extraction de la sève brute des érables n'est pas très différent aujourd'hui de ce qu'il était il y a une centaine d'années. Les nations autochtones des forêts du Nord-Est avaient pour tradition d'extraire la sève sucrée. Les techniques d'extraction de la sève de l'arbre consistaient à couper des motifs en forme de V dans l'écorce et à insérer des tubes de saule qui s'égouttaient dans des récipients naturels. Certaines tribus l'utilisaient comme liquide



culinaire et préparaient le gibier dans cette « eau douce » des arbres. D'autres ont trouvé des moyens de la transformer en sirop sucré en retirant l'eau lorsqu'elle est congelée, ou en la faisant bouillir et en laissant l'eau s'évaporer.

Aujourd'hui, le sirop d'érable est un produit très populaire, et le Canada est le plus important fournisseur mondial. La fédération des Producteurs et productrices acéricoles du Québec (PPAQ) est au cœur de la production canadienne du sirop d'érable. Cet organisme, créé en 1966, représente 13 500 producteurs et productrices acéricoles du Québec qui « produisent collectivement 72 % de la production mondiale de sirop d'érable ».

Le PPAQ a pour but de protéger l'avenir du sirop d'érable canadien et c'est pour cette raison qu'il œuvre fort dans de nombreux domaines tels que la mise en marché du sirop d'érable en vrac, le contrôle de la qualité du sirop d'érable

québécois, la conservation et la gestion de la Réserve stratégique mondiale de sirop d'érable, et le développement de la stratégie Nouvelle génération de l'érable 2020 en collaboration avec l'industrie de l'érable canadien.

En plus de défendre les intérêts économiques, sociaux et moraux des producteurs et productrices du sirop d'érable en matière de mise en marché, de conservation et de contrôle de la qualité, la fédération des PPAQ informe également ses producteurs des différentes certifications disponibles pour leurs produits : la certification NAPSI pour l'eau d'érable (sève qui ne passe pas par le processus d'évaporation), la certification biologique et la certification cachère. Le  a l'exclusivité quant à la certification de produits érables des producteurs faisant partie des PPAQ. Selon la fédération des PPAQ, elle a commencé à travailler avec le  lors de la saison de production de 2017, après avoir reçu plusieurs demandes d'acheteurs autorisés qui voulaient obtenir la certification pour leurs divers produits.

Pourquoi donc le sirop d'érable a-t-il besoin de certification cachère? S'il est fabriqué à partir d'un produit entièrement naturel, comment ne pourrait-il pas être cachère? Bien que les étapes de base de la production du sirop d'érable soient aujourd'hui similaires à celles des nations autochtones – l'entaillage de l'arbre, la récolte de la sève et l'ébullition de l'eau –, le processus actuel exige bien plus qu'un bec et un seau.

De nombreuses installations utilisent un système de

tubes tout au long de l'érablière (regroupement d'érables exploités en même temps) pour transporter le sirop vers la « cabane à sucre » où il sera transformé. Chaque élément constitutif de ce système doit être homologué, assurant qu'aucun élément non cachère n'est utilisé, autant dans le produit lui-même que dans les produits de lubrification des machines.

La transformation de « l'eau d'érable » en sirop nécessite l'élimination du surplus d'eau, un travail que l'on accomplit le plus souvent en faisant bouillir la sève fraîche. Le processus d'ébullition de la sève d'érable crée toutefois une mousse

épaisse à laquelle on ajoute un agent antimousse pour la contrôler. Traditionnellement, l'agent antimousse est fait de graisse animale et fait descendre la mousse et empêche les éventuels débordements. Cela dit, l'agent antimousse est une autre raison importante

pour laquelle on ne peut pas acheter une bouteille de sirop d'érable sans certification cachère.

Pendant, l'achat du sirop d'érable au Québec est très facile. Tous les membres du PPAQ ont signé une déclaration garantissant qu'ils n'utilisent pas d'agent antimousse d'origine animale. Cette déclaration mondiale assure la pureté de la réserve stratégique de sirop d'érable. Créée en 2002, cette réserve protège le marché du sirop d'érable en cas d'années de mauvaise récolte en gardant deux entrepôts remplis de sirop d'érable. Selon le site web du PPAQ, cela représente 50 % de la consommation mondiale annuelle.

Au fur et à mesure que le régime alimentaire nord-américain se tourne vers la consommation d'ingrédients entièrement naturels, il n'y a aucun doute que la demande de sirop d'érable augmentera. Le partenariat entre le PPAQ et le  sera une excellente garantie de pureté douce de la production pour tous ses consommateurs potentiels. 

Aujourd'hui, le sirop d'érable est un produit très populaire, et le Canada est le plus important fournisseur mondial.



**Producteurs
et productrices
acéricoles du Québec**

DRIED FRUIT & NUTS GUIDE

DRIED FRUIT

	MUST BEAR A RELIABLE KOSHER CERTIFICATION	NO HECHSHER REQUIRED	MUST BE SPOT CHECKED FOR INFESTATION	MUST BE CHECKED FOR INFESTATION
APPLES	●			
APRICOTS (DOMESTIC, UNFLAVORED)		●	●	
APRICOTS (TURKISH)		●	●	
BANANA CHIPS	●			
BLUEBERRIES	●			
BLUEBERRIES (WILD)	●			●
CAROB/BUXER		●		●
CHERRIES	●			
COCONUT (UNSWEETENED, UNTOASTED ONLY)		●		
COCONUT (SWEETENED)	●			
CRAISINS/CRANBERRIES	●			
CURRENTS	●			
DATES (GLAZED)	●			●
DATES (TUNISIAN)	IN RETAIL PACKAGE-SHOULD NOT BE USED			
DATES (WHOLE, NO OIL)		●		●
FIGS (WHOLE)	VERY HARD TO CHECK AND SHOULD PREFERABLY NOT BE USED			
FIGS (SLICED & DICED)	VERY HARD TO CHECK AND SHOULD PREFERABLY NOT BE USED			
GINGER		●		
GOJI BERRIES (UNCOATED)	NOT RECOMMENDED			
KIWI	●			
MANGO	●			
NECTARINES	●			
PAPAYA	●			
PEACHES	●			
PINEAPPLE	●			
PEARS	●			
PRUNES	●			
RASPBERRIES	●			
STRAWBERRIES	●			
SUGAR COATED FRUIT	●			

*Spot Checked means to check a few items in each package.

NUTS

ALMONDS (DRY ROASTED)	●			
ALMONDS (RAW)		●		
CASHEW NUTS (RAW)		●	●	
CASHEW NUTS (ROASTED)	●		●	
PEANUTS (ROASTED, SHELLED)	●			
PISTACHIO NUTS (ROASTED)	●			
PISTACHIO NUTS (RAW)		●		
SUNFLOWER SEEDS (RAW)		●		
SUNFLOWER SEEDS (ROASTED)	●			
WALNUTS (RAW)		●	●	

PLEASE NOTE: Shehechyanu can only be made on fresh seasonal fruit.

