



Passover Greetings & Updates

One of the first things we do at the beginning of the Seder is the dipping of the Karpas (Vegetable) into salt water or vinegar. According to one's custom celery or parsley are usually used however other customs include boiled potato, raw onion, cucumber or radish. We do this to arouse the curiosity of the children that they might ask "Why is this night different?" Some have explained that we do this to symbolize Joseph's brothers, who sold him into slavery and whose robe was dipped into the blood of a slaughtered goat (Genesis 37:31). The dipping itself reminds us of this event, the karpas itself is dipped into salt water or vinegar and turns from a sweet taste to sour. Just as Joseph's freedom was sweet and then became sour after being sold into slavery.

The beginning of Nissan is only two weeks away and for us at BC Kosher marks the busiest time in the year. Answering many phone calls from many

consumers regarding Koshering their houses and questions about products that do and do not require Kosher for Pesach certification. Please remember to call us, your Kosher hotline should you have any questions.

I am pleased to announce that we are certifying a new restaurant called *Zaatar Hummus Bar* located in downtown Vancouver. In addition we are pleased to certify several new health food products including *Hapifoods Group* and their breakfast cereal *Holy Crap*. We are also pleased to certify *Saraya Health* and their new Sugar supplement *Lukanto*. For more details please see inside.

Wishing you and your families a Chag Kasher V'Sameach,

Richard Wood



ON BEHALF OF THE RABBINICAL COUNCIL AND THE STAFF OF BC KOSHER WE WOULD LIKE TO WISH THE ENTIRE COMMUNITY A CHAG KASHER V'SAMEACH

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Ben Zoma and the Sages

This passage, though it forms part of the Haggadah, is not concerned with Pesach. It was almost certainly added to the Haggadah because of its connection with the previous paragraph in which Rabbi Elazar son of Azariah figured prominently. It is, in fact, part of the Mishnah which deals with the daily evening prayer.

It is only on Pesach that we recall the exodus. The Torah states, 'so that you remember the day you left Egypt all the days of your life' (Deuteronomy 16:3), and from this the sages derived the rule that the exodus is to be mentioned – though not expounded at length – every day. This is done by reciting the third paragraph of the Shema ('I am the Lord your God who brought you out of the land of Egypt') and the subsequent blessing before the Amidah. The question arose as to whether this should be done in the evening service as well. There were some communities in Mishnaic times that did; some that did not. The predominant custom – universal today – was to do so. The Mishnah explains the logic of the two views.

"Rabbi Elazar son of Azariah said: I am like a man of seventy years old, yet I never understood why the story of the going out of Egypt should be told at night until Ben Zoma explained it [on the basis of the biblical phrase], 'so that you remember the day you left Egypt, all the days of your life.' 'The days of your life' means during the daytime; 'all the days of your life' includes the nights. However the other sages said, 'the days of your life' means during this world; 'all the day of your life' includes the messianic age."

Haggadah

Rabbi Elazar says that though he is 'like a man of seventy' he was unable to find a justification for the common practice until Ben Zoma explained it to him. The basis for Ben Zoma's view is the principle, generally accepted by the sages, that the Torah contains no superfluous

word. Every apparent redundancy has a purpose. It serves as the basis for a law that we could not have established otherwise. In the present case, the Torah could have said, 'the days of your life'. The addition of the word 'all' was to teach that not only must we recall the exodus every day, but also every night. The sages agreed with Ben Zoma's principle that the word 'all' was significant. They held, though, that it did not come to teach a law about nights, but about the messianic age.

It now follows that Ben Zoma and the sages did not disagree only about the structure of the evening prayers. They also disagreed about the future – the character of the messianic age. All agreed that in messianic times there would be a second exodus. Just as God redeemed the Israelites from Egypt, so in the future He would gather them from

the countries of their dispersion and bring them back to the

land of Israel. So the prophets had foretold, and so all Jews believed. That was not at issue. The question was, however, whether the future redemption would eclipse memories of the past or not. Would we still mention the exodus from Egypt in the Messianic age?

The Haggadah quotes only the first stage of the debate. The continuation is reported in the Talmud:

Ben Zoma said to the sages: Will the exodus from Egypt be mentioned in the Messianic age? Was it not long said, 'Behold the days are coming, says the Lord, when they shall no more say: As the Lord lives who brought the children of Israel out of the land of Egypt; but, As the Lord lives who brought up and led the children of the house of Israel out of the land of the north and from all the countries where I have driven them'

(Jeremiah 23:7-8)?

The sages replied: This does not mean that the mention of the exodus from Egypt will be discontinued. What it means is that the deliverance from the other kingdoms will be primary and the exodus from Egypt will be secondary. (Babylonian Talmud, Berakhot 12b)

Jeremiah had prophesied that the future redemption would be more remarkable even than the exodus that took place in the days of Moses. This was agreed by both parties to the debate. The one question over which they divided was whether it would eclipse memories of Egypt or merely demote them into second place. Such was the debate in the first half of the second century CE.

There are rare moments when one is privileged to see a prophecy come true. It happened at the beginning of the Gulf War in January 1991. I was in Israel with our family during the whole of the confrontation. In its early stages an Anglo-Jewish

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Ben Zoma and the Sages (continued)

solidarity mission came to Israel, and they asked me to address them on the significance of the events through which we were living. We met on Friday night, on the Shabbat when we read the portion of Beshallah (Exodus 13:17 onward) which begins with the departure of the Israelites from Egypt.

I quoted the Mishnaic and Talmudic passages about the argument between Ben Zoma and the sages, explaining that all agreed that the future redemption, when God would gather Jews 'out of the land of the north and from all the countries where I have driven them' and bring them back to Israel, would be yet more remarkable than the exodus from Egypt. How, I asked could this be so? The biblical exodus had been accompanied by signs and wonders, miracles the like of which had long ceased. What could be more wondrous than those days?

I then quoted the opening verse of that week's portion: 'When Pharaoh let the people go, God did not lead them on the road through the land of the Philistines, though it was shorter, for God said: If they face war, they may change their minds and return to Egypt.' The meaning of the verse was clear. Even though the Israelites were

fleeing slavery, and despite the fact that they had witnessed miracles, God was concerned that if they were to face war, they would turn round and go back.

I then said to the mission: 'You have just witnessed something more remarkable still. You will have noticed, on your arrival, that Ben Gurion airport was almost empty (during the war, commercial flights ceased and all the airlines closed their desks. The airport was in direct danger of attack from Iraqi SCUD missiles). Only one service has continued to operate on a regular basis without interruption – the flights bringing Russian olim, new immigrants, to Israel; perhaps the only time in history that a country has been under a missile attack and yet people have continued to travel there, seeking to make it their home. In the days of Moses, when the Israelites left Egypt, God feared that if they saw war they would return. Today the Russian Jews ('out of the land of the north') have seen war and still they continue to come. This week we have seen with our own eyes the fulfillment of Jeremiah's prophecy that one day there would be an ingathering of exiles in some respects more miraculous than the exodus from Egypt.'

Despite the grief and pain of modern Jewish history, there have been moments – especially in relation to the State of Israel – that can only be compared with the wonders of the Bible. Perhaps we are too close to be able to see their miraculous character. One day, though, historians will look back at the second half of the twentieth century and wonder at how a people who in the Holocaust had come face to face with the angel of death, responded by reviving a land, recovering their sovereignty, rebuilding Jerusalem, rescuing threatened Jews throughout the world, and proving themselves as courageous in pursuit of peace as in defending themselves in war.

The echoes of exodus continue to reverberate through Jewish history, undiminished through time, as wondrous now as in those days long ago.

This essay is taken from Rabbi Jonathan Sacks's Haggadah: Hebrew and English Text with New Essays and Commentary published by Continuum, New York, 2007. Available from amazon.ca or your local bookstore.

Pesach: A time of Unity or a time of Strife

As we begin our normal Pesach preparations, families around the world make plans to get together to celebrate Yom Tov. Married children go to visit either her parents or his parents. Brothers and sisters come home from schools where they have been studying all year to get together for the seder. Aunts and Uncles come to visit relatives they haven't seen for a while.

In each family gathering there are people from different walks of life. Some might come from Chassidik homes while others are from Ashkenazi homes. Some relatives might be from a Sephardic background. With the assortment of relatives come different shitos (different philosophies) and different ways of celebrating the yom tov.

It is ironic that specifically for the Yom Tov of Pesach, when so many families unite there is the greatest potential for disagreement while each member of the extended family tries to assert their perspective on the other members of their family.

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Pesach: A time of Unity... (continued)

Many times hours are spent arguing while each one tries to convince the other that his way is correct.

It can become very challenging to figure out ways to get along and bridge the gaps that might otherwise cause strife during these extended family gatherings.

In Israel we have witnessed this problem in many communities. Ultra orthodox clash with modern orthodox. Ashkenazi groups clash with Sephardi groups. Each group tends to feel that they understand the only right way to serve Hashem and that they have the responsibility to make sure that everyone does as they do.

The question is 'who is right and which shita should we follow'?

It is no coincidence that the holiday of Pesach and Sefirat Ha'omer come out at the same time. Sefirat Ha'omer is a time of mourning because thousands of students of Rabbi Akiva died.

The Gemarrah in Yevamos 62 and Beraishis Rabbah explain that the reason they died was because they did not afford one another the proper respect. I would like to address a few obvious questions in relation to this Gemarrah.

Firstly, the fact that the Torah mentions this at all, means that it is coming to teach us a lesson. What lesson are we to learn from this?

Secondly, why does it not say that they did not love one another instead of saying that they did not show one another respect? It was Rabbi Akiva, their teacher, who taught "love your fellow as yourself" so why don't we talk about not showing proper love?

And thirdly, according to Halacha, a student is defined as one who follows his Rebbi's teachings. These were Rabbi Akiva's "students par excellence." How could it be that they did not follow his most basic teaching; the one that he said was the basis of our Torah! Does not a lack of respect show a lack of love?

My Rebbe answered these questions based on the following Gemmarah;

תלמוד ירושלמי מסכת ברכות
פרק ט דף יג טור ג/ה"א

כשם שאין פרצופיהן דומין זה
לזה כך **אין דעתן דומה זה לזה**

The Gemarrah teaches that "just like no two people look alike, so no two people think alike." What is the relationship between these two concepts that the Talmud connects the two?

The reason that each person was created with his own unique look was so that no one can say that he looks just like Adam (the first man) and therefore, he is the true descendent of Adam. So too, no one can say that my way of thinking is the only right way, and therefore, because I love you so much I will make it my business to convince you to follow my way.

The Gemarrah tells us **אין דעתן דומה זה לזה**
No two people think alike. Each person was created with his own unique neshama that has its source in a unique place. And because its origin is specific to that neshama, it has its own unique derech cut out for it. What is right for you is not necessarily right for him. We see this concept many times. The following are just a few examples:

The Benei Yisroel are descendents of twelve different tribes. Torah counts the tribes separately and gives them different tasks and different inheritances in the land of Israel. Hashem separated the tribe of Yehuda for kingship. He separated the tribe of Levi for work in the Mishkan. And He further separated the Kohanim from the Tribe of Levi. Indeed all of Bnei Yisroel are separated into Kohanim, Leviim and Yisroelim with different mitzvos applying to each.

But the talmidim of Rabbi Akiva, because of their intense love towards their fellow Jew (which they learned from their Rebbe), felt that if their way of learning was so special and beautiful to them, then they would try to convince their colleagues that their way was superior. Because of their love for their friend, they wanted their friend to have the very best.

But when the Gemarrah said that they did not afford the proper respect to one another, it is teaching us that even though we are all different, respect those differences and love your fellow together with his differences. Another Gemarrah in Maseches Aruvin reinforces this concept of mutual respect.

תלמוד בבלי מסכת עירובין דף יג עמוד ב

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים הלכה כמותנו והללו אומרים הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלהים חיים הן, והלכה כבית הלל. וכי מאחר שאלו ואלו דברי אלהים חיים מפני מה זכו בית הלל לקבוע הלכה כמותן - מפני שנחמין ועלובין היו, ושונין דבריהן ודברי בית שמאי. ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן.

The Gemarrah teaches that when there is a difference of opinion between Bais Hillel and Bais Shammai, the Halacha is like Bais Hillel.

Why do we follow the halacha according to Bais Hillel?

One reason given is that Bais Hillel first taught the Halacha according to Bais Shamai and only after that they taught it according to their own opinion. The Gemarrah in Brochos (page 36:b) says that when Bais Hillel and Bais Shammai differ, Bais Shammai has no authority.

וב"ש במקום ב"ה אינה משנה

What made Bais Hillel so special that every Halacha was taught according to the way they interpreted it?

The answer is that Bais Hillel had every right in their own Bais Midrash to teach only according to their opinion.

But out of **respect** for Bais Shamai, they not only taught the opinion of Bais Shamai but they taught it first. This was true Ahavas Yisroel.

Ahavas Yisroel is respecting other people and understanding that they too, can be right.

Getting together with our extended families while keeping this in mind or even living together in one community with this attitude can become a unifying experience. We can go a step further than just tolerating other people's differences, we can actually come to respect them!

We also need to have ahavas Yisroel for every Jew, even those who are not yet observant in Torah and Mitzvos. Judging them favourably will bring them closer to Torah and Mitzvos.

My hope is that we see tolerance and achdus in all Jewish community's the world over and especially in Artzeinu Hakedosha.

Wishing you all a Chag Kasher Vesameach and a wonderful family experience.

Rabbi Avraham Feigelstock



Why Not Quinoa, Chia, Edemame, Hemp, Buckwheat, or Even Peanuts on Pesach?

By Rabbi Mordechai Levin, Senior Rabbinic Coordinator Kof-K Kosher

תה הגדה tell us אפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים! "even if we were all men of wisdom and aware of all the events that took place...it would still be an obligation upon us לספר ביציאת מצרים to elaborate on the happenings in Egypt."

Rav Dessler explains that the הגדה was composed as an instrument to fulfill the מצוה of להגדת לבנך to relate the history of the leaving of Egypt to our children. The format is in a question and answer form. Why is this night different ...? We were slaves to Pharaoh in Egypt. We offer motivation: we do things so that the children should wonder and ask. We give illustrations: "This Matzah which we eat ..." Why do we eat bitter herbs? We also give imaginative suggestions: ... חייב אדם לראות את עצמו ... כאילו הוא יצא ממצרים. One is obligated to "see himself" as if he is leaving the land of Egypt.

Therefore "even if we were all men of wisdom and aware of all the events that took place...it would still be an obligation upon us לספר ביציאת מצרים to elaborate on the happenings in Egypt." Not only to tell it, but to do so in the specific manner, which we mentioned above, through questions and answers. Even if a man is all alone at the Seder, the Talmud in the tractate of Pesachim, tells us he must ask himself the questions and answer them. What purpose can there be in questions to which the answers are known beforehand?

Rav Dessler, replies that the Seder is not meant to impart a body of information to the brain; it is meant, to implant the story in the "heart". The mind may be that of a genius and the heart of

that genius might be ignorant and not truly feel the impact of the event.

The preparations and Chumrot (restrictions) for Pesach are too, in a way, lessons of the heart. The theme of Pesach is that we are different for the whole week of Pesach in relation to the other 45 weeks of the year. Taking the hard line in order to separate Matzah from Chometz (leaven bread) is not only a physical transition but a spiritual one as well.

I imagine it to be similar to that which Maimonides writes that to create change in one's character, the individual has to experience an opposite extreme. So too, by keeping the restricted observances of Pesach, we elevate ourselves to a new plateau in the spiritual sense. This dedication to detail on Pesach is part and parcel in implanting the "story of leaving Egypt" into our hearts.

It's interesting to note how Pesach leaves lasting impressions even in the most non-religious elements of our people. I will never forget the true story that a friend of mine told me regarding a building dedication party in his office building during the Passover holiday. This party was Pesachdik (Kosher for Passover) and there happened to be another non-kosher party on a different floor of the same building. My friend told me that as the two parties took place simultaneously, a non religious Jewish friend of his, from the party upstairs, came to visit. He told my friend, "We also have a party upstairs. I would have preferred to be at your Pesachdik party here, but I want you to know, I only ate the meat and salads and did not touch the bread!"

The Mitzvah of not eating Chometz, bread, was ingrained in his soul- whereas the Mitzvah of not eating kosher meat and other foods took a "back seat".

In order to understand why or "Why Not Quinoa, Chia, Edemame, Buckwheat, Hemp or Even Peanuts on Pesach..."we have to understand where the prohibition stems from.

The Gezeirah (laws) of Kitnyot

The prohibition of Kitnyot is sourced in the Code of Jewish Law. Rav Gedaliah Felder זצ"ל, in his writings of Yesodei Yeshurun¹, tells us that it was not until the 1300, that our Rabbis prohibited Kitnyot. What are Kitnyot? These are the legumes such as peas, corn, beans, rice, millet, and mustard. Rapeseed, known today as canola and sunflower seeds are also included. The Rabbeinu Yitzchok from Korvell, was the first to cite the prohibition saying that this was the custom of the scholars of the previous generation. This prohibition did not arise because that kitnyot can become Chometz (leavened), because every child knows the Talmud tells us that only the five grains, wheat, spelt, barley, oats and rye can become Chometz! It was therefore not the reason; it falls under the category of a decree established by our sages to prevent a related transgression.

Since cereals and other similar dishes are made both from Kitnyot, and the five grains, a person could in error, come to eat dishes from the five types of grain, which are Chometz. There are bakeries, which bake breads from Kitnyot, corn bread for example, which are actually partially made from rye flour! There are people, who will in error, assume, that they are eating bread of Kitnyot, while it might be in truth a mixture with the five Chometz grains.

To summarize, there are basically, two reasons for the prohibition of Kitnyot.

1) The reason of the Tur, the originator of the Codes, because the grains of Chometz are mixed with them. I've seen this with my own eyes, canola or rapeseed mixed with wild oats and wheat kernels before it was sent to be pressed for oil.

2) The reason of The Mordecha, another of our great scholars, is that people will confuse them and say it looks like the wheat flour and ask "what is the difference between this flour and the flour of Kitnyot?" As mentioned before, there are places where they make breads from the mixture of both grain and legumes.

3) Rav Felder quotes from the Sefer HaMenucha (a commentary on the writings of Maimonides)



Why Not Quinoa... (continued)

that it isn't the custom to eat Kitnyot on the Holidays because there is nothing special or enhancing to the festival in serving Kitnyot. It is a mundane food and not a gourmet dish.

Rav Moshe Feinstein, the great decision maker of Jewish Law of our generation, has a very interesting Responsa, regarding peanuts and peanut oil for Passover.

Rav Moshe writes that he was familiar with many places that do eat peanuts on Pesach and asked why? Isn't it possible to make flour from it? Doesn't it grow in fields like other Kitnyot? Is it not suspected it may be gathered with other grains?

Rav Moshe responded that if this were the case then any vegetable that could be made into flour should likewise be prohibited!! We know this is not the case because there is nothing like the use of potato flour for Pesach. It seems from Rav Moshe that it's not the flour that is the issue but rather the decree stems from the community from which the produce was grown. In those communities where they had problems of mixtures, they took the appropriate measures to make these restrictions. Whereas the potato was a relatively new vegetable, it was not included in the decree and it did not manifest itself as a problem. However, it is brought down by other Poskim that there were communities which had the custom of not using potato flour for the reason of The Mordechai, we mentioned above. An earlier authority, the Chayei Adam, did not eat potatoes because flour could be made from it. Could you imagine a Passover without potatoes??

Rav Moshe wants to say the same thing with regard to peanuts. It is a relatively new product since the time of the writing of the Codes of Jewish Law and was not prohibited in this community. He says further that he saw no reason why one could not use them on Pesach as long as they were not exposed to Chometz food matters. I remember one of the grandchildren of Rav Moshe telling me he had peanuts in his grandfather's house. By the way, there has been some issue with regard to Cotton Seed oil as well. In Israel there are Ashkenazic communities which don't use it, because of its similarity to Kitnyot. Instead they use only olive oil or walnut oil. Rav Moshe decided that Cotton Seed oil was permissible and that it did not fall in the category of Kitnyot. Cotton Seed oil isn't harvested in the same way as the other grain seeds we discussed before.

Incidentally it is written by one of the later commentaries to the Codes of Jewish Law, the Taz, that there is another determining factor of Kitnyot which cannot be ignored.

Minay D'Midgan...Similar types of grains which

have the same harvesting methods as wheat, barley, oats, spelt and rye. After a one half hour discussion with Rav Y. Belsky, one of the Rabbinic authorities for OU Kosher, in which he explained that quinoa fell into that category and therefore should not be used on Passover. His opinion is shared by Rav Shlomo Miller, a contemporary Rabbinic authority in Toronto. There are other contemporary authorities like Rav Moshe Heinemann Rabbinic authority for Star-K Kosher, who does not feel as strongly and is of the opinion that it is a new product as Rav Moshe Feinstein elaborated above and therefore permissible but only with Kosher for Passover supervision because it can be processed and packaged at facilities that also process the other grains. As for using quinoa on Pesach, one should consult his or her local Orthodox Rabbi for the customs vary.

Another restriction is the similarity of the species to that of the already prohibited legumes. Anything that grows in a pod, like peas, or has an outer like shell, like sunflower seeds, are classified as Kitnyot. In my research I have found that Chia, Buckwheat and Hemp have this problem and should not be used.

Nutritional products made from soy or rice generally listed for use of the infirm and children and those who are lactose intolerant and unable to tolerate any substitutes for Passover, could have more than just a Kitnyot problem.

Rice and soy based products at first glance appear to be no problem other than that they are just Kitnyot.

Research into the production methods indicate otherwise. Rice and soy powder go through a conversion process to break down the starch molecules using enzymes. Enzymes, if you remember your high school biology, are a catalyst to change the starch molecules into sugars. The first one used is an Alpha Amylase, which is generally not from Chometz sources. The critical enzyme, which is in the second step of production, to create sweet syrup, is called Beta Amylase. This enzyme, a barley derivative, is used to break down the remaining molecules of starch to maltose. These enzymes, according to some Rabbinic authorities, are considered a D'var Ha Maamid, which is not negligible in 1/60 parts, or what we term as Batel B'Shishim. This enzyme is also used in corn syrups and HFCS (High Fructose Corn Syrups), which is used as a sweetener in most sodas. High maltose, derived from similar sources, is used in many hard candy productions, to reduce the moisture content.

Maltose has also been found, in the substrates for bacterial nourishment, used in the making of microbial rennet. Microbial rennet is commonly

used in cheese productions.

Dextrose, used in a number of candy products, was primarily from corn. Now that the world is smaller with regard to acquiring raw materials at cheaper prices, dextrose now comes from France and other European countries, which derive it from WHEAT! This would be true of glucose as well. Glucose is another common sweetener, which from European sources is generally Chometz.

There are two major food additives, which have a Kitnyot problem, Citric Acid and Aspartame.

Citric Acid has many applications. It is used as an acidulent, flavouring component and a preservative. Aspartame is an artificial sweetener. Both are derived from a "known" Kitnyot source, CORN.

A couple of questions can be asked at this point.

1) Is it not true that Kitnyot are Batel B'Rov and do not even require the regular nullification of Batel B'Shishim? Certainly these items are used in proportions of less than 1.5%!

2) Is it not true that derivatives of Kitnyot have a different law than the Kitnyot themselves? What are Kitnyot Sh'Hishtanah?

The Jewish law in cases of mixtures, is only permissible if it occurred by accident.

The strength of this point is clearly written in a discussion in the Code of Jewish law that it is the custom not to eat 'mustard' at all on Pesach even if it was mixed in a food before Passover. Mustard is similar to the prohibited Kitnyot family. The Mishnah B'Rurah (Chofetz Chaim) explains that even though it has been crushed and does not even look like Kitnyot when Passover arrives, it is still prohibited. The authorities write, if the Kitnyot ingredient was put in intentionally, it is prohibited.

The question of derivatives of the corn are treated like the corn itself and prohibited from eating but one may use them for other purposes. An example is that corn starch can be used as a baby powder.

As far as the degree of change, Hishtanah, the product in question must undergo, most authorities are of the opinion that it must be degraded to a substance which is totally non-edible like dirt. This seems to be the discussion as to whether this is what happens in the processing of citric acid and the aspartic acid used in Aspartame.

May it be G-d's will that we be merited with all our efforts for cleaning and the removal of all the Chametz from our homes and from our hearts to see the coming of the Meshiah in our time!

In Focus: Saraya Health

Can you tell me a little about how Saraya Health started?

Saraya Health is a wholly owned subsidiary of Saraya Co, LTD. A Japanese based international health company, known for its natural products. In the 1990's Saraya's President Shota Saraya, a diabetic himself asked his Research team to develop a natural sweetener that would be safe for diabetics and children. The first sweetener was based on liquorice root. In 1995 Saraya created Lakanto, a combination of two natural ingredients Erythritol and Monk Fruit (Luo han guo) extract. Lakanto is Japanese for "Sweet Fruit" and is the best selling natural sugar alternative in Japan. In the US Lakanto has GRAS status, generally recognized as safe.

What products do you manufacture and where are they available for purchase?

Saraya Health produces Lakanto, a natural sugar alternative which is available for purchase currently through our website www.sarayahealth.com

As previously mentioned in 1995 Saraya Co. formulators struck gold, almost literally. They developed a golden-brown natural sweetener by adding a high purity extract of the Chinese fruit



called Monk Fruit (Luo han guo) to Erythritol, a sugar alcohol made of fermented glucose. The resulting sweetener has absolutely zero calories and a glycemic index of zero. It closely matched the sweetness profile of table sugar and could be used in cooking, baking, coffee and tea. It did not cause cavities or tooth decay and best of all, it contained no additives and had a great taste!

What is Monk Fruit or Luo Han Guo?

Monk Fruit or Luo Han Guo (*Siraitia Grosvenorii*) is a rare perennial plant cultivated mainly in the mountains of Guangxi Zhuang Autonomous Region in China. Luo Han Guo is prized for its mogrosides, antioxidants that make the fruit 300 times sweeter than sugar and because of its use does not leave behind the bitter taste often associated with some sweeteners.

Luo Han Guo has been used for thousands of years as a folk remedy for a variety of ailments and is known worldwide for its intense, non-caloric sweetness. In China it has been called "The Longevity Fruit" and is used in Traditional Chinese Medicine to treat respiratory ailments, heat stroke, infections and more. This unique medicinal plant is the source of Lakanto's delicious taste, aroma and golden color.

What prompted you to become Kosher and Why did you pick BCK?

In order to compete as a natural sweetener becoming Kosher certified was of the utmost importance. We were recommended BC Kosher because of its uncompromising high standards and the fact that it is accepted by people around the world. We are hoping in the next year to also produce a Lakanto Kosher for Passover.



Fresh Fish for Passover

Sakanaya Seafood

8435 Granville Street (Granville & 68th)

Offering a selection of fresh fish, including a variety of salmon, halibut, black cod, steelhead, whitefish and gefilte fish under the certification of BC Kosher for Passover.

PLACE YOUR ORDERS no later than April 1st
by calling Sakanaya Seafood
(604) 261-7717

Orders will be available for pickup from Wed. April 4th onwards.
Delivery available within Vancouver & Richmond.



Utensils For Use On Passover

Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for chametz, they may not be used again on Passover.

If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special “kashering” procedure.

Procedures for “kashering” common items are as follows:

To prepare for the procedure, clean all parts of the kitchen well. This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; it does not include the removal of discolorations. Counters, tables,

ovens, stoves and refrigerator should be perfectly clean. Scrub utensils and set them aside. Twenty-four hours prior to kashering, the stove, oven and broilers should not be turned on, and hot water should not be used.

Items which have narrow cracks, crevices, deep scratches or other areas that cannot easily be cleaned, cannot be kashered for Pesach.

Therefore, the following, for example, cannot be kashered:

- Colanders
- Decanters or baby bottles (due to their narrow necks)
- Filters/screens over drains in sinks
- Graters
- Knives (or other utensils) where food or dirt can get trapped between the blade and handle
- Slotted spoons
- Sponges
- Toothbrushes



Additionally, the common custom is to cover tables, counters, refrigerator shelves and other areas where one might not have been able to clean away every trace of chametz.

Utensils For Use On Passover

DISHES & UTENSILS

Sets of dishes, pots and pans, flatware and other necessary utensils should be set aside specifically for Passover use. Certain utensils, such as flatware, metal pots and pans, etc., may be made Kosher for Passover use through Ha'galah (dipping in boiling water).

Ha'galah is accomplished by:

1. Not using the utensil for anything, including non-chametz, for twenty-four hours. This also applies to the (non-Pesach) pot in which the hagalah water will be boiled.
2. Submerging the utensil in boiling water that is over the fire. The water must be at a rolling boil before the utensil to be kashered is put into it, and the water must touch every surface of the utensil. Therefore, each item should be kashered individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time.
3. Remove the utensil from the water and rinse it in cold water.

All new metal, aluminium and glass vessels and utensils require T'vilat Kelim (ritual immersion). New disposable aluminium pans are acceptable for Pesach without certification. Ritual immersion, however, is required if they are to be used more than once.



GLASSWARE & PLASTICS

Drinking glasses (not plastic) may be kashered for Passover by soaking them in water for three days. The water should be changed every 24 hours. This method of kashering does not apply to glass ovenware, whiskey glasses, glass dishes in which hot food is served, or bottles used to store beverages which are chametz or which contained vinegar or grain alcohol. Please note however, that according to Sephardic tradition glass need not be kashered for Passover; it is sufficient to clean it well and ensure there are no remains of Chametz stuck in it.

If new, Teflon and similarly coated pots and pans, plastic, Styrofoam, coated paper dishes, serving utensils, glasses and plastic tablecloths may be used on Passover.

Tablecloths must be freshly laundered before Passover; however, no starch should be used.

ELECTRIC MIXERS, FOOD PROCESSORS & BLENDERS

Since the motor area of the electric mixer is often exposed to chametz and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, those food processors and blenders that have totally sealed units in their motor area, may be used if the bowls and mixers are changed.

SINKS

Kashering a Stainless Steel Sink:

1. If the filter covering the drain has very fine holes, remove the filter and put it away for Pesach with the chametz dishes. If the holes are larger, the filter may be kashered with the sink.
2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours.
3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be chametz pots.
4. Dry the sink, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet. One may kasher part of the sink and then boil more water for the rest of the sink. A hot iron should then be run over every side of the sink. Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby.
5. Rinse the sink and faucet with cold water.
6. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.

Kashering a Porcelain Sink:

Since a porcelain sink cannot be kashered, one should kasher the faucet and knobs as outlined above and, for the duration of Pesach, place a basin (or insert) into the sink. All dishes, silverware, etc., should be washed in the basin, and wash-water can be disposed of through the sink's drain. One should be careful not to allow the sink to fill with hot water while the basin is in the sink.

SHELVES & COUNTERS

Special care must be taken to prevent Passover foods and utensils from coming in contact with your countertops. After thorough cleansing and scalding, new liners should be used to cover the surfaces during the entire Pesach period. This procedure is also required for tabletops made of Formica. Vendura, Avonite and Corian countertops must be thoroughly cleaned and scalded with boiling water, but may be left uncovered. Also, special dish racks, sink racks and wash basins should be used.

Utensils For Use On Passover



THE FOLLOWING MAY NOT BE KASHERED

- China, pottery, earthenware, Teflon and similarly coated pots and pans, plastic dishes, enameled pots, pans and ladles, utensils with wooden or plastic handles
- Ceramic—all types—including brick, china, coffee mugs and enamel.
- Corningware and Corelle.
- Utensils or vessels which cannot be thoroughly cleaned, such as those having crevices in which chametz can accumulate (e.g. bottles with narrow necks, sieves, etc).
- Dishwashers. (For Sephardic law regarding kashering dishwashers, please contact your Rabbi).

RANGES & OVENS

Every part of an oven or stove which may have been reached by food during the year must be completely cleansed and scraped. For the top of the range, a special metal sheet is to be provided to prevent contact with Passover utensils. The gas rings (grates) must be “glowed” or new ones used. If no glow can be produced, the metal sheet must cover them too. Blow torches may be rented from your local hardware dealer. Every part of the oven is then heated with a blow torch until it gets red hot. Care should be taken, not to point the flame directly to the thermometer probe inside the oven. If this method is not possible, the oven should be heated at its highest temperature for approximately one hour, after which a fitted metal liner and new grates are placed inside the oven allowing baking for Passover.

The door of the oven and any parts of the oven that are still visible, should be covered with heavy duty aluminum foil.

SELF CLEANING OVENS may be kashered by running it through the self-cleaning cycle. The door must be covered with heavy duty aluminum foil.

The Sephardic custom for kashering ranges and ovens is as follows: the stovetop should be cleaned thoroughly and the grates should be dipped in boiling water. The element should then be turned on high for a few minutes.

The oven should be cleaned very well (preferably by using a cleaning agent) and then the oven is left unused for 24 hours. The oven is then turned on at its highest heat for one hour.

For self cleaning ovens the only step necessary is to run it through a self-cleaning cycle.

MICROWAVE OVENS may be used on Chol Hamoed Pesach (not on Shabbat and Yom Tov). To kasher your microwave for the holiday, clean the inside thoroughly, fill a large paper container with water and bring to a boil, refill with water, place in another area and repeat the process. The glass tray cannot be kashered. Either a new glass tray should be purchased or paper should be used in its place.

REFRIGERATORS & FREEZERS

All parts of refrigerators and freezers must be thoroughly cleaned and washed, including storage bins. The shelves should be lined with plastic or foil with small perforations to allow for air circulation.

TABLECLOTHS, KITCHEN GLOVES, APRONS & OTHER ITEMS MADE OF FABRIC

Any item made of fabric can be kashered by washing it in a washing machine set on “hot” and then checking to make sure that no pieces of food remain attached to it. Vinyl and plastic-lined tablecloths cannot be kashered.



**NOTE: All kashering must take place
BEFORE Thursday evening April 5.**

**LATEST time to finish eating Chometz
11:01AM PST Friday April 6.**

**LATEST time for burning Chometz
12:07AM PST Friday April 6**

Guidelines for Medicines on Pesach

CREAMS, NON-CHEWABLE PILLS & INJECTIONS may be owned, used and consumed on Pesach even if they contain chametz or kitniot, since they are inedible. This covers most medicines used by adults. (There is a difference of opinion as to whether this leniency applies to vitamins or is limited to medicines).

It is permissible to grind non-chewable pills and mix the powder into food items so that a child can take medicine on Pesach. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by grinding it up.

LIQUID MEDICINES, CHEWABLE PILLS & PILLS COATED WITH A FLAVOURED GLAZE are edible and may contain chametz and/or kitniot. Therefore:

1. If possible, they should be replaced - under the direction of a doctor - with a non-chewable pill.

2. If substitution is not possible and the person is in a state of sakanah or safek sakanah (any possible danger to human life), they may own and consume the medication. The same applies if the condition is not yet a safek sakanah but may deteriorate to that point and there may be any delay in getting the medicine on Pesach. (A Rabbi should be consulted as to whether it is preferable to purchase the medicine before or on Pesach, and as to how to dispose of the medicine once the danger passes).
3. If substitution is not possible and a doctor determines that there is no potential sakanah if the person does not take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine does not contain chametz and/or kitniot, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.
4. You should exercise extreme caution and consult with your doctor and Rabbi before making a decision not to take a medicine.



Edibles Not Requiring Certification

The following items may be used on Passover without Passover certification.



Artificial sweetener – Pillsbury Sweet-10, Sucaryl

Cocoa – 100% pure, not processed in Europe

Coffee – Ethical Bean, except decaffeinated

Eggs

Fruit – raw

Ice in Bags – plain unflavoured

Infant formula – Isomil, Similac, Enfamil (using separate utensils - some may contain Kitniyot)

Milk – Lucerne or Dairy Glen plain milk with an asterisk following the date code or BCK logo (must be purchased before Passover)

Meat - unprocessed

Nuts – any brand unroasted – whole (except peanuts) without BHA added

Olive oil – extra virgin, not lite or spray

Orange juice - frozen concentrate without additives

Poultry - unprocessed

Salt – any brand without iodine, maltodextrin, dextrose or polysorbates

Spices – any whole, unground (except mustard)

Sugar – all Rogers sugar except icing sugar. All sugar must be purchased before Passover

Tea – any brand pure, unflavoured tea leaves or tea bags – except instant or decaffeinated

Vegetables – any fresh (other than legumes), pre-cut salads

Water, bottled – unflavoured, uncarbonated

Kosher for Passover Products are available in Vancouver at:

KOSHER FOOD WAREHOUSE

612 Kingsway (rear)
Vancouver, BC
Tel: (604) 709-9889

OMNITSKY KOSHER BC

(Precooked meals also available)
5866 Cambie Street
Vancouver, BC
Tel: (604) 321-1818

SABRA

3844 Oak Street
Vancouver, BC
Tel: (604) (604) 733-4912

CANADA SAFEWAY

At the following locations:
640 W. 41st Avenue
990 W. King Edward Avenue
4255 Arbutus Street

**NEW PRODUCTS
UNDER CERTIFICATION**
(NOT CERTIFIED FOR PESACH USE)

Hapifoods – New Company

Products sold at Choices, Save On Foods, Whole Foods, IGA, Sobeyes, London Drugs
Holy Crap
Skinny B
Wild Chia
Hapi Food

Saraya Health – New Company

Available from
www.Sarayacanada.com
Lakanto All Natural Sweetner

Snowcrest – New Company

Fruit Lax
Prune Puree

Fresh Fields Whole Foods

Products sold at Choices, Natures Fare, Save On Foods
Power Plant Fruit Bar
Power Plant Veggie Bar

Flora Health

Flax Oil with DHA
UC Udo's Oil 3.6.9 Blend 500ml
UC Udo's Oil 3.6.9 Blend 941ml

Dynamic Chocolates

Products sold in London Drugs
Canadian Treasures Maple Syrup and Rum
Canadian Treasures Milk and Dark

Rabbit River Farms

Available at Choices
Liquid Egg White
Organic Liquid Egg White

Save On Foods

Western Family Basmati Rice
Western Family Jasmine Rice
Western Family Long Grain Rice
Western Family Short Grain Rice

Whole Foods Market

Cranberry Trail Mix
Fruit and Nut Trail Mix
Sesame Sticks
Peaches Sliced Freeze Dried
Wild Blueberries Freeze Dried
Whole Strawberries Freeze Dried

Philippine Fruit Company

100% Pure Mango Juice
Dried Guava Balls
Dried Mango Banana Passion Fruit

Community Services

The Kosher Hotline

Do you have a question about the kosher status of a product, a particular hechsher or have used a dairy utensil/ pot for meat use or vice versa and don't know what to do? Call Rabbi Mendy at (604) 781-2324.

Moving House/ Becoming Kosher

Are you moving or thinking about becoming kosher and need your kitchen kashered? We will do it for you at no charge. Please contact Richard at (604) 716-2770.

Follow us on

Add BC Kosher as a friend on Facebook to keep track on the latest new products and developments from the world of kosher!

Delegation Of Power For Sale Of Chometz

KNOW YE that I, the undersigned, fully empower and permit Rabbi Avraham Feigelstock to act in my place and stead, and on my behalf to sell all Chametz possessed by me (knowingly and unknowingly) as defined by the Torah and Rabbinic Law (eg Chametz, possible Chametz and any kinds of mixtures). Also, Chametz that tends to harden and adhere to inside surfaces of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating Chametz or mixtures thereof. And to lease all places wherein the Chametz owned by me may be found, especially in the premises located at:

_____ and elsewhere.

Rabbi Avraham Feigelstock has the full right to sell and to lease by transactions, as he deems fit and proper for such time when he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which has been given this year to Rabbi Feigelstock to sell the Chametz.

The general authorization is made a part of this agreement. Also, do I hereby give the said Rabbi Avraham Feigelstock full power and authority to appoint a substitute in his stead will full power to sell and to lease as provided herein. The above power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the Province of British Columbia and Canada. And to this, I hereby affix my signature on the ____ day of _____ in the year of 2012, 5772.

Signature _____

Name _____

Address _____

City _____

Kindly complete this form and return it to:
Rabbi Avraham Feigelstock
c/o The Orthodox Rabbinical Council of British Columbia
401 – 1037 West Broadway, Vancouver BC V6H 1E3
Fax: 604-731-1804 | E-mail: info@bckosher.org

