

Vaad



Nouvelles & Perspectives

בס"ד

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Mot du Directeur

Chers amis,

À l'approche de Hanoukka, nous sommes portés à réfléchir à la signification de cette grande fête et nous apprécions les miracles que notre nation a reçus. Cela nous rappelle non seulement de nous souvenir des miracles qui ont été réalisés à Hanoukka, mais aussi, de jeter un coup d'œil à notre vie quotidienne pour remarquer les bénédictions quotidiennes que nous et nos familles recevons du Tout-Puissant. Plusieurs parmi nous sont malheureux et font face à des défis tous les jours. Que nous soyons en mesure de continuer de vivre avec les bénédictions que nous recevons est un grand exploit qui devrait certainement être reconnu et apprécié. Il incombe donc à ceux d'entre nous qui ont mérité ces bénédictions d'en être reconnaissants.

Hanoukka nous rappelle qu'il ne faut rien tenir pour acquis et que nous devons toujours apprécier ce que nous avons, que ce soit quelque chose de petit ou de grand. Nous sommes confrontés à des défis, des tests et parfois, de malheureuses tragédies. Quand tout se passe bien dans nos vies, nous devons montrer notre appréciation à Hachem pour ses miracles quotidiens. Quand les choses ne semblent pas aller si bien, et que nous sommes confrontés à des défis, nous devons nous rappeler que, malgré les difficultés de notre situation, nous ne disposons pas d'une vue panoramique, et qu'il y a un plan directeur qui en fin de compte sera meilleur pour nous. La lumière de Hanoukka allume en nous

une étincelle d'appréciation; un fluide «pac'h chemen» spécial qui s'enflamme avec ne serait-ce qu'une petite flamme de Torah dans le cœur de chaque Juif. La variété des expériences allume différentes pensées et actions.

Surtout maintenant, quand ceux qui nous entourent essaient d'imposer des lois destinées à éteindre la flamme de la Torah et ses symboles à l'intérieur de nous, nous devons nous lever sans compromis et nous assurer que nous nous conformons aux décrets de la Torah et à toutes ses lois. Si nous diluons nous-mêmes ce qui nous a été transmis, nous n'aurons pas suffisamment de force pour affronter les obstacles

placés devant nous par ceux qui menacent nos valeurs fondamentales. La Torah et toutes ses lois et Halac'hotes sont très précieuses; nous sommes responsables de voir à ce qu'elles soient respectées, et nous devons être «Mechanech» nous devons éduquer les générations futures, en veillant à ce qu'elles continuent dans cette voie sacrée. Hanoukka est le moment où nous avons besoin de relancer, revitaliser et renforcer la Torah et les mitsvot. Il n'y a pas de meilleur moment que maintenant pour montrer notre engagement envers ce que nous représentons.

Joyeuse Hanoukka!

Rabbin Saul Emanuel
Directeur Exécutif

UNE VODKA PREMIUM PUREMENT CANADIENNE

par: Lori Cohen

Silver Lake Premium Vodka, une petite entreprise familiale de Simcoe, en Ontario, produit l'une des vodkas premiums les plus veloutées sur le marché.

«Il ne s'agit pas de mon opinion personnelle», a déclaré Didi Nwagbo, directeur des ventes pour la marque. «C'est ce que dit la LCBO. Les normes d'essais de la Liquor Control Board of Ontario sont parmi les plus élevées au monde. De partout dans le monde, des entreprises envoient leurs produits à la LCBO pour évaluation, donc si vous avez passé le test avec eux, vous serez accepté partout ailleurs!»

Maintenant, cette marque de vodka premium sera offerte aux consommateurs cachers. «Il y avait beaucoup d'intérêt auprès des membres de la communauté juive — des restaurateurs et des propriétaires de services de bar qui voulaient que notre produit devienne cacher», a déclaré Nwagbo. «Silver Lake sera la première vodka premium cachère sur le marché.» De plus, parce qu'elle est fabriquée à partir de maïs, la vodka Silver Lake est également sans gluten.

La qualité d'une vodka est jugée par sa finesse: plus elle est veloutée, mieux c'est. Silver Lake est classée parmi les vodkas qui offrent le meilleur goût sur le marché. En fait, cette petite distillerie raffinée sera agrandie pour répondre à la demande. À l'heure

actuelle, Silver Lake produit de 10 à 20 000 bouteilles de vodka par semaine. Ils espèrent porter la production à 100 000 par semaine.

Le propriétaire d'un restaurant local a porté Silver Lake à l'attention du  — Certificateur cacher du Canada. La société a traité avec le Rabbin Jaffe, et dans les mots de Nwagbo: «Cela a été un processus tout en douceur, qui n'a duré que quelques mois.» Au Québec, l'entreprise est représentée par IsraVin. Cet agent est responsable de l'apport de Silver Lake Premium Vodka dans les magasins de la SAQ, ainsi que dans les restaurants et chez les services de bars cachers. À la SAQ, cette vodka coûtera environ 36 \$ ou 37 \$ la bouteille. Selon Nwagbo, ce n'est pas cher pour une vodka premium qui habituellement se vendent au détail pour près de 50.00 \$ la bouteille.

Le Québec ne sera pas le dernier arrêt sur la route de distribution. La société cherche également à vendre en Israël, ainsi que dans l'État de New York. «Nous avons même reçu des demandes de la communauté juive du Mexique, a déclaré Nwagbo. En tant que vodka premium de spécialité avec certification cachère, tous les marchés nous sont ouverts.

Si vous désirez plus d'informations sur la vodka Silver Lake, n'hésitez pas à communiquer avec Gad Elbaz à IsraVin: (514) 991-9463.



והסנה איננו אכל

And the Bush was not Consumed

Sh'mos 3:2

שמות ג' ב'

by Rabbi Zushe Yosef Blech

The central Mitzvah of the holiday of Chanukah is the lighting of the Chanukah M'norah. As discussed in the Talmud (Shabbos 21b), when the Chashmonaim defeated the Greeks they found but one small cruse of pure oil fit for lighting the M'norah in the Bais ha'Mikdash. Even though there was only enough oil in the flask to burn for one day, it miraculously lasted the full eight days it took to procure additional pure oil. To commemorate this miracle, Chaza"l instituted the Mitzvah of lighting the Chanukah M'norah for eight consecutive nights. The Bais Yosef (O.C. 670:1), however, poses the most famous question in the annals of Chanukah literature – if enough oil was found to last one day, then the miracle actually only lasted seven days, and only seven nights need be commemorated. Of the answers put forward by the Bais Yosef (Rabbinic literature is replete with literally dozens more), he posits that the cruse remained full after being emptied, so the miracle was noticed even on the first day. This answer, however, has been the subject of much debate, in that the oil used on the second day onward may not have been considered “olive” oil, but rather “miracle” oil, and thus would not satisfy the Torah’s requirement that the oil be “pure olive oil.” What is clear from this approach, however, is that a “fire” may, indeed, be the product of something other than conventional combustion, a concept that has a number of interesting Halachic ramifications.

“Fire” is generally defined as the rapid oxidation of a material, typically a carbon-based molecule such as wood, coal or petroleum. Fire, or combustion, involves the oxidation of these fuels, generally releasing heat, light, carbon dioxide and water. This basic reaction does not always result in a conventional “fire”, however. The digestion of food involves much the same process, so much so that the R’shash rules that eating Chometz within thirty days of Pesach fulfills the requirement of burning Chometz! Even composting

vegetable products is a form of “burning,” a fact recognized in the Mishnah (Shabbos 4:1) where the covering of pots with decomposing vegetable matter (e.g. olive pressings - gefes!) is prohibited on Shabbos due the laws of Hatmanah b'Davar ha'Mosif Hevel (covering foods with materials that add heat). Clearly, however, one cannot compost olives to light a Chanukah M'norah. What qualifies as “fire” in Halachah depends on the situation.

Light

Historically, light was produced by fire. The Torah prohibits thirty-nine different creative labors on Shabbos, and lists but one specifically – fire (Sh'mos 35:3). Clearly, one is prohibited from any form of burning on Shabbos to create light, as well to cook or for any other purpose. One of the most interesting modern questions involves the status of an incandescent bulb on Shabbos. The overwhelming consensus of Halachic authorities over the past hundred years is that the glowing filament in a conventional incandescent bulb is true fire, and prohibited on Shabbos. Indeed, Rav Chaim Ozer made a point of making the blessing over fire in Havdalah on an electric bulb just to reinforce the point. Although the tungsten filament in a bulb may not “burn” (oxidize) in the conventional sense, the Rambam’s position that causing a metal to glow is considered a sub-category of Hav'arah – burning – (Hilchos Shabbos 12:1) is considered dispositive. [The Halachic status of “modern” bulbs such as fluorescent and LED is beyond the scope of this article.]

Which brings us to perhaps the second most talked about issue involving electric lights – using them to fulfill the Mitzvah of Chanukah lights. In contradistinction to Shabbos candles (more on this below), the Talmud (Shabbos 21a) tells us that all wicks and oils may be used for Chanukah lights.

Most authorities note, however, that the Mitzvah must involve wicks and oil (or at least candles) similar to the M'norah in the Bais ha'Mikdash, something absent in electric bulbs. Indeed, even gas flames would not suffice either, for even though they definitely present as fire, they lack the wick/oil system required by Chaza"l. Based on this analysis, virtually all contemporary authorities rule that one cannot use an electric M'norah to fulfill the Mitzvah of Chanukah lights (see Sefer Beis Yitzchak Y.D. 120, Rav Tzvi Pesach Frank in Har Tzvi II:114 and Mikraei Kodesh 20, and Yabia Omer 3:33). Another possible problem with electric lights is that Chanukah lights must contain sufficient fuel to burn for thirty minutes at the time they are lit, and it is arguable whether this requirement is met with electricity that is constantly being generated (Shu"t P'kudas Eliezer). Nonetheless, some authorities suggest that if one only has access to an electric M'norah, he should light it without a B'racha (Piskei T'shuva). In such cases, a battery operated M'norah may be preferred in that, at the time it is lit, it arguably contains the "fuel" to burn the requisite thirty minutes.

Regarding the requirement to light Shabbos candles, however, the absence of a wick/oil system should not preclude the use of electric lights. The purposes of Shabbos candles are Oneg Shabbos and Shalom Bayis, both of which are eminently satisfied with electric lights. Indeed, the Sh'miras Shabbos k'Hilchasah (43:4, 32) and T'shuvos v'Hanhagos 2:157 both rule that one may even make a B'rachah on them. On the other hand, Rav Tzvi Pesach Frank

quotes the Rogatchover to the effect that even though incandescent lights are, indeed, fire – and one can use them for Havdalah – turning them on does not constitute a "lighting" for the purposes of kindling Shabbos candles. [The Sh'miras Shabbos k'Hilchasah (2:43, footnote 22) also quotes an interesting observation of Rav Shlomo Zalman Auerbach zt"l. He notes that lights powered by a generator actually use alternating current, meaning that they are constantly being turned on and off. He therefore suggests that battery powered lights are preferred inasmuch as they already contain an uninterrupted supply of the electricity needed to power the lights.]

Heat

Heat can be derived from various sources, but all heat may not Halachically be the same. Chaza"l noted Halachic differences between heat derived from conventional combustion (fire) and that derived from natural sources such as the sun and hot springs. Foods and equipment heated by friction also have specific Halachic ramifications, as do modern microwave and induction technologies.

Cooking on Shabbos

The sun has been around since the fourth day of Creation; fire, on the other hand, had to wait until Motzoei Shabbos to be created. Nonetheless, the Talmud (Shabbos 39a) rules that one may cook food by sunlight, a position codified in the Shulchan Aruch (O.C. 318:3). Although we do not commonly cook foods in the sun, this Halacha has had a very practical application in Eretz Yisroel, which may extend to more countries as we become more energy conscious. Many homes in Israel use a solar heating

system to provide hot water, and a number of T'shuvos have been written as to the permissibility of using such hot water on Shabbos. Some authorities do, indeed, permit their use, a luxury generally not permitted in conventional hot water systems.

The Halachic distinction accorded solar cooking is quite interesting. Rashi and Ran explain that cooking in the sun is not "derech bishul" – the normal way of cooking – and therefore exempt from a Shabbos prohibition. The Avnei Nezer in O.C. 159:22 and Igrei Tal Melech Ofeh 44 explains such "abnormal" cooking as performing a prohibited action kl'achar yad – in an abnormal fashion – and thus subject to this general exemption in Hilchos Shabbos. The Mabi"t in Kiryas Sefer al ha'Rambam (Hilchos Shabbos (9:2-3) explains this concept slightly differently, arguing that the theory to permit such cooking is that it is not similar to the cooking used in the building of the Mishkan. The dispensation of solar cooking, however, applies only to food cooked directly in the sun. Cooking with Toldos Chamah – items heated by the sun – is Rabbinically prohibited since it is similar to Toldos ha'Esh – items heated by a fire – which is, indeed, equivalent to fire itself (Shabbos 39a).

It would seem from these explanations that solar heating actually effects "cooking" in the same manner as conventional fire; its permissibility on Shabbos stems from considerations unique to Shabbos and not a deficiency in the cooking process. This approach, however, does not seem to be universally accepted. The Talmud (M'nachos 21a) quotes

the Halacha that Dam sh'Bishlo (cooked blood) is not subject to the prohibition of eating blood. The G'morah, however, limits this dispensation to blood cooked by fire; blood cooked in sun is not considered "cooked." The Talmud explains this distinction by stating the blood cooked in fire congeals to the point where it is permanently changed and cannot subsequently liquefy, whereas blood cooked in the sun can return to a liquid state. The Kovetz Shiurim (P'sachim 24b) understands this to mean that there is a basic distinction between solar and combustion cooking – the two processes yield different physical results. Indeed, he therefore questions the above-cited Rashi who states that solar heat is not "normal" Bishul (as regards Hilchos Shabbos) – he should have said that it is not Bishul at all! [This also seems to be the understanding of the Nodah b'Y'huda II:43 regarding cooking in Chamei T'veryah – see below.] The Chazon Ish (23:8), however, takes issue with this approach, and argues that there is no physical difference between solar and combustion heating. [Solar cooking on Shabbos is permitted for the reason peculiar to Shabbos noted above.] He explains the distinction between blood cooked by solar heat and that cooked by fire as one of temperature – solar heat generally does not reach Yad Soledes and merely dries the blood (which can subsequently be liquified) whereas fire effects a true cooking. Should solar heat reach Yad Soledes and actually "cook" the blood, its Halachic status would be the same as that cooked by fire. [The G'rizz (Stencil) weighs both approaches and leaves the matter unresolved.]

The question of the physical versus Halachic status of solar cooking on Shabbos has another practical ramification. Halachah states that Ayn Bishul Achar Bishul – once a food is (fully) cooked, subsequent heating cannot be considered "cooking" as regards Hilchos Shabbos. [Heating cooked foods on Shabbos presents other Halachic concerns, however.] One may then question the status of a food that was cooked in the sun and then "re-cooked" on a fire. If we consider the solar cooking to be a physical cooking (albeit permitted on Shabbos), perhaps a subsequent exposure to fire would be considered Ayn Bishul Achar Bishul and not subject to the prohibition of cooking on Shabbos. [See Minchas Chinuch Mitzvah 7:5 and P'rim M'gadim M.Z. 6

for a detailed discussion of this question.]

The G'morah (Shabbos 40b) also extends the concept of solar heat by comparing Chamei T'veryah (the hot springs in Tiberias) to Toldos Chamah. Rav Yosi considers Chamei T'veryah to be Toldos ha'Or – something heated by fire – because he believes that they are heated by passing over the fires of G'henom. The Halachah, however, follows the Chachamim who consider such natural heat analogous to that produced by the sun. Indeed, the Rambam (Pirish ha"Mishnayos N'gaim 9:1) seems to understand such heat to be chemically derived, a product of the reaction of water with sulfur. Indeed, geothermal springs are usually saturated with sulfur, and the Mishpatei Uziel (III O.C. 64) considers all such springs to have the same Halachic status as Chamei T'veryah.

Which brings us to perhaps the most novel application of these concepts. Two major problems that confront the frum traveler are the availability of Kosher food and the means to cook it under Kosher conditions, and one enterprising company developed a product that addresses both concerns. It consists of a shelf-stable container of Kosher food and an accompanying heating mechanism. Many chemical reactions are exothermic – they produce heat without a conventional flame – and this product is designed to produce heat by combining salt water with a proprietary metal compound, resulting in steam. While no one actually recommends using this product on Shabbos, the theoretical question has been posed: what are Halachic ramifications of using it on Shabbos? One of the major concerns is the cooking of the water to create steam. Some have argued, however, that it could be permitted since this chemical heating may be considered analogous to Bishul b'Chamah, just as the heat of Chamei T'veryah is produced by sulfur. The issue with which one must still contend is that cooking with Chamai T'veryah is still prohibited M'drabonon because it is considered Toldos Chamah. Some have argued, however, that the only reason that Toldos Chamah is prohibited is because the source of its heat is not obvious. In situations where there is no possibility of confusion with normal fire – such as hot roof – some Rishonim do, indeed, permit cooking with Toldos Chamah on Shabbos (Maharshal 61).

with normal fire – such as hot roof - some Rishonim do, indeed, permit cooking with Toldos Chamah on Shabbos (Maharshal 61). It may also be argued that even according to those authorities who disagree (Magen Avrohom 318:10 and others), in our case the water is being boiled directly by the chemicals, and may be considered Bishul b'Chamah itself.

While this product may not be common culinary equipment, modern technology has succeeded in insinuating “solar cooking” into virtually everyone’s kitchen. The ubiquitous microwave can cook, yet contains no heating element and involves no “fire” in a conventional sense. The ramifications of its novel ability, however, raise issues that have no obvious precedent in Halacha, two of which have very practical applications. The first involves using it to cook on Shabbos, since it can be argued that microwaves are similar to permissible sun’s rays. Rav Moshe Feinstein (Igros Moshe O.C. III:52), however, rules that cooking in a microwave oven is considered “normal” cooking, as opposed to solar cooking which the G’morah refers to as Ayn Derech Bishul (not a normal way to cook). He argues somewhat presciently that such ovens are the wave of the future, and thus would be subject to the prohibition of cooking on Shabbos.

Bishul Akum

Another practical Halachic concern would involve the prohibition of Bishul Akum. In general, the cooking of important foods that are inedible and raw must involve some Jewish participation and, as noted in the above T’shuvah of Rav Moshe Feinstein, microwave ovens do, indeed, cook. On the other hand, some authorities argue that the absence of a flame obviates Bishul Akum concerns, based on the Yerushalmi (N’darim 7:1) and the language of the Ramo (Y.D. 113:13) and other Rishonim. Technology, however, is insidiously creative,

and induction cooking adds two new wrinkles to Bishul Akum concerns. Induction cooking relies on an electric coil to create an electric field in a ferromagnetic pot, causing the pot to act as a heating element. It may be argued that even if we accept microwave ovens to be free of Bishul Akum concerns, that is because no external heat is created - only the food itself becomes hot. Induction, while also relying on magnetic waves, heats the pot that then heats the food, which may be analogous to a conventional heating element. A second concern is a practical one. Bishul Akum can be obviated (at least for Ashk’nazim) by having a Jew turn the fire on, after which the non-Jew can place the pot of food on the existing fire. This arrangement works equally well for fire or conventional electric elements since, in both cases, the heat was created by the Jew. In an induction range, however, turning the circuit on creates no heat whatsoever - it merely creates a magnetic field. Heat is only created when the pot is placed over this field, and if the non-Jew places the pot on the “burner”, he is the one who is turning the “fire” on. Indeed, the circuitry is designed so that merely lifting the pot off the burner causes an interruption of the magnetic field, and only returns when the pot is replaced. Such ranges should therefore not be used unless a Jew actually places the pot on the burner every time.

Fire serves as an integral part of our Kiyum ha’Mitzvos. Every week, we welcome the Shabbos by lighting Ner Shabbos and we herald its conclusion with the flames of the Havdalah candle. Once a year we merit the lighting of the Ner Chanukah and, as we gaze at their flames it is interesting to note that it is not necessary that a fire burn – chemically or Halachically – for a cauldron to bubble!



telechargez l'app MK Kosher
vous ne le regretterez pas



Cacher @ Cavendish?



Avez-vous vu des voitures roses circuler autour de Montréal? Il s'agit de véhicules publicitaires pour le nouveau bar à yogourt glacé libre-service Yeh! qui compte actuellement 19 succursales à travers l'Amérique du Nord, sans compter les franchises supplémentaires qui ouvrent presque quotidiennement. La boutique Yeh! Yogourt glacé & café® du Quartier Cavendish recevra bientôt la certification du  — Certificateur cacher du Canada, et servira de «boutique de tête» pour les franchises cachères.

«C'est une fusion naturelle entre deux grandes marques,  et Yeh!», explique Marvin Gurman, copropriétaire de la marque Yeh! avec son frère Jon. «Notre objectif est d'obtenir la hachgacha  dans les neuf succursales actuellement à Montréal, et nous espérons que cela conduise à des franchises cachères dans d'autres villes aussi.»

En plus du yogourt glacé, Yeh! sert également des crêpes sucrées, et planifie pour leurs consommateurs cachers un menu de crêpes salées pour le déjeuner.

Les boutiques effectuent une rotation régulière des multiples saveurs offertes, dont certaines sont parèves. Vous trouverez toujours la saveur de chocolat parève, ainsi qu'au moins une des variétés de sorbets parèves à la mangue, au pamplemousse ou à la lime. Les saveurs laitières standards sont nature, chocolat et yogourt grec au miel. Cinq saveurs supplémentaires font une rotation et incluent gâteau au fromage, beurre d'arachide, fraise, bleuets, et piña colada. Des saveurs sans sucre seront bientôt ajoutées au menu.

Bien sûr, un bar à yogourt glacé ne saurait exister sans un choix de garnitures. En plus de plusieurs sortes de fruits frais, on trouve d'autres options saines comme les graines de lin, les granolas, et les céréales Kashi. Les clients qui cherchent quelque chose de plus sucré peuvent choisir, entre autres, des pépites, de la pâte à biscuits, des chocolats Hershey, et des morceaux de Reese. En plus des garnitures, Yeh! fournit du sirop Ghirardelli en trois saveurs, ainsi que des garnitures chaudes comme le fondant au chocolat. Les

yogourts et les garnitures sont tous chalav stam (pas chalav yisrael).

Avec l'avènement de la certification par le , Yeh! espère ajouter un service de traiteur à leur concept. «Il s'agirait de portions préemballées», dit Gurman. «Nous pourrions même ajouter des kippotes roses!» La boutique de Cavendish peut accueillir près de 20 personnes assises, et l'on ajoutera une terrasse extérieure pour l'été. Le décor, principalement en rose, est lumineux et gai, et le personnel est sympathique et accueillant. Selon Mitchell Simon, qui est responsable du développement des magasins de l'entreprise, la certification  devrait être en place avant Hanoukka; quelle meilleure façon de célébrer avec les enfants qu'en dégustant du yogourt glacé et des crêpes sucrées? N'oubliez pas de passer par Yeh! Yogourt glacé & café® au Quartier Cavendish, pour y voir le certificat  — Certificateur cacher du Canada derrière le comptoir.



NOUVELLEMENT



CERTIFIÉS



A&W Rootbeer

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Location Gervais

Montréal, Québec
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Salle de Reception



Mega Burger

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et vente mobile



Bromont International

Longueuil, Québec
Mayonnaise



Metsuyan Sushi

Montréal, Québec
Restaurant de sushi



Caesar's Tea

Montréal, Québec
Thés



Miramichi Salmon

Doaktown, New Brunswick
Saumon fumé



Dion Herbs and Spice

Saint-Jerome, Québec
Épices



Nutra Canada

Champlain, Québec
Extrait de fruits & légumes



Group Adonis

Laval, Québec
Pita



Silver Lake Vodka

Simcoe, Ontario
Vodka



Hot Mamas

Pefferlaw, Ontario
Sauces, confitures, gelées



Sun Source

Ville St. Laurent, Québec
Noix, fruits secs et graines



I Crave Natural Foods

Stittsville, Ontario
Aliments sans gluten



Yeh! Yogurt - Cavendish

Cote St. Luc, Québec
Magasin de yogourt glacé