



**Kosher
Information
Bureau**

KASHRUS CONSCIENCE

A service of the Kosher Information Bureau
by Rabbi E. Eidlitz

**ROSH HASHANA
YOM KIPPUR
SUKKOS**

SEPTEMBER 2022 - TISHREI 5783



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ELUL

Anshei Maashe check their Tefillin during Elul - Mateh Ephraim (581:10), and Yechave Daas (1:49). Before one determines if their Tefillin needs checking, it is important to keep in mind the Psak of the Shulchan Aruch (39:10) that states that Tefillin which are used often do not need to be checked unless left in the sun,rain etc.. However all Tefillin should be checked for other issues such as all רצועות being black, the ם בתים square etc.

During this month we should ask Mechilah from those whom we may have offended or hurt financially. (Mishna Berura 606:1)

Although difficult, when asking for מחילה when feasible we should specify to the other person what we did that we are asking Mechila for. If this causes ill feelings one should ask a Rav how to ask for Mechilah (MB ibid)

SHOFAR BLOWING DURING ELUL

There are different reasons why we blow Shofar in Elul - Rosh (R"H 4:14) . In Pirkei D'Rabi Eliezer (rebbe of Rabbi Akiva) it says that we blow Shofar this month to commemorate Moshe Rabainu ascending Har Sinai the second time on Rosh Chodesh Elul to ask forgiveness for כלל ישראל in order to merit receiving the second Luchos and מחילה for כלל ישראל. Another reason is that the Shofar blowing also will encourage Klal Yisroel to do Teshuva, and will confuse the Satan as the Posuk says: וקול שופר חזק מאד ויחרד העם

The Rosh says that Minhag Ashkenaz is to blow morning and night, and the Rama (OC 581) mentions this Minhag as well. The Shofar blowing is followed by "L'Dovid Hashem ori v'yishi" (Tehillim 27). The Mishna Berura (581) says the accepted Minhag is to blow only in the morning starting from the second day of Elul.

Tzitz Eliezer (12:48), and Reb Elyoshiv say that we should blow the Shofar only in a Minyan. If the Shofar was not blown in the morning Minyan, it should be blown after Mincha according to the Igros Moshe (4:21) and Piskei Tesuvos (581:3) However, Reb Elyoshiv says not to blow after Mincha as the Minhag is only to blow after Shacharis.

Even a boy under Bar Mitzvah is acceptable for blowing the Shofar during Elul.

Many have the Minhag of fasting on Erev Rosh Hashanah until Chatzos (SA in OC 581). The Steipler would make a Siyum and not fast (Orchos Rabainu pg 172). The common Minhag is that women do not observe this fast.

SLICHOS

The minhag of most Ashkenazic communities is to say the first Selichos on Motza'ei Shabbos after Chatzos because the first Selichos mentions several times wording that indicates the middle of the night and contains reference to Motzei Shabbos.(Igros Moshe OC 2:105). In addition we still feel more spiritual after Shabbos.

The Mishna Berura (565:12) says that Slichos cannot be said before Chatzos. Rav Moshe Feinstein z'tl (Igros Moshe OC 2:105) paskens that one may say Selichos before Chatzos only in dire unusual circumstances that would otherwise not allow for saying Slichos at all that year .This would apply in a situation of war, terrorism etc He allows this Heter only on a temporary basis since it is not the correct time for Slichos.

Slichos should be said with a Minyan. However one can say Slichos without a Minyan, but one needs to skip מידות and omit the paragraphs in Aramaic, as they require a Minyan (Rashba 1:211, S.A in O.C.565) (Shulchan Aruch 4)

SHMITTA/PRUZBUL

Eretz Yisroel is blessed with many more Mitzvos then the rest of the world. The year 5782, was the Shmitta year, the year in which the land is not worked, the farms lay quiet, and the farmers are able to take a Sabbatical, and loans are forgiven.. Although the Mitzvah is centered in Eretz Yisroel, it has many ramifications for Jews living in other countries as well. As the Posuk says: *מקץ שבע שנים תעשה שמיטה*: "for six years we may tend to our fields but in the seventh year, we must cease". Although Shmita is now ending, we are certainly still confronted with situations that require guidance for the seventh year produce. If one were, for instance, to buy Jaffa Oranges or wine from Israel, produced from Shmitta produce, or lemon juice etc., the laws of Shmitta would be in effect. . If a product bears a reliable Hashgacha, it means that it was Halachically dealt with in a manner that allowed it to be sold and used. Produce grown during Shmitta normally is not allowed to be exported. However, produce grown in Israel this year on land fully owned by a non-Jew all year is fully permissible, according to the Minhag of Yerushalayim, while the Bnei Brak Minhag dictates to use it but it is subject to the laws of Shviis. Certain areas of Israel are not within the boundaries of Eretz Hakodesh and therefore, are not subject to the laws of Shmita at all. Although at one time, out of great necessity, the entire country was "sold" to a non-Jew in the manner of selling Chometz, most Poskim and Kashrus agencies agree that this "Heter Mechira" is not effective or even allowed. This Halacha is relevant to Esrogim from Israel being sold for this year. Many vendors will sell a Lulav with Hadasim and Aravos and give a "free" Esrog with the set. Some will state "Heter Mechira" on them. The major Kashrus agencies of the world do not use this Heter. On the other hand, many Esrogim from Eretz Yisroel will state: "Otzar Beis Din". This is a Heter that is widely used. This means that a Bais Din was given the Esrogim to distribute, and the transport of produce took place with no profit to the orchard owner only reimbursement of expenses.. These products, such as wine stating Otzar Beis Din, however, still need to be treated with proper handling of Kedushas Shviis produce. Due to the complexity of the laws of Shmitta, one should always check with their Rav when in doubt.

PRUZBUL

In Sefer Devorim (15:2) it says *שמוט כל בעל משה ידו* that all loans need to be canceled during the Shmita year. The Gemorah in Gittin (36) states that Hillel realized that people were reluctant to lend money at this time since it would be canceled, and therefore, he came up with a Halachically acceptable formula to avoid cancellation of debts. As long as one transfers the loan to the Bais Din in advance of the time it would be voided, the loan is not canceled. One caveat is that the borrower has to own land, even as little as a flower pot that has a hole on the bottom - *Atzitz Nakuv*. Such a pot is considered attached to the ground. (Shviis 10) The borrower can even "borrow" land from the creditor. If the borrower is renting property, he also is considered a land owner for the time being. The Mechaber (CM 67:18) follows the Rambam's opinion that the Bais Din for Pruzbul needs to be 3 professional Dayanim. The Rama follows the Rashba and Rosh and allows any three men who understand the basics of Halachos and intention of Pruzbul to be the 3 Dayanim.

PRUZBUL CONTRACT (FROM THE STAR-K)

פרוזבול

ביום _____ בשבת, _____ יום לחודש אלול, שנת חמשת אלפים _____, לבריאת העולם למנין שאנו מונין כאן מנת _____,

במותב תלתא בי דינא כחדא הוינא ואתא לקדמנא _____ למשפחת _____ המלוה ואמר לפנינו הן שנה זו היא שנת השמיטה ויש לי חובות בשטר ובעל פה על אחרים והריני מוסר לכם בית דין שכל חוב שיש לי שאגבנו כל זמן שארצה תתקנת חז"ל שתיקן הלל פרוזבול

נאום _____ דיין

נאום _____ דיין

נאום _____ דיין

On _____, the _____
day of _____,
[year] _____

In the city of _____,

We three individuals signed below have come together to form a Beis Din, and the lender _____ has come and told us that, due to the fact that this year is the Shemita year, and that he has documented and/or undocumented loans that are due to be repaid to him by others, he is transferring all of his loans to the Beis Din such that he will be able to collect all of these loans at any time that he wishes, as per the regulations established by our Sages, in accordance with Hillel's institution of the Pruzbul document.

Judge _____

Judge _____

Judge _____

EREV ROSH HASHANA

1. It is the custom to fast on Erev Rosh Hashanah (Shulchan Aruch 2).
2. This fast does not need to be accepted beforehand, and need not be completed [meaning, that one may fast only until chatzos (midday)] (Mishna Brura 16).
3. On Erev Rosh Ha-Shanah, an increased number of slichos are said (Rama 1).
4. We do not say Tachanun on Erev Rosh Hashanah in Shacharis, although we do fall on our faces in supplication earlier during the saying of the slichos (Shulchan Aruch 3).
5. We do not blow the shofar on Erev Rosh Hashanah (Rama ibid).
6. Some have the Minhag to go to the Bais Hakevaros (note: we Daven for the Zechus of the Niftar to help, not Chas V'Shalom to the Niftar (Rama 4).
7. One should launder his clothing and cut his hair on Erev Rosh Hashanah in honor of the Yom Tov. This is to demonstrate that we have confidence that we will be Zoche B'Din (Mishna Berura 25).
8. The Minhag is for men to go to a Mikvah Erev Rosh Hashana (Rama 4)
9. Rice cakes, Corn products etc. are not subject to the laws of Pas Yisroel.

PAS YISROEL

During the Aseres Yemai Teshuva we are careful to only eat Pas Yisroel (bread items baked by a Jew) as stated in Sulchan Aruch (603:1) Even those who all year eat Pas Palter (non Jewish bakers bread) are Machmir to eat only Pas Yisroel at this time (Mishna Berura 603:1) Among the reasons mentioned are that it shows that we understand the heightened Kedusha of these days. This Minhag is only for bread grains and not for corn or rice. The Shulchan Aruch (O.C. 168:13) lists two opinions if fried bread grains such as doughnuts etc. are within this Minhag or not.

The following are resources for finding lists certified products that are Pas Yisroel and Cholov Yisroel:

www.STAR-K.org

www.OK.org

www.OU/KOSHER.org

www.cRcweb.org

www.RCCVAAD.org

Most of the Southern California Bakeries and Restaurants are Pas Yisroel and Cholov Yisroel unless noted on their certificate otherwise. Ice cream stores are often not only Cholov Yisroel, but some do carry Cholov Yisroel products as well. The certificate will indicate the status of the items.

The following are Pas Yisroel:

- Trader Joe's Challah, Chocolate Babka, Mango Babka, Pumpkin Spice Babka, Half-moon cookies, Raspberry Rugelach
- Ralphs Supermarket kosher fresh Bakery, Albertsons kosher fresh bakery, Western Bagel
- All OK certified restaurants and bakeries are Cholov Yisroel/Pas Yisroel
- All RCC certified restaurants and bakeries are Cholov Yisroel/Pas Yisroel
- All OU certified restaurants in the Los Angeles area are Cholov Yisroel/Pas Yisroel

RESTAURANTS/FOOD TRUCKS IN LOS ANGELES AND VALLEY (PAS YISROEL AND/OR CHOLOV YISROEL)

Akita Sushi, Los Angeles, O/K
Beverly Elite Cafe, Los Angeles, O/K
Beverly Hills Thai, Los Angeles, RCC
Bibi's Cafe, Los Angeles, O/K
Brami's Pizza, Reseda, RCC
Burekas, Sherman Oaks, O/K
Charcoal Taste of Jerusalem, Los Angeles, O/K
Chick N Chow, Los Angeles, O/K
Cohen Restaurant, Los Angeles, RCC
Crazy 4 Sushi, Los Angeles, O/K

Dr. Sandwich, Los Angeles, B,H, RCC
 Fish Grill (both), Los Angeles, O/K
 Hatikva Grill Express, Sherman Oaks, RCC
 Hollywood Falafel, Valley Village, RCC
 Hummus Yummy, Valley Village, RCC
 Its Fresh Falafel, Valley Village, Rabbi Simkin
 Jeff's Gourmet, Dodger Stadium, O/K
 Jeff's Gourmet, Los Angeles, O/K
 Kosher Chicken Grill, Valley Village, Rabbi Siimkin
 Kosher Pizza Station, Los Angeles, O/K
 LA Burger Bar, Los Angeles, O/K
 Le Sushi, Valley Village, RCC
 Lenny's Casita, Los Angeles, O/K
 Lieder's Take-Out, Los Angeles, O/K
 Melrose Burgers 'N Fries, Los Angeles, RCC
 Meshuga 4 Sushi, Los Angeles, O/K
 Milky Way, Los Angeles, O/K
 Nagila Pizza, Los Angeles, O/K
 One80 Pizzeria, Los Angeles, O/K
 Orange Delite & Grill, Sherman Oaks, O/K
 P.S. Cafe, Los Angeles, RCC
 Pacific Kosher, Valley Village, O/K
 Pacific Kosher Express, Woodland Hills, O/K
 Pat's, Los Angeles, O/U
 Pico Cafe, Los Angeles, O/K
 Pizza Mark, Los Angeles, O/K
 Pizza Mayven, Los Angeles, O/K
 Pizza World, Los Angeles, O/K
 PSY Street Kitchen, Sherman Oaks, O/K
 Schnitzly, Los Angeles, O/K
 Shalom Grill, Los Angeles, RCC
 Shalom Pizza, Los Angeles, RCC
 Shanghai Diamond Garden, Los Angeles, O/K
 Shiloh's, Los Angeles, O/K
 Street Cafe By Aroma, Encino, RCC
 Sushiko, Los Angeles, RCC
 Ta-eem Grill, Los Angeles, RCC
 Tel Aviv Grill, Calabasas, Encino, V.V, RCC
 Tel Aviv Fish Grill, Tarzana, RCC
 The Holy Grill, Encino, Downtown, Pico, RCC
 The Kosher Burger Joint, Los Angeles, O/K
 The Sidewalk, Los Angeles, RCC
 Tierra Sur, Oxnard, O/U
 Toast Cafe, Sherman Oaks, O/K
 Trattoria Natalie, Los Angeles, RCC
 Unique Cafe, Tarzana, RCC

BAKERIES

Angel Bakery and Cafe, Encino, RCC
 Classic Pastry, Los Angeles, RCC
 Continental Bakery, Valley Village, RCC
 Delice Bakery, Los Angeles, O/K
 Eilat Bakery Cafe, Los Angeles, RCC
 Erin Mckenna's Bakery, Los Angeles, RCC
 Got Kosher Bakery, Los Angeles, RCC
 La Brea Bagel, Los Angeles, O/K
 La Pizza, Valley Village, Rabbi Feiglin
 Magnolia Bakery (dairy), Los Angeles, RCC

Mensch Bakery, Los Angeles, O/K
 Nothing Bundt Cakes (dairy) Glendale, Sherman Oaks, W. Hills, RCC
 Renaissance Bakery, Van Nuys, RCC
 Sam's Bakery, Valley Village, O/K
 Schwartz Bakery, Los Angeles, Valley Village, O/K
 The Beverly Hills Bagel Co., Los Angeles, O/K
 The Blessed Braid, Irvine, RCC
 Unique Bakery, Tarzana, RCC

ICE CREAM

(check certificate for item that are Cholov Yisroel)

Abyss Yogurt Bar, Valley Village, Rabbi Feiglin
 Baskin Robbins, Los Angeles, O/K
 Carvel, Los Angeles, O/K
 Cold Stone, Sherman Oaks, RCC
 Milky's Frozen Yogurt, Los Angeles, RCC
 Munchies, Los Angeles, O/K
 Rita's Ice Custard Happiness, Los Angeles, RCC
 Valley Swirl La Brea, Los Angeles, RCC

ROSH HASHANA SIMANIM

- The Gemorahs in Horios and Kerisus (6a) discusses the importance of symbolism - Abaye said that *סימנה מילתא היא* and therefore on Rosh Hashana we should set up *סימנים* that will show our desire to be granted by *הקב"ה* a good year. Included in the Simanim is to eat or at least look at: gourd, fenugreek, leek, beets and dates and the head of an animal or fish. Rashi says that these fruits grow quickly and are sweet. Therefore, only these are used for Simonim. Gra understands Rashi to mean that these grow quickly or are sweet and so should be our year. The Tur says their names are a Remez to good things like Rubia - fenugreek which hints to Yirbu Zechuyosainu. Tamri - dates: Yitamu Sonosainu etc. Some Poskim say that anything that we make up as a Remez is valid.
- The Poskim debate as to what is the right time for eating the Simanim. The Maharil says to do this right after Kiddush and say Borei Pri Ho'Etz on the apple. The Mogen Avrohom, Taz, and M"B instruct us to say the Brachos after Hamotzei.
- The Elya Rabbah, Sharei Teshuva, Matei Ephraim, Ben Ish Chai and Kaf HaChaim say the Simonim are both nights
- The Mogen Avraham, Taz, Elya Rabba, M"B. say to say the Brocho on the fruit first, eat some and then say the Yehi Ratzon. Elya Rabba says B'Diavad the Yehi Ratzon is not a Hefsek

- Simonim from Eretz Yisroel require a very reliable Hashgacha to make sure that it is not an issue of Shmita. Regardless where they are from we need to be careful that they are insect free.

Simanim for Rosh Hashanah

Apples, dipped in honey:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שתחדש עלינו
שנה טובה ומתוקה
*May it be Your will, Hashem, our God and the God of our
forefathers, that You renew for us a good and a sweet
year*

New Fruit:
ברוך אתה אדוני אלהינו מלך העולם שהחיינו וקיימנו
והגיינו לזמן הזה
Praised be You, Eternal our God, Ruler of the universe,
who has kept us alive, sustained us
and permitted us to reach this season

Carrots:
יהי רצון מלפנך ה' אלהינו ואלהי אבותינו שירבו זכויותינו
May it be G-d's will that our merits will increase.

Leeks:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שיכרתו שונאינו
*May it be Your will, Hashem, our God and the God of our
forefathers, that our enemies be decimated*

Beets:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שישתלקו
שונאינו
*May it be Your will, Hashem, our God and the God of our
forefathers, that our adversaries be removed.*

Dates:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שיתמו שונאינו
*May it be Your will, Hashem, our God and the God of our
forefathers, that our enemies be consumed*

Gourds:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שיקרע גור דיננו
ויקראו לפניך זכויותינו
*May it be Your will, Hashem, our God and the God of our
forefathers, that the decree of our sentence be torn
asunder; and may our merits be proclaimed before You.*

Pomegranates:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שנרבה זכויות
כרמון
*May it be Your will, Hashem, our God and the God of our
forefathers, that our merits increase as [the seeds of] a
pomegranate.*

Fish:
יהי רצון מלפנך, ה' אלקינו ואלקי אבותינו, שנפרה ונרבה
כדיגים
*May it be Your will, Hashem, our God and the God of our
forefathers, that we be fruitful and multiply like fish.*

Head of a Sheep of Fish or Lettuce:
יהי רצון מלפנך ה' אלהינו ואלהי אבותינו שנהיה לראש
ולא לזנב
*May it be G-d's will that we will be the head and not the
tail.*

EREV YOM KIPPUR

1. There is a specific Mitzvah to eat on Erev Yom Kippur (Rosh, Tur, and S'A) The Ksav Sofer says that this Mitzvah of eating Erev Yom Kippur applies even to a person who is not fasting on Yom Kippur..
2. The Rambam, Mogen Avrohom, Tur, M" B – Deoraisa includes this as a Mitzva D'oraisa. However, the Bais Yosef says it is a Mitzvah

D'Rabbonon

3. Rabainu Yonah says it is a Yom Tov meal showing how happy we are that Y"K has arrived for Kapporas Avonos. Both Men and women are included in this Mitzvah. The Kaf Hachaim says that it is a Mitzvah to eat bread at these meals
4. M" B advises that a person should be careful not to overeat. It is a Mitzvah to eat fish in the morning. We avoid spicy food as well as hard to digest food
5. The M" B and the Kaf Hachaim explain that Erev Yom Kippur is like a Yom Tov and like every Y.T. we omit לתנונך ותנונך. One should preferably not work ע"כ
6. It is a Mitzva for men to be Tovel in a Mikvah 3 times Erev Y.K. (M" B, S" A Harav) B" diavad 9 Kav of water (a shower of about 3.5 gallons) will do. The best time is after תצות

SUKKOS

1. It is a Mitzvah to start building the Sukkah right after Yom Kippur - Romo (624:5)
2. Although we do not pasken like the Yerushalmi (Brachos 9:3): to make a Brocha on building a Sukkah, it is a Mitzvah for a person to do it himself, or at least to participate.
3. It is best to have a male over Bar Mitzvah put up the Schach - Chidah, Kaf Hachaim (625:11)
4. The walls of the Sukkah must be built before putting the Sechach for the roof to avoid it being Pasul due to in the category of an "instant Sukkah - Ramah (O.C. 625) Levush and Taz, The Bach however allows such a Sukkah (635).
5. If the walls fell during Sukkos and were put back up while the Schach remained on top it is kosher - Kaf Hachaim (635:18), Shevet Halevi (756):
6. The size of the Sukkah follows the opinion of Bais Shamai (Gemorah Sukkah 3a) that the Sukkah has to fit most of a person and a small table, which is 7 Tefachim by 7 Tefachim and minimum 10 Tefachim high - S" A (633:8) The walls must start within 3 Tefachim above the ground. 1 Tefach is a bit over 3.5 inches according to Reb Moshe.
7. We learn from the Posuk Ze Kaili V'Anvehu that it is a Mitzvah to make a nice Sukkah with decoration that one is comfortable in - Mishne Berura (638:11):

8. There is a Chiyuv to eat a Kezayis or more of bread in the Sukkah the first two nights of Sukkos - Rambam (Hilchos Sukkah 6:7) and Shulchan Aruch (639:3). As always, this should be done ידבכ - סרפ תליכא which is 2-4 minutes.
9. Under most circumstances men should eat Bread, cookies etc. only in a kosher Sukkah. Most gluten free or Non - Gebrochts products are not included in this category.
10. Even after a person has said the Bracha לישבבסוכה he is able to say Kiddush with saying again the Bracha of לישבבסוכה to be Motzei others who have not yet said it. (Harav Shteineman)
11. The Mitzvah of לולב ואתרוג is learned from the Pasuk לקחתם לכם ביום הראשון פרי עץ הדר ויקרא (כפות תמרם וענף עץ עבות וערבי נחל 23:40)
12. Reb Elyoshev paskened the following: it is not Hiddur Sukkah to make the Sukkah larger for no reason. Noy Sukkah can, B'diavad, be something that the Goyim use for other purposes, however it is not proper to do so. A meal should be eaten by men in the Sukkah even without bread or Mezonos as part of the meal. A child under Bar Mitzvah, Lechatchila, should not place the Sechach
13. The main Mitzvah of the Arbah Minim is to pick them up when saying the Bracha, which accomplishes נטילה. The נענונים are important Minhagim but not mandatory to fulfill the Mitzvah. (S.A Orach Chaim 652 and Ramah)
14. The Haddasim and Aravos should be at least 4 inches below the top of the שדרה/ (backbone) of the לולב (Rambam 7:8)
15. One is not Yotzei the Mitzvah of Lulav and Esrog if any of the 4 Minim that he is using were stolen. Care should be taken that the seller has full permission to the 4 Minim and that it is not from "the side of the road or a park etc."
16. When making the ברכה on the לולב ואתרוג we should be careful that all 4 species touch each other. A persons fingers in between may be a חציצה however the holders made out of Lulav leaves are not a
17. separation . (S.A. Orach Chaim 651)
18. it is not a problem of לא תתגודדו doing different נענונים than the Tzibbur.

CHOL HAMOED TRIPS

(VACATION RENTAL HOMES ,HOTEL KASHRUS, Kashering a grill, avoiding dangerous activities,

etc. can be found at: WWW.KOSHERQUEST.ORG -SUMMER)

When visiting farms etc. we need to be aware that the eggs there often have real blood spots in them since they are usually fertilized eggs as opposed to our supermarket eggs which are formed as a result of the chicken pecking on the ground. In addition, fresh farm milk would require kosher supervision as it would not fall under the Heter of Reb Moshe Feinstein of Cholov Stam. Roadside fruit stands and "pick your own" fields are fine for solid fruits such as oranges, but produce subject to insect infestation are often very infested.

TEFILAS HADERECH AND HAGOMEL

Many people travel during חול המועד סוכות.

Following are some Halachos pertaining to travel:

1. Tefilas Haderech: (Gm. Brachos 29B) - Eliyahu Hanavi told Reb Yehudah: כל היוצא לדרך צריך להתפלל תפלת הדרך. מאי תפלת הדרך? יהי רצון מלפניך ד' אלקי שתוליכני לשלום ותציעני לשלום ותציילני מכף כל אויב ואורב בדרך, ותשלח ברכה במעשי די, ותתני לחן לחסד ולרחמים בעיניך ובעיני כל. רואי, ברוך אתה ד שומע תפלה. אמר אבי: לעולם לישתף אינש נפשיה בהדי צבורא
2. The Gemora is telling us that while we always need HKBH's protection, it is needed even more when we are traveling and warrants a special Tefilah. Rashi and the Rashba (Brachos 29b) understand from the Gemora that Tefilas Haderech can only be said up to 1 Parsa from town (a bit under 3 miles) since we are asking permission to travel from one community to another. The Rosh (Brachos 4:18), Behag and Mechaber (O.C. 110:7) say that we start saying it only after a Parsa and up to 1 Parsa of ending the journey since one still needs HKBH's extra protection. The trip is considered to have started 70 Amos (120) feet after the last house of the town, which is defined in Halacha as having "left town". The Mishna Berura (Orach Chaim 110:29) says that it should be said within 3 miles of "leaving town".
3. According to theTaz we can say Tefilas Haderech at home as soon as we start on the trip. The MB (O.C. 110) says to follow the Mogen Avrohom to wait until we leave town. The Steipler would say it upon entering a highway.
4. Rivavos Ephraim (6:109) says that when traveling on a ship we say Tefilas Haderech as soon as it leaves the dock, and on a plane as soon as it is moving. Rav Ruderman (Mipi Hashmuah) says to wait until the plane is on the runway and is taking off.

5. Reb Yaakov Kamenetzky paskens to say Tefilas Haderech whether we are nervous or not about the trip.
6. Yabia Omer: (1:13) any mode of travel of 72 minutes or more away from a town requires saying Tefilas Haderech.
7. Mishna Berura (O.C. 110:28) Lechatchila, we make it a Bracha Ha'Smucha Lechaverta, (connected to another bracha) by first reciting a bracha on something else.
8. Gem Brachos (30a) - Rav Shaises - says Tefilas Haderech can be recited even while a person is walking. Rav Chisda - only standing still. In a plane or car, a person should sit since it is too hard to concentrate while standing. The Mishna Berura (110:22) says that one should say it in whatever position he will have greater kavanah
9. Piskei Teshuvos (110:3) says that preferably each person should say Tefilas Haderech for themselves, but one can be Motzei others if needed. However, a Koton cannot be Motzei a Gadol.
10. MB (110:26) - Typically we say Tefilas Haderech once a day, which covers us until we sleep in a bed. However, without Shainas Keva (sleeping in a bed) i.e. sleeping in a seat on a plane, car etc. it covers the next day as well.

BIRKAS HAGOMEL

The Gemorah Berachos (54b) says that a person who traveled through an ocean or desert, was released from jail or was healed from a serious illness and is no longer in danger says the Bracha of Hagomel:

הגומל לחייבים טובות שגמלני כל טוב

Hagomel is said at the conclusion of the trip, not during a stopover. Reb Shlomo Zalman Auerbach ((Halichos Shlomo Hilchos Tefillah 23:5) and Reb Moshe Feinstein (I.M. in O.C. 2:59) pasken that a person should say Birkas Hagomel after any flight. However, the Tzitz Eliezer ((11:14) says that the Minhag is to say the bracha only when flying over an ocean.

The Mishna Berura (219:6) says that we should say it in a Minyan with the one saying the Bracha counted in the 10.

Rivvivos Ephraim (1:156) says that we should be careful to say Birkas Hagomel while standing, and it is usually recited after one is called to the Torah, as the Mishnah Berurah says as well (219:2)

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