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Three Mentchen Ready for Bentchen!

HILCHOS MEZUMAN

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The scene is ever so common in Jewish homes. A delicious meal is served and followed by *mayim achronim*. Then one of the participants of the *mezuman* proclaims, “*Rabosai mir vellin bentchen!*”¹ (Gentlemen, let us recite *Birchas Hamazon*), and everyone present responds.²

The basic *halachos* are well known. If three men who have reached the age of *Bar Mitzvah*³ eat bread⁴ together, they form a “*mezuman*.”⁵ One of them, known as the “*mezamein*,” is the leader.⁶ If there are ten men, “*Elokeinu*” is added⁷ by the *mezamein* between the words “*Nevoraych*” and “*She’ochalnu*”, and by the rest of the group (followed by the *Mezamein*) between “*Baruch*” and “*She’achalnu*”.

The *Mishna* at the beginning of the seventh *perek* of *Brochos*⁸ tells us Rule #1 about a *mezuman*. The food must be kosher. The *Mishna* lists examples of questionable and prohibited food and explains that a *mezuman* is not formed, and a *brocha* is not even recited, on such food. The *Gemara*⁹ explains that the reason is derived from *Tehillim*,¹⁰ where *Dovid Hamelech* says, “*Ubotzei’a Boreich Ni’eitz Hashem.*” This passage teaches us that if a thief recites a *brocha*

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1. Or “*Rabosai Nevoraych*”
2. The ancient custom was that the *mezamein* was *motzi* all those present by reciting the entire *Birchas Hamazon* out loud. Today, the custom is that each person “answers” the *mezamein* at the beginning and then recites *Birchas Hamazon* by himself quietly.
3. The custom of *Sfordim* regarding boys under *Bar Mitzvah* is addressed in Section IV.
4. The same applies to any *hamotzi* item (e.g., *matzah*) upon which *Birchas Hamazon* is recited.
5. The full text of the *mezuman* is found in any *siddur* or “*bentcher*”.
6. It is proper for the one who leads the *mezuman* to also recite the entire first *brocha* (through *Hazan es hakol*) out loud, while everyone else recites it quietly with him, see *Shulchan Aruch Orach Chaim* (hereafter abbreviated S.A.) 1837. [See *Sefer Zimun K’hilchasa* pg. 13, which discusses the basis of those who do not recite the first *brocha* out loud.] Furthermore, after the participants complete each *brocha*, the *mezamein* says the end of the *brocha* out loud for everyone to hear and answer “*Amen*”. Note that sections of *Yaaleh v’yavo* recited out loud in *shul* should not be recited out loud during *Birchas Hamazon*, as the participants cannot answer “*Amen*” in the middle of *Birchas Hamazon* (whereas in *shul*, they are allowed to answer “*Amen*” during *chazaras hashatz*).
7. There is an *inyan* to briefly rise when saying “*Elokeinu*” (*Eishel Avraham-Bucheck* 192:1), as long as it can be done without spilling the wine.
8. This *perek*, which begins on *Daf* 45a, is dedicated primarily to the *halachos* of *Birchas Hamazon* and *mezuman*.
9. Also found in *Bava Kamma* 94a.
10. *Tehillim* 10:3

Surprise Du Jour:

Menu

MEAT, PAREVE AND DAIRY
IN KOSHER RESTAURANTS

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TYPICAL RESTAURANT SCENE #1

“Ma, I’m going to grab something to eat before supper.” “Fine, but don’t make yourself fleishig. We’re having milchigs tonight.” “No problem. I’ll just get an order of fries from Kosher Burger!”

Was that a fatal supper flaw or not? Possibly, but it is not uncommon for a *fleishig* restaurant to cook their french fries or onion rings in the same fryer that is used for chicken. If that is the case, the fries are 100% *fleishig* and the little boy is cooked! One would have to wait the required amount of time before eating a dairy meal.¹

This is not the only *pareve* pitfall for an unassuming kosher consumer. There are many other factors to be aware of when dining at a *fleishig* restaurant. Just as a fryer can be used for both meat and *pareve* products, so can the knives that are used to cut salad vegetables. Also, frying pans used between cutlets and vegetables, or ovens that cook any number of meat and *pareve* food items interchangeably, would cause the items served to be considered *fleishig*.²

Halacha does make certain allowances for *pareve* dishes prepared in meat or dairy utensils. Those items would be considered in modern *kashrus* terms ME or DE; that is, a *pareve* item cooked using clean Meat Equipment or Dairy Equipment. The status of these items is *halachically* different than a strictly *pareve* item cooking in a *pareve* vessel, or a *pareve* item cooked in a vessel containing meat or milk. True, you wouldn’t have to wait six hours for french fries from a clean *fleishig* fryer free of any *fleishig* residue, but you would not be able to eat those fries with dairy items, such as pizza.³ Similarly, it is not permitted to eat french fries from a dairy fryer with a meat hamburger or hot dog.⁴

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1. Either six hours, three hours or one hour – depending upon one’s *minhag*.
2. *Y.D. (Yoreh Deah)* 89:3 *Rema*
3. *Y.D.* 89:3 *Rema*. See *mechaber* *ibid*.
4. *ibid*. Note: There has been much practical discussion with *HaRav* Moshe Heinemann, *shlit”a*, as to whether previously used fryers can be adequately cleaned with degreasers and boil outs. This article is written with the assumption that the fryer can be cleaned.

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Three Mentchen Ready for Bentschen!

HILCHOS MEZUMAN

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(on the food he has stolen), the act blasphemes *Hashem*. If one knowingly eats something non-kosher, even if the food is only rabbinically prohibited, there is no *mezuman* and a *brocha* is not recited before or after consumption.¹¹ Blessings are recited only over kosher food.¹²

WHAT MUST BE CONSUMED?

All three men who are present are not required to eat bread; only two thirds (i.e., known as a “*rubah deminkra*”, a noticeable majority) is necessary. This means at least two men must eat a *kezayis* of bread,¹³ an amount that obligates them in *Birchas Hamazon*.¹⁴ The third participant only has to eat a *kezayis* of any food.¹⁵ Any type of food, including cake, fruit, vegetables or even candy will suffice provided that one eats enough to require a *brocha acharona*. Alternatively, the third person can drink a *revi'is*¹⁶ of any beverage (other than water or seltzer).¹⁷

To form a *minyan* for a *mezuman* (and say “*Elokeinu*”), at least seven¹⁸ men must eat a *kezayis* of bread. The other three men can eat or drink as noted above. The same applies to *Sheva Brochos*.¹⁹

EATING TOGETHER

Once three people eat together, they may not “break up” and recite *Birchas Hamazon* without a *mezuman*. Similarly, if ten men eat together, they may not break up into smaller groups that cannot say “*Elokeinu*”. If necessary, six people who ate together are allowed to split into two groups. The same applies to 7-9 people; 20 or more people can also break up, if necessary. A group of 10-19 people may not split.

In general, once one eats with others he has an obligation to join the *mezuman* and cannot recite *Birchas Hamazon* without a *mezuman*. However, when necessary, if before sitting down to eat a person has in mind not to formally

join the group at the table (e.g., at a wedding),²⁰ he can recite *Birchas Hamazon* without a *mezuman* before the rest of the group recites *Birchas Hamazon* with a *mezuman*.²¹

Better yet, under the following conditions he can lead the *mezuman* before others are ready to recite *Birchas Hamazon*. If three men eat a meal and one of them is ready to recite *Birchas Hamazon* before the others finish their meal, the other two men may stop and respond to him.²² To do so, they should not talk or continue eating until he finishes the first *brocha* (*Hazan Es HaKol*). If two men are ready to recite *Birchas Hamazon*, the third person who is still eating must stop and answer the *mezamein*.²³ If two “new” people now sit down with the fellow who answered the *mezuman*, and the three of them eat a *kezayis* of bread together, another *zimun* can be made.²⁴

If the group occupies two or more tables, a *mezuman* is formed if they see each other and are part of one group, such as one family,²⁵ one *yeshiva*,²⁶ or any group that has come together to eat (e.g., a *simcha*).²⁷ A *mezuman* of three men can be formed in a car, bus, train or airplane. However, “*Elokeinu*” is not added if ten men are in transit together.²⁸

If two men who ate bread together finished eating and continued to talk (i.e., they did not end the meal), and then a third man walks in and eats bread (or anything else), a *mezuman* has been formed even though they did not “eat together”. Since the original two men could have eaten with the latecomer had they desired to do so, this constitutes eating “together”.²⁹ However, if the two men had already washed *mayim acharonim*³⁰ before the third person came and ate, there is no *mezuman* as they may no longer eat after

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11. S.A. 196:1 and Mishna Brura (M.B.) Seif Katan (S.K.) 3.

12. If one inadvertently ate non-kosher food, he should recite *Birchas Hamazon* (or an after-*brocha*, depending upon what he ate). However, he may not be counted as part of a *mezuman* (M.B. 196:4). If a *choleh sheyaish bo sakana* (someone with a life-threatening illness) needs to eat non-kosher food, he should recite *brochos* and he can be part of a *mezuman* (S.A. 196:2).

13. This is true even if more people ate other food. For example, a *mezuman* is formed if two men ate bread and six men ate fruit. The two still constitute a noticeable majority of the minimum requirement of three.

14. This means that the *kezayis* must be consumed *b'kday achilas pras*. Therefore, one must consume 1.33 fl. oz. (40 ml) of food ideally within a span of 2 minutes, but *b'dieved* even within a span of up to 4 minutes.

15. However, he may not be the *mezamein*. He recites his *brocha acharona* after answering “*Amen*” to “*Hazan Es Hakol*”, M.B. 183:28. See *Chazon Ish Orach Chaim* 30:2, who disagrees and says one may recite a *brocha acharona* immediately after answering the *mezamein*.

16. The third person should drink at least a *revi'is*, 3.8 fl. oz. (112 ml), within 30 seconds. The *Biur Halacha* (197:2 *sheyaish bo*) says one can possibly be *maykil* if the third person drank a “*rov revi'is*” – slightly larger than half a *revi'is*, 2 fl. oz. (59 ml).

17. This is the opinion of the S.A. (197:2); others allow water. For further discussion, see M.B. 197:12 and *Sefer Zimun K'hilchasa* pg. 10.

18. Seven is the minimum number that constitutes a “*rubah d'minkra*”, i.e., two-thirds of 10.

19. This means that at least seven men must eat bread to recite *Sheva Brochos*. The other three who eat or drink something else cannot lead *Birchas Hamazon*, but they could recite *sheva brochos*. There are other requirements for *Sheva Brochos* beyond the scope of our discussion (e.g., *panim chadashos*, etc.).

20. See *Igros Moshe Orach Chaim* 1:56, who says “*Yomru b'feirush kodem she'ayn mischavin l'hitzataraph*.” This *heter* is for when he has a need to leave before *Birchas Hamazon* because the meal is lengthy (e.g., a wedding, when it is difficult to stay until the end) or due to another *davar nachutz* (important matter). See *Ba'er Moshe* 3:32 who adds that one should ideally also begin eating before or after the others at the table, thereby not forming a *k'vius* with them.

21. In such a case, if three men are ready to recite *Birchas Hamazon*, they may make a *mezuman*. At a wedding, if ten men who are together are ready to recite *Birchas Hamazon* early, if they make a *mezuman* they would need to also recite *Sheva Brochos*, which may prove to be impractical (see different opinion in *Ba'er Moshe* (ibid.) regarding not reciting *Sheva Brochos* in such a case).

22. If they do not want to interrupt their meal, they are not required to stop and he will have to wait to recite *Birchas Hamazon*. Furthermore, if it is not urgent it is not *derech erez* for one person to ask two individuals to stop their meal unless he assumes that they will not be *makpid*. A son must stop for a father and a student for his *rebbe* (*Shaarei Teshuva Siman* 200).

23. See S.A. and *Rama siman* 200:1 & 2.

24. M.B. 193:33. Also see M.B. 200:9, who discusses this case and an array of similar cases concerning a *mezuman* of three or ten.

25. M.B. 193:18.

26. *HaRav Moshe Heinemann, shlit"e*, noted that it is said in the name of *Harav Aron Kotler, zt"l* that individuals eating in a *yeshiva* dining room at a time set by the administration form a *mezuman*, even if they are eating at different tables, as long as they see each other. This is true both on *Shabbos* and during the week. A similar opinion is found in *Minchas Yitzchok* (8:8:3). For a full discussion, see *Sefer V'zos Habracha* Chap. 14 which quotes additional opinions on this issue.

27. In a restaurant, if two men are at one table and two men are at a different table, there is no *mezuman* (*Minchas Yitzchok* 8:8:3). However, if three men are at one table and form a *mezuman*, individuals at other tables may respond (see *Piskei Teshuvos* 193:7).

28. M.B. 193:26.

29. See S.A. 197:1. Similarly, a *mezuman* is formed if two men ate meat and one ate dairy. In such a case, the custom is for the one who ate dairy to lead the *mezuman* because he is able to also eat meat. See M.B. 196:9, who also discusses cases where the dairy is hard cheese.

30. According to some opinions, they can no longer form a *mezuman* with a third person even if they simply said, “*Let's bentsch*” (see *Biur Halacha* 197, “*Aval im...*”).



Surprise Du Jour:

MEAT, PAREVE AND DAIRY IN KOSHER RESTAURANTS



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Askosher restaurants do not routinely maintain segregated fryers, due to the constant preparation of assorted meat and *pareve* items, keeping a “*pareve*” fryer is nearly impossible. Accidental splattering or interchanging of compatible equipment or cooking oil would make it very difficult to consider those fries *pareve*, even if there is a separate fryer. Similarly, most fried Chinese noodles that are served as an appetizer in a kosher Chinese restaurant are cooked in the meat fryers and should be considered 100% *fleishig*.⁵

TYPICAL RESTAURANT SCENE #2



“What do you want to order?” “I don’t know, but I am not in the mood for meat.” “Why don’t you try some grilled fish. It’s delicious!”

Ordering fish in a meat restaurant is a popular alternative to meat or chicken, and can create other *halachic* pitfalls to the unaware kosher consumer. It is common to offer fish entrées on a meat restaurant menu. Sushi bars have become very common in many *fleishig* establishments, as well. One of the well known *halachos* regarding Jewish health concerns, *sakana*, stipulates that one is forbidden to eat fish and meat together.⁶ Therefore, fish items in reliably kosher certified *fleishig* restaurants are cooked and prepared using separate utensils. Furthermore, it is customary to drink a beverage and eat something *pareve* after the fish, such as a cracker or piece of *challah*, before eating any meat⁷ if the fish was served as an appetizer.

When a popular entrée such as blackened salmon is ordered, it is common to request a fried side dish, such as rice, french fries or steamed vegetables that compliment the main dish. Rice is typically cooked in *pareve* rice cookers. However, if these items are cooked in common *keilim*, they are considered to be *fleishig* and the consumer may unwittingly be violating the law of *sakana*, eating fish and “meat” together.⁸ It is the policy of STAR-K certified restaurants to note on the menu whether vegetables are *pareve* or are to be considered *fleishig*.

TYPICAL RESTAURANT SCENE #3



“Waiter, I am Sefardi. I am *makpid* (Beit Yosef) on *Bishul Yisroel*.” “No problem. We have a full-time *mashgiach* on the premises.”

Many of the items served in kosher restaurants or fast food eateries are *oleh al shulchan melachim*, i.e., fit to be served at a banquet or state dinner, and are subject to the rules of *Bishul Akum*. As such, food items that are 100% kosher yet cooked by an *aino Yehudi* are forbidden for consumption.⁹ Often, restaurants employ cooks who are *aino Yehudim*. The *Shulchan Aruch* suggests different methods for avoiding *Bishul Akum*. According to the *Rema*,¹⁰ the *mashgiach* should make sure that he/she turns on all the fires of any cooking appliance. This includes the stove, burners, steamers and rice cookers ensuring that all *oleh al shulchan melachim* items on the menu are *Bishul Yisroel*. However, the *Rema*’s solution for the fulfillment

of *Bishul Yisroel* will not satisfy *Bishul Yisroel Safardi*. According to the *mechaber Maron Bais Yosef*, in order to satisfy *Bishul Yisroel* the *mashgiach* would actually have to place the food in the lit oven or on the lit burner,¹¹ light the fire when the food is on the burner, or put the actual food into a hot oven. Therefore, while a restaurant might be in 100% *halachic* compliance and correctly advertises *Bishul Yisroel*, the food being served may not be permitted to a Sefardic consumer if the food was prepared according to *Bishul Yisroel Ashkenazi*.

Some kosher doughnut shops offer more than kosher doughnuts and coffee. They also serve muffins and croissants, eggs on a muffin, a popular breakfast menu item. The *halacha* states that eggs are *oleh al shulchan melachim* and are subject to the laws of *Bishul Akum*.¹² It goes without saying that even kosher certified doughnut shops do not have the luxury of *hashgacha temidis*. In order to avoid the prohibition of *Bishul Akum*, eggs are microwaved instead of conventional cooking. Microwaving is not subject to the laws of *Bishul Akum*.¹³ However, if the doughnut shop prepares the omelets on the grill, the laws of *Bishul Akum* would certainly apply. If certification applies only to the doughnuts and coffee and does not cover the breakfast menu, an uninformed kosher consumer could inadvertently consume non-kosher eggs.¹⁴

TYPICAL RESTAURANT SCENE #4



“It is so nice to have the cousins together for this special evening.” “Yes. It’s great to have an elegant kosher restaurant in town.” “Do they serve wine?” “They have a great selection!”

Many restaurants have different policies regarding *mevushal* wines. Some fine dining restaurants offer *mevushal* and non-*mevushal* wines, with a *frum* waiter to pour them. Other *kashrus* organizations permit only *mevushal* wines to be served.¹⁵ Some customers will order a whole bottle of non-*mevushal* wine for their party. If some of the guests are *aino Yehudim* and pour their own wine, the wine becomes *stam yayin* and cannot be used since the wine was not *mevushal*.¹⁶

AND FOR THE FINAL SURPRISE...



Do you think that kosher pizza shops or *milchig* restaurants don’t have surprises?

Have you ever topped your pizza, lasagna or baked ziti with parmesan toppings? Are you aware that the parmesan cheese topping is real grated hard cheese? Since the cheese is aged over six months and can only be cut by grating, one has to wait six hours before eating anything *fleishig*. Six hours *milchig*.. you’ve got to be kidding!¹⁷

11. *ibid*:7

12. *ibid*:14

13. *ibid*:13 *Rema*. According to *HaRav Moshe Heinemann, shlit”a*, microwaving radiates the food item so the water or fat molecules vibrate quickly, creating rapid molecule motion that creates heat which reacts with the food. Microwaving is not a method of conventional cooking and is not subject to the laws of *Bishul Akum*.

14. Another common problem could arise from serving sandwiches. If tuna fish is one of the items available, who is watching the tuna fish preparation? Fish is an item requiring two *simanim*, distinct identifications. Without proper *hashgacha*, tuna sandwiches would be prohibited; *Y.D.* 833 & 4.

15. *Y.D.* 123:3

16. *Y.D.* *ibid*:1 *Rema*

17. *Y.D.* 89:1 *Shach* 15

5. *ibid*

6. *Y.D.* 116:2; *O.C. (Orach Chaim)* 173:2. *Sefardim* also consider fish and dairy a *sakana*, as well.

7. *O.C.* 173 *M.B. (Mishna Brurah)* *Shar Tzion* 2.

8. *ibid*

9. *Y.D.* 113:1

10. *Y.D.* 113:7 *Rema*



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HILCHOS MEZUMAN

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washing *mayim acharonim*.³¹ Therefore, we do not consider them as having eaten “together”.

If three men ate bread and one of them forgot that there is a *mezuman* and recited *Birchas Hamazon*, one of the two remaining men can still lead the *mezuman* before he says *Birchas Hamazon*.³² The other two men (including the one who already recited *Birchas Hamazon*) respond. However, if only two men ate bread and one ate or drank something else, and any one of them forgot and recited the necessary *brocha acharona*,³³ it is too late to say *Birchas Hamazon* with a *mezuman*.³⁴

A *mezuman* should not be formed (i.e., three men should not sit together) at the *seudas hamafsekas* on *erev Tisha B'Av* (that falls on a weekday). At a *seudas havra'a*,³⁵ the *availim* should *l'chatchilah* not sit together to form a *mezuman*.³⁶ *Availim* at other meals can form a *mezuman*.³⁷

SOMEONE WHO DID NOT EAT

If someone does not eat or drink anything³⁸ and is in the presence of three men who have formed a *mezuman*, he can still answer “*Yehi shaim Hashem ...*” Then, when the *mezamein* says “*Nevoraych sheachalnu mishelo*,” this fourth person who did not eat should say the following (i.e., a different *nusach* than those who ate), “*Baruch umevorach shmo tamid l'olam vaed*.”³⁹ Similarly, if there are ten men answering, an “eleventh person” present who did not eat⁴⁰ should respond “*Baruch Elokeinu u'mevorach shmo ...*”⁴¹

THE MEZAMEIN

Ideally,⁴² the *mezamein* (leader) holds a cup⁴³ (*kos*) of wine (or grape juice) when leading the *mezuman*.⁴⁴ After completing *Birchas Hamazon*, a *Borei Pri Hagafen* is recited and he drinks from the cup.⁴⁵ It is *mehudar* to drink a *revi'is*, however, one is *yotzai* even if he only drinks a small amount from this “*kos shel brocha*” (cup over which the blessing was

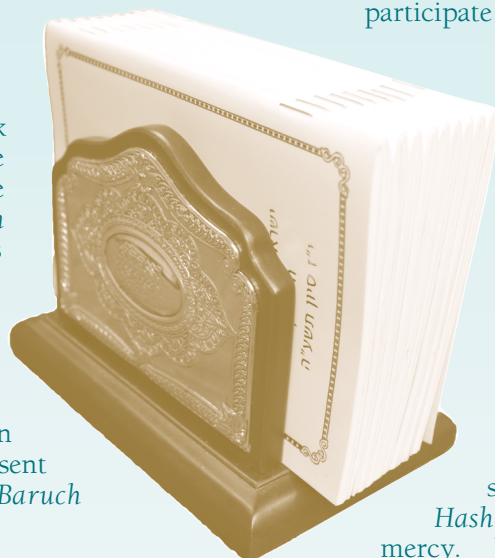
recited). *L'maaseh*, the prevalent *minhag* at most meals is not to recite *Birchas Hamazon* on a *kos*.⁴⁶ Nonetheless, many have a *kos* when there is a *minyan* or at a *seudas mitzvah*. Some also use a *kos* on *Shabbos* and *Yom Tov*.⁴⁷

Although women do not form a *mezuman*,⁴⁸ if they eat together with a *mezuman* of men they must answer the *mezamein*.⁴⁹ If they are too busy to say *Birchas Hamazon* at that time, they should answer the *mezamein* thereby participating in the *mezuman* and then recite *Birchas Hamazon* later.

The *minhag* of *Ashkenazim* is that all three (or 10) members of the *mezuman* must be *Bar Mitzvah*.⁵⁰ *Sfardim* allow one of the three (or 10) men to be as young as 9 years old.⁵¹ If an *Ashkenazi* eats at the home of *Sfardim*, and the *mezuman* consists of a *Sfardi* over the age of *Bar Mitzvah*, a 9-year old *Sfardi* and the *Ashkenazi*, the *Ashkenazi* can participate but cannot be the *mezamein*.⁵²

Technically, the *baal habayis*⁵³ can ask whomever he wants to be the *mezamein*.⁵⁴ It is praiseworthy to honor any of the following individuals to lead *Birchas Hamazon*: a guest,⁵⁵ a *Talmid chochom*, a *kohen*, a *Levi*, one who has *yahrzeit* or who is in the 12 months of *aveilus*.⁵⁶

*Sefer Shoshanim L'Dovid*⁵⁷ asks why we say in *Birchas HaTorah* “*Barchu es Hashem*”, yet during a *mezuman* with a *minyan* we say “*Elokeinu*”, a different name of *Hakadosh Boruch Hu*? He answers that the name “*Elokeinu*” signifies *din*/judgment, and the name of *Hashem* that we recite signifies *rachamim*/mercy. When we learn *Torah*, it is a *shaas rachamim* (time of mercy). However, when we eat it is a time of *din*/judgment. Indeed, when a *mezuman* is formed and there is a “public” display of praising the *Ribbono Shel Olam*, this *zechus* allows all of those present to receive a favorable judgment for *parnassah*, *brocha* and *hatzlacha*.



31. See Rama 197:1.

32. S.A. 194:1. Thus, the two people who recite *Birchas Hamazon* are *yotzai zimun*. The one who forgot is not *yotzai zimun* (“*ayn zimun l'mafra*”).

33. In other words, either of the following inadvertently occurred without a *mezuman*: One of the men who ate bread recited *Birchas Hamazon*, or the one who ate other food or drank recited the necessary *brocha acharona*. In either case, there is no *mezuman*.

34. See M.B. 197:9.

35. The meal the mourners eat after a funeral.

36. *Gesher Hachaim* 2:181. If they did sit together at the *seudas havra'a* they would *bentch b'mezuman* (without “*Elokeinu*”, even if there are ten men). See *Shach Yoreh Deah* 3796.

37. *Shulchan Aruch Yoreh Deah* 379:5.

38. If he drinks water, although he is not *mitztaref* to the *mezuman*, he can still respond like those who ate. See *Aruch Hashulchan* (O.C. 198:2).

39. If he came in as they were already responding “*Baruch Sheachalnu*” – he should simply respond “*Amen*”.

40. If this 11th person just had something to drink, see M.B. 198:1.

41. If he is at a *Sheva Brochos* and did not eat, he should respond, “*Boruch Elokeinu u'mevorach shmo tamid l'olam vaed shehasimcha b'mono*” (M.B. 198:6). *Likutei Maharich* (*Seder Birchas Hamazon*) says to insert “*shehasimcha b'mono*” after saying “*Elokeinu*”.

42. It is a *mitzvah min hamuvchar* to have a *kos* (S.A. 192:1).

43. The cup must hold at least a *revi'is* and in general is similar in *halacha* to a cup used for *Kiddush* (full, etc.).

44. The custom is to hold the cup up through “*Al Yichasraynu*” (*Ktzos Hashulchan* 46f21).

45. If it is after sunset at the end of *Shabbos* or *Yom Tov*, one does not drink from the cup (unless it is *Sheva Brochos*). The custom in many *shuls* is to save it for *havdala*.

46. *Igros Moshe Yoreh Deah* 3:52:3.

47. Of course, a *kos* is required at *Sheva Brochos* and it is customary at the *seuda* of a *bris* (each of these occasions has a special *nusach* as printed in most *bentchers*). A *kos* is also required at the *seuder* on the first two nights of *Pesach* (even if there are less than three men, and the “*mezuman nusach*” is not recited).

48. See *Biur Halacha* 199:7, “*Nashim...ach haolam lo nahagen kayn*.”

49. See S.A. 199:7 and *Biur Halacha* “*V'yotzos...elah...*” For further discussion, see *Piskei Teshuvos* 199f9.

50. Rama 199:9.

51. See S.A. 199:9 and M.B. S.K. 24; however, the 9-year old cannot lead the *mezuman*. He can lead only upon becoming *Bar Mitzvah*.

52. See *Sefer V'zos Habrocha* Chapter 14.

53. When a guest leads *bentching*, the custom is to add the words “*Birshus Baal Habayis*”. Additions of “*Birshus Harav*” or “*Birshus Hakohain*”, etc. are added when relevant.

54. See *Sefer Ktzos Hashulchan siman* 45 in the *Badei Hashulchan* end of oys 42 in the name of the *Levush*.

55. See S.A. 201:1, who notes that the guest should also recite the *Yehi Ratzon* insertion as a special *brocha* for the host. See *Seder Birchas HaMazon* (*Dayan Raskin*, London 5774), excerpt from forthcoming edition of *Siddur Rabeinu Hazaken im Tziyunim Mekoros ve'Heoros*, pgs. 50-51 for an explanation as to why the *nusach* was not found in most earlier *siddurim* and why some are not *noheg* to say it.

56. For more detailed specifics regarding which of the above takes precedence, see S.A. 201 and the various *nosei keilim* on the *siman*.

57. *Brochos* 7:3.



A Practical Guide for Tevilas Keilim

RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHA



For general guidelines regarding the laws of *tevilas keilim*, see www.star-k.org/cons-appr-tvilaskelim.htm

UTENSIL	TEVILAH
Aluminum Pan, disposable	<i>Tevilah</i> without a <i>brocha</i> if intended to be used only once; <i>tevilah</i> with a <i>brocha</i> if intended to be used more than once. ¹
Aluminum Pan, non-disposable	<i>Tevilah</i> with a <i>brocha</i> ²
Apple Corer (metal)	<i>Tevilah</i> with a <i>brocha</i>
Baking/Cookie sheet	<i>Tevilah</i> with a <i>brocha</i>
Barbeque Grill	Racks require <i>tevilah</i> with a <i>brocha</i> , other components do not require <i>tevilah</i> .
Blech	No <i>tevilah</i>
Blender/Mixer	Glass or metal bowl, metal blades and other attachments require <i>tevilah</i> with a <i>brocha</i> , other components do not require <i>tevilah</i> . Handheld immersion blender requires <i>tevilah</i> with a <i>brocha</i> .
Bottle (metal or glass)	<i>Tevilah</i> with a <i>brocha</i> . If bought filled with food and subsequently emptied by a Jew, does not require <i>tevilah</i> . ³
Brush (grill, egg yolk, pastry)	No <i>tevilah</i>
Cake Plate (metal or glass)	Plate needs <i>tevilah</i> with a <i>brocha</i> , cake plate cover does not require <i>tevilah</i> .
Can (metal or glass)	<i>Tevilah</i> with a <i>brocha</i> . If bought filled with food and subsequently emptied by a Jew, does not require <i>tevilah</i> . ³
Can Opener	No <i>tevilah</i>
Cast Iron Pot	<i>Tevilah</i> with a <i>brocha</i>
Ceramic Knife	<i>Tevilah</i> without a <i>brocha</i>
Challah Board	Metal board, or glass top on wooden board, requires <i>tevilah</i> with a <i>brocha</i> . Wood board with a plastic top does not require <i>tevilah</i> .
Cheese Slicer (metal)	<i>Tevilah</i> with a <i>brocha</i>
China (glazed)	<i>Tevilah</i> without a <i>brocha</i> ⁴
Coffee Grinder	No <i>tevilah</i>
Coffee Maker (electric)	Does not require <i>tevilah</i> if it will break if <i>toveled</i> , otherwise requires <i>tevilah</i> with a <i>brocha</i> . ⁵
Colander (metal)	<i>Tevilah</i> with a <i>brocha</i>
Cookie Cutter	No <i>tevilah</i> (if only used with food that is not edible). ⁶
Cookie Sheet (metal)	<i>Tevilah</i> with a <i>brocha</i>
Cooling Rack (metal)	<i>Tevilah</i> without a <i>brocha</i>
Corelle Plate	<i>Tevilah</i> with a <i>brocha</i> ⁷
Corkscrew	No <i>tevilah</i>
Corningware	<i>Tevilah</i> without a <i>brocha</i>
Corn Skewers (metal prongs)	<i>Tevilah</i> with a <i>brocha</i>
Crock Pot	Metal or glass insert requires <i>tevilah</i> with a <i>brocha</i> , ceramic insert requires <i>tevilah</i> without a <i>brocha</i> , heating element does not require <i>tevilah</i> ; glass lid requires <i>tevilah</i> with a <i>brocha</i> .
Cup/Mug	<i>Tevilah</i> with a <i>brocha</i> if metal or glass, <i>tevilah</i> without a <i>brocha</i> if glazed ceramic, no <i>tevilah</i> if plastic.
Cupcake/Muffin Pan (metal)	<i>Tevilah</i> with a <i>brocha</i>
Cutlery (metal) i.e., forks knives, spoons	<i>Tevilah</i> with a <i>brocha</i> . Knife used for arts and crafts only does not require <i>tevilah</i> .
Cutting Board (metal or glass)	<i>Tevilah</i> with a <i>brocha</i>
Dentures	No <i>tevilah</i>
Dishes	<i>Tevilah</i> with a <i>brocha</i> if metal or glass, or <i>tevilah</i> without a <i>brocha</i> if glazed ceramic.
Dish Rack	No <i>tevilah</i>
Egg Slicer (metal)	<i>Tevilah</i> with a <i>brocha</i>
Flour Sifter	No <i>tevilah</i> ⁶
Frying Pan (metal)	<i>Tevilah</i> without a <i>brocha</i> if Teflon coated, with a <i>brocha</i> if uncoated.
George Foreman Grill	<i>Tevilah</i> without a <i>brocha</i> . ⁸ Does not require <i>tevilah</i> if it will break if <i>toveled</i> . ⁵
Glasses (metal or glass)	<i>Tevilah</i> with a <i>brocha</i>
Grater (metal)	<i>Tevilah</i> with a <i>brocha</i>
Grill	See Barbeque grill
Hot Plate/ <i>Platta</i>	No <i>tevilah</i>
Ice Cream Scooper (metal)	<i>Tevilah</i> with a <i>brocha</i>
Immersion Blender	Metal blades and other attachments require <i>tevilah</i> with a <i>brocha</i> .

CONTINUED ON PAGE 6





A Practical Guide to Tevilas Keitim

CONTINUED FROM PAGE 5

UTENSIL	TEVILAH
Immersion Heater	No tevilah
Kettle (metal or glass)	Tevilah with a brocha
Keurig Machine	Does not require tevilah if it will break if toveled, otherwise requires tevilah with a brocha. ⁵
Kiddush Cup (metal)	Tevilah with a brocha. Does not require tevilah if manufactured in Israel, but does require tevilah if sold in Israel and manufactured elsewhere.
Knife Sharpener	No tevilah
Ladle (metal)	Tevilah with a brocha
Measuring Spoon (metal)	Tevilah without a brocha ⁹
Meat Grinder (metal)	Attachments require tevilah with a brocha (if only used for raw meat, tevilah without a brocha) ⁶
Meat Tenderizer (metal hammer)	No tevilah ⁶
Meat Thermometer	No tevilah
Medicine Spoon (metal or glass)	Tevilah without a brocha if used solely for medicine.
Melon Baller (metal)	Tevilah with a brocha
Microwave Turntable (glass)	Tevilah without a brocha
Nutcracker	Tevilah with a brocha, if used at the table. Tevilah without a brocha, if not used at the table.
Oven Rack	No tevilah. See Toaster Oven.
Peppermill	Tevilah without a brocha
Peeler	Requires tevilah with a brocha if blade is metal, even if the rest of the unit is plastic.
Plastic Utensil	No tevilah
Popcorn Maker (metal)	Tevilah with a brocha. It does not require tevilah if it will break if toveled. ⁵
Pot (metal or glass)	Tevilah with a brocha. If Teflon, enamel or plastic coated, requires tevilah without a brocha.
Pot Cover (metal or glass)	Tevilah with a brocha
Pyrex Cookware	Tevilah with a brocha ¹⁰
Roasting Pan (metal)	Tevilah with a brocha
Rolling Pin	No tevilah
Salt Shaker (metal or glass)	Tevilah with a brocha. Metal cap on a plastic salt shaker requires tevilah without a brocha.
Sandwich Maker	Tevilah without a brocha ⁸
Scissors/Shears (poultry)	Tevilah with a brocha, if used for edible food. If only used for raw food, requires tevilah without a brocha.
Sieve (metal)	Tevilah with a brocha
Silicone Bakeware	No tevilah
Sink Rack	No tevilah
Skewer (metal)	Tevilah with a brocha
Spoon Rest	No tevilah
Storage Container	No tevilah, if container is not brought to the table at meals. ¹¹
Sugar Bowl (metal or glass)	Tevilah with a brocha
Teflon Coated Pan (metal)	Tevilah without a brocha
Thermos	Thermos (metal or glass) with no insert requires tevilah with a brocha. Casing of thermos which has an insert does not require tevilah, and insert (metal or glass) requires tevilah with a brocha.
Toaster	Tevilah without a brocha
Toaster Oven	Rack and tray require tevilah, other components do not.
Trivet	No tevilah, if food does not touch the surface.
Urn (metal)	Tevilah with a brocha
Waffle Maker	Tevilah without a brocha ⁸
Warming Tray	No tevilah
Washing Cup (metal)	No tevilah, if used only for washing hands.
Wooden Cask	No tevilah. Requires tevilah without a brocha if it has metal straps.

1. רבו הדעות בדין טבילת כלי העשוי לשמוש חד פעמי, עי' בשו"ת אגרות משה יו"ד ח"ג סי' כג ושו"ת מנחת יצחק ח"ה סי' לב ושו"ת חלקת יעקב יו"ד סי' מו ושו"ת חשב האפוד ח"ג סי' ע ושו"ת שלחן הלוי פכ"ד אות לה וספר אשרי האישי יו"ד פ"ט אות ג ואות ד, ומש"כ בפנים הוא דעת מו"ר ר' היינעמאן שליט"א. 2. ערוך השלחן יו"ד סי' קכ סעי' כג ושו"ת אג"מ יו"ד ח"ג סי' כב וספר אשרי האישי יו"ד פ"ט אות ה, וע"ע בזה באמת ליעקב על שו"ע יו"ד סי' קכ ובחלקת בנימין שם סעי' א ביאורים ד"ה 'מתכות' ובספר טבילת כלים פי"א הערה קיג. 3. שו"ת אגרות משה יו"ד ח"ב סי' מ וסוף סי' קל, אמנם עי' בטבילת כלים פ"ד הערה טו בשם הגרש"ז אויערבאך זצ"ל ושם הערה כ מהגר"ח קניבסקי שליט"א בשם החו"א ובשו"ת חלקת יעקב יו"ד סי' מב ושו"ת ציצן אליעזר ח"ה סי' כו וחלקת בנימין סי' קכ ס"ק צב. 4. עי' בחי' רע"א יו"ד סי' קכ על הש"ך ס"ק ד וערוך השלחן שם סעי' כט, ועי' מש"כ באמת ליעקב סי' קכ הערה 52 לגבי כלי חרסינה של ימינו, ועי' בשו"ת שלחן הלוי להגר"י בעלסקי שליט"א פכ"ד סעי' לב הערה ה' תהליך עשיית הציפוי לכלי חרסינה בימינו, ופסק שם שגם בימינו יש לטבול כלי חרסינה המצופה בגלזיר"ט בלי ברכה, וכן פסק מו"ר הר' היינעמאן שליט"א. 5. מו"ר ר' היינעמאן שליט"א אמר שאם בודאי יתקלקל הכלי ע"י טבילה וא"א לטבול ולהשתמש בו אח"כ, א"כ הרי הוא אנוס שא"א לקיים המצוה, וכיון שכל האיסור להשתמש בכלי מאכל בלי טבילה נובע מהחיוב דאורייתא לטבול א"כ במקום שפטור מטבילה מחמת אונס שוב מותר להשתמש בכלי זה לכתחלה. 6. עי' בש"ך סי' קכ ס"ק יא שכלי שמתקנים בו אוכל ועדיין צריך האוכל תיקון אחר חייב בטבילה בלא ברכה, ואם הכלי הזה א"א להשתמש בו למאכל אחר כמו הברזלים שמתקנים בהם המצות א"צ טבילה כלל, אבל הט"ז שם ס"ק ז כתב שדינם כסכין של שחיטה שכתב הרמ"א שטוב לטבול בלא ברכה, וגם בביאור הגר"א שם ס"ק יד השיג על הש"ך. והפ"ח שם ס"ק יג פסק שהברזלים אינם צריכים טבילה (מטעם אחר של הש"ך, עיי"ש), והחכמת אדם כלל עג סעי' ט פסק כדעת הש"ך, ואמר מו"ר ר' היינעמאן שליט"א שיש לסמוך על דברי החכמת אדם. אמנם עי' בחלקת בנימין שם ס"ק לט ובספר טבילת כלים פ"א הערה ה' מש"כ בזה. 7. שמעתי ממו"ר ר' היינעמאן שליט"א שדינו ככלי זכוכית. 8. מפני שכלי זה מצופה בטפלון. 9. עי' בספר טבילת כלים פי"א אות עז*. 10. שו"ת יביע אומר ח"ו יו"ד סי' יב וספר אשרי האישי יו"ד פ"ט אות ט וספר טבילת כלים פרק יא הערה ל. 11. עי' בחי' רע"א סי' קכ על הרמ"א סעי' א מש"כ בזה, ועי' ביד אפרים שם בשם שו"ת בית יהודה יו"ד סי' נב והובא ג"כ בדרכי תשובה שם ס"ק ג, וע"ע בשו"ת ציצן אליעזר ח"ה סי' כו, וכן פסק מו"ר ר' היינעמאן שליט"א. אמנם עי' בספר טבילת כלים פי"א הערה יג ובחלקת בנימין סי' קכ ס"ק ד מש"כ בזה.



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The Star-D is a hashrus symbol of the National Council of Young Israel (NCYI). The Star-K, in its relationship with the NCYI, administers the kashrus of the Star-D. All Star-D products are dairy - cholov stam (non-cholov Yisroel).

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Carrots & Peppers from Israel



Please be aware that carrots (e.g., Dorot Farms brand), peppers, and other vegetables from Israel are consistently being sold at produce markets throughout the U.S. The labels on the packages state "Product of Israel". From the numerous inquiries we have received, it is apparent that many consumers are unaware of this when shopping. These vegetables were grown during the *shmitta* year and may not be eaten. Furthermore, they may not be thrown out and require special handling. If you bought these products, please contact your local Orthodox rabbi for further guidance.

Some fruits (e.g., peaches, nectarines, cherries, lichi, grapes, figs, apples and apricots) from Israel are already from the *shmitta* crop, which means that they need to be eaten with special care (see articles on our website at www.star-k.org).

Summer Kashrus Programs

The STAR-K's widely acclaimed *Kashrus* Training Program, limited to 25 students -- *rabbonim*, certifying agency administrators, *kollel* members, and others serving in *klei kodesh* – will be held at the STAR-K offices in Baltimore, MD from July 13-16, 2015.

The STAR-K will be offering a *Kashrus* Foodservice Seminar for people already involved or interested in becoming *mashgichim* in the foodservice industry (e.g., restaurants and catering). This course will be held at the STAR-K offices in Baltimore, MD from July 20-22, 2015.

For more information regarding these summer programs, please call the STAR-K office at 410-484-4110 or email info@star-k.org.



STAR-K Kosher Certification

A non-profit agency representing the Kosher consumer in promoting Kashrus through Education, Research and Supervision.

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(The Star-K Passover Book, not included in this subscription, is available for purchase in Jewish bookstores during the Passover season.)

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