Three Mentchen Ready for Bentchen!

HILCHOS MEZUMAN
RABBI DOVID HEBER
KASHRUS ADMINISTRATOR

The scene is ever so common in Jewish homes. A delicious meal is served and followed by "ma'amad ha'amamim. Then one of the participants of the mezuman proclaims, "Rakosari mi vellin bentchen" (Gentlemen, let us recite Birchas Hamazon), and everyone present responds.

The basic halachos are well known. If three men who have reached the age of Bar Mitzvah have eaten bread together, they form a "mezuman." One of them, known as the "mezamein," is the leader. If there are ten men, "Elkeinu" is added by the mezamein between the words "Newraych" and "Shecheluna," and by the rest of the group (followed by the mezamein) between "Baruch" and "Shecheluna.

The Mishna at the beginning of the seventh perek of Brochos 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 explains that the reason is derived from Tefillim, where David Hamelech says, "Ubsze'lo Breich Ni'eitz Hashem." This passage teaches us that if a thief recites a mezuman out loud, while everyone else recites it quietly with him, the mezuman at the beginning and then recites Birchas Hamazon by himself quietly.

The full text of the mezaman is found in any siddur or "bentcher.

It is proper for the one who leads the mezuman to also recite the entire first brocha (through "shecha'lo ba'al"), out loud, while everyone else recites it quietly with him, see Shabbos Aruch Orach Chayim (hereafter abbreviated S.A.) 187. See Sefer Ziman K'Halilai page 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 chazmei hashivah).

There is an interesting brief rule when saying "Elkeinu" (Estkel Atarah-Bireich 102), as long as it can be done without spilling the wine.

This perek, which begins on Daf 45a, is dedicated primarily to the halachos of Birchas Hamazon and mezuman.

1. Or "Rakosari Newraych." 2. The ancient custom was that the mezamein was meitzli 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 sfradim regarding boys under Bar Mitzvah is addressed in Section IV.

4. The same applies to any hasmone item (e.g., matzah) upon which Birchas Hamazon is recited.

5. The full text of the mezaman is found in any siddur or "bentcher.

6. In order to recite the entire first brocha (through "shecha'lo ba'al"), out loud, while everyone else recites it quietly with him, see Shabbos Aruch Orach Chayim (hereafter abbreviated S.A.) 187. See Sefer Ziman K'Halilai page 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 chazmei hashivah).

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9. Also found in Rava Kamma 4a.

10. Tefillim 102.
CONTINUED FROM PAGE 1

(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’is16 of any beverage (other than water or seltzer).17

To form a minyan for a mezuman (and say “Eloteinu”), 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 “Eloteinu”. If necessary, six people who are 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 mezumein.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 any yeshiva26 or any group that has come together to eat (e.g., a sincha).27 A mezuman of three men must be formed in a car, bus, train or airplane. However, “Eloteinu” 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 acharonim30 before the third person came and ate, there is no mezuman as they may no longer eat after

CONTINUED ON PAGE 4

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 (MB 196:6). If a thief steals his neighbor’s bat midrash (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. 1962).
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 halaicha achlas prat. Therefore, one must consume 3.5 ml (40 ml) of food ideally within a span of 2 minutes, but it lived even within a span of up to 9 minutes.
15. However, he may not be the mezumein. He recites his brocha acharona after answering “Amen” to “Hazan Es HaKol”. MB 193:32. See Chazon Ish Orach Chaim 302, who disagrees and says one may recite a brocha acharona immediately after answering the mezumein.
16. The third person should drink at least a revi’is, 10 fl. oz. (32 ml), within 30 seconds. The Bier Halacha (196:4) however says one can possibly be mayikul if the third person drinks a “tevu acharon” slightly larger than half a revi’is, 21 fl. oz. (59 ml).
17. This is the opinion of the S.A (196:2); others allow water. For further discussion, see MB 197:2, and Sefer Zemanim Volume 9 pg. 50.
18. Seven is the minimum number that constitutes a “rubah deminkra”, 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., punim, chabadas, etc.).
20. See Igros Moshe Orach Chaim 196:1, who says “whenever they ask one to recite Birchas Hamazon because the meal is lengthy (e.g., a wedding), it is incumbent on one to recite a brocha acharona immediately after answering the mezumein.”
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 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 Biur Moshe (196:4) regarding not reciting Sheva Brochos in such a case).
22. If a man does not want to interrupt their meal, they are not required to respond and he will have to wait to recite Birchas Hamazon. Furthermore, it is not urgent it is not derech eretz for one person to ask two individuals to stop their meal unless he assumes that they will not be satiated. A som must stop for a father and a student for his rebbe (Shiurim Teshuva Simanim 201). For a full discussion, see Sefer Y’iyei Halacha Chap. 14 which quotes additional opinions on this issue.
23. In a novohay, if two men are at one table and two men are at a different table, there is no mezuman (Mishva 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).
25. Rabbis Moshe Heinemann, ohu, noted that it is said in the name of Rav Amom Kishler, c.t. 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 Mishva Yitzchok 8:8:3. For a full discussion, see Sefer Y’iyei Halacha Chap. 14 which quotes additional opinions on this issue.
26. See MA 196:9, who also discusses cases where the dairy is hard cheese.
27. See MA 196:2 and Rama Simanim 201:4 & 5.
28. MB 193:33. Also see MB 193, who discusses this case and an array of similar cases concerning a mezuman of three men.
29. MB 193:38.
30. Meir Moshe Heinemann, ohu, noted that it is said in the name of Rav Amom Kishler, c.t. 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 Mishva Yitzchok 8:8:3. For a full discussion, see Sefer Y’iyei Halacha Chap. 14 which quotes additional opinions on this issue.
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33. See MA 196:9. Similarly, a mezuman is formed if two men eat meat and one eats dairy. In such a case, the custom is for the man who eats dairy to lead the mezuman because he is able to eat meat.
34. See MA 196:2 who also discusses cases where the dairy is hard cheese.
35. According to some opinions, they cannot form a mezuman with a third person even if they simply said “Let’s benitch” (see Biur HaKol 196:7, and similar.)
As kosher 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.3

**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 for the unaware kosher consumer. It is common to offer fish entrees 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.4 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 meat 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 complement 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.5 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 Yehud are forbidden for consumption.6 Often, restaurants employ cooks who are aino Yehudim. The Shulchan Aruch suggests different methods for avoiding Bishul Akum. According to the Rema,7 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 Sefardi. 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.8 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.9 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.10 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 uninform ed kosher consumer could inadvertently consume non-kosher eggs.11

**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 hashgacha organizations permit only mevushal wines to be served.12 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.13

**AND FOR THE FINAL SURPRISE...**

Do you think that kosher doughnut 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!14

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5. ibid
6. YD 116:2, O.C. (D’Orah Chaim) 173:2. Sefardim also consider fish and dairy as sakana, as well.
7. O.C. 173:3 (Meir Novosibirsk) Shul Ch. 2
8. ibid
9. ibid
10. ibid 1137 Rema
11. ibid 7
12. ibid 14
13. ibid 13 Rema. According to HaHakha Moshe Heinemann, shlit’a, microwaving radiates the food item so the water or fat molecules vibrate quickly, creating rapid molecular 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 separate mechaber Maron Bais Yosef.忽视无解决方案。因此，而餐厅可能在100% halachic符合性并正确地宣传Bishul Yisroel，所服务的食物可能不被允许给Sefaradi消费者，如果食物是准备根据Bishul Yisroel Ashkenazi。

Some kosher doughnut shops offer more than kosher doughnuts and coffee。他们还供应松饼和croissants，鸡蛋放在松饼上，是受欢迎的早餐菜单项。The halacha states that eggs are oleh al shulchan melachim and are subject to the laws of Bishul Akum。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。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。11

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washing mayim acharonim. 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. 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 acharonah, it is too late to say Birchas Hamazon with a mezuman.

A mezuman should not be formed (i.e., three men should not sit together) at the seudas hamafsekes on erev Tisha B’Av (that falls on a weekday). At a seudas ha’avra, the avaim should sit together to form a mezuman. Avaim at other meals can form a mezuman.

SOMEONE WHO DID NOT EAT

If someone does not eat or drink anything and is in the presence of three men who have formed a mezuman, he can still answer “Yehi shaim Hashem.” Then, when the meziman says “Neverach sheachalu mishelo,” this fourth person who did not eat should say the following (i.e., a different nusach than those who ate), “Baruch uve’mevarach shmo tamid l’olam vaid.” Similarly, if there are ten men answering, an “eleventh person” present who did not eat should respond “Baruch Elokeinu u’mevorach shmo…”

THE MEZUMAN

Ideally, the meziman (leader) holds a cup (kos) of wine (or grape juice) when leading the mezuman. After completing Birchas Hamazon, a Borei Pri Hagafen is recited and he drinks from the cup. It is mehuchar to drink a revi’i, 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’massach, the prevalent minhag at most meals is not to recite Birchas Hamazon on a kos. Nonetheless, many have a kos when there is a minyan or at seudas mitzvah. Some also use a kos on Shabbos and Yom Tov.

Although women do not form a mezuman, if they eat together with a mezuman of men they must answer the mezuman. If they are too busy to say Birchas Hamazon at that time, they should answer the mezuman 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. If the members of the mezuman are Bar Mitzvah, one who did not eat 40 should respond “Yehi shaim Hashem.”

Technically, the baal habayis can ask whomever he wants to be the meziman. It is preferable to honor any of the following individuals to lead Birchas Hamazon: a guest, a Talmid chochom, a hohen, a Levi, one who has yahrzheit or who is in the 12 months of aveilus.

Sefer Shoshanim L’Dovid asks why we say in Birchas HaTorah “Barchu es Hashem”, yet during a mezuman with a minyan we say “Elokeinu”, a different name of Hashem. He answers that the name “Elokeinu” signifies din/judgment, and the name of Hashem that we recite signifies rachamim/m 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 Ribono Shel Olam, this zeichus allows all of those present to receive a favorable judgment for parnassah, brocha and hatzlacha.
### UTENSIL

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

**Continued on Page 6**
A Practical Guide to Tevilas Keilim

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

 leaders in

Kashrus Education
NEW UNDER STAR-K KOSHER CERTIFICATION
SUMMER 2015/5775

CONSUMER PRODUCTS
(only when bearing Star-K symbol)

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CANNED MUSHROOM DIV
CANADA
VEGETABLES (CANNED)

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TURKEY
OLIVES

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ICE CREAM CONES

BIG Y FOODS INC.
Springfield, MA
ICE CREAM CONES

BK COLD BREW
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COFFEEES

BT FOOD
TURKEY
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CATERER

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OLIVES

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DISCOUNT COFFEE.COM
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SUGAR

DJINN SPIRITS
North, NH
ALCOHOLIC BEVERAGES

ESTEPOLIVIA
SPAIN
OLIVES

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SWEET POTATO DIV
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ISRAEL
MUTS & SEEDS

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JX SOUTH LLC
Wynne, AR
MUTS & SEEDS

KOL FOODS
Silver Spring, MD
MEAT/POULTRY PROCESSOR

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ROASTED PEPPER DIV.
CANADA
VEGETABLES (CANNED)

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TURKEY
OLIVES/OILS OLIVES

MIELE, INC.
Princeton, NJ
KITCHEN APPLIANCES (SABBATH COMPLIANT)

MOLINO GRASSI S.P.A.
ITALY
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Tracy, CA
OLIVES

NAGAJIIT FOOD
MALAYSIA
SNACK FOODS

NEWSTAR USA
New York, NY
OLIVES/OILS OLIVES

NIRWANA
Jersey City, NJ
SPICES & SEASONINGS

PK TAPA COMPANY, LLC
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CANADA
COCONUT OIL

REMA FOODS, INC.
RED PEPPER DIV.
Englewood, NJ
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Pleasanton, CA
ICE CREAM CONES

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DBA SOUPGIRL
Washington, DC
SOUPS & SOUP MIXES

SB GLOBAL
Landale, PA
PORKCHOPS

SHINAN
South Korea
SOYbean MISO

SID WAINER & SON
New Bedford, MA
FRUIT PRESERVES

SUSHI AVENUE, INC.
Eagan, MN
VINEGARS

TALLGRASS DISTRIBUTION, LTD.
CANADA
COCONUT PRODUCTS; OIL/OILS OLIVES

THE BSD PROJECT, LLC
Memphis, TN
CANDY & CONFECTIONERY ITEMS

THE CHOCOLATE GIRL CONFECTIONS
Los Angeles, CA
CHOCOLATE PRODUCTS

UNION RATCHABURI CO.
THAILAND
RICE PRODUCTS

YOU LOVE FRUIT
Inverno, NY
FRUIT (DRIED)

INDUSTRIAL/INSTITUTIONAL PRODUCTS
(see letter of certification)

AGRI-EKIM GLOBAL
PHILIPPINES, INC.
PHILIPPINES
COCONUT PRODUCTS

AGROCAN, INC.
PINEAPPLE DIV.
CANADA
FRUIT (CANNED)

ANASTASIOS TAGARIS & KRISTOS TAGARIS CO.
GREECE
OLIVES/OILS OLIVES

ANTIGIDA GIDA TURZIM ENERJI
TURKEY
OLIVES

ATLAPAC TRADING CO.
CANNED FRUIT DIV.
Commerce, CA
FRUIT (CANNED)

BT FOOD
TURKEY
VEGETABLES (DRIED)

CHEMSTATION INTERNATIONAL, INC.
Dayton, OH
DETERGENTS & CLEANSERS

GREEN VIRGIN PRODUCTS, LLC
Tampa, FL
HERBAL EXTRACTS

HERB JIAFENG PLANT OILS
CHINA
SEED OILS

INTER CHEMICAL SHUIJIAZHUANG
CHINA
INDUSTRIAL CHEMICALS

JIANGSHA YUXUAN TECH.
CHINA
AMINO ACIDS

KINRY BIOTECH CO.
CHINA
ENZYMES

LINCHENG GOLDEN SUGAR FOOD CO., LTD.
CHINA
AMINO ACIDS

MINH DUNG PRIVATE ENTERPRISES
VIETNAM
FRUIT (CANNED; FROZEN)

MUTTI S.P.A.
ITALY
TOFU PRODUCTS

NAKUNING GEMSEN INTERNATIONAL
CHINA
AMINO ACIDS

SOCIETE NOUVELLE PRODUITS SESA SA
MOROCCO
OLIVES

SOUTHERN FLAVORING COMPANY
Bedford, VA
FLAVORS & EXTRACTS

SOYATECH INTERNATIONAL
AUSTRALIA
VEGETABLE OILS

TIANJIN SANHE FRUITS & VEGETABLES
CHINA
JUICE & JUICE CONCENTRATES; TOMATO PRODUCTS

TRUCHEMIC TECHNOLOGIES
MALAYSIA
ACIDS & ACIDULANTS; SWEETENERS

UNIVAR USA
Downers Grove, IL
DETERGENTS & CLEANSERS

WUFENG CHICHENG BIOTECH CO., LTD.
CHINA
FOOD ADDITIVES

YEMAT FOODS
SOUTH KOREA
NORI SHEETS

ZHANJUANG HONGTAI FOOD INDUSTRY
CHINA
FRUIT (CANNED)

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208 Route 46
Dover, NJ 07801
COOKIES (SPECIALTY)

VEGAS KOSHER FOOD TRUCKS
• GABRIEL’S KOSHER PIZZA AND PASTA
Los Vegas, NV 89128
MOBILE FOOD TRUCK (SOUTH YSROEL)

• JUDAH’S KOSHER GRILL
Los Vegas, NV 89119
MOBILE FOOD TRUCK (MEAT)

NEW UNDER STAR-D
(only when bearing Star-D symbol)

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

LUCERNE FOOD, INC.
Pleasanton, CA
DAIRY PRODUCTS
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 kiel 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.