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'B'eer Halacha': Clarifying The Kashrus of Beer

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Hashem, in his ultimate kindness, has provided man with the keys to unlock some of nature's most amazing secrets. For centuries, a great secret has been revealed to man – the bubbling elixir known as beer.

Beer's ingredients – water, barley, yeast and hops – bear no resemblance to the finished product. These natural ingredients undergo a series of simple yet fascinating processes to convert them into one of the world's most popular beverages. It is not coincidental that alcoholic beverages have been given the distinctive appellation "spirits", alluding to the fact that these beverages seem to magically emerge from these natural ingredients as if they have been assisted by spirits. The four steps of beer making are malting, roasting, brewing and fermenting.

THE PROCESS: The first step of beer making combines barley and water in a process known as malting. The barley kernel is composed of germ, endosperm, and a layer of bran. The living part of the barley, the germ, lies dormant until it is planted or comes into contact with water. Once the germ comes into contact with water, it germinates and begins growing.

The starch in the endosperm provides the nourishment needed for the living germ. However, it is too difficult for the germ to digest the starch without assistance. Therefore, the germ secretes an enzyme that breaks down the starch into simpler sugars, which can be digested more easily. Although barley is not sweet at all, it has been discovered that barley which has been soaked in water and allowed to sprout produces a sweet syrup. This is a result of barley's natural germination process. This enzymatic conversion of barley into fermentable sugars is known as malting. The barley malting process lasts for 48 hours, thus enabling the barley to begin germinating and sprouting.

The sprouted barley grain is then roasted. Roasting is a vital step in the ultimate creation of beer's color and flavor. Adjusting the roasting time, temperature, and amount of barley will cause a variation in the beer's color and flavor. A longer, higher roast produces a darker, more flavorful barley; hence, a darker more flavorful beer. Conversely, a lower shorter roast produces a less flavorful beer.

The roasted barley kernels are then ground into a grain mixture called a grist. Sometimes, with bland beers the barley is mixed with other cereal grains such as corn, wheat or rice to make the grist. The grist is then mixed with hot water to form a mash. The purpose of the mashing is to continue the malting process where the germinating barley left off. This process allows the enzymes contained in the grain to convert the starches of the mashed grains into sugar. The sweet liquid solution created by the germinated grain water is called a wort.

Hops, dried flowers from the spice-like hops plant, are now added to the wort to create a hopped wort. There are many varieties and forms of hops grown throughout the world. The hopped wort is brewed in a copper or stainless steel kettle, imparting a unique aroma and cooked flavor into the wort. The liquid is now ready to be converted into beer.

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From the Chronicles OF A *Kosher Caterer*:

A FICTIONAL ACCOUNT OF A FACTUAL SITUATION¹

BY RABBI MOSHE SCHUCHMAN
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Mendy enjoyed his job at Elegant Touch Catering (ETC). His primary responsibilities were in the office, but his sharp eye was noticed by Rabbi Ephraim Rubin, the caterer's veteran *mashgiach*, who needed extra help with vegetable checking. Finding people with the skill and acumen to determine acceptability of leafy greens, especially in the pressurized environment of a commercial kitchen, was a challenge for Rabbi Rubin and he was eager to recruit Mendy as an assistant.

After two months of training, and hours squinting in the harsh glow of a light box covered by microfiber mesh cloth, Mendy became adept at detecting tiny translucent thrips and aphids hiding in the folds and crevices of romaine, kale, broccoli, dill, and parsley. Finally, the STAR-K Kashrus Administrator overseeing foodservice establishments approved him as a vegetable checker. Eventually, Mendy finely honed his skills to the point of finding insects in vegetables that were previously checked by fellow workers. This forced everyone in the kitchen to upgrade their vigilance.

Mendy decided to expand his kosher credentials, and began accompanying Rabbi Rubin to off-site venues where the non-kosher kitchen was *kashered*² before an event. For weddings, *bar mitzvahs*, and other standard occasions, all the food was prepared in the commissary and only required

1. Adapted from a *shiur* delivered by Rabbi Shmuel Heinemann at the STAR-K FOODSERVICE MASHGIACH TRAINING SEMINAR, July 2013. Rabbi Mayer Kurcfeld, an invaluable resource in the area of foodservice *hashgacha* with a wealth of practical knowledge, also contributed to this article.

2. This is the Yiddish term for making equipment and utensils fit for kosher use. The procedure employed depends on how the utensil was used. *Hagolah, libun chamur and libun kal, or inuy* are various methods of *kashering*.

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From the Chronicles OF A *Kosher Caterer*:



BY RABBI MOSHE SCHUCHMAN
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Pre-Event *Kashering* Checklist:

- Check that stove grates are clean and free of all residue, and cover them with foil.¹ Turn on fires to the highest temperature for five minutes to burn out any remaining particles and absorbed non-kosher tastes.²
- Fill *kashering* pots with water and heat until boiling.
- Inspect ovens for cleanliness – bring along oven cleaner for any spots that were missed by the cleaning crew.
- Turn on ovens to their highest temperature for 45 minutes.
- Prepare a receptacle with cold water for the post-*kashering* rinse on items *kashered* through *hagolah*, purging.
- Put on a thick protective plastic apron and rubber gloves that extend up the arm.
- Once the water comes to a rolling boil, insert long-handled sauce pans into the pots for a minute,³ and pour boiling water onto previously cleaned stainless steel surfaces such as counters, tables, and sinks. The poured water must retain its boil; when sauce pans cool down, replenish from stove.⁴
- Be careful that a direct pour hits every area of the surface; it is not sufficient to pour and let water run onto the adjacent areas.⁵
- If it is possible that counters or sinks were used within 24 hours prior to *kashering*, first wash with hot detergent solution.⁶
- *Kasherable* kitchen utensils that are clean, such as stainless flatware, can be placed in a perforated basket which is inserted inside the pot of boiling water. When multiple items are placed inside at one time, shake the basket so that they will separate and expose all surfaces to the water. Large utensils can be *kashered* in parts, one side at a time.
- Cover all exposed range surfaces, including the hood,⁷ with heavy duty aluminum foil and wipe down all knobs and handles on equipment. If there is a hood fan, change the filters.
- Before kosher food and equipment are offloaded from the truck, any of the hotel's ingredients or utensils left in the kitchen must be removed and locked away so they are not inadvertently used.
- In other words, there's a lot of work to do!

1. Covering spreads the *kashering* heat evenly over the entire stovetop.
2. Technically, tastes absorbed into the grates, *blyos*, will not transfer to the kosher pots in the absence of water. However, pots often overflow, creating a liquid medium for transfer.
3. Holding pans or ladles in the boiling water long enough for the water inside to bubble, makes them a *kli rishon* for *may* (pouring) on the surfaces (*Mishnah Berurah*, 252:20). If food will be placed directly on the counters, the surface should be *kashered* with an even *meibush*, a glowing stone. (See the procedure in *Mishnah Berurah*, 251:114)
4. At events lasting less than a day, counters are not typically *kashered*. Instead, they are covered with thick non-slip cloths on top of aluminum foil.
5. A practical method is to run a hot iron over the table surface as the hot water is being poured. By doing so, areas not directly under the stream will be heated from the iron and serve as a *kli rishon*.
6. Usually, *kashering* with *hagolah* is performed only after 24 hours have elapsed since the utensil was last used for hot food or liquid (*Shulchan Aruch*, O.C. 252:2). If *kashering* must take place within 24 hours, *Chazon Ish* (*Orach Chaim* 122:6) allows a *davar hapogem*, an adversely tasting element, to be embedded into the utensil's walls, at the highest temperature at which this vessel was used. Practically, a non-potable ammonia solution works well. Bleach, although it will create a *pegma*, is unstable above 130° F and will boil out, leaving only plain water. Flavorings in some detergents may mitigate the foul taste when in solution, so a commercial grade should be used. STAR-K policy requires a subsequent *kashering* using plain boiling water, as will be explained below.
7. Stove hoods are often full of grease and can compromise the kosher status of the food.

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re-heating. Consequently, it was sufficient for the *kashering* team to arrive just a few hours in advance. Mendy quickly picked up the routine, and he found it useful to draft a checklist of general tasks. [See Sidebar]

Mendy learned that *kashering* was much easier than he previously assumed. The difficult part is the preparatory work, making sure everything is completely clean. *Kashering* is ineffective when bits of grime, grease or rust remain on a utensil. Although hotel managers are reminded to thoroughly clean the kitchen, Mendy frequently observed how Rabbi Rubin would gently explain to kitchen staff that the job was not yet complete. Our kosher standards of cleanliness exceed what is normally acceptable by their standards. When preparing to *kasher*, the proper instruction is to clean the equipment until it looks like new.

Once, while setting up a kitchen at a country club for a wedding, Mendy noticed that some of the soup servers coming off the caterer's truck were marked in blue paint with the letter "D", denoting "Dairy". Since it would take two hours for *fleishig* (meat) pots to be delivered from the commissary, Mendy thought valuable time could be saved by merely *kashering* the *milchig* (dairy) pots. He verified that they weren't used during the previous 24 hours, and carefully checked for cleanliness, especially the area around the rim where food particles can get stuck. Mendy was familiar with the custom not to *kasher* back and forth from dairy to meat and vice-versa,³ he also knew the work-around. Pots could be rendered non-kosher, and when subsequently *kashered* they could be designated with any status (meat, dairy, *pareve*).⁴ He asked the head waiter for a bottle of non-kosher wine and an empty #10 ketchup can in which to heat the wine. Pouring hot wine into the dairy pots would render them non-kosher.

Proud of his quick thinking, Mendy went to Rabbi Rubin for approval before proceeding. His satisfaction quickly faded when the rabbi reminded him that the pots were *un-kasherable* because of the paint markings. *Chazal* never discussed a method to *kasher* paint and, therefore, we must assume that any non-kosher (or dairy

or meat) absorptions cannot be extracted from the paint layer.⁵ In addition, as a matter of policy to prevent mistakes, pots are generally not *kashered* on the day of an event. Mendy humbly acknowledged that he still had more to learn.

One year after adopting his new role, Mendy received a call from the president of *B'nei Israel* Congregation. He wanted ETC to cater their upcoming weekend retreat at a resort in the mountains of Western Maryland. Mendy's first question was whether or not the facilities were *Shabbos* compliant, and specifically, whether the electronic door locks could be bypassed. Due to the large group in attendance, STAR-K required that three *meshgichim* be present throughout the event. Allowing ample time for any unexpected surprises, Rabbi Rubin and Mendy planned to *kasher* the kitchen early, on the previous Wednesday.

Standard procedure is to *kasher* only devices used for re-heating food, or for cold food preparation. ETC submitted a request to their STAR-K administrator to permit *kashering* the resort's deep fryer so that fried chicken and potatoes could be prepared fresh for Sunday dinner. The request was granted as the *kashering* process would begin three days prior to the event. Consideration was also given to the knowledge and expertise of ETC's *meshgichim*. This decision was contingent upon the cleanliness of the fryer.

Late Tuesday night, Mendy received a telephone call from Rabbi Rubin. His son just became a *chosson*! The rabbi informed Mendy that in the morning, he would be travelling to New York for the *l'chaim*. He added, "I already called the *Rav HaMachshir* and he gave his approval for you to handle the *kashering*. I'm really sorry about this, but I know that you'll be fine without me."

"But," protested Mendy, "I've never *kashered* a fryer by myself!"

Rabbi Rubin had full confidence in his protégé, knowing that Mendy was studying the *halachos* of *kashering* in the evenings after work. "Call me from the resort and we'll work it out together." The next morning, Mendy *davened Shacharis* with intense *kavanah* that everything should go smoothly.

It was hard to find another available *meshgiach* on such short notice. In the end, Mendy found his neighbor Yossi,

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5. This is a concern when *kashering* with *hagolah*, which works by drawing out the tastes absorbed in the walls of the utensil. In contrast, *libun gamur* burns absorptions in their place and works in almost all circumstances.



From the Chronicles OF A *Kosher Caterer*



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who was home from *yeshiva* and had some catering experience working during *bein haz'manim*. Arriving at noon, they stopped at the office and went straight to the kitchen. From the first moment, Mendy knew things were not going to go smoothly. He waited patiently as the kitchen manager showed them around, boasting about the cleanliness. Then, pointing to some otherwise innocuous looking streaks and rust spots,⁶ Mendy explained in the most delicate terms that although by industry standards it was a clean kitchen, by kosher standards there was still work left to be done. "We need everything to be clean and looking like new!"

The cleaning team was brought in and got down to work. Mendy and Yossi filled two large 100 quart pots from the commissary with water and turned on the fire. Mendy told Yossi, "It will take a while for these pots to boil, so let's get started on something else."

"Let's add salt to the water to help speed up the boiling," suggested Yossi. "That's what my mother does at home."

"No," answered Mendy. "Rabbi Rubín always says the *kashering* water must be pure."

Just then, Rabbi Rubín called. "How is everything going?" Mendy reported on the current state of affairs and what had been accomplished up until then. He then mentioned Yossi's suggestion about the salt. Rabbi Rubín explained that since there is a disagreement in the *Poskim* about whether *kashering* is effective with liquids other than water, we are careful to *kasher* with plain water only.⁷ "However," added Rabbi Rubín, "there are other ways to speed up the water boiling, such as covering the pots."⁸

Rabbi Rubín continued, "Assuming that you are using a standard commercial gas stove with 30 thousand BTU per burner, and each pot was filled with 24 gallons of water, you easily have more than an hour until they boil." Rabbi Rubín was fond of displaying his technical knowledge. "Perhaps now is a good time to look at the deep fryer. Please keep me posted."

Mendy and Yossi moved away from the hot and humid area around the stove, past the busy workers who were scrubbing and scraping, and went to inspect the fryer. "I hope you fellows won't be poking around there with a blow torch, like I saw a rabbi do one time," remarked a nearby resort maintenance worker. "That Frialator cost \$2500 plus installation, and we take mighty good care of it."

Essentially, the fryer is a big pot filled with oil that has baskets inserted inside to hold the food. In this older model, fire shoots through two gas-powered heating tubes sitting near the bottom which quickly heat oil to a high temperature. Mendy was grateful that the fryer was in excellent condition, and was as clean as one could expect for a machine that could hold 90 pounds of sizzling oil. Judging from the recipe card for fried shrimp hanging on the wall, this piece of equipment was bona fide not kosher. Mendy ran his finger around the walls and the bottom of the fryer and, to his surprise, it was free of grease. He surmised that they must use a powerful de-greaser to clean it. Therefore, it could be *kashered* by simply filling it with water and turning on the heat.

Revisiting the pots on the stove, Mendy lifted the lid and peered in to see how far it had progressed towards boiling. He saw bubbles forming, and estimated that it was almost ready. Meanwhile, Yossi had returned to the office to retrieve his knapsack and took out an infrared heat gun that he purchased for his last *hashgacha* job. After adjusting the setting for stainless steel pots, he pointed the

beam inside the water. "Only 205°F," he shouted over the kitchen noise. "I think it still needs a while yet to go."

"Temperature doesn't matter," Mendy responded. "Look at the bubbles."

"What do you mean?" Yossi said hotly. "The *Rav HaMachshir* for whom I usually work insists that *kashering* water must be 212°F. Feel free to use a lower standard, but don't involve me!"

"My dear Yossi," replied Mendy. "If you want to wait until this pot reaches 212°F, *Moshiach* will arrive and you'll still be waiting! 212°F is the temperature of boiling water at sea level. But we're in the mountains, where the atmospheric pressure is lower. At our elevation of 2700 feet, water boils at just 207°F!"

Mendy continued his point. "The *halacha* is clear that *hagolah* (purging with hot water) removes *beliyos*, absorbed tastes, through the bubbling action.⁹ The type of heat source is significant, but not the *temperature*. That's why boiling water can *kasher* items that usually operate at much higher temperatures.¹⁰ For instance, oil in a deep fryer reaches 400°F, and liquid in a pressure cooker reaches 600°F. Both items are *kashered* through boiling water, because the *risicha*, bubbling, is what works.¹¹ The opposite also holds true," explained Mendy. "If you were *kashering* at a hotel near the Dead Sea, which is almost 1400 feet below sea level, you would need to wait until the water boils at 214°F!"

As Yossi nodded his head to indicate his understanding, Mendy's phone rang. It was Rabbi Rubín. Over the music and singing in the background, the rabbi asked about the state of the deep fryer. He was relieved to hear how clean it was. "Excellent," remarked Rabbi Rubín. "By the way, did you check the heating tubes?"

"No," answered Mendy. "I carefully examined the cooking chamber, but I didn't think to check those tubes. I'll go take a look right now." Phone to his ear, Mendy looked in and noticed some black specks on the heating tubes, which felt slightly raised when he rubbed his hand over them. "Are they a problem?" he asked.

"Yes," said Rabbi Rubín. "Frying generates an intense heat, which produces carbon that can become embedded on the tubes. Degreasers don't remove them, and we can't *kasher* with *hagolah* as long as they remain. The only effective method that I know of is to boil pure ammonia in the fryer for 20 minutes.¹² No need to fill it all the way, just above the level of the tubes is good enough. If this works, you can then *kasher* using plain boiling water afterwards. Remember that you must also *kasher* the outside of the fryer, by letting the boiling water cascade over the sides. *Hatzlacha*, I wish you success!"

By now, it was already evening and Mendy and Yossi took a break to *daven mincha*. When they returned, the cleaning team was putting away their supplies and preparing to leave. Mendy felt bad asking them to stay to take care of yet another task, but he had no other option. The maintenance technician was relieved that no blow torches were being used, but wasn't quite sure what to make of the ammonia plan. As they were bringing ammonia from the secure chemical room, Mendy's phone rang. It was Rabbi Rubín again. What could he want?

With urgency in his voice, Rabbi Rubín said, "And make sure to open all the windows and turn on the exhaust fan. The last time we boiled ammonia, one of the workers passed out on the floor

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9. See *Shulchan Aruch, Orach Chaim*, 252:1, *Shulchan Aruch HoRav* 252:3.

10. See *Kitzur Shulchan Aruch (Rav Aharon Pfeifer) Basar B'chaviv II*, Appendix 1, in the name of *Rav Shlomo Zalman Auerbach*.

11. In some specialized equipment, such as reactors found in flavor companies which operate in a near vacuum, water will bubble furiously at a mere 60°F, cool to the touch. In this situation, we require at least a temperature of *yad soledes bo*, which here can be assumed to be 120°F.

12. The non-sudsing type should be used. Otherwise, it will bubble over and all of the ammonia will boil out. Without liquid inside, the fryer will be ruined.

6. Discolorations and stains don't affect *kashering* (*Mishna Berurah* 521:22), only actual residue or rust, even a minimal amount.

7. *Rema, Orach Chaim*, 552:5. This policy is most relevant when producing *pareve* chocolate on equipment previously used for dairy, since chocolate producers avoid introducing water into their equipment. Therefore, STAR-K certifies chocolate as *pareve* only when produced on a dedicated line.

8. Applying heat on the sides of the pot with a propane torch can also help speed things along.





'Beer Halacha': Clarifying The Kashrus of Beer

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Through the painstaking efforts of R' Yosef Herman, *yoshon* adherents have been schooled in the art of reading production dates and codes, which serve as the *yoshon* cut-off dates for literally thousands of products: flour, cookies, bread crumbs, cereals, pasta, and even beer! However, the *yoshon* beer cut-off date is not as simple as it looks.

How do the laws of *chodosh* impact beer production? There are numerous varieties of barley worldwide. Generally, barley can be of a two-row variety or of a six-row variety; two-row variety is more predominantly used in beer production. Also, there are winter varieties of barley and spring varieties of barley. Winter barley is planted in September and stays dormant throughout the winter, re-emerges in the spring, and is harvested in June and July. Winter barley is always *yoshon* by virtue of its planting/harvesting schedule. Spring *yoshon* is planted in the U.S. during April and May, and is harvested from the end of August until the end of September. Although the new year spring barley harvest begins at the end of August, it takes approximately three months before the new crop is cycled into production. In order for a freshly harvested spring barley crop to become *yoshon*, one would have to wait 6-7 months from the harvest in August/September until the subsequent *Pesach*. Once the *chodosh* spring variety of barley 'passes over' *Pesach*, the previously *chodosh* barley automatically becomes *yoshon*. Moreover, all products that were produced using *chodosh* barley – or any of the other *chameishis minei dagan* – automatically become *yoshon*, and may be consumed by *yoshon* adherents after *Pesach* until the new *chodosh* barley crop is cycled into production and the cycle begins anew. But there is quite a bit of *chodosh* beer produced before *Pesach*. How do we calculate the *yoshon/chodosh* cut-off date that differentiates the old produce from the new?

Let us now take a virtual tour of the production process of Samuel Adams Boston lager. As previously stated, the harvesting of the spring barley begins the end of August and lasts until the end of September. This is what is used for the initial cycling of new grain for the new brewing season. The new grain remains in storage until the harvest is complete. Malting takes place during the last week of September, and is then roasted. The malted barley is then ready to provide all the essential nutrients for beer production, but the new crop is not immediately cycled into production.

It takes approximately 4 to 5 weeks to transport the roasted barley to the processing plants. The new grain is stored in grain silos. When the new crop of roasted barley is ready for further processing, the next vital production stages proceed quite rapidly. The roasted barley is ground into a grist and mixed with warm water to form a mash. The conversion of the starches into fermentable sugars takes place by carefully heating the mixture to activate the natural enzymes. The malt extract solution that is created through this conversion is known as the wort. The combined wort and grain are conveyed to a lauter tun, where the wort is separated from the spent grain. The wort is then conveyed to a boiling kettle and hops are added for bittering, flavor, and color as well as to deactivate the malting enzymes. The wort is then cooled. This segment takes 8 to 10 hours.

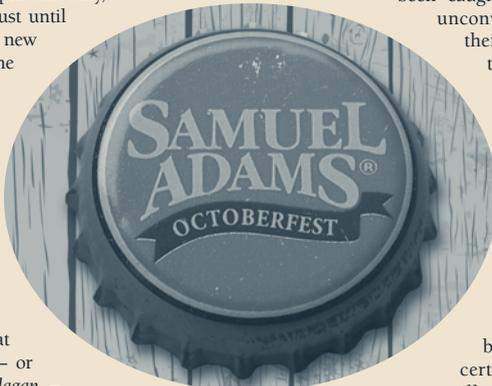
Yeast is then added, and a 7-day primary fermentation takes place. At the end of the primary fermentation, Boston lager goes through an additional 28-day secondary fermentation known as lagering. After lagering, the beer is filtered, filled, packaged, and stored. There is a 5 month shelf life indicated by the Sell By date. So, in the case of Boston lager, the *yoshon* cut-off date would be April 2014.

MICRO-BREWERIES: Micro-breweries produce beer on a far smaller scale than their industrial counterparts, and are subject to far more scrutiny. In the past, it was believed that a micro-brewery was more purist, scrupulously adhering to the traditional, additive-free brewing methods. The traditional "Bavarian Reinheitsgebot"⁷ dictates that beer can be made using only four ingredients: barley, yeast, water, and hops. Since microbreweries have been caught using non-kosher ingredients and unconventional brewing experimentation, their general acceptance has come under the microscope.

THE BOTTOM LINE: How should the kosher beer enthusiast conduct himself? Of course, the best case scenario is to purchase beer with kosher certification. However, our research has shown that all the raw ingredients and additives used in domestic beers, Norwegian beers, and German beers do not present *kashrus* concerns. English beers are permitted; stouts require certification due to the fact that lactose, a milk sugar, can be used in the stout brew.

Halacha gives us the latitude to follow such a presumption. In circumstances where facts or evidence overwhelmingly prove that there are no *kashrus* concerns, the *Torah* tells us to follow the dictates of the evidence.⁸ However, specialty beers such as flavored beers, barley wines, and unusual foreign beers would require kosher certification due to insufficient information regarding the production of these products. Moreover, strict adherents to *yoshon* would have to know exactly when the new spring barley crop was cycled into production and when is the *yoshon* cut-off date from their favorite brew.

We hope this article will give our kosher beer enthusiasts a healthy appreciation of the *Ribbono Shel Olam's niflaos*.



7. (Beer Purity Law)
8. הלכות אורח חיים

Insights from the Institute

SHAILOS FROM
THE INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHAH

Q: When I say *Al Hamichya* and make a mistake, I don't know what to do. Could you give me some guidelines?

A: There are three places in the *brocha me'ein shalosh* (colloquially known as *Al Hamichya*) where the text changes, depending on what was eaten:

The *brocha* starts with the words "*Boruch atah Hashem Elokeinu melech ha'olam al ...*", followed by either "*hagefen ve'al pri hagefen*" if a person drank wine, "*ha'eitz ve'al pri ha'eitz*" if he ate fruit from the *shivas haminim*, "*hamichyeh ve'al hakalkalah*" if he ate food made from any of the five types of grain (wheat, barley, oats, rye, spelt), or a combination of these phrases if he ate or drank a combination of items.¹

Further on in the *brocha*, one says "... *ve'nodeh lecha al ha'aretz ve'al ...*", followed by either "*pri hagefen*", "*ha'peyros*", "*hamichya*", or a combination of these phrases.

The *brocha* concludes with the words "... *Boruch atah Hashem al ...*", followed once again by either "*hagefen ve'al pri hagefen*", "*ha'eitz ve'al pri ha'eitz*", "*hamichya ve'al hakalkalah*", or a combination of these phrases. If one ate fruit from the *shivas haminim* which were grown in *Eretz Yisroel*, the *brocha* concludes with the words, "... *ha'aretz ve'al peiroseha*".²

Regarding a person who inserted the wrong text in all three places:

(i) If a person ate grapes and, instead of reciting "*al ha'eitz*" throughout the *brocha* said "*al hagefen*", he is *yotzei*.³ [If he ate grapes and drank wine, but recited only "*al hagefen*" without specific intent for the grapes that he ate, he must recite a separate *brocha acharona* for the grapes.⁴]

(ii) If a person drank wine and, instead of reciting "*al hagefen*" throughout the *brocha* said "*al hamichya*" or "*al ha'eitz*", he is still *yotzei*.⁵ [If he drank wine and also ate a *mezonos* item or one of the *shivas haminim*, but recited only "*al hamichya*" or "*al ha'eitz*" without having specific intent for the wine, he must recite another *brocha acharona* for the wine.⁶]

(iii) If a person ate dates and, instead of reciting "*al ha'eitz*" throughout the *brocha* said "*al hamichya*", he is still *yotzei*.⁷ [If he ate dates and a *mezonos* item, but recited only "*al hamichya*" without specific intent for the dates, he must recite another *brocha acharona* for the dates.⁸]

(iv) Other than the three cases noted above, if a person inserted the wrong phrase throughout the *brocha*, he is not *yotzei* and must repeat the *brocha* correctly.

Regarding a person who inserted the wrong text in one or two of the three places:

(i) A person who erred at the beginning and/or middle of the *brocha*, and realized before reciting *Hashem's* name at the conclusion of the *brocha*, should return to the point where he erred and continue from there correctly.⁹

(ii) A person who erred at the beginning and/or middle of the *brocha*, but finished correctly, does not need to repeat *Al Hamichya*.¹⁰

(iii) A person who recited the beginning and middle of the *brocha* correctly, but erred at the end of the *brocha*, is *halachically* considered to have recited the whole *brocha* with that mistake.¹¹

On *Shabbos*, the words "... *U'retzei ve'hachalitzeinu be'yom hashabbos hazeh*" are added to the text of *Al Hamichya*. There are similar additions for *Rosh Chodesh*, *Yom Tov* and *Rosh Hashana*.¹² If a person forgot to insert any of these additional phrases, he is still *yotzei* and does not repeat *Al Hamichya*.¹³

1. עי' בשו"ע או"ח סי' רח ובמ"ב שם פרטי הדינים בזה
2. שו"ע שם סעי' י, וכתב המ"ב שם ס"ק נד שאם מסופק אם הפירות מאי יחתום על הפירות, ועי' בכף החיים שם ס"ק נט שצ"ן לדברי הרבני יוסף שבכלל הספק הוא פירות שגידלו במקום שכבשוהו עולי מצרים ולא כבשוהו עולי בבל
3. היר"ל שם סעי' יח ד"ה מספק כתב שאם בירך לאחר שתית' יין על העץ ועל פרי העץ יצא בדיעבד, והבאר היטב שם ס"ק כא כתב שברכת על המחיה פוטרת יין בדיעבד וכו"ל הלבוש שם ס"ק יז הובא בכף החיים שם ס"ק פט, ועי' בספר זוזאת הברכה עמ' 90 ועמ' 357 מש"כ בזה
4. מ"ב שם ס"ק ט
5. באר היטב שם ס"ק נא
6. שו"ת מנחת שלמה ח"א סי' צא אות ו
7. שו"ע שם סעי' טו
8. כן נראה ע"פ השו"ת מנחת שלמה ה"ל
9. שו"ת מהרש"ג או"ח סי' נג, והמהרש"ם בדת תורה סי' רח הביא בשם הדעת קדושים שאם טעה סמוך לחתימה ואמר ברוך אתה ה' יסיים למדני חוקך ויחזור ויאמר ונודה לך על וכו' יחתום כראוי ולא הוי הפסק, ועי' מש"כ בזה בספר פסקי תשובות סי' רח הערה 148.
10. בשו"ת גינת וורדים כלל א סי' כז הובא בכף החיים סי' רט ס"ק ז כתב שלא יצא בכה"ג, ובשו"ת שבט הלוי ח"ג סי' יח (בהוספות שעל הגליון) כתב שאם בכה"ג חזר ואמר הברכה כהוגן עשה כהלכה ואם לא חזר אין מזניחין אותו, אבל הש"י חמד מערכת ברכות סי' א אות כ (הובא בשו"ת שבט הלוי שם) כתב שיצא אם חתם כדון וכו"ל בשו"ת מהרש"ג שם וכן פסק בפסקי תשובות סי' רח ס"ק יט. והנה השו"ע סי' רט סעי' ג כתב שבברכה מעין ג אמרין ספק ברכות להקל, אבל המ"ב שם ס"ק ט כתב שאם אכל כדי שביעה יש הרבה ראשונים שסוברים שהוא דאורייתא ולכן מי שאכל כדי שביעה ונסתפק אם בירך אחריו יאכל עוד מאותו המין שיעור כזית ויברך אחריו, וא"כ גם בנידון שלנו אם אכל כדי שביעה אולי יש לעשות כן, אמנם החו"א או"ח סי' לד ס"ק א הסיק שברכת מעין ג אינו מן התורה וכתב של"מ מביאור הגר"א.
11. מ"ב סי' נט ס"ק ד וביה"ל שם ד"ה ולא מו"ב סי' קח ס"ק לח
12. שו"ע סי' רח סעי' יב
13. מ"ב שם ס"ק נה, ועי' בכף החיים שם ס"ק טו

From the Chronicles of a Kosher Caterer

CONTINUED FROM PAGE 3

from the fumes! We carried him out to fresh air and he was okay, but don't take any chances. Also, it's important that the drain, hoses and gaskets on the bottom of the fryer be thoroughly cleaned. They're probably full of non-kosher grease and will affect the kosher status of whatever is fried inside." Mendy heard someone shout, "*Lchaim!*" and the phone connection was broken.

It was already very late by the time the kitchen was satisfactorily *kashered*. The doors were sealed with tamper-proof tape to

ensure that the kosher status remained intact until Friday. On Friday afternoon, Mendy was walking outside near the resort lobby as cars pulled up. He spotted Rabbi Rubin's car and ran over shouting "*Mazel Tov!*" as he gave the rabbi a hug.

"Congratulations to you!" exclaimed Rabbi Rubin. "For the fabulous job you did *kashering* the kitchen!"



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INDIA
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(see letter of certification)

AGRO EXPORT

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Pesach: Money-Saving Tips and Strategies

By: **M. PENSAK**

With a little forethought and planning, you can implement some helpful year-round money saving tips in anticipation of *Pesach*. To assess your budget, ask yourself:

- What do I typically spend on groceries per month?
- What did I spend for *Pesach* last year?
- What are the specifics of this year's *Pesach* plans?
- Will I be eating meals at home or eating out?
- Will I have more expenses because I am entertaining guests?
- What can I afford this year?
- How can I cut back on expenses a month or two prior to *Pesach*?
- What can I live without?

Decide on your menu, taking into account where *chol hamoed* falls out on the calendar, as well as *fleishig/milchig* meals. Be sure to make a list before you go shopping. Hopefully, you can refer to your post-*Pesach* notes from the previous year to remind you of your ever-changing *Pesach* needs. These could include:

- Number of boxes of *matzah*, *matzah* meal, cake meal, and potato starch used

- Number of bottles of wine needed
- Popular brands
- Amount of milk used
- Amount of chicken used
- Amount of produce needed
- Number of eggs used
- Products that were not eaten the previous year and are not needed this year
- Unpopular recipes not to be repeated
- Overbought or under-bought items from the previous year

For more money-saving tips, see the STAR-K 2014 Passover Directory.



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