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Feeding your Pet

Barking Up The Right Tree

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To some people, the concept that there are restrictions regarding what can be fed to animals may seem amusing. They wonder: "Really now, must dogs *also* eat kosher?" Obviously, the animals themselves do not have to be selective about what they eat. However, *halacha* clearly instructs people regarding what, how and when to feed them.

The *Talmud Yerushalmi*¹ states that before acquiring an animal one must be sure he will be able to properly provide for it. Certainly, the owner must also know the applicable *halachos*. The following is a discussion of some of these *halachos*, including the subjects of meat and milk mixtures, *Pesach*, buying and selling non-kosher pet food, feeding animals on *Shabbos* and *Yom Tov*, and feeding animals before you eat.

Star-K is not necessarily recommending ownership of pets; rather, we are providing information for those owners who require it. We recommend that you discuss with your own Rabbi whether or not pet ownership is appropriate for your family.²

Other important *halachic* issues pertaining to pets are: catching, walking, moving, or petting animals on *Shabbos*; causing pain to animals; and undergoing various surgical procedures.³ These issues are beyond the scope of this article.

MEAT AND MILK MIXTURES

It is permissible to derive benefit from non-kosher food. Therefore, there is no *halachic* reason to feed animals kosher food.⁴ However, one may not benefit from cooked meat and milk mixtures.⁵ One who feeds his pet such mixtures gains benefit since he need not feed it any other food. Feeding stray animals meat and milk mixtures is permitted by some authorities, since one derives no apparent benefit.⁶ However, some authorities prohibit this as well, maintaining that there is benefit in fulfilling one's desire to feed a stray.⁷

Dog and cat foods are the most common pet food which present this concern. Fish, bird, hamster and rabbit food contain no meat.

Let's look at the manufacturing process of dog and cat food. The base of the food is usually grain, meat, fish or chicken, which is mixed with other ingredients. For dry food, hot water or steam is added. The food is subjected to high heat and pressure and then dried. Canned food is mixed, cooked, canned and sterilized. Sometimes the food is cooked in the can itself. In general, therefore, since dog and cat food is cooked, this presents a potential meat and milk concern.

Other conditions apply as well. Combinations of meat and milk are prohibited to be given to pets only if: the combination is forbidden *M'doraisa*, Biblically, to be eaten by Jews, and both meat and milk are from a kosher species.⁸ Therefore, the following combinations, although they cannot be eaten by Jews, may be fed to animals:

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Pas Habah B'kisnin: *Pas or Pas Nisht*

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...Sora spent the whole morning shopping and was ready to stop for lunch. She was in luck. The kosher pizza shop was down the block from the mall. Since she was watching her weight she did not want to indulge, so she ordered one slice, salad and a diet soda. As she carried her order to her seat, she was faced with a dilemma: which *brocha* (blessing) should she make - *mezonos* or *hamotzi*?

...It was a beautiful wedding with a magnificent stand up *smorgasbord*. Naturally, the guests lined the carving tables to indulge in delicious corned beef. The *glatt kosher caterer* ordered *mezonos* rolls for the occasion. Are the *mezonos* rolls really *mezonos* or are they *hamotzi* rolls in disguise?

...Naftali was taking the Red Eye Express to New York. Boruch Hashem the airline had his kosher meal as ordered, complete with a *challah* roll stamped "*mezonos*" on the cellophane. Can Naftali dig right in, or does he have to wait for the stewardess to clear the aisle so he can go to the galley to wash?

The term "*mezonos* roll" is one of the great Kashrus oxymorons. If the roll is indeed bread, how can the *brocha* (blessing) for the "roll" be *mezonos*, a *brocha* designated for cake or cookies? If the *brocha* for this look-alike roll is indeed *mezonos*, how can the *brocha* on a product that looks like bread and tastes like bread not be *hamotzi*?

As we will see from this article, the *mezonos* roll is indeed a misnomer. However, the *halacha*

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Feeding your Pet: Barking Up The Right Tree

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- Meat and milk mixed together, but not cooked⁹
- Chicken and milk¹⁰ - cooked or uncooked
- Pork and milk-cooked or uncooked
- Horsemeat and milk-cooked or uncooked

Labeling

In trying to ascertain what is in a pet food, the question is how accurate is the ingredient panel. Since the U.S. government strictly regulates the labeling of pet food,¹¹ one can assume the labels are correct with regard to the laws of feeding animals.¹² Nevertheless, one must be careful about reading the label:

■ If the label states “meat” as an ingredient, the source may be cattle, sheep, or goats, in which case it is subject to the prohibition of meat and milk. It may also be pork, in which case it is permitted. Since the type of meat is unknown to the consumer, if it is mixed with milk then the pet food may not be fed to animals. If the meat source is from horses, the label must state “horsemeat.”¹³ The food would then be permitted for pets.

■ One should be aware that casein and whey¹⁴ are considered milk, and animal fat is considered meat.

PESACH

Chometz from the five grains¹⁵ is *assur b'hanaa* on *Pesach*, i.e. we are forbidden to eat it or derive benefit from it. One may not even have *chometz* in his possession on *Pesach*.

The following commonly listed items found on pet food ingredient panels are not acceptable for *Pesach*:

Wheat (cracked, flour, germ, gluten, ground, grouts, middlings, starch¹⁶), barley (cracked, flour), oats (flour, grouts, hulled), pasta, rye, and brewer's dried yeast.



Note: Any questionable ingredient should be reviewed by a competent Rabbinic authority. Dog and cat food made with gravy or sauce generally contain *chometz*.¹⁷

Kitniyos

Kitniyos, legumes, such as rice and beans, may be fed to animals even though they are not eaten by Ashkenazic Jews.

The following commonly listed items found on pet food ingredient panels are acceptable for animals for *Pesach*:

Beans, buckwheat, brewer's rice¹⁸, corn, grain sorghum (milo), millet, peanuts, peas, rice, safflower, sesame, soybeans, soy flour, and sunflower.

Buying After Pesach¹⁹

Petco and Petsmart are examples of non-Jewish owned stores where one may purchase pet food after *Pesach* without a problem. If a store is approved for buying *chometz* after *Pesach* for human consumption (e.g. it is on the Star-K published list), then pet food with *chometz* may be purchased there as well.

Giving Pets to a Non-Jew for Pesach

One may not leave his pet with a non-Jew over *Pesach* if he knows that *chometz* will be provided. Since many pet foods contain *chometz*, one should not leave his pet at a kennel unless he supplies the kennel with non-*chometz* food, or at least stipulates which non-*chometz* food the kennel may serve.²⁰ In case of necessity, one may sell his animal to a non-Jew who will then take it onto his own property. The non-Jew can feed the animal as he chooses.²¹ The sale should take place only under the guidance of a Rabbi who is thoroughly familiar with these laws.

PET FOOD AS A BUSINESS

The *Shulchan Aruch* states the following prohibition: It is forbidden to buy or sell food as a business if the food is Biblically prohibited

(such as pork or improperly slaughtered beef).²² May one engage in the business of buying and selling *treif* pet food? Rav Moshe Feinstein zt”l ruled that since the pet food is clearly marked as such, having a business of buying and selling pet food is permitted.²³ The prohibition applies only to food meant for humans. Note: Rav Moshe Feinstein's ruling does not refer to pet food which is otherwise forbidden, such as milk and meat mixtures or *chometz* on *Pesach*.

FEEDING ANIMALS FIRST

The *Gemara*²⁴ states that one must feed his animals before he himself eats. This is learned from the order of the verse found in *Krias Shema*²⁵ - “And I will give grass in your fields for your animals and you will eat and be satisfied.” The verse mentions food for animals and subsequently food for people. Some authorities interpret this as a true *D'oraisa*, Biblical command, while most understand this to be *D'rabonon*, Rabbinical in nature.²⁶ This *halacha* applies to one's animals, birds, and even fish, if they depend on a human to feed them.

The importance of this requirement is seen from the following *halacha*: Normally one who speaks between reciting a *brocha* and taking a bite of food must make another *brocha*. However, if the interruption was made in order to tell someone to feed his animals, he need not repeat the *brocha*.²⁷

On the other hand, one is permitted to drink prior to giving his animals a drink. We learn this from Rivka who offered Eliezer water before giving some to his camels.²⁸ One reason given for

the distinction between food and drink is that a person is



¹ Kesuvos 4:8.

² See, for example, *Bava Kama* 83a, *Shulchan Aruch* C.M. 409:3, *Sefer Chasidim* 1038, and *Sheilas Yaavetz* 1:17.

³ *Shulchan Aruch* E.H. 5:14

⁴ See *Shach* Y.D. 117:3, *Aruch Hashulchan* 117:19, and *Igros Moshe* cited in note 24.

⁵ This is derived from the *Torah*, which on three separate occasions states the prohibition against cooking meat and milk together. The *Gemara* (*Chulin* 115b) explains that this repetition is necessary in order to teach us that cooking, eating, or benefiting from meat and milk mixtures is forbidden. The Rabbis forbade consumption of any mixture of meat and milk, even uncooked. However, with regard to the prohibition of benefiting from meat and milk mixtures there are no such additional restrictions. (*Rama* Y.D. 87:1).

⁶ *Gra* cited in *Sha'ar HaTziyun* O.C. 448:75. He opines that it is forbidden to feed *chometz* to stray animals due to the stringency of the prohibition, but meat and milk mixtures may be fed to them.

⁷ *Taz* Y.D. 94:4, cited by M.B. 448:28.

⁸ Y.D. 87. If the meat is from a kosher species but is a *neveila*, the *Rambam* holds it would not be included in the *issur hana'a*, but our custom is to follow those who are strict in this matter. See *Pischei Teshuva* 87:6.

⁹ Jews are Rabbinically prohibited to eat this. If baked or fried it is subject to dispute, but *poskim* are strict in this matter. See *Pischei Teshuva* 87:3 and *Gra* 87:1. *Aruch Hashulchan* Y.D. 87:25 writes that steamed mixtures are forbidden *mi'safek*.

¹⁰ Jews are Rabbinically prohibited to eat this.

¹¹ According to the FDA, pet food labeling is regulated at two levels. The Federal regulations, enforced by the FDA's Center for Veterinary Medicine (CVM), establish standards applicable for all animal feeds and govern proper listing of ingredients. Some states have adopted regulations established by the Association of American Feed Control Officials (AAFCO). These regulations are more specific in nature.

¹² However, with regard to eating *chometz*, one cannot simply read the labels due to the greater stringency of the prohibition and the possibility of production on *chometz* equipment.

¹³ “Understanding Pet Food Labels”, Purina Office of Consumer Affairs.

¹⁴ See *Badei Hashulchan* 87:75.

¹⁵ Wheat, barley, spelt, oats, and rye.

¹⁶ “Starch” listed without further description may in fact be wheat starch and is unacceptable.

¹⁷ Manufacturing equipment is likely to be used for both *chometz* and non-*chometz* pet foods and cause a transfer of *chometz* taste into the latter. The non-*chometz* pet foods may still be used since there is no benefit to the owner from the *chometz* taste. (See O.C. 550:7).

¹⁸ By-products of brewing are to be regarded as *chometz*. However, brewer's rice is simply a description of rice whose kernels are broken. See Code of Federal Regulations Title 7, Volume 7 Sec. 868.302

FAQs

■ Is it necessary to buy a new food bowl for your pet for Pesach?

No. However, the bowl used year-round should be thoroughly cleaned before Pesach.

■ If I am going away over Pesach, what should I do with my fish?

Vacation blocks often have *chometz*. One can purchase a block without *chometz* or use an automatic fish feeder and fill it with non-*chometz* food.

■ May one feed *chometz* to a stray animal on Pesach?

No.¹⁸

■ On a Pesach visit to the zoo, may one purchase the feed for the animals?

No. This feed is often *chometz* and should not be purchased or fed to the animals on Pesach.

■ Must pet food with *chometz* be put away and sold before Pesach?

Yes.

■ Is there any problem with kitty litter?

Clay or wood-based types are fine. Some brands are wheat-based and must be avoided.

■ What is the best way to introduce new food into a pet's diet?

It is advisable to mix regular and Pesach food together one to two weeks before Pesach before switching completely to Pesach food. The ratio of regular and Pesach food should be changed slowly to get the animal used to the new diet.

■ What are the names of some acceptable commercial pet foods for Pesach?

The annual Star-K Pesach Guide includes a list of acceptable commercial pet foods for Pesach and veterinary advice for substituting foods. In addition, the items on that list present no meat and milk concerns.

more likely to become involved in his eating, while taking a drink is usually a brief matter.²⁹

However, if children and animals need to be fed at the same time, one must feed the children first if they are incapable of feeding themselves.³⁰

This commandment does not obligate a person to feed his animals every time he eats. Each animal has a different feeding schedule. The obligation is that before one eats, he should consider whether his animals also need to be fed. One need not attend to the feeding himself; he may appoint someone else to do it. Additionally, he must ensure that the needs of the animals are taken care of if they are hungry at any other time of the day. Even if one is fasting he must attend to their needs.³¹

FOOD FIT FOR HUMANS

Common custom allows feeding animals food that is fit for humans. This apparently is not consistent with the *Gemara*³² statement that food fit for humans should not be fed to animals. One may rely on the prevalent custom in this matter. There are various explanations cited for this leniency: 1) The *Shulchan Aruch* does not codify this as *halacha* since there is perhaps another opinion in the *Gemara* which disagrees.³³ 2) The *Gemara* was not referring to a case where one is obligated to feed his animals.³⁴

Some authorities state that it is not proper to feed animals from the bread over which one recited the *brocha* of *hamotzi*.³⁵ Some authorities further state that it is not proper to feed animals scraps from one's table, since a table is compared to the *mizbayach*,³⁶ altar, and imparts some degree of holiness to the food.³⁷ However, these matters are beyond the letter of the law and are intended for those people who want to be meticulous.

If the food will be thrown out anyway, then it may be fed to animals in all of the above cases.

FEEDING ANIMALS ON SHABBOS OR YOM TOV

A person is permitted and indeed required to feed his animals on *Shabbos* and *Yom Tov*, provided that the animals are dependent on him for sustenance, as is the case with pets.³⁸ Other animals may not be fed, since it is assumed they

may find their food elsewhere and feeding them involves unnecessary *tircha*, effort, which is prohibited.³⁹ Dogs are a singular exception to this rule, and any dog may be fed.⁴⁰

Even when feeding is permitted on *Shabbos* and *Yom Tov*, one must minimize his effort. For example, if a dog is fed a large slab of meat, and he can eat it without further preparation, the owner must not cut it up into smaller portions. If the dog cannot eat it because it is too large, the owner may cut it into a few pieces.⁴¹

A person is permitted to carry outside on *Yom Tov* even without an *eruv*. However, one may not carry food or other supplies for animals unless there is an *eruv*.⁴² Similarly, although on *Yom Tov* food may be cooked (or selected, etc.), this may not be done for animals.

Some people have the custom of putting grains or bread out for birds on *Shabbos Shira*⁴³ in recognition of the role the birds played while *Bnei Yisroel* traveled in the desert.⁴⁴ Since these birds are not

dependent on people to feed them, this custom presents a *halachic* problem. Some authorities have presented various explanations in defense of this custom,⁴⁵ and one may rely on them if one so desires. However, the proper course of action is to refrain from putting out the food on *Shabbos*.⁴⁶ One can, however, put it out on Friday.

During *Tashlich* on *Rosh Hashana* some people have the custom of throwing bread into a river for the fish. This presents a similar *halachic* concern, since the fish do not need people to feed them. Although some authorities defend this custom, it is best to refrain from this practice.⁴⁷

The *Torah* is replete with examples of how we must be mindful of animals' needs. We are forbidden to cause pain or anguish to animals. We must not muzzle work animals while threshing so that they are free to eat. Even Moshe Rabbeinu's appointment to be the leader of the Jewish People was a result of the care and concern he exhibited while tending sheep. Concurrent with showing this concern for our animals, we must follow the *Torah*'s requirements with regard to feeding them.



¹⁹ After Pesach, there is a Rabbinical injunction against eating or deriving benefit from *chometz she'avar alav ha'pesach*, *chometz* that was in the possession of a Jew on Pesach. Therefore, after Pesach, consumers must ascertain that the *chometz* they purchase was not in the possession of a Jew on Pesach. *Chometz* may be purchased from a store owned by a gentile or from a Jewish-owned store whose owner properly sold the *chometz* before Pesach.

²⁰ If one does not know whether or not his pet will be fed *chometz* by a non-Jew, he is permitted to place his pet with the non-Jew. One need not assume that it will be fed *chometz*. (O.C. 448:7. See, however, *Chok Yaakov* note 23.) Nonetheless, as stated in the text, one must assume that a kennel will feed its animals *chometz*.

²¹ The owner may still not specifically instruct the non-Jew to feed *chometz*.

²² Y.D. 117.

²³ *Igros Moshe* YD 2:37.

²⁴ *Brochos* 40a.

²⁵ Deuteronomy 11:15.

²⁶ *Beur Halacha* 167:6.

²⁷ O.C. 167:6. *Beur Halacha* states that this is only *b'dieved*, but *l'chatchila* should not be done.

²⁸ M.B. 167:40. See *Pri Migadim* M.Z. 7.

²⁹ *Responsa Har Zvi* 1:90.

³⁰ *Igros Moshe* O.C. 2:52. The elderly or infirm who are incapable of feeding themselves also take precedence.

³¹ *Piskei Teshuvos* 176:108.

³² See *Machatzis Hashekel* O.C. 171:1.

³³ *Taanis* 20b, cited in *Magen Avrohom* 171:1.

³⁴ *Eliya Rabba*, cited in M.B. 171:11.

³⁵ *Ksav Sofer* O.C. 33.

³⁶ M.B. 167: 97 in the name of the *Sha"l*.

³⁷ *Reishis Chochma* (*Sha'ar Hakedusha* 15:40), *Kaf Hachaim* 167:141, *Ben Ish Chai* (*Emor* 1). According to *Ben Ish Chai*, this applies only to animals that are not kosher, such as cats and dogs, but not to kosher animals such as sheep and cows.

³⁸ O.C. 324:11. Another Jew's pets may also be fed. See

Beur Halacha.

³⁹ According to *Aruch Hashulchan* (324:2) one may feed any animal which is visibly hungry and cannot find food.

⁴⁰ *Mishna Berura* 324:31. This is due to the fact that Hashem had special pity on the dogs either because it is more difficult for them to find food, or in recognition of the role they played during the Exodus when no dog 'whet his tongue' against the Jews.

⁴¹ Do not cut into small pieces (because of the prohibition of *tochen*). M.B. 324:3.

⁴² O.C. 513:3.

⁴³ The *Shabbos* of *Parshas B'Shalach*.

⁴⁴ Either because they sang to Hashem after the splitting of the sea, or because they ate up the *Manna* which had been put out by *Dasan* and *Aviram*.

⁴⁵ *Aruch Hashulchan* O.C. 324:3, *Tosfos Shabbos*.

⁴⁶ M.B. 324:31.

⁴⁷ M.A. 583:5 (See *Machatzis Hashekel*), *Match Efrayim* 598:11.

⁴⁸ O.C. 448:6.

Pas Habah B'kisnin:

Pas or Pas Nisht

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in *Oroch Chaim* 168:7 makes allowances for certain specialty baked goods that mirror regular bread in either substance or texture but differ from regular bread significantly enough to downgrade the *brocha* from *hamotzi* to *mezonos*. These specialty breads are *halachically* termed *pas habah b'kisnin*-- literally, pocket bread.

Note: *pas habah b'kisnin* should not be confused with pita bread that is bread with a pocket, full-fledged bread, on which one recites *hamotzi*.

Determining the Criteria

What qualifies as *pas habah b'kisnin*? Our Rabbis posit four approaches to define *pas habah b'kisnin*:

1. The *Tur*, *Rach*, *Aruch*, and the *Rashba* say that *pas habah b'kisnin* is bread dough that is filled with honey, nuts, sweets and spices.
2. According to the *Rambam* and the *Bais Yosef* the dough, itself, is distinctively sweet or fruity. The dough should taste more markedly cake-like than bread-like.
3. The *Bach* embellishes the *Rambam's/Bais Yosef* position thusly: the eggs, honey, and other sweet or spicy ingredients should not only give the dough a distinctly sweet or spicy taste but these ingredients should be a major ingredient component of the recipe as well.¹
4. *Rav Hei Gaon's* approach to *pas habah b'kisnin* is as follows: The bread dough, either bland or spiced, is baked into a crisp hard cracker-like texture. Some examples of this approach are flatbread, bread sticks, and pretzels.²

The *halacha* combines and follows all four opinions. One would recite *boreh minei mezonos* on products fulfilling any one of the above criteria.³

The Fundamental Principle

Is there a fundamental principle and/or common criteria that unify all *halachic* illustrations of *pas habah b'kisnin*? Yes, there is. The fundamental principle determining whether a product is deemed bread or *pas habah b'kisnin* is predicated on the intention of the producer when the product is baked or manufactured.⁴ If the manufacturer or baker intended to bake bread, a product to be eaten as a meal, that item is considered full-fledged bread. Even if that product is subsequently formulated into an item with *pas habah b'kisnin* properties, that cracker-like product is still *halachically* considered to be bread and the *brocha* will be *hamotzi*. Conversely, if the intention of the manufacturer is to create a snack product, that product is considered to be *pas habah b'kisnin*.

Melba toast is a classic example of bread that is subsequently toasted. Melba toast was named after Dame Nellie Melba, who wanted a low fat alternative to bread so that she could watch her weight. The baker's intention when making the Melba toast was to create an alternative to bread. Even though Melba toast resembles *Rav Hei Gaon's* criteria of *pas habah b'kisnin*, the *brocha* on Melba toast is *hamotzi*. Conversely, frozen pizza boards that are par-baked and edible are manufactured with the intention of being further processed into pizza, a product that is a snack food, a *pas habah b'kisnin* upon which one recites *boreh minei mezonos*.

Bagel Chips: One of the most elusive *pas habah b'kisnin* bakery products is the bagel chip. Bagel chips can theoretically be made in many fashions: baked, toasted, fried, manufactured commercially, or made locally on a small scale in a local bakery. Commercially produced bagel chips, according to the bagel chip companies researched, do not take fresh bagels and slice and toast them into bagel chips. In order to get a uniform bagel chip product, commercial bagel chips have fairly stringent quality control baking criteria: size, thickness and texture. To this end, commercial bagel chips are made from long loaves of bagel dough that are extruded and cut into uniformly sized bagel chips that are seasoned, baked and toasted. These commercial bagel chips are manufactured as a snack food and so, the *brocha* would also be *borei minei mezonos*.

How does a commercial bagel chip differ from one that was made in the local bakery? Commercial bagel chips do have a bagel look and texture, yet many of them do not have a hole! Furthermore, they are all uniform in size and thickness. Bagel chips fitting these criteria would be *pas habah b'kisnin*. On the other hand, bagel chips made from leftover bagels, which were originally intended to be eaten as a meal, would be similar to Melba toast and the *brocha* on these bagel chips are *hamotzi*. If the baker has no specific intention, he or she often bakes bagels knowing that some of them will eventually be converted into bagel chips. Those bagel chips would be *pas habah b'kisnin*.

Frying creates a completely different *halachic* ruling with all bread products. Any fried bread product - croutons, pita chips, bagel chips and the like - may warrant a *borei minei mezonos* because frying nullifies the bread status of a bread product less than a *kizayis*. Boiling a flour-based product such as pasta always creates the *borei minei mezonos* status because it is not bread and does not have the texture of bread.

Putting the Consumer Into the Picture

Nevertheless, as with every general rule there are exceptions. *Pas habah b'kisnin* products are no different. There are two very



¹ לפי שיטה זו פי פת הבאה בכיסנין פת שנאכל כמו עוגה בסוף הסעודה - באר היטב שם אות י"ב

² לפי שיטה זו פי אוכל שכוסס

³ באר היטב שם אות י"ג

⁴ באר היטב קס"ח, י"א

⁵ עי' ביאור הלכה קס"ח ס'ד"רמ"מ נראה ברור דאם הוא זקן או נער - שאכילתו מועט בטבע חייבין בהמוציא וברחמ"ז אם אכלו שיעור שדרכן תמיד לקבוע ע"ז כיון דכל בני מינים מסתפקין בשיעור אכילה כזו



I. Varieties and circumstances that warrant a *Birchas Hamotzi*:

PIZZA:

Three slices of 18" pizza pie
 Three slices of 16" pizza pie
 1/2 of a 14" thin crust pie
 1/2 of a 12" regular pizza pie
 1/2 of a 9" deep dish pizza pie

OTHER:

Bagel chips made from bagels
 Calzone – 1 from a pizza shop;
 2 pre-packaged frozen

Croissants (when augmenting a dinner meal)

Croustons (toasted)

Matzos (Sefardim should ask their Rabbi)

Melba toast

Mezonos rolls – that taste like cake and are augmenting a dinner meal, and those that taste like bread

Soft pretzels (when augmenting a dinner meal)

Stromboli – 1 from a pizza shop;
 2 pre-packaged frozen

II. Varieties and circumstances that warrant a *Birchas Mezonos* when eaten as a snack:

Bagel Chips (when created specifically as chips)

Breadsticks

Croissants (as a pastry)

Flatbreads (all varieties)

Hard Pretzels

Kichel

Matza Tams

One slice of pizza

Pancakes

Pita chips (toasted)

Soft pretzels

Ryvita

Tam Tams

Wheat Tams

III. Varieties and circumstances that warrant a *Birchas Mezonos* under all conditions:

Bagel chips (fried)

Blintzes

Croustons (fried)

Doughnuts

Noodles

Pita chips (fried)



common occurrences when a *pas habah b'kisnin* product can be and is elevated to bread status.

When One is Kovah Seuda

1) When one eats a full dinner meal, consisting of *pas habah b'kisnin*, or 2) If one uses *pas habah b'kisnin* to augment other side dishes, the *brocha* one makes on that *pas habah b'kisnin* is *hamotzi* when a full meal is eaten. Why? In these cases when one eats the *pas habah b'kisnin* as one would eat bread, the *pas habah b'kisnin* has been elevated to bread-like status. Hence the *brocha* would be *hamotzi* in these circumstances. In all instances, of exclusive *pas habah b'kisnin* consumption, the amount that an average person consumes for a dinner meal

determines how much *pas habah b'kisnin* constitutes a full meal.⁵ When the *pas habah b'kisnin* augments the meal, such as cake or a *pas habah b'kisnin* roll with an airline meal, even if the *pas habah b'kisnin* roll or cake tasted like cake, once one eats this cake or roll with a meal it fulfills a bread-like criteria and one would have to wash and make *hamotzi* on the cake or *mezonos* roll.

Pizza: Pizza is a classic example of flexible *pas habah b'kisnin* whose *pas habah b'kisnin* changes with the amount the average consumer eats.

Pizza as a meal: Our Kashrus Kurrents pizza poll of current consumer eating habits indicates that the average person consumes one slice of an 18" pizza (alone, without any sides) as a snack and three slices of an 18" pizza (alone, without any sides) as a meal. Two slices of an 18" pizza (alone, without any sides) was questionable. Most pizza shops were in agreement that the average consumer orders 2 slices of pizza with a side dish for dinner. Similarly, one slice of square pan Sicilian pizza eaten alone as a meal is questionable, since the average consumer

orders the one slice together with side dishes for dinner. Therefore, in order to avoid a questionable circumstance, 2 slices of 18" pizza or one slice of Sicilian pizza should not be ordered alone. Our data showed some other eating habits of the average consumer. They include consuming 1/2 of a 14" thin crust pie, 1/2 of a 12" regular crust pie, 1/2 of a 9" deep dish pizza, or a complete 9" or 10" pie for dinner.

Specialty Breads: All specialty "flat bread" varieties, such as flat breads, lavash, wasa bread or cracker bread are baked for snacking; the *brocha* is *borei minei mezonos*. If the flat breads augment a dinner meal, the *brocha* would be elevated to *hamotzi*.

We hope that this article has given the kosher consumer a clearer understanding about the *halachic* ramifications of *pas habah b'kisnin*, so that the next time he or she decides to go out to dinner, pizza and fries will be approached with a new and healthy reverence—and, the correct *brocha*.

A MODERN DAY BOSTON BEER AND TEA PARTY *Star-K Style*

RABBI TZVI ROSEN

STAR-K KASHRUS ADMINISTRATOR, EDITOR, KASHRUS KURRENTS



When one looks at the familiar figure of Samuel Adams holding up his stein of ale or lager with a twinkle in his eye and a wry smile, do you ever wonder what he is thinking about? Maybe he is toasting the fact that Samuel Adams Beer is the very first world-class regular and flavored beer, ale and lagers that have received Star-K kosher certification. Furthermore, the fact that Samuel Adams Beer will soon be exported to Israel may also give Sam Adams reason to celebrate. Israel has long been enamored with American products. It is not unusual to see familiar American brands line the Israeli supermarket shelves. Kellogg's Corn Flakes, Kikkoman Soy Sauce, Riviana Rice or Chef Paul Prudhomme's Magic Seasoning Blends, to name a few.

A company needs to address a plethora of details before its product can be exported to any foreign country. Aside from the normal commercial challenges that have to be overcome, any product exported to Israel must be kosher certified and must be approved by the Chief Rabbinate of Israel. In the case of Samuel Adams Beer, an additional issue to address was to ensure that their beverages for export to Israel were *yoshon*. The Star-K was asked to step in.

How did this project come to fruition? Years ago, when the first Kashrus Kurrents series of articles about the *kashrus* of alcoholic beverages was published, I had the good fortune to make the acquaint-

tance and the friendship of Grant Wood, production manager of the Boston Beer Company, makers of Samuel Adams Beer. Grant was instrumental in providing the Star-K information and insight into the ins and outs of this fascinating industry. Over the years, his advice has been invaluable, helping us separate fact from fiction, so that the Kashrus Kurrents articles would be entertaining, informative and accurate.

This spring, Tempo Beer Industries of Israel, a division of the popular Tempo Beverages, called the Star-K for assistance with an exciting project. Tempo had acquired the rights to import Samuel Adams Beer to Israel, but could not conclude the deal until the Boston Beer Company had become certified kosher and its products were *yoshon*. Could we help? Is there water in the ocean?

The Star-K sprung into action. Grant Wood was indispensable, gathering all the information necessary for the letters of kosher certification for all the flavor components. Furthermore, the STAR-K needed the full cooperation of Ken Lee, brewing manager of the Samuel Adams production facility, to monitor the dates when the new barley crop would be cycled into their production facility, ensuring that the beer exported to Israel would always be *yoshon*.



The Star-K is proud to announce that the following SAMUEL ADAMS BEER and TWISTED TEA are Star-K certified kosher.

SAM ADAMS

- Black Lager
- Boston Ale
- Boston Lager
- Cherry Wheat
- Cream Stout
- Hefeweizen
- Holiday Porter
- Light
- Octoberfest
- Old Fezziwig
- Pale Ale
- Spring Ale
- Summer Ale
- Winter Lager

TWISTED TEA

- Half and Half
- Lemon
- Peach



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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New Under Star-K Kosher Certification

Establishments

(see letter of certification)

A TOUCH OF ELEGANCE CATERERS
Brooklyn, NY
Caterer

ACCENTS GRILL ON THE ATRIUM
2839 Smith Avenue, Baltimore, MD
Meat Restaurant/Take Out

Consumer Products

(only when bearing Star-K symbol)

A. AHARONOV
Jerusalem, Israel
Aharonov Pickled Products

THE BOSTON BEER COMPANY
Boston, MA
Samuel Adams

CAMERON SUPPLY CORP.
Bethlehem, PA
Flavorize Beverages & Drink Mixes

DEBBIE & SANDY'S HOMEMADE
Woodland Hills, CA
Debbie & Sandy's Homemade Cereal, Cookies

DELICES DE LA FORET
Quebec, Canada
Delicia Oils/Olive Oils

ETHNIC GOURMET
Boulder, CO
Ethnic Gourmet Teas

GOT KOSHER?, INC.
Los Angeles, CA
Got Kosher Prepared Foods

H.E. BUTT GROCERY COMPANY
San Antonio, TX
Nuts & Seeds

HEALTH & BEAUTY CENTRE, LLC
Oregon City, OR
Perfect Prescription Pharmaceutical, Drug & Personal Care Products

HUNAN CHIC FOODS CO., LTD.
Hunan, China
Hunan Chic Canned Fruit

J & I SPECIALTY CHEESES
Brooklyn, NY
Atara/Sheva Cheese & Cream

JBR GOURMET FOODS, INC.
San Leandro, CA
Cafe Jerusalem Gourmet Coffee, Coffee Beans

MEIJER
Grand Rapids, MI
Meijer Nuts & Seeds

MID CONTINENT PAPER
St. Louis, MO
Mid Continent Pan Liners

OLE MEXICAN FOODS, INC.
Norcross, GA
Tortillas/Tacos

PACMAR (PTY) LTD.
Wellington, South Africa
Wilde Beverages & Drink Mixes

PALIRRIA S.A.
Politika-Evias, Greece
Pickled Products

PUBLIX
Lakeland, FL
Publifx Juice & Juice Concentrates

RARITAN PHARMTECEUTICALS
East Brunswick, NJ
Pharmaceutical, Drug & Personal Care Products

SUNERGIA SOY FOODS
Charlottesville, VA
Tofu Products

TWIN OAKS COMMUNITY
Louisa, VA
Twin Oaks Tofu Products

Industrial/Institutional Products

(see letter of certification)

BAOJI RONGDE BIOLOGICAL ENGINEERING CO., LTD.
Shaanxi, China
Herbal Extracts

BASF AKTIENGESSELLSCHAFT
Ludwigshafen, Germany
Industrial Chemicals

BOZKURT ZIRAI URUNLERI SAN YETIC LTD. STI.
Izmir, Turkey
Dried Fruit

CAMERON SUPPLY CORP.
Bethlehem, PA
Beverages & Drink Mixes

CHANGSHU FUSHILAI MEDICINE & CHEMICAL CO., LTD.
Jiangsu, China
Industrial Chemicals

CHINA HENAN TANGYIN YUXIN CO., LTD.
Henan, China
Sweeteners

CHINA TUHSU FLAVOURS & FRAGRANCES IMPORT & EXPORT CORPORATION
Beijing, China
Essential Oils & Oleoresins

CIELO MARKETING GROUP, LLC
Monterey, CA
Frozen Vegetables

CUSTOM CONCENTRATE CORP.
E. Rutherford, NJ
Juice and Juice Concentrates

DOUGNAM CHEMICAL CO., LTD.
Inchon, South Korea
Industrial Chemicals

EAST COAST FRESH CUTS
Savage, MD
Beans, Fresh Packaged Fruit and Salads

GARRATT CALLAHAN
Millbrae, CA
Industrial Chemicals

GREENSOFT CHEM, LTD.
Seoul, South Korea
Industrial Chemicals

GUANGXI LI PU CANNING FOOD FACTORY
Guangxi, China
Canned Vegetables

GUILIN JINKE HEALTH PRODUCTS CO., LTD. (S-3)
Guangxi, China
Canned Fruit & Vegetables

H & M WAGNER & SONS
Glen Burnie, MD
Juice & Juice Concentrates

HAITONG FOOD GROUP CO., LTD.
Zhejiang, China
Frozen Vegetables

HANGZHOU AROMA CHEMICAL CO.
Zhejiang, China
Flavor Chemicals

HIGH TRANS CORP.
Taipei, Taiwan
Food Chemicals, Preservatives

HUNAN CHIC FOODS CO., LTD.
Hunan, China
Canned Fruit

KEYSTONE POTATO PRODUCTS
Hegins, PA
Dehydrated Vegetables

LIANYUNGANG MUPRO FI PLANT
Jiangsu, China
Food Chemicals, Phosphates

LINYI QIWEI CANNED FOODSTUFF CO., LTD.
Shandong, China
Canned Fruit

MANTAB, INC.
Quebec, Canada
Canned Fruit & Vegetables

MEELUNIE AMERICA, INC.
Farmington Hills, MI
Sweeteners

ORIENT FOODS (CHINA) CO., LTD.
Ningbo, China
Dehydrated/Dried Vegetables

PAT VITAMINS, INC.
El Monte, CA
Vitamins, Supplements & Nutritionals

RIT-CHEM CO., INC.
Pleasantville, NJ
Food Chemicals, Preservatives

SHANDONG YONGYI ENTERPRISE GROUP
Shandong Province, China
Frozen Fruit and Vegetables

SHANGHAI GREEN POWER, INC.
Shanghai, China
Herbal Extracts, Vitamins, Supplements, & Nutritionals

THE FOOD SOURCE, INC.
Frazer, PA
Spices & Seasonings

THE JOHN D. WALSH CO., INC.
Ringwood, NJ
Flavor Chemicals

TITAN INDUSTRIAL (CHANG SHU) FOODS CO., LTD.
Kiangsue, China
Frozen Vegetables

UNIVAR USA, INC.
Kirkland, WA
Preservatives

VINSARI FRUITECH LTD.
Mumbai, India
Fruit Blends/Purees, Juice & Juice Concentrates
WEGO CHEMICAL AND MINERAL CORP.
Great Neck, NY
Food Chemicals

YENICE GIDA SANAYII A.S.
Istanbul, Turkey
Pickled Products

ZHEJIANG ICEMAN FOODS CO., LTD. (L7)
Zhejiang, China
Canned Fruits & Vegetables

New Under Star-D



The Star-D is a *kashrus* 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*).

(only when bearing Star-D symbol)

BASF AKTIENGESSELLSCHAFT
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Basf Ag Germany, Basf Co. Ltd. S. Korea, Basf Corp. Usa, Basf Health & Nutrition Denmark, Basf Products Manufactured By Takeda, Japan Industrial Chemicals

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RITA'S ITALIAN ICE
Burtonsville, MD
Rita's Ice Cream Shop

25 years of



kashrus leadership

STAR-K RECOMMENDED SLURPEE List *2005*

BARQ'S™ Slurpee

French Vanilla Cream
Red Creme
Root Beer

COCA COLA™ Slurpee

Cherry Coke
Coke
Mello Yello (reg.)
Sprite
Sprite Remix
Sprite Remix Aruba Jam
Sprite Remix Berry
Vanilla Coke

CRYSTAL LIGHT™ Slurpee

Lemonade
Lemon Lime
Orange Pineapple Ice
Peach Mango
Raspberry Ice
Strawberry Kiwi
Strawberry Banana

DR. PEPPER™ Slurpee

FANTA™ Slurpee

Banana
Birch Beer
Blue Cherry
Blue Raspberry
Blue Vanilla
Blueberry
Cherry
Ginger Ale
Grape – Purple Craze
Green Lemon Lime
Green Melon
Kiwi Strawberry
Mandarine Tangerine
Orange
Orange Crème
Peach
Pineapple
Purple Berry
Cherry (Gullywasher)

Red Licorice
Strawberry
Super Sour Apple
Super Sour Cherry
Super Sour Watermelon
Vanilla
Watermelon
White Cherry
Wild Cherry
Wild Cherry Reduced Calorie
Yellow Cherry

Pina Colada (NOT certified)
Black Cherry Lemonade (NOT certified)

HAWAIIAN PUNCH™ Slurpee

Hawaiian Punch
Green Berry Rush

MASTER CHILL™ Slurpee

Bruisin Berry
Sour Green
Sour Strawberry

MINUTE MAID™ Slurpee

Blue Cherry
Blueberry
Cherry
Grape
Lemonade
Orange
Passion Fruit Orange
Peach
Pineapple
Raspberry Lemonade
Strawberry

PEPSI™ Slurpee

Mountain Dew (All flavors)
Pepsi
Diet Pepsi (DAIRY not cholov yisroel)

SIERRA MIST™ Slurpee

Shrekalicious



STAR-K KASHRUS TRAINING PROGRAM Now Accepting Applications

Where can Rabbonim, scholars, and future community leaders find the opportunity to go behind the scenes of a first class luxury hotel's kosher kitchen, tour a manufacturing plant, learn to find the less obvious thrips and aphids hiding in a restaurant's vegetables, and be prepared to administer, or even pioneer, a communal kosher certification agency?

Star-K's complimentary certificate Kashrus Training Program, which will be held Monday, July 25 to Friday, July 29, offers all this and more. This intensive seminar, held at Star-K's offices in Baltimore, Maryland, is limited to 25 students--*rabbonim, kollel* fellows, and others serving as *klei kodesh*--who have studied *Yorah Deah*. In addition to lectures, audio-visual presentations, and a hands-on practicum, several field trips are planned.

To apply to the Star-K Kashrus Training Program, call the Star-K office for an application, (410) 484-4110, or www.star-k.com, to download the application form. There is a \$100 refundable deposit fee, which will be returned if the applicant is not accepted, or after successful completion of the course. Applicants who are accepted but do not complete the course will forfeit their deposit.



late breaking kashrus news and alerts are available via e-mail by sending a blank e-mail to alerts-subscribe@star-k.org.

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