According to others, it applies to a daytime garment even when worn at night. Since this is a daytime garment, the Torah instructs us to insert specially wound fringes onto the corners of any four cornered garments where the corners surround the wearer. 

Tzitzis is one of the Torah's great mitzvah facilitators. The Torah tells us that when a person sees his tzitzis his mind perceives far more than strings and knots. Through seeing one's tzitzis a person perceives and remembers all Hashem's mitzvos and is motivated to mitzvah performance.

According to Torah law one is not obligated to actively wear a tzitzis garment daily. However, since the rewards and dividends for one who observes this mitzvah are so great, it has become the practice among Orthodox Jewish men everywhere to make sure to wear a garment which requires tzitzis. This custom of wearing tzitzis was so widely accepted that our Rabbis frowned upon the person who did not take advantage of performing this great mitzvah.

The Torah uses the words, “and you should see them,” as a descriptive phrase concerning tzitzis. Our Rabbis teach us that this positive commandment has a daytime prerequisite. According to some opinions, the mitzvah of tzitzis only applies during the day. According to others, it applies to a daytime garment even when worn at night. Since this is a time restricted positive commandment, only men are obligated to fulfill this mitzvah. It is the custom to teach little boys to wear tzitzis from the time they are three years old, as long as they are toilet-trained, so that they too become participants in this important commandment.

It is imperative that all aspects of tzitzis making meticulously follow the prescribed halachic directions of the Shulchan Aruch. If not, the tzitzis may be posul, unkosher, and the garment unfit for use. Wearing posul tzitzis creates numerous negative repercussions: 1) A Torah law has been violated by wearing a garment without tzitzis, 2) A person is making a blessing in vain over a non-tzitzis garment, 3) A person may be violating the laws of Shabbos by wearing non-functional extra fringes, which would be considered carrying.

There are three major areas of concern regarding kosher tzitzis: 1) the beged (garment), 2) the tzitzis (strings) 3) the proper manner of combining the tzitzis onto the beged.

The garment's fabric must be made of woven material. A plastic poncho-style raincoat or a four cornered leather vest would not require tzitzis because the material is not woven. Also, it is the opinion of a leading Torah authority that garments woven with synthetic fibers do not require tzitzis. This means that a polyester or rayon garment does not require tzitzis. What about a wool-rayon blend, which is a blend of natural and synthetic fibers? The criteria for determining tzitzis obligation is which of the two fabrics covers the majority of fabric area. If, for example, the fabric is a 50-50 blend of natural and synthetic fibers, but the synthetic thread is thicker than the natural, then the garment would not require tzitzis. Wearing an Arba Kanfos (beged with tzitzis) made of synthetic fabric would have been addressed by gedolei hashkiva, but are often not well known. There are many age old opinions regarding shiurim and it is often difficult to translate the measurements of Chazal into today's terms.

[1] For Kol Nidrei services we wear a tallis at night based on this opinion.
STAR-K’S Successful Program
Lights Up
The Shidduch World

MRS. MARGIE PENSAK

Long before the news of the first official “Star-K engagement” circulated, Baltimore’s Star-K headquarters tasted success. The actual distribution of the $2,000 cash “gift” incentive, on top of the customary shadchanus for the successful matches made for Baltimore’s Orthodox women, was not the sole measure of accomplishment.

Star-K’s novel attempt at remedying the universal singles problem locally was made with the twin hope of inspiring the launching of similar programs by organizations and individuals in other “out-of-town” communities. As soon as the news hit the press, Star-K was flooded with telephone calls, letters and e-mails from around the world.

“Do you have someone for my son/daughter who lives here in Switzerland (Australia, England, etc.)?” “Who in Baltimore knows the single women of your community so we can make shidduchim for them?”

After we established the fact that Star-K’s primary function is that of a kashrus agency, rather than a shidduch agency, we provided those who contacted us with a list of Baltimore shadchanim. We had lit a fire in the matchmaking world! It suddenly seemed as though the whole world was making shidduchim - professional and lay person alike.

We definitely were getting attention! News got back to us that a Rav of a shul in Far Rockaway, during his Shabbos drasha, spoke about our offer, and how it should inspire his congregants of a Rav in Spring, Maryland and Yerushalayim. It was not a coincidence that the call was placed from the States at the exact time her cousin in Silver Spring, Maryland and Yerushalayim was davened in the office for the program’s success.

Within hours of our third “internal” Star-K shidduch, the qualifying Star-K shadchan immediately thought of her ideas? In one case, it was a matter of setting up a former classmate with a brother’s friend. In another, a local woman matched up her friend’s daughter with her son’s best friend. And in yet another case, the shadchan paired her friend’s daughter with her son’s chavrusa—a young man she had never personally met until the engagement party!

Equally as amazing, was the shidduch inspired by a long distance telephone conversation between cousins in Silver Spring, Maryland and Yerushalayim. It was not a coincidence that the call was placed from the States at the exact time her cousin’s single British guest was visiting from London. After speaking with him, the shadchan immediately thought of the idea and suggested it to the 40-year-old single woman she had in mind for him who lived half way around the world, in Baltimore.

Perhaps these Star-K shidduchim would have been made in any case, despite the Star-K incentive. Who knows? One thing is for sure. Klal Yisroel can only stand to gain when we have the welfare of our fellow yidden in mind, by putting forth the effort to help our singles - wherever they live - build a bayis ne’eman b’Yisroel!

Leadership in Kashrus Education

CONTINUED FROM PAGE 1

present the problems stated earlier: 1) non-concerning something which he needs himself will be answered fulfillment of the mitzvah, 2) uttering a blessing in vain, 3) carrying on Shabbos.

The four corners of the garment must be well defined; there may not be any other fringes protruding from the corners of the garment. This problem can arise when the ornamental pom-poms extend all the way down to the edges of the tallis. If this is the case, the excess ornamentation must be removed before the tzitzis are inserted into the garment; the corners cannot be edged ex post facto, i.e. after the tzitzis are attached.

There are different views amongst halachic authorities regarding the minimum size of the beged. A beged’s measurements are taken from corner to corner width-wise, and from the collar to the bottom edge lengthwise. According to most halachic authorities, these point to point measurements can range from 17 inches by 17 inches to 24 inches by 24 inches. Furthermore, sizes are not absolute. The 17” to 24” range is given for men of average height. Obviously, the size of the garment varies with a person whose height and girth is outside the parameters of average. Similarly, the size of a child’s Arba Kanfos is determined proportionally to the father’s standard. For example, if a person is 70” tall and wears a beged that is 24” x 24”, if he has a 50” son he should wear an Arba Kanfos of proportional size, namely, 17” x 17”. If the father follows the 17” opinion, then his 50” son should wear a 12 3/4” tallis kotson. Bear in mind, that as children grow, so should the tzitzis. Therefore, with growth spurts, new begadim should be bought if the beged is not large enough.

Where along the corner of the garment must the hole through which the tzitzis are inserted be made? To be considered within the parameters of the corner, the hole must be made somewhere between 1.3 inches to 2.65 inches from the corner of the beged. The measurements are made vertically and horizontally from the
Mitzvos on the Fringe

edge of the garment to the point of intersection. Measurements are not made diagonally. All holes must fall within these measurements. If one of the holes is outside these limits and the tztizis were made, the tallis or tallis koton would not be considered kosher.

Before the tzitzis can be inserted, the garment must be fully prepared to receive tzitzis. Fully prepared means that the garments, holes, and measurements must be completed prior to tzitzis insertion. That means that tzitzis cannot be placed on a circular piece of material, then cut around to make four corners to create a completed garment.

If the tzitzis have already been made properly, but the tallis is torn or the corners ripped, as long as the material is still hanging, albeit by a thread, the beged can be repaired. What happens if the garment ripped or the corner tore, or a string of the tzitzis snapped? If one string snapped the tzitzis is still kosher, if two snapped a sheila should be asked. To prevent unraveling, tzitzis may be knotted at the ends of the strings.

Of all the areas of concern, the aspect of greatest importance is that tzitzis must be made lishma, i.e. with the intention of being made for the sake of the mitzvah. This concept of lishma pertains to the tzitzis at crucial stages of construction, manufacturing the strings and inserting the strings into the holes of the beged, when they are to be wound into tzitzis. When a person makes the tzitzis he should say, "Lishem tzitzis." (I am putting these tzitzis into this garment for the sake of the commandment of tzitzis.)

This article gives the reader only a brief overview of the halachos of tzitzis, but does not cover many detailed aspects. For more details of this important mitzvah, see Shulchan Aruch, Orach Chaim, Chapters 8-24.

Is there any difference in kashering temperatures in Mexico City or Denver because of their higher altitudes?

Water boils at different temperatures depending on the altitude. At higher altitudes the boiling point is lower. In a place where water boils at less than 212°F; boiling can still constitute a hagolah.

I heard that products cooked by hot water or steam may be considered bishul Yisroel by turning the boiler switch off and on. Is this true?

Turning a boiler switch off and then immediately turning it on may not be sufficient to effect a bishul Yisroel. This is because a boiler is controlled by a thermostat and will only go on when the temperature of the water drops below the setting of the thermostat. Therefore, one must turn off the boiler, wait until the temperature of the water drops, and then turn the boiler switch on, so that the fire is ignited as a direct result of the mashgiach’s act.

What is “reworking” and how does it affect kosher productions?

“Reworking” is when ingredients or products that were produced are reintroduced on the line to be reprocessed. Examples would be: a product taken from bags which have torn, or a product that did not pass quality control. Very often, a company can rework one product into another product if they are similar. In a plant that has treif and kosher, or dairy and pareve, there could be a significant impact on the kosher or pareve product if a non-certified product is reworked into a certified product. Mashgiachim must always be alert to rework issues.

If a product contains fish gelatin, would it be noted on the label?

If a product is made with fish gelatin and the gelatin is not batel, we would require a clear indication on the label stating the fish content. This is to warn people not to eat the item with meat. If the item is dairy, no fish indication is needed, since in any event it may not be eaten with meat.

I am going to a Star-K restaurant over Chol Hamoed Sukkos. Will I have to take the food out or will there be a sukkah on the premises?

Star-K policy is that eateries must have a sukkah available for customers on Sukkos. (It is important to note that due to the kedusha of a sukkah, a garbage can may not be put inside.)

If an electric coil on a range-top does not get red-hot, may it still be kashered?

Yes, it may be kashered as long as it gets to libun kal (550°F). Any residue should be cleaned off first.

When kashering with irui, may I just pour the water and let it spread out over the surface to be kashered?

The water must hit each part of the surface to be kashered. Note the following distinction: Upon contact with the surface to be kashered, the flow of water which spreads out immediately, is considered irui. The surfaces hit from this initial flow are kashered. However, the water which spreads out further after the initial contact is not sufficient to kasher.

Periodically, Star-K distributes “Kashrus Konnections”, a compilation of policies meant for the kashrus professional. Some items may be of interest to consumers as well. Below are some of the topics addressed in past issues. To sign up to receive the publication via e-mail, send a blank e-mail to konnections-subscribe@star-k.org.
Additionally, though Chazal chose to describe measurements in terms of commonly used items or foods such as a kizayis (olive) and a kibetzhah (egg), the size of a standard size egg 1800 years ago may have been larger than today’s egg. Similarly, there are many varieties of olives, and we are uncertain which one is used for the kizayis measure. Therefore, shirurim must be defined in contemporary terms. This article will attempt to clarify the halachic parameters of food related measurements.1

As with all halachah, for a definitive psak one must consult his Rav. The halachic rulings regarding shirurim by Rabbi Moshe Heinemann, shita, Rabbinic Administrator of Star-K, are as follows:

I. Kizayis Measurement - 1.27 fl. oz. (38 ml) - If one eats a kizayis of bread, he must recite birchas hamazon.2 Similarly, if one eats a kizayis of any other food, a bracha acharamu must be recited.

Our testing indicates that this is the approximate size of a golf ball (40 mm in a roll of quik-bread (37 ml). Approximately seven Manischewitz Tam Tams comprise a kizayis. Therefore, if one consumes this amount, an al hamichya blessing is required. A complete Graham cracker (both halves) has a volume of approximately 27 ml. Therefore, if one eats only one Graham cracker, a bracha acharamu is not recited. An additional one half must be eaten in order to say the bracha acharamu. A bracha rishona is required even for any amount less than a kizayis from which one is neihan (derives benefit).

When eating bread or cake, one should calculate in his mind whether it has a volume of 38 ml (e.g. whether it has the volume of a golf ball). It is impossible to state how many slices of bread equal a kizayis, as bakeries and bread companies bake bread in many different sizes.

On the first two nights of Pesach one should eat two kizayim of matzah at motzi matzah.3 This is equivalent to approximately one half of a standard size machine matzah or one third of an average hand matzah.4 If eating this amount is too difficult, one may eat one kizayis - i.e. one quarter of a machine matzah or one sixth of an average size hand matzah. A kizayis is also the amount of marror one must eat to fulfill that mizvah.5

II. Kibetzhah Measurement - 2.53 fl. oz. (75 ml) - The kibetzhah measurement is relevant to numerous halachos throughout the year. It is equivalent to approximately two golf balls. When washing before eating bread, one recites the bracha of al nitilas yadayim only if one intends to eat a kibetzhah of bread.6

It is preferable for one to eat more than a kibetzhah of bread at each of the three Shabbos meals and two Yom Tov meals. Similarly, on the first two nights of Sukkos, ideally one should eat this amount of bread7 in the sukkah.8 During the rest of Sukkos, if one eats more than a kibetzhah of bread or cake, a bracha of leishev basukkah is recited.

III. Kidei Achilas Pros Time Measurement - Volume is not the only factor in determining whether a bracha acharamu is recited. Chazal dictate that a bracha acharamu is only recited if one eats a kizayis in the amount of time known as kidei achilas pros.9 This means, to recite a bracha acharamu, one should eat a kizayis ideally within two minutes.10 For example, if one eats bread, one should consume a kizayis within any two minute span during the meal to recite birchas hamazon.11

To fulfill mitzvos requiring a kizayis the food must be eaten within the kidei achilas pros time period. For example, on the first two nights of Pesach one should eat a kizayis of matzah within a two minute period.

IV. Revi’is - The "classic" measurement of liquids is a revi’is.12 The Chofetz Chaim was of the opinion that this is 3.8 fl. oz. (112 ml). In order to recite a bracha acharamu on any beverage, one must drink a revi’is.13 Similarly, the cups used for Kiddusch, Havdalah, and at the Seder on Pesach night for the four kosos, must hold a revi’is.

The standard measurement of a cup (as found in recipes or on measuring cups) is 8 fl. oz. Therefore, a revi’is is approximately one half of a cup. Four plastic "shnapps" cups that state on the bottom "1 fl. oz. - 29 ml" are also approximately a revi’is. As a point of reference, a can of soda is 12 oz - slightly more than three times the revi’is measure. Although a Kiddush cup must hold a revi’is, the amount of wine that one who recites Kiddush needs to drink is a m’lo lugmav, one cheekful.14 This amount is different for each person. In general, a m’lo lugmav for adults ranges between 1.55 fl. oz. and 2 fl. oz. The way each person calculates his own m’lo lugmav will be addressed in section IV-B.

Similarly, a m’lo lugmav must be drunk for Havdalah. At the Pesach Seder, for each of the four cups one must drink at least a rov revi’is (2 fl. oz.) or a m’lo lugmav – whichever is larger.15

[1] Note: It is important to emphasize that shirurim are measured in terms of volume, not weight. For example, a kizayis of sponge cake will volumetrically equal a kizayis of potato kugel, yet the weight of the potato kugel will exceed the weight of the sponge cake.
[2] For an explanation as to how this measurement is derived, see footnote 26.
[4] Shulchan Aruch, Orach Chaim (henceforth all references to Shulchan Aruch refer to Orach Cham) 484:8
[6] A kizayis is also a commonly used shirur with regard to “oshmin.” In the days of the Sanhedrin, if, after being waved, one ate a kizayis of non-kosher food or milk and meat that were cooked together, he was chayav melachos. Eating less than a kizayis (known as chatzi shirur) is also prohibited min haTorah (but there is no onesh in Beis Din).
[7] Literally, “like [the size of] an egg” - also pronounced k’baya. For an explanation as to how this number is derived, see footnote 26.
[9] Shulchan Aruch 190:3. There are opinions that hold a bracha acharamu is recited when drinking a volume of a revi’is (1.27 fl. oz. – 38 ml). Although we do not hold like these opinions and only recite a bracha acharamu when drinking a revi’is, nonetheless, to avoid a safe bracha acharamu, it is generally recommended not to drink between 1.27 fl. oz. and 3.8 fl. oz. (i.e. not less than a revi’is and a kizayis or more).
[10] Only the one who recites Kiddush needs to drink. Those bringing yitzkos Kiddush need not drink the wine, however, many have the custom to do so. If the mikadoth is unable to drink the full m’lo lugmav, others may drink it - and all are yotzes if their "collective drinking" adds up to the average m’lo lugmav.
[11] See Shulchan Aruch 472:9 and Mishna Berura. Both stringently for the four cups on Pesach to drink a "rov kosos" - at least 51% of the contents of the cup - if it is larger than a m’lo lugmav and revi’is. For the fourth cup one should drink a revi’is so that a bracha acharamu can be recited.
[12] Literally, this means one fourth [of a lug - an ancient measurement].
[13] See Biur Halacha 271:13 (s.v. shel revi’is) who says a Kiddush cup must hold the volume of two eggs in their shells. Nowadays, eggs have a volume of 1.9 fl. oz. (56 ml) - hence a revi’is is 3.8 fl. oz. (112 ml).
[14] Literally, this means one fourth [of a lug - an ancient measurement].
[15] Only the one who recites Kiddush needs to drink. Those being yotzei Kiddush need not drink the volume of a kizayis (1.27 fl. oz. – 38 ml). Although we do not hold like these opinions and only recite a bracha acharamu when drinking a revi’is, nonetheless, to avoid a safe bracha acharamu, it is generally recommended not to drink between 1.27 fl. oz. and 3.8 fl. oz. (i.e. not less than a revi’is and a kizayis or more).
5.

V. Halachic Time Frame When Drink-

Beverages - As with eating, Chazal dictate that a bracha acharona is only recited if one drinks a revi'is within a stipulated amount of time. Unlike food where this time is hidetiachilasprius, the “time limit” for beverages is hideti shrityas revi’is. This means that to recite a bracha acharona on wine or any other beverage, one must drink 3.8 fl. oz. within a thirty second span.

It is difficult to drink a hot beverage such as coffee within the thirty second time span, as hot drinks are generally sipped slowly. If 3.8 fl. oz. are not consumed during any thirty second span, a bracha acharona is not recited. The same applies to hot soup. Although a hot beverage is initially too hot to drink in the halachic time limit for drinking, eventually, if it cools and 3.8 fl. oz. are drunk within 30 seconds, a bracha acharona is required.

VI. Cholim - Shirim For One Who Is Ill On Yom Kippur

A. Food - Someone whose life may be in danger by lasting on Yom Kippur is obligated to eat. Not all cholim who are obligated to eat on Yom Kippur have the same halachic dispensation. These are cholim (who may be in danger) whose illness only warrants minimal eating or drinking. Minimal consumption is termed pachos m’keshir. Below the minimal portion that qualifies for halachic eating and/or drinking. What is pachos m’keshir for eating and drinking? On Yom Kippur the pachos m’keshir requirement is a revi’is of food that is less than a koseves ha’aga, a type of large date. The volumetric measurement of a koseves ha’aga is more than 1.5 fl. oz. (44 ml). Therefore, one who is ill (as above) may eat 1.5 fl. oz. (less than a koseves ha’agah) of food every nine minutes. A practical way for the patient to do this is as follows: Fill 1 1⁄2 “kupps” m’lo lugmav that are marked “3 oz. - 29 ml” with compacted bread, crackers or cereal, and consume that amount every nine minutes.

Note: If it is determined that this amount is insufficient and one’s life may still be in danger, the patient must eat as much as necessary, even if it is more than the shiur of volume and less than the shiur of time.

B. Beverages on Yom Kippur - The minimal volume for beverages that qualifies for pachos m’keshir (minimal consumption) is a kohot whose life may be in danger is less than a m’lo lugmad, a cheekful of liquid. Unlike food, the shiur of liquids differs with each individual’s capacity to hold liquid in his or her mouth. The larger the mouth, the larger the m’lo lugmad. Conversely, the smaller the mouth, the smaller the m’lo lugmad. For purposes of drinking on Yom Kippur we say an average adult has a m’lo lugmad that is larger than 1.5 fl. oz. (44 ml). A teenager may have a smaller m’lo lugmad. One can ascertain his or her personal m’lo lugmad by filling his mouth completely with water, expelling the water into a measuring cup and dividing the amount in half. This number is the amount held by one cheek - a m’lo lugmad. Pachos m’keshir is slightly less than this amount. This “test” should preferably be conducted by Yom Kippur.

How infrequently should a person who is forced to drink on Yom Kippur take a drink so that his intake does not qualify for halachic drinking? Ideally, less than a m’lo lugmad may be consumed and then repeated up to every seven minutes. If this amount of liquid is insufficient for the patient, one may drink this amount of liquid every two minutes.

Note: If it is determined that this amount is insufficient and one’s life may still be in danger, the patient must drink as much as necessary, even if it is more than the shiur of volume and less than the shiur of time.

On Yom Kippur, the pachos m’keshir amounts of food and drink are independent of each other. This means the two shirim do not combine and one can simultaneously eat and drink a pachos m’keshir of both. The waiting times are also calculated independently.

If one must eat on Yom Kippur, the following sample schedule of eating pachos m’keshir may be implemented: Eat and drink at 8:00 a.m. - drink - 8:07, eat - 8:09, drink - 8:14, eat - 8:21, eat - 8:27, drink - 8:38, drink - 8:35, eat - 8:36, etc. This schedule is for someone who wishes to eat as much as possible pachos m’keshir in the shortest amount of time. Obviously, a cholol can eat and/or drink pachos m’keshir less frequently (e.g. eat and drink pachos m’keshir at 8:00 a.m., then eat and drink again at 8:51 a.m., etc.). It is possible, the decision whether one may eat or must eat - pachos m’keshir or more than the shiur - should be discussed with a competent halachic authority before Yom Kippur.

VII. Hafrashas Challah - Min haTorah, the amount of flour one must knead to be obligated in hafrashas Challah is an “asiris ha’alav.” This is equivalent to the volume of 43% eggs.22 Regarding hafrashas Challah, the exact volume of this shiur is in doubt.

There are two customs as to the amount that must be kneaded to require a bracha. Some individuals recite a bracha when kneading 2.6 lbs. of flour, which on average is equivalent to 8 cups of flour.23 However, a bracha is not recited for this amount. If one kneads a smaller amount of flour, one is not mafrish Challah.

Whether we are gathered at the Shabbos table, celebrating and preparing for our beautiful Yomim Tovim, or just enjoying a midnight snack, shirium play a vital role. By understanding and knowing them, we can measure up to the task of fulfilling these mitzvos L’shem U’ltifares.

The author wishes to thank Dr. Yossi Scheller and Mrs. Paysach Freedman for their assistance in the preparation of this article.

[22] The halachos regarding the shirium (amount and time) of Yom Kippur are addressed in Shulchan Aruch 618:7 and 8 and Mishna Berurah, as well as Shmurah Shabbos K’hilchosas 401:27. It should be noted that eating (or drinking) pachos m’keshir is prohibited for a healthy person (chatzi shiur assur min haTorah); however, there is no onesh karres or m’lo lugmav requirement.

[23] A koseves hagasa is “slightly less than a kibeitzah” (Shulchan Aruch 612:1). Nowadays, an egg is 1.9 fl. oz. and therefore, for Yom Kippur, the size of a koseves hagasa must be less than this amount. Also, it is customary to use the strictest opinion regarding kidei achilas pras (9 minutes). If one requires more food or must eat in shorter spans, a Rav should be consulted, as there are more leniencies.

[24] As previously indicated, shirium are measured in terms of volume, not weight. Therefore, to obtain the most amount of food that is still pachos m’keshir, it is advisable to compress the food as much as possible (e.g. stuff bread into a shnapps cup before eating).

[25] For Yom Kippur, we are machine to use the lower range of the average for m’lo lugmad.

[26] Tosofos (Yuma 80a s.v Hach) says the amount one can fill his entire mouth (both cheeks) is greater than a revi’is. Hence a m’lo lugmad (one cheekful) is often referred to as “two revi’is.” This fact is the basis of calculating the volume of a kizayis. If a revi’is is less than two cheekfuls, and two cheekfuls equal two eggs (available nowadays - see B’ur Halacha cited in footnote 15), and one egg nowadays has a volume of 1.9 fl. oz. this means a revi’is must be less than 3.8 fl. oz. A revi’is equals 1.5 b’emitz (at the time of Chazal). This means that on Yom Kippur, one cannot eat or drink a kizayis (half of a kizayis) less than 1.7 2/3 fl. oz. (38 ml). If one eats foods with a volume of 1.27 fl. oz. (38 ml), he has certainly eaten a kizayis and may therefore recite a bracha acharona.

[27] This method can also be used to determine how much Kiddush one must drink.
Soft drinks below are recommended only when produced in the U.S., and refer to both regular and diet versions. All are pareve unless otherwise indicated.

**A & W** Cream Soda, Root Beer
Adirondack (when bearing OU)
Aquafina Sparkling Original, Berry, Lemon Lime
Aquafina Splash Citrus, Raspberry, Wildberry
Arizona Iced Tea (when bearing OU)
Barq's Cream, French Vanilla Cream, Red Creme, Root Beer
Bawls (when bearing Star-K) Guarana, Guaranaex
Bel' er Mayim
Bria's (when bearing OU)
C & C (when bearing OU)
Canada Dry - The following is a partial listing of the most common:
Canada Dry Ginger Ale Regular, Cranberry
Canada Dry Seltzer Unflavored, Cherry, Cranberry Lime, Lemon Lime, Mandarin Orange, Grapefruit, Raspberry, Strawberry, Tonic
Canada Dry Soda Birch Beer, Black Cherry Wishnai, Island Lime, Peach, Root Beer, Tropical, Vanilla Cream, Wild Cherry
Canfield (when bearing CRC)
Central Grocers (when bearing CRC)
Club Soda any unflavored
Coca Cola Coke, Caffeine Free, Classic C2, Cherry Coke, Coke with Lime, Vanilla Coke
Cornell (when bearing OU)
Cott (when bearing OU) Premium
Country Delight (when bearing CRC)
Country Time Lemonade, Pink Lemonade. Powders are certified when bearing OK.
Crush - certified for the U.S. Berry Blast, Birch Beer, Cream, Fruity Red, Grape, Lime, Orange, Peach, Peach Sour, Pineapple, Pink Grapefruit, Red Creme, Red Licorice, Strawberry
Crush - certified for Canada Cream Soda Red, Lime, Orange, Pineapple
Crystal Light Liquids and Powders are certified when bearing OK.
Dn1, Fruit Flavor Blast
Dasani Unflavored, Lemon, Raspberry, Strawberry
Diet Rite Cola, Golden Peach, Kiwi Strawberry, Tangerine, White Grape
Dr. Brown's Black Cherry, Cel-Ray, Cream, Ginger Ale, Orange, Root Beer
Dr. Pepper Regular, Cherry, Cherry Vanilla, Red Fusion
Fanta Banana, Birch Beer, Blue Cherry, Blue Raspberry, Blueberry, Ginger Ale, Grape, Green Lemon Lime, Green Melon, Kiwi, Strawberry, Orange, Orange Creme, Peach, Pineapple, Red Licorice, Strawberry, Super Sour Apple, Super Sour Cherry, Super Sour Watermelon, Vanilla, Watermelon, White Cherry, Wild Cherry, Yellow Lemonade, Yellow Cherry, When bearing OUD - dairy, non-cholov yisroel: Banana Split, Blue Vanilla
Faygo (when bearing OU)
Flavor Rage Packets (when bearing OU) Chocolate, Diet Vanilla, Lime, Raspberry, Tropical Remix
Frapuccino (Starbucks - only in bottles with a KO - dairy, non-cholov yisroel) Caramel, Coffee, Mocha, Mocha Light, Decaf Mocha, Mint Mocha, Vanilla
Frese
Fresh Samantha (when bearing OU)
Fruitopia (when bearing OU) Strawberry Passion Awareness
Giant (when bearing OU)
H2OHi! Berry, Lemon-Lime, Orange, Plain
Hansen's (when bearing OU)
Hawaiian Punch Sizes: 12 oz. cans, 20 oz. plastic bottles, 2 liter bottles; Flavors: Berry Blue Typhoon, Blue Tropical, Bodacious Berry, Fruit Juicy Red, Grape, Green Berry Rush, Lemon Berry Squeeze, Lemonade, Lemonade Punch, Lemonade Punchy Pink, Mazin Melon, Orange, Strawberry, Tropical Vibe, Wild Purple Smash
Hershey's Box Milk Drink (when bearing OUD - dairy, non-cholov yisroel)
Hires Cream, Root Beer
IBC Root Beer, Black Cherry, Cherry Limeade, Cream Soda, Tangerine Cream
Jewel (when bearing CRC)
Jones:
Jones Soda (when bearing Star-K) Berry Lemonade, Billy Pop, Blue Bubblegum, Blueberry, Cherry, Chocolate, Fudge, Club, Cream, Crushed Melon, Fruit Punch, Fufu Berry, Fun, Ginger Ale, Grape, Green Apple, Happy, Lemon Drop, Lemon Lime, Orange, Orange & Cream, Peachy Keen, Pink, Root Beer, Strawberry & Cream, Strawberry-Lime, Tangerine, Twisted Lime, Upside Down Pineapple, Vanilla Cola, Watermelon
Jones Organics Tea (95% Organic) - (when bearing Star-K) Berry Green, Cherry, Ginger, Green Tea, Red Cherry, Stevia, Tangerine, Tonic
Sugar-Free Jones Soda (when bearing Star-K) Black Cherry, Broccoli Caramelle, Brussel Sprouts, Corn on the Cob, Cranberry, Cream, Fufu Berry, Ginger Ale, Green Bean Caramelle, Herb Stuffing, Lime Cola, Mashed Potato, Orange, Pecan Pie, Pink Grapefruit, Pumpkin Pie, Root Beer, Smoked Salmon, Chocolate Fudge, Turkey & Gravy
KMX Kool Aid Liquids and Powders are certified when bearing OK.
Le Village (when bearing Star-K) French Lemonade, Lemonade, Orangeade, Pink Lemonade
Lipton Brisk Fruit Tea
Lipton Iced Tea (when bearing K) Green Tea with Citrus, Iced Tea with Lemon
Lipton Original Iced Tea (when bearing K) Lemon, Sweetened, Extra Sweet, Unsweetened, Peach, Raspberry, Green Tea with Honey
Master Chill Brusin Berry, Cherry Limeade, Red Licorice, Sour Blue Raspberry, Sour Green, Sour Strawberry, Strawberry Creme
Master Pour Collins Mix, Ginger Ale, Sour, Tonic Water
Mayim Chaim
Mello Yellow
Minute Maid Limeade, Yellow Lemonade
Minute Maid Soda Blue Cherry, Blueberry, Cherry, Grape, Lemonade, Orange, Peach, Pineapple, Raspberry Lemonade, Strawberry, Light Lemonade
Mirinda Grape, Grapefruit, Green Cream, Fruit Punch, Orange, Strawberry
Mistic (when bearing OU)
Mitzi (when bearing B'Datz)
Mug Cream Soda, Root Beer
Nantucket Nectars (when bearing OU)
Naturolle 90 (when bearing OU)
Nehi Blue Cream, Fruit Punch, Ginger Ale, Grape, Lemonade, Orange, Peach, Pink Lemonade, Strawberry, Wild Red
Nestea Iced Tea Lemon Sweet, Peach, Premium, Raspberry, Southern Style, Sweetened, Unsweetened
Nestea Cool Iced Tea
Nestle Pure Life Splash (when bearing OU)
Odwalla Juices (when bearing OU)
Patio Ginger Ale, Orange, Red Cherry, Root Beer, Strawberry, Cream Soda
Pepsi Cola Regular, Caffeine Free, Holiday Spice, Pepsi Edge, Pepsi Lime, Pepsi One, Pepsi Twist, Pepsi Vanilla, Wild Cherry
Pibb Xtra
Poderade (when bearing OU)
RC Cola Cola, Cherry Cola
7-Up Regular, Cherry
7-Up Plus Mixed Berry, Tonic
Safeway Select (when bearing CRC)
Schweppes - The following is a partial listing of the most common:
Schweppes Ginger Ale Regular, Raspberry, Dry Grape
Schweppes Seltzer Black Cherry, Lemon, Lime, Lemon Lime, Tonic, Wild Raspberry
Seagram (when bearing OU)
Seltzer any unflavored
Shasta (when bearing OU)
Sierra Mist
Slice Cherry, Cherry Lime, Dr. Slice, Fruit Punch, Grape, Orange, Peach, Pineapple, Pink Lemonade, Slice Cola, Slice Red, Strawberry, Snapple (when bearing OK)
Sprite Regular, Berry Clear Remix, Tropical Remix
Sprite Remix Flavor Hits Packets (when bearing OU) Cherry, Grape, Vanilla
Squirt Regular, Ruby Red
Starbucks (Only in cans with a KD - dairy, non-cholov yisroel) Double Shot
Stewart's (when bearing OU)
Suburban (when bearing K)
Sunkist Cherry Limeade, Fruit Punch, Grape, Lemonade, Orange, Peach, Pineapple, Strawberry Tab
Tang Powder (when bearing OK)
Tropicana Sizes: 2ltr. bottles, 20 oz. bottles and 12 oz. cans only; Flavors: Fruit Punch (reg. sugar free), Light Lemonade, Orangeade (reg. sugar free), Pink Lemonade, Yellow Lemonade, Peach Papaya, Strawberry Melon. (In Carton form only when bearing OUD)
Tropicana Twister Soda Grape, Orange, Strawberry
Vernors Ginger Ale
Vesa Black Cherry, Blue Raspberry, Cherry Cola, Club Soda, Cola, Diet Caffeine Free, Fruit Cherry Soda, Ginger Ale, Mountain Vess, No Salt Seltzer, Peach, Pina Colada, Pineapple, Red Cream, Root Beer, Strawberry, Tonic, Whistle Orange
Vintage Seltzer Lemon Lime, Mandarin Orange, Raspberry, Wild Cherry
Waist Watcher (when bearing OU)
Welch's Soda Lemonade, Orange, Peach, Pineapple, Strawberry, In NY & Nj with Kof-K on lid: Grape
White Rock (when bearing OU)
Wildwood (when bearing CRC)
Wink Grapefruit
In the land of the lofty Himalayas, the majestic Taj Mahal, and the fabled Shangri La, stands the newest Star-K office in Mumbai, India. Kashrus is no stranger to this exotic country, located just west of China, the home of Star-K’s Far East office.

Legend has it that in 175 B.C.E., the ancestors of Bene Israel fled persecution in Israel. Seven couples were cast ashore and survived when their ship was wrecked on the Konkan peninsula, south of present-day Bombay (renamed the ethnic Mumbai in 1996). Isolated in their villages, these agriculturists and oil pressers (called shanwar telli, literally, “Saturday oil men” because they did not work on Shabbos), remained unaware, until the 18th century, of the two other groups of Jews which had settled in India - the Cochin Jews and the Baghdadi Jews.

The Cochin Jews claim that their ancestors arrived on the southwest coast of India, near Cochin, in 72 A.D., fleeing the Roman's destruction of the second Bais Hamikdash. In the 10 century C.E., the king of Malabar granted certain rights and privileges to the Cochin Jewish community leader, Joseph Rabban. This charter is written on two copper plates, which is displayed—to this day—in the Paradesi Synagogue. In the 17th and 18th centuries, Cochin had an influx of Jewish settlers from the Middle East, North Africa and Spain. In a type of caste system, the Cochin Jews were organized into three groups. Two of them, the Paradesi (or “White Jews”) and the “Black Jews” have their own distinct communities and shuls. The third group, made up of the Meshhuhrarim, freed slaves, had no shul of their own, and until today have no communal rights.

The Baghdadi Jews fled persecution from such native lands as Iraq, Syria, and Iran as early as 1796, and settled mainly in Calcutta and Bombay. They became more of a presence in 1832, when David Sassoon established residence in Bombay and began a commercial and philanthropic dynasty that drew Jews from throughout the Ottoman Empire.

At its height, the Jewish communities in India maintained 35 shuls, and Bombay's Jewish population, alone, numbered 35,000. In the 1950s and 1960s, however, a majority of the Cochin and Baghdadi Jews immigrated to Israel, as well as to the U.S., England, and Australia. Today, there are half as many shuls throughout the country - mostly in Mumbai, where the Jewish population has dwindled down to a few thousand.

Rabbi Levi Solomon Jacob will head Star-K’s newest office. He studied in Yeshivos in Yerushalayim and there developed strong ties with Rabbonim from both Israel and Europe who provided training in kashrus supervision. He also holds a Bachelor's degree in Mechanical Engineering. Through Rabbi Jacob’s tireless efforts, Mumbai presently has a shechita, a mikveh, and Torah study programs.

“With Levi Solomon Jacob heading our new India office we have a uniquely qualified individual who is well versed in both the requirements of kosher law and the local languages and culture,” says Rabbi Avraham Mushell, Star-K Kashrus Administrator, and overseer of Star-K’s Far East and India offices. “Rabbi Jacob has dedicated his life to enhancing Torah values in the Mumbai community. We are excited that he will be working with us to make kosher more accessible for Indian manufacturers.”

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Sub-Zero Refrigeration Products

Please be aware that most Star-K certified Sub-Zero refrigeration products require a Sabbath Mode Sales Accessory to be purchased separately and installed in order to meet all halachic requirements. This is in addition to putting the refrigerator or freezer into the Sabbath Mode as described in the Sub-Zero Use & Care Guide. If this Accessory is not in place, opening and closing the refrigerator or freezer on Shabbos or Yom Tov would be problematic.

For details regarding Star-K certified models and which Sabbath Mode Sales Accessories are necessary, please call our office at 410-484-4110 or see our website at www.star-k.org.
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SOKAPO
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Ontario, Canada
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ULTIMATE FOODS, INC.
Amherst, NJ
The Ultimate Nut Company Nut & Seeds

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(see letter of certification)

BENDINER TECHNOLOGIES, LLC
Pinehurst, NC
Flavors & Extracts

CHANGZHOU SUNLIGHT FINE CHEMICAL CO.
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Preservatives

CHANGSHU JINCHENG FOOD ADDITIVES CO.
Jiangsu, China
Amino Acids, Industrial Chemicals

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Olive Oil

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This publication is dedicated to the memory of M. Leo Storch, of Blessed Memory, through a grant from Mrs. M. Leo Storch and Family

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