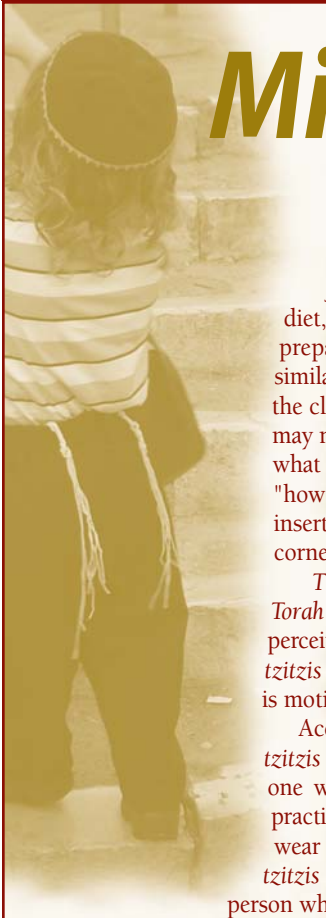


Kashrus Kurrents

VOLUME 26 NO. 1

Summer 5765 - 2005



Mitzvos *on the Fringe*

RABBI MOSHE HEINEMANN
STAR-K RABBINIC ADMINISTRATOR

Just as the *Torah* carefully directs us in the arena of kosher diet, what we can and cannot eat, how food may and may not be prepared, and what foods are considered required eating, similarly, the *Torah* provides us with a kosher dress code regarding the clothing we wear, what fabrics or combination thereof may or may not be used, how clothing should or should not be worn, and what styles of clothing are recommended. One of the *Torah's* great "how to" mitzvos is the mitzvah of tzitzis. 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's eye 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 requisite. 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.¹ 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 *begeg* (garment), 2) the tzitzis (strings) 3) the proper manner of combining the tzitzis onto the *begeg*.

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* (*begeg* with tzitzis) made of synthetic fabric would

THE GUIDE TO

Halachic Food Measurements

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Conscientious observance of *kashrus* goes beyond the identification of kosher symbols on your supermarket shelf and the separation of meat and dairy foods and utensils in your kitchen. There are many food related *halachos*, in addition to those involving preparation and serving. Amongst them are the *halachos* of *shiurim*, measurements. They encompass a wide range of issues relevant to food consumption, and have important *halachic* ramifications.

How much must one eat to recite a *bracha acharona*, the blessing after eating? How much bread must one eat to be obligated in *netilas yadayim*, hand washing, or to fulfill one's obligation of *seudas Shabbos*? The answers to these and other questions relating to *shiurim* have been addressed by *gedolei haposkim*, 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.



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[1] For Kol Nidrei services we wear a tallis at night based on this opinion.

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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 to make *shidduchim*. The next thing we knew, at least two other communities were emulating us, jumping on the bandwagon to help their local women. Shortly after, something ironic happened.

The *Gemara* says, whoever davens for a fellow *yid* concerning something which he needs himself will be answered first. Just one month after the incentive was offered in Baltimore, two young women who were employed by the Star-K became engaged. Just eleven days later, the daughter of a Star-K

employee became engaged. Although none of the *shadchanim* of these three young women qualified for the \$2,000 cash gift, since the *kallahs* were all under the qualifying age of 22 years and 2 months, they were amongst the first to be answered, as everyone in the office *davened* for the program's success.

Within hours of our third "internal" Star-K *shidduch*, the qualifying Star-K *shidduchim* started to roll in - ten of them, within seven months of the initiation of the program.

How did some of these *shadchanim* think of their 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!* ■

Mitzvos on the Fringe

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present the problems stated earlier: 1) non-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 *begeid*. A *begeid'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 *begeid* 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 1/4" *tallis koton*. Bear in mind, that as children grow, so should the *tzitzis*. Therefore, with growth spurts, new *beggadim* should be bought if the *begeid* 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 *begeid*. The measurements are made vertically and horizontally from the

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kashrus konnections

FOR THE KASHRUS PROFESSIONAL

RABBI ZVI GOLDBERG, STAR-K KASHRUS ADMINISTRATOR

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.

■ **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.

■ **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. *Mashgichim* 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. ■

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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 *tzitzis* 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 together, albeit by a thread, the *begeh* 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 *begeh*, when they are to be wound into *tzitzis*. When a person makes the *tzitzis* he should say, "L'shem



Mitzvas 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. ■



THE GUIDE TO Halachic Food Measurements

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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 *mitzvah*.⁶

II. Kibeitzah Measurement - 2 *kizaysim*, 2.53 fl. oz. (75 ml) - The *kibeitzah*⁷ 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 *kibeitzah* of bread.⁸

It is preferable for one to eat more than a *kibeitzah* 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 bread⁹ in the *sukkah*.¹⁰ During the rest of *Sukkos*, if one eats more than a *kibeitzah* of bread or cake, a *bracha* of *leishev basukka* is recited.

III. Kidei Achilas Pras Time Measurement - Volume is not the only factor in determining whether a *bracha acharona* is recited. *Chazal* dictate that a *bracha acharona* is only recited if one eats a *kizayis* in the amount of time known as *kidei achilas pras*.¹¹ This means, to recite a *bracha acharona*, one should eat a *kizayis* ideally within two minutes.¹² For example, if one eats bread, one should consume a *kizayis* within any two minute span during the meal to recite *birchas hamazon*.¹³

To fulfill *mitzvos* requiring a *kizayis* the food must be eaten within the *kidei achilas pras* 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*.¹⁴ The *Chofetz Chaim*¹⁵ was of the opinion that this is 3.8 fl. oz. (112 ml). In order to recite a *bracha acharona* on any beverage, one must drink a *revi'is*.¹⁶ Similarly, the cups used for *Kiddush*, *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.¹⁷ 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 VI-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.¹⁸



Additionally, though *Chazal* chose to describe measurements in terms of commonly used items or foods such as a *kizayis* (olive) and a *kibeitzah* (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, *shiurim* must be defined in contemporary terms. This article will attempt to clarify the *halachic* parameters of food related measurements.¹

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

I. Kizayis Measurement² - 1.27 fl. oz. (38 ml) - If one eats a *kizayis*³ of bread, he must recite *birchas hamazon*.⁴ Similarly, if one eats a *kizayis* of any other food, a *bracha acharona* must be recited.

Our testing indicates that this is the approximate size of a golf ball (40 ml) or a roll of quarters (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 acharona* is not recited. An additional one half must be eaten in order to say the *bracha acharona*. A *bracha rishona* is required even for any amount less than a *kizayis* from which one is *neheneh* (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 *kizaysim* of *matzah* at *motzi matzah*.⁵ This is equivalent to approximately one half of a standard size machine *matzah* or one third of an average hand *matzah*. If eating this

[1] Note: It is important to emphasize that *shiurim* 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.

[3] Literally, "like [the size of] an olive."

[4] *Shulchan Aruch*, *Orach Chaim* (henceforth all references to *Shulchan Aruch* refer to *Orach Chaim*) 184:6

[5] *Shulchan Aruch* 475:1

[6] A *kizayis* is also a commonly used *shiur* with regard to "onshin." In the days of the Sanhedrin, if, after being warned, one ate a *kizayis* of non-kosher food or milk and meat that were cooked together, he was *chayav malkos*. Eating less than a *kizayis* (known as *chatzi shiur*) 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.

[8] *Shulchan Aruch* 158:2. One washes without reciting *al nitilas yadayim* when eating any amount even if it is less than a *kizayis* (see *Mishna Berura* 158:10).

[9] *Mishna Berurah* (henceforth abbreviated *MB*) 291:2. B'dieved, a *kizayis* is enough.

[10] *MB* 639:22. B'dieved, a *kizayis* is enough (*Shulchan Aruch* 639:3). If it is raining, one should eat a *kizayis* without reciting *layshev b'sukkah* (*MB* 639:35).

[11] *MB* 210:1. This means the amount of time it takes to eat three or four eggs.

[12] See *Teshuvos Chasam Sofer* 6:23. It should be noted that the two minutes are measured from the time the first part of the *kizayis* is swallowed until the last part of the *kizayis* is swallowed. B'dieved, if one eats a *kizayis* within four minutes, a *bracha acharona* may be recited (see *Aruch Hashulchan* 202:8 and *Shmiras Shabbos K'Hilchasa* 48:10).

[13] It is a *hiddur* to eat a complete *kizayis* of bread immediately after reciting *hamotzi* (*MB* 167:15).

[14] Literally, this means one fourth [of a *lug* - an ancient measurement].

[15] 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).

[16] *Shulchan Aruch* 190:3. There are opinions that hold a *bracha acharona* is recited when drinking the volume of a *kizayis* (1.27 fl. oz. - 38 ml). Although we do not hold like these opinions and only recite a *bracha acharona* when drinking a *revi'is*, nonetheless, to avoid a *safek bracha acharona*, 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).

[17] Only the one who recites *Kiddush* needs to drink. Those being *yotzei Kiddush* need not drink the wine, however, many have the custom to do so. If the *mikadesh* is unable to drink the full *m'lo lugmav*, others may drink it - and all are *yotzei* if their "collective drinking" adds up to the average *m'lo lugmav*.

[18] See *Shulchan Aruch* 472:9 and *Mishna Berura*. Some are stringent for the four cups on *Pesach* to drink a "rov kos" - at least 51% of the contents of the cup - if it is larger than a *m'lo lugmav* and *rov revi'is*. For the fourth cup one should drink a *revi'is* so that a *bracha acharona* can be recited.

[19] *MB* 210:1. It should be noted that there are opinions that hold the *shiur* for beverages is *kidei achilas pras*. See *Shulchan Aruch* 612:10 and *MB* 612:31.

[20] *Shiur shtiyas revi'is* is based on the amount of time it takes most people to drink *b'shtai p'amim* (the proper way to drink as discussed in *Shulchan Aruch* 170:8; see *Shaar Hatzion* 210:11). This time is 30 seconds.

[21] Regarding ice cream, ices and gel desserts, the *Poskim* question whether they are foods or beverages. The custom is to consider them as foods. For a full discussion see *Sefer V'zos Habracha*, Chap. 5.



V. Halachic Time Frame When Drinking 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 *kidei achilas pras*, the "time limit" for beverages is "*kidei shtiyas revi'is*."¹⁹ 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.²⁰

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.²¹

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

A. Food - Someone whose life may be in danger by fasting on *Yom Kippur* is obligated to eat. Not all *cholim* who are obligated to eat on *Yom Kippur* have the same *halachic* dispensation. There are *cholim* (who may be in danger) whose illness only warrants minimal eating or drinking. Minimal consumption is termed *pachos mi'keshiur* - below the minimal portion that qualifies for *halachic*²² eating and/or drinking. What is *pachos mi'keshiur* for eating and drinking? On *Yom Kippur* the *pachos mi'keshiur* requirement is the volume of food that is less than a *koseves hagasa*, a type of large date. The volumetric measurement of a *koseves hagasa*²³ is more than 1.5 fl. oz. (44 ml). Therefore, one who is ill (as above) may eat 1.5 fl. oz. (which is less than a *koseves hagassah*) of food every nine minutes. A practical way for the patient to do this is as follows: Fill 1½ "shnapps cups" that are marked "1 oz. - 29 ml" with compacted²⁴ 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 time than kidei achilas pras.

B. Beverages on Yom Kippur - The minimal volume for beverages that qualifies

for *pachos mi'keshiur* (minimal consumption by a *choleh* whose life may be in danger) is less than a *m'lo lugmav*, 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 lugmav*. Conversely, the smaller the mouth, the smaller the *m'lo lugmav*. For purposes of drinking on *Yom Kippur* we say an average adult has a *m'lo lugmav*²⁵ that is larger than 1.5 fl. oz. (44 ml). A teenager may have a smaller *m'lo lugmav*. One can ascertain his or her personal *m'lo lugmav* by filling his mouth completely with water, expelling the water into a measuring cup and dividing the amount in half.²⁶ This number is the amount held by one cheek - a *m'lo lugmav*.²⁷ *Pachos mi'keshiur* is slightly less than this amount. This "test" should preferably be conducted before *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?²⁸ Ideally, less than a *m'lo lugmav* 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 mi'keshiur* amounts of food and drink are independent of each other. This means the two *shiurim* do not combine and one can simultaneously eat and drink a *pachos mi'keshiur* of both. The waiting times are also calculated independently.²⁹

If one must eat on *Yom Kippur*, the following sample schedule of eating *pachos mi'keshiur* may be implemented: Eat and drink at 8:00 a.m., drink - 8:07, eat - 8:09, drink - 8:14, eat - 8:18, drink - 8:21, eat - 8:27, drink - 8:28, drink - 8:35, eat - 8:36, etc. This schedule is for someone who wishes to eat as much as possible *pachos mi'keshiur*³⁰ in the shortest amount of time. Obviously, a *choleh* may eat and/or drink *pachos mi'keshiur* less frequently (e.g. eat and drink *pachos mi'keshiur* at 8:00 a.m., then eat and



drink again *pachos mi'keshiur* at 8:15 a.m., etc.). If possible, the decision whether one may eat or must eat - *pachos mi'keshiur* 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'aifa*." This is equivalent to the volume of 43½ eggs.³¹ Regarding *hafrashas Challah*, the exact volume of this *shiur* is in doubt.³² *Lhalacha*, one should be *mafrish Challah* when kneading 2.6 lbs. of flour, which on average is equivalent to 8½ cups of flour.³³ However, a *bracha* is not recited for this amount. If one kneads a smaller amount of flour, one is not *mafrish Challah*.³⁴

There are two customs as to the amount that must be kneaded to require a *bracha*. Some individuals recite a *bracha* when kneading 3.675 lbs. or more of flour (on average, 12¼ cups).³⁵ Many only recite a *bracha* when kneading 4.95 lbs. of flour (i.e. almost the entire contents of a 5 lb. bag of flour - on average, 16½ cups of flour).³⁶ Individuals should follow their family custom.³⁷

Whether we are gathered at the *Shabbos* table, celebrating and preparing for our beautiful *Yomim Tovim*, or just enjoying a midnight snack, *shiurim* 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 *shiurim* (amount and time) of *Yom Kippur* are addressed in Shulchan Aruch 618:7 and 8 and Mishna Berurah, as well as Shmiras Shabbos K'Hilchasa 40:18-27. It should be noted that eating (or drinking) *pachos mi'keshiur* is still prohibited for a healthy person (*chatzi shiur assur min haTorah*), however, there is no *onesh karres* or *malkus* from *Beis Din*.

[23] A *koseves hagassa* 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 hagassah* 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 lenient opinions.

[24] As previously indicated, *shiurim* are measured in terms of volume, not weight. Therefore, to obtain the most amount of food that is still *pachos mi'keshiur*, 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 *machmir* to use the lower range of the average for *m'lo lugmav*.

[26] *Tosfos* (Yuma 80a s.v. *Hachi*) says the amount one can fill his entire mouth (both cheeks) is greater than a *revi'is*. Hence a *m'lo lugmav* (one cheekful) is often referred to as "*rov 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 *Biur 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 *beitzim* (at the time of Chazal). This means 1.5 *beitzim* are less than 3.8 fl. oz., one *beitzah* is less than 2.53 fl. oz., and one *kizayis* (half of a *kibeitzah*) is less than 1.27 fl. oz. (38 ml). Therefore, if one eats food 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 of *Kiddush* one must drink.

[28] See footnote 22.

[29] If one dissolves sugar into water (or another beverage), the sugar is no longer considered a food, but rather a beverage. Therefore, one may eat granulated sugar or candy that is less than a *koseves hagassah*, and then immediately drink "sugar water" (with dissolved sugar) that is less than a *m'lo lugmav*. The sugar/candy and the dissolved sugar do not combine to add up to a *shiur* (i.e. they are not *mitztaref*). This "solution" is advisable for one who requires an immediate intake of sugar.

[30] See end of footnote 23.

[31] There are six eggs in a "lug" - 24 *lugen* in a *sa'eh* - three *sa'eh* in an *aifa*, so there are 432 eggs in an *aifa* - a tenth of this (an "*asiris ha'aifa*") is 43.2 or 43½ eggs.

[32] A full discussion of the different sizes of eggs for different *halachos* is beyond the scope of this article.

[33] An 8 oz. cup of flour generally weighs between 4.2 and 5.3 oz. There is no precise conversion between the weight and volume of flour. The temperature, methods of storage, type of flour, how one fills the measuring cup, and whether it is sifted, can all impact on this amount. We use the following calculations (based on our testing and observations): The average weight of one cup of flour is 4.8 oz., which also means 1 lb. of flour will fill 3½ cups.

[34] One should not intentionally minimize the amount of flour in order to exempt oneself.

[35] Based on the opinion of *HaRav Avraham Chaim Naeh*, in his *Sefer Shiurei Torah*.

[36] Based on the opinion of the *Chazon Ish*.

[37] These *halachos* apply when baking bread or any other *hamotzi* product. When kneading dough for other products and for a full discussion of the *halachos* of *hafrashas Challah*, see *Kashrus Kurrents* article "When You Need to Knead: A Guide to *Hafrashas Challah*."



STAR-K 2005 RECOMMENDED SOFT DRINK LIST

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, Guaraneex
Be'er Mayim
Briar'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 Wishniak, 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 Cream, Red Licorice, Strawberry
Crush - certified for Canada Cream Soda Red, Lime, Orange, Pineapple
Crystal Light Liquids and Powders are certified when bearing OK.
dnL 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 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 KD - dairy, non-cholov yisroel) Caramel, Coffee, Mocha, Mocha Light, Decaf Mocha, Mint Mocha, Vanilla
Fresca
Fresh Samantha (when bearing OU)
Fruitopia (when bearing OU) Strawberry Passion Awareness
Giant (when bearing OU)
H2Oh! 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 Punchy, 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 Creme
Honest Tea (when bearing OU)
Icy Splash (when bearing Star-K)
Jeff's Amazing NY Egg Cream (when bearing OUD - dairy, non-cholov yisroel)
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 White, Mandarin Green, Peach Rooibos, Strawberry White, Tropical Rooibos
Natural Jones Soda (when bearing Star-K) Lemon Ginger, Passion, Peach Ginseng
Sugar-Free Jones Soda (when bearing Star-K) Black Cherry, Broccoli Casserole, Brussel Sprouts, Corn on the Cob, Cranberry, Cream, Fufu Berry, Ginger Ale, Green Bean Casserole, 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 Limonade, Lemonade, Orangeade, Pink Lemonade
Lipton Brisk Fruit Teazer, Lemon, Raspberry, Sweet
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 Bruisin 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)
Mitzli (when bearing B'Datz)
Mountain Dew Regular, Caffeine Free, AMP, Blue Shock, Code Red, LiveWire, Pitch Black

Mug Cream Soda, Root Beer
Nantucket Nectars (when bearing OU)
Naturale 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, Strawberry
Pepsi Cola Regular, Caffeine Free, Holiday Spice, Pepsi Edge, Pepsi Lime, Pepsi One, Pepsi Twist, Pepsi Vanilla, Wild Cherry
Pibb Xtra
Powerade (when bearing OU)
RC Cola Cola, Cherry Cola
7-Up Regular, Cherry
7-Up Plus Mixed Berry
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
Seagrams (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)
Sundrop Cherry Lemon, Sundrop
Sunkist Cherry Limeade, Fruit Punch, Grape, Lemonade, Orange, Peach, Pineapple, Strawberry
Tab
Tang Powder (when bearing OK)
Tropicana Sizes: 2 ltr. 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 OK.)
Tropicana Twister Soda Grape, Orange, Strawberry
Vernors Ginger Ale
Vess Black Cherry, Blue Raspberry, Cherry Cola, Club Soda, Cola, Diet Caffeine Free Cola, Diet Cream 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





STAR-K Opens Office in India

MRS. MARGIE PENSAK

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 Meshuhrarim, 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 1950's and 1960's, 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." ■

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

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