

KASHRUS KURRENTS

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BROCHOS for BREAKFAST

RABBI DOVID HEBER
KASHRUS ADMINISTRATOR

STAR-K has researched breakfast cereals for the past 30 years and has published *Brachos* lists and *halachic* guidelines for these products based on the *psak* of Rabbi Moshe Heinemann, *shlita*, STAR-K Rabbinic Administrator. It is with great pride that STAR-K has begun certification of the following three cereals distributed by Nestle in Israel: Cheerios, Fitness, and Crunch Cereals. The *hashgacha* is coordinated by our newly expanded Israel office. The products bear a STAR-K symbol and are *pareve*, *bishul Yisroel*, and *yoshon*. The *brocha rishona* on all three cereals is *mezonos* and the *brocha achrona* is *al hamichya*.

I. Chameishes Minei Dagan Cereals

Special *halachic* status has been given to products coming from *chameishes minei dagan*, the five special grains: wheat, spelt, barley, oats, and rye.¹ When these grains are ground up, mixed with water and baked into cake, cookies, crackers and other *pas haba'ah b'kisnin* products the *brocha* is *Mezonos* and the *brocha achrona* is *Al Hamichya*. If one is *koveya seudah* (eats enough to constitute a meal), the *brocha* is *Hamotzi* and one must recite *Birchas Hamazon*.² One of the definitions of *pas haba'ah b'kisnin* is that the dough is baked into a hardened crispy product. Products such as pretzels and Post Grape Nuts cereal³ are included in this category of *pas haba'ah b'kisnin*, and their *brocha* is *Mezonos*. The *brocha*

CONTINUED ON PAGE 4

1. Oats and wheat are quite commonly used in cereals.
2. For a full discussion and understanding of *pas haba'ah b'kisnin*, see *Kashrus Kurrents Spring 2005* at www.star-k.org.
3. Although this hardened product has an intermediate doughy stage, it never obtains the full characteristics of bread.

NEW UNDER STAR-K



★ LEADERSHIP IN KASHRUS EDUCATION ★

SIGNED, SEALED AND DELIVERED

The Requirements for *Chosmos* on our Foods

RABBI NISSON DOV MILLER
KASHRUS ADMINISTRATOR

One of the popular services that STAR-K offers to worldwide Jewry is our availability to find answers to *shailos* on almost any topic. When a phone call comes in, our *Kashrus* Administrators often have little clue as to what they will need to address. Some answers end up being straightforward, some are complex and some need to be creative.

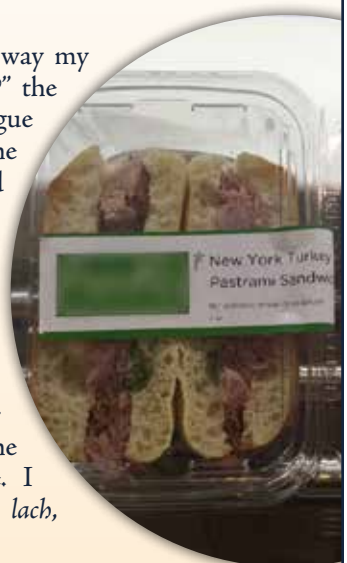
I was faced with the latter situation over a year ago when a woman called. She said that her husband's company had brought him a ready-to-eat meal, "Grilled Cutlets and Salad", in a plastic container from a kosher certified store. However, after it was presented to her husband, since no one had thought to request seals on the container, my phone rang.

"It's not that important, but is there any way my husband would be allowed to eat this food?" the woman asked. Immediately, I emailed a colleague who asked me to send him a picture of the layout of the food in the container. He would show it to a *frum* worker, and if the worker would recognize the presentation, then the food would be permitted.¹

A few minutes later, a picture was sent to me which I then forwarded to my colleague, who subsequently sent it to the *frum* worker. After a few more minutes, the *frum* worker responded that he recognized the layout of the food as matching the presentation of the store. I was then able to declare, "*Mutter lach, mutter lach, mutter lach*".

Truthfully, not everyone would have known that there was a potential *kashrus* issue with the "Grilled Cutlets and Salad". Furthermore, not everyone in a pressured work environment would have had the fortitude to forego his "kosher" lunch at a business meeting due to the slight chance of a real "switcharoo". However, since much of our personal *kedusha* and the *kedusha* of *Klal Yisroel* is dependent upon maintaining our vigilance in kosher food consumption, it behooves us to learn about the obligation to maintain the kosher integrity of our foods when relinquishing our control to an *aino Yehudi*.

CONTINUED ON PAGE 2



Inside THIS ISSUE

<i>Brachos</i> for Breakfast	Page 1
Signed, Sealed and Delivered.....	Page 1
Spotlight on Eggs	Page 3
New Under STAR-K.....	Page 7
Kosher Dining at Yale University Hillel	Page 8



RABBI NISSON DOV MILLER
KASHRUS ADMINISTRATOR

SIGNED, SEALED AND DELIVERED

The Requirements for *Chosmos* on our Foods

CONTINUED FROM PAGE 1

What Foods Require *Chosmos*?

ג' חמפ"ק require *chosmos*. In laymans terms, this means that the *rabbonim*³ decreed that fish (without skin), meat, non-*mevushal* wine and *techeiles* that are deposited or sent with an *aino Yehudi* require two *chosmos*, two *halachically* approved seals. However, *chiltis* (a spice), fish oil dip, bread and cheese require only one *chosam*.

What is Our Concern?

If we limit our discussion to foods, when an *aino Yehudi* is in control of kosher food, what is of primary concern?

Our most pressing concern is for *hachlafa*, that the *aino Yehudi* might take the kosher food for his own benefit and replace it with a similar food item.⁴ The *Shulchan Aruch* makes it clear that we are not afraid that he is going to make this switch just to cause a Jew to do an *aveirah*.⁵

Thus, if there is no reasonable benefit that might accrue to the *aino Yehudi*, there is no reason to be concerned.

One or Two *Chosmos*?

Rashi explains that one *chosam* is required for an inexpensive item. We would only have a minimal concern for *hachlafa* since an *aino Yehudi* can usually afford this type of food. It is almost not worth his time and effort to take the kosher food and replace it with the non-kosher equivalent.

An expensive item, on the other hand, is of greater concern. Perhaps the *aino Yehudi* cannot afford it. He might, therefore, take it for himself and replace it with its non-kosher cheaper counterpart.

The *Rambam* and the *Rashba*⁶ write that when there is a question of a *Torah* law being violated two seals are required. If the concern is the violation of a Rabbinic law, then one seal suffices.

The *Ran* explains in the name of the *Yerushalmi* that when our concern is the switching of an item, two *chosmos* are required. If the concern is the adulteration of something previously kosher, only one *chosam* is required.

The *Rama*⁷ says that we should follow the stringency of all of these rationales.

What Qualifies as a *Chosam*?

A valid *chosam* is a seal that requires significant effort to duplicate.⁸ However, by no means does the *chosam* need to be tamper-proof.

Common devices that can constitute bona fide *chosamos* are:

- 1) *Plumbas*
- 2) Zip ties
- 3) Staples
- 4) Difficult and atypical knots
- 5) Stickers or Kosher Tape (perhaps with an agency's symbol) can constitute one *chosam* if they are tamper-evident, or if tampering with it would compromise some of the packaging.
- 6) Writing a Hebrew letter partially on the cover of packaging and partially on the utensil itself (where recognition of a letter and some effort are needed to line up the letter parts).⁹

7) If the *chosam* can't be tampered with and repackaged without high-tech machinery, such as vacuum packing, it is *halachically* equivalent to two *chosmos*.¹⁰

8) A hologram from a certifying agency placed inside a sealed package that has a kosher symbol.

Exceptions

If the seal(s) are found to be broken upon delivery, or if the item is produced without any seals, the food can still be accepted as kosher if:

A) It is clear that the seals were broken inadvertently (e.g., shipping) and it is plausible that the *aino Yehudi* wasn't aware of the broken seals.¹¹

Example: If a sealed and dented large box containing *rugelach* in plastic containers arrives, and some of the stickers that seal the plastic containers have been compromised.

B) When the item bears a label confirming that the contents of the container at its origin were kosher, and no benefit is attained from the tampering.¹²

Example: There is no seal on a container of candy corn from a well-known kosher company.

Example: A bakery delivering hamburger buns to a *shul* whose door is locked leaves these items outside. There is no need to be concerned about a quick switch by a *aino Yehudi*. In this case, the *aino Yehudi* derives no benefit from taking and replacing these readily available and inexpensive buns.

C) It is clear that the food has not been tampered with by anyone.*

Example: Cartons are filled with ice cream when it is thick, creamy and soft. When the lid is placed on the carton, a very smooth and flat surface is created at the top of the ice cream and the lid. It would take great effort to replicate this smooth finish.

D) When the recipient is able to identify the food as coming from the kosher source through familiarity with the item.*

Example: The *knish* has a unique shape or always has grill marks on the bottom.¹³

E) Food placed in a public refrigerator in a bag or container that is clearly understood to be private property is permitted without any *chosmos*, as long as other people are coming and going at various times. In this case, there is a "*mirseis*" factor, a fear of being caught taking someone else's food, that allows us to presume that no one will tamper with the food. However, if the food is left overnight or when no one is around, the food might be forbidden and a *shaila* should be asked.

On the other hand, if there is video surveillance of the refrigerator and the staff has been apprised of this, the food is permitted to be eaten.

***In such a case, food can be sent, even *l'chatchila*, without a *chosam*, provided that the recipient will notice its unique and defining feature.**

Ensurance and Deterrence

In 1982, seals weren't commonly used for safety and quality control purposes. That year, seven people in Chicago were murdered after





SPOTLIGHT ON EGGS

RABBI YAAKOV HEINEMANN

ROSH KOLLEL, STAR-K BAIS MEDRASH GOVOHA HALACHA CHABURA

Jews have been eating eggs for thousands of years. How many of us have ever wondered whether the eggs we bought at the local grocer came from a Kosher bird? The *Shulchan Aruch*¹ states that only eggs which are pointy on one side and round on the other side can be considered Kosher. If, however, both sides are round or both sides are pointy it would be a *siman* (an indication) of an עוף טמא, a non-Kosher bird.

The above noted *siman* does not make the egg itself Kosher, rather it is a way to indicate that the egg comes from a Kosher bird. Today, we can find chicken eggs which are round on both sides; consequently, the *siman* as stipulated by *Chazal* may have changed in our generation (נשתנה הטבע). However, it is considered an act of piety for one to verify that the egg one wishes to consume is, indeed, sharp on one side and dull on the other.

As most of us may know, every egg needs to be checked for blood spots before we eat it either by itself or as an ingredient in any food.² Questions about eggs often arise, such as, "If one already fried eggs in a frying pan and then noticed a blood spot, does the frying pan need to be *kashered*?" or "If one cracked a raw egg and mixed it in with others, and then noticed a blood spot, does the entire mixture need to be thrown away?"

Since the time of the *Gemara*, there was a real concern that any blood spot that was found in an egg was blood created from fertilization. This would create a problem in that the entire egg would be considered an early stage chicken embryo, which would be forbidden for consumption.³

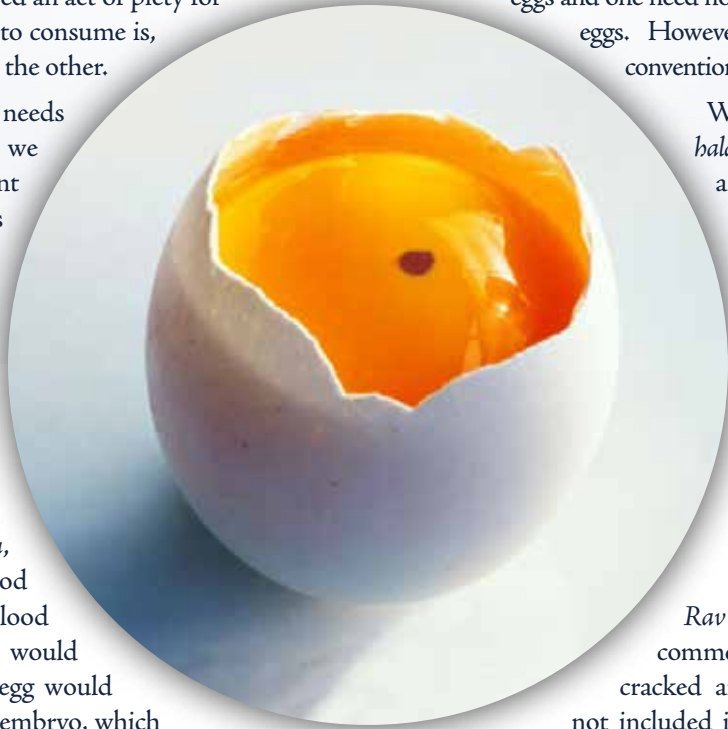
Today, fertilization occurs only in pastured eggs or eggs which were purchased from a small farm. This article will address blood spots found in conventional eggs.

Usually, when blood spots are found in a standard egg the blood itself is *asur m'derabonon*, forbidden by rabbinic ordinance, while the rest of the egg would be permitted.⁴ We are *machmir* (stringent) and discard the entire egg, even when there is no real concern of fertilization.⁵

Let us examine various scenarios when a blood spot is found in an egg. If the egg has not been combined into a mixture, the entire egg should be thrown out.⁶ However, if the egg was mixed with other eggs, one should try to remove the blood spotted egg as much as possible. Whatever part of the egg remains is not a concern and the rest of the mixture is permitted.⁷

If the blood spot was noticed after it was already fried in the frying pan, the egg should be discarded and the pot should be cleaned and not used for 24 hours. After 24 hours, the frying pan becomes an *aino ben yomo* and any imparted *taam* (taste) is *pagum* (distasteful); the frying pan would once again be permitted for use.⁸ This leniency is applicable only to blood spots in eggs. However, something non-Kosher which was cooked in a pot must be *kashered*, even after 24 hours.

Another leniency which applies to a standard egg involves an old *minhag* (custom) not to cook less than three eggs at one time. Only pastured eggs or eggs from a small farm are subject to this custom, not conventional eggs and one need not have a special pot designated for these eggs. However, many still have the custom to cook conventional eggs in a special egg pot.



We will now focus on another important *halacha* regarding eggs. The *Gemara*⁹ lists a number of things which put a person in danger, some of which include eating peeled onions, garlic or eggs which were left out overnight. It is interesting to note that this *halacha* is not brought down in the *Shulchan Aruch*, however, the *Aruch HaShulchan*,¹⁰ *Shulchan Aruch Harav*¹¹ and other *poskim* do mention this concern. It is the *minhag ha'olam* (acceptable custom) to be careful in this regard.

There is a famous *teshuva* from Rav Moshe Feinstein, *zt"l*,¹² regarding commercially used eggs that are normally cracked and left out for a few days. This is not included in the *sakana* (danger) which *Chazal* mention.

So, what should one do if he wants to make eggs on Thursday for *Shabbos*? Some *poskim* say that the *Gemara* was only referring to cracked open raw eggs, but cooked peeled eggs are fine to leave overnight.¹³ However, other *poskim* maintain that even peeled hard boiled eggs cannot be left overnight.¹⁴ The best option is to add something to the mashed eggs, such as mayonnaise, or a generous amount of salt.¹⁵ Once the additional ingredients have been added to the egg, any possible *sakana* has been averted. In a situation where one forgot and left eggs overnight, whether raw or cooked, a *rav* should be consulted.¹⁶ ★

1. Yoreh Deah 86:1 2. Yoreh Deah and Rema 66:8 3. Chullin 64b 4. Yoreh Deah 66:3 5. Igros Moshe Yoreh Deah 1:36 6. ibid 7. Igros Moshe Orach Chaim 3:61 8. ibid 9. Niddah 17a 10. Aruch HaShulchan Yoreh Deah 116:22 11. Shulchan Aruch Harav Choshen Mishpat Hilchos Shemiras Hanefesh 7 12. Igros Moshe Yoreh Deah 3:20 13. Darkei Teshuva 116:74 14. Bais Shlomo Yoreh Deah 1:189 15. Minchas Yitzchok 6:75 16. Minchas Yitzchok 2:68 #13 and Ta'amei HaMinbagim Likutim #16



RABBI DOVID HEBER
KASHRUS ADMINISTRATOR

BROCHOS for BREAKFAST

CONTINUED FROM PAGE 1

on **Cheerios**⁴ and **Wheaties** cereals is also *Mezonos*, and the *brocha achrona* is *Al Hamichya*.

In the above cases, the *chameishes minei dagan* is broken down. However, if the grains remain whole and are simply roasted, they are no different from any other variety of produce which grows from the ground (e.g., corn), and the *brocha* is *Hoadama*.⁵ What this means is as follows: The *brocha* on unprocessed and slightly processed (e.g., toasted whole) wheat or oats is *Hoadama*. The *brocha* on fully processed wheat and oats (e.g., flour and water that are cooked or baked) is *Mezonos*.⁶

Wheat has four parts—endosperm, bran, germ and the inedible husk. Endosperm makes up the majority of the kernel and is the primary source of flour, bread and cake. If the whole wheat is puffed (i.e., the bran is not removed), the *brocha* remains *Hoadama*. An example of this is **Kashi 7 Whole Grain Puffs**,⁷ a cereal which includes *chameishes minei dagan*, with all its bran.

The process for most other puffed wheat is to first remove bran from the kernel through a process known as pearling. Some endosperm may be incidentally removed. The kernel is then placed into a pressurized heated chamber and steamed. The moisture spurts out of the kernel, thereby “popping” it.

There are different opinions as to which *brocha* is recited. Some opinions⁸ say this is processed enough to become *Mezonos*.⁹ Others are of the opinion that regular puffed wheat is not processed enough, and the *brocha* is *Hoadama*. In order for the *brochos* to be *Mezonos*, the product must be a “*maaseh kedaira*”, similar to a bowl of oatmeal in which the grains stick together.¹⁰

L'halacha, puffed wheat should ideally be eaten in the middle of a bread meal. Otherwise, *Rav Moshe Feinstein, zt”l*,¹¹ says one can recite either *Mezonos* or *Hoadama*. *Rav Moshe* also says the *brocha achrona* on puffed wheat is *Borei Nefashos*.¹² This *halacha* also applies to **Kellogg’s Honey Smacks** and **Post Golden Crisp**.¹³ The *brocha rishona* on wheat cakes is *Mezonos* and the *brocha achrona* is *Al Hamichya*, due to the process which makes it a *maaseh kedaira*.¹⁴

Wheat germ is the “embryo” of the kernel. It is heated to deactivate enzymes which would allow sprouting. It is generally eaten with other foods and would usually be *tafel*, secondary to the other ingredients in the product. If one eats wheat germ by itself the *brocha* is *Hoadama* since it is not processed enough and the heating is only applied to deactivate the enzymes, not to cook the germ.¹⁵ The *brocha* on bran is *Shehakol*.¹⁶ Therefore, the *brocha* on **Kellogg’s All Bran** cereal is *Shehakol*, and the *brocha achrona* is *Borei Nefashos*.¹⁷

II. Non-Chameishes Minei Dagan Cereals

The *brocha* on produce that grows from the ground is *Borei P’ri Hoadama*. However, if the produce is ground into flour (i.e., it is no longer recognizable) and is not from the five special types of grain or rice, the *brocha* becomes *Shehakol*. Therefore, the *brocha* on corn chips (made from corn flour) and cake made from potato starch is *Shehakol*.¹⁸ The *brocha achrona* on all non-*chameishes minei dagan* products is *Borei Nefashos*.

Rav Moshe Feinstein, zt”l, explains¹⁹ if the grain has not been ground into flour, but only popped (e.g., popcorn) or rolled into a flake, it retains

CONTINUED ON PAGE 5

4. This is true for original Cheerios and versions of Cheerios, where oats are the first or *halachically* primary ingredient. Cheerios is not *pas haba’ah b’kisnin*, as the process is not a standard baking process. Flaked cereals, even from *chameishes minei dagan* (e.g., Wheaties) are not *pas haba’ah b’kisnin* as they do not have *tzuras hapas*.

5. *Shulchan Aruch Orach Chaim* (O.C.) 208:4. The *Shulchan Aruch* says such products should ideally be eaten during a bread meal since there is a *safek* (doubt) as to which *brocha achrona* is recited. *L’maaseh*, if one eats the grain, the *brocha achrona* is *Borei Nefashos*.

6. For a discussion as to when exactly enough processing occurs to transform wheat from *Hoadama* to *Mezonos*, see *Shulchan Aruch* and *Mishnah Brura* O.C. 208:2 and 208:4 and *Mishnah Brura* (ibid.).

7. This is a cereal manufactured by Kashi Co. and should not be confused with “kasha” (buckwheat). The *brocha* on kasha is *Hoadama* because it is not processed from the *chameishes minei dagan*.

8. See *Sefer Mkor Habracha* 54, based on *Mishnah Brura* 208:15.

9. *Rav Heinemann, sblit”a*, explains an additional reason. This product is now a “*maaseh kedaira*” because it has been processed into a form that is normally eaten. According to this *svara*, the *brocha rishona* is *Mezonos* and the *brocha achrona* is *Al Hamichya*. *Dayan Krausz*, author of *Mikor Habracha*, told this author the same *svara*.

10. *Sefer V’zos Habrocha* Chap. 12 as further explained in his *Birur Halacha Siman 27:4:4* in the name of *Harav Shlomo Zalman Auerbach, zt”l*. Since these grains are simply popped and do not stick together, the *brocha* is *Hoadama*. The *brocha achrona* is a *safek* and, therefore, the product should *l’chatchila* be eaten during a bread meal. If it is not eaten during a bread meal, the *brocha achrona* is *Borei Nefashos*.

11. *Igros Moshe* O.C. 4:45

12. There is a *svara* to say that the *brocha achrona* is *Al Hamichya* (see Footnote 9).

13. It should be noted that some brands of granola cereals have similar *halachic* issues. Like puffed wheat, they are *chameishes minei dagan* products that are “partially processed” (i.e., heated but not broken down into flour). The same issues apply regarding whether or not they have been processed enough to become *Mezonos*. One would have to determine the exact process of each brand to determine which *brochos rishona* and *achrona* are recited. *Rav Heinemann* is of the opinion that **General Mills Nature Valley Granola Bars** are processed enough to make their *brocha rishona* a *Mezonos*. If one eats a minimum of between 1.5-2 bars (packages contain 2 bars) in 4 minutes, then the *brocha achrona* is *Borei Nefashos*, as there is less than a *k’zayis* of *chameishes minei dagan*; in total, there is a *k’zayis* (half *chameishes minei dagan* and half non-*chameishes minei dagan*). No *brocha achrona* is required if one eats one bar of this brand, as even one complete bar is less than a *k’zayis*.

14. Enough heat is used and the pieces stick together (see footnote 9).

15. See *Igros Moshe* O.C. 4:46.

16. *Igros Moshe E.H.* 1:114. The “*klipos*” of the *chameishes minei dagan* refer to bran.

17. This product also contains a type of bran which contains endosperm. Nonetheless, the endosperm is *tafel* to the bran. However, **Raisin Bran** and **Fiber One** cereals consist of higher amounts of endosperm mixed with the bran product; so, the *brocha* is *Mezonos*.

18. *Rav Heinemann, sblit”a*, is of the opinion that the same is true of **Pringles Potato Crisps**, since they are produced from ground up potatoes that are no longer recognizable.

19. *Choveres Torah V’horaah* 5733

BROCHOS for BREAKFAST

CONTINUED FROM PAGE 4

its *Hoadama* status. Kellogg's Corn Flakes and Frosted Flakes cereal are made from recognizable corn pieces (called grits) that are not ground into flour, so the *brocha* is *Hoadama*. However, Kemach Brand Corn Flakes is made from corn flour; so, its *brocha* is *Shehakol*. The same is true regarding Corn Chex; so, the *brocha* is *Shehakol*.²⁰

If a corn flake cereal is not on the *brochos* list, how can one tell if the *brocha* is *Hoadama* or *Shehakol*? If the cereal panel lists corn flour, the corn has been ground and reformed into pellets; therefore the *brocha* is *Shehakol* (if wheat and oat flour are not present). If the cereal lists corn or milled corn, it may be a whole grain product and the *brocha* is *Hoadama*, or it may be ground and the *brocha* is *Shehakol*. To determine the *brocha*, one must look carefully at various flakes. If they have jagged edges and the surface of the flake is bumpy, it comes from a grit²¹ and the *brocha* is *Hoadama*. If the corn flakes are relatively smooth (very small bumps), and the edges are smoother, the corn flakes are from a more uniform pellet (made from corn flour) and the *brocha* is *Shehakol*. Kellogg's Corn Pops is manufactured differently in various facilities worldwide. In the United States, the corn is not ground into flour, and corn pieces are used; therefore, the *brocha* is *Hoadama*.

Rice is unique, as its *brocha* is *Mezonos* and its *brocha achrona* is *Borei Nefashos*.²² This includes processed rice products, such as Kellogg's Rice Krispies and Post Fruity Pebbles. It also includes products whose primary ingredient is rice flour.

III. *Ikkur V'Tafel*—Mixtures of Primary and Secondary Ingredients

In general, when there is a mixture of foods with different *brochos*, one determines the main purpose for eating this food and recites the *brocha* of that ingredient. This ingredient is known as the *ikkur*. For example, if one eats a salad with dressing only a *Hoadama* is recited.

Similarly, if the main ingredient of a cereal is oat or wheat flour the *brocha* is *Mezonos*, and the other ingredients are *tafel*. For example, the *brocha* on Cheerios, where the oats are the primary ingredient (e.g., Original, Frosted & Honey Nut), is *Mezonos*. Furthermore, *chameishes minei dagan* have a special status. Even if a non-*chameishes minei dagan* ingredient (e.g., corn flour) is the first ingredient,²³ and *chameishes minei dagan* (e.g., oat flour) is a "secondary" ingredient, under certain conditions the *chameishes minei dagan* is still considered the *ikkur* and the *brocha* is *Mezonos*. This is true even though the *chameishes minei dagan* is not the ingredient with the highest percentage.

The guidelines are as follows: If the *chameishes minei dagan Mezonos* ingredient is added *l'taam*, as an integral part of the cereal or for its own flavor, even though it is second or third in the ingredient list, the *brocha* is *Mezonos*.²⁴ Examples of this include Kellogg's Apple Jacks and Froot Loops. Similarly, the *brocha* on Raisin Bran cereal is *Mezonos*, as the endosperm in the flakes is the *ikkur* ingredient.

CONTINUED ON PAGE 6

20. According to the information provided, the "corn" in Corn Chex is different than the corn in Crispix cereal (despite the fact that the finished product looks similar). In Corn Chex, the corn used is no longer *nikker* (noticeable as corn), and in Crispix it is still *nikker*; hence, the difference in *brocha*.

21. The shape of the natural grit has rough edges, bumps and is not as uniform or smooth as a manufactured pellet.

22. *Shulchan Aruch* O.C. 208:7. This is true even if brown rice is used. The *brocha* on rice cakes is also *Mezonos* and *Borai Nefashos*. See end of footnote #24 below.

23. Ingredients on food products are listed in order of percentage. The ingredient with the highest percentage is listed first.

24. *Sefer Pischei Halacha Hilchos Brachos* Chap. 7 Footnote 32 states that according to the *Mogen Avraham* 208:7, *chameishes minei dagan* which is *Hoadama* (e.g., that was puffed without removing the bran) is also considered an *ikkur* even if it is not the first ingredient listed (as long as it is added *l'taam*). For a discussion of this topic, see the entire footnote in *Sefer Pischei Halacha*. Although the *brocha* on rice is *Mezonos*, it is not an *ikkur* if it is not the primary ingredient.

SIGNED, SEALED AND DELIVERED The Requirements for *Chosmos* on our Foods

CONTINUED FROM PAGE 2

somebody tampered with Tylenol capsules. Investigations revealed that somebody had removed Tylenol from store shelves. He or she opened the bottles and capsules, filled the capsules with potassium cyanide, and returned the bottles to the store shelves. Consumers then bought the tampered bottles, unknowingly ingested the Tylenol, and consequently died from poisoning. Tylenol's parent company, Johnson & Johnson, quickly recalled all Tylenol products and prevented more deaths. Today, this case still remains unsolved.¹⁴

Subsequently, food and pharmaceutical manufacturers began to develop a variety of seals that would protect the safety of their products.

Ensuring Our *Kedusha*

In a similar way, some 2,000 years ago Chazal formalized the *halachos* of *chosmos* to secure our food in order to deter tampering and to protect the integrity of kosher food.

As the *Or HaChaim Hakodosh* explains, "*V'hiskadishtem*" – Hashem guarantees that if we make fences so that we don't become *tamei*, then – "*V'hyisem kedoshim*" – I promise that you will be *kedoshim*."

Our *kedusha* as the *am hanivchar* depends on our *zehirus* in these *halachos*. ☆

1. שו"ע יו"ד סימן סג סעיף א' ועי' ש"כ ס"ק ד' 2. ח - התיכת דגב, - בשך, י - יין, ת - תכלת ח - חלתית, מ - מורייס, פ - פת, ג - גבינה 3. מס' ע"ז לט 4. רמ"א, שו"ע יו"ד סי' קיח סע' ב 5. שו"ע, שם, סעיף י 6. 'רמב"ם פי"ג הל' מאכלות אסורות הל', תוה"ק ב"ד ש"ב כו: ארוך כח' 7. ת"ח כלל לד"י 8. גמ', לט: ועי' שו"ע שם סעיף ב ש"כ ס' יז 9. רמ"א, שו"ע, סי' קל סע' א 10. ממור"ר ר' משה היינעמאן שליט"א 11. רמ"א, שם סע' ח, כף החיים סי' קיח ס"ק לג 12. רמ"א, סי' קי"ח, סעיף ב 13. עין #1 וט"ז, שם, ס"ק ח, ועי' ערוך השלחן שם סע' יב ול"ז וחלקת בנימין ציונים ס"ק יז

<https://www.containerandpackaging.com/resources/tamper-evident-seals-safety/> .14

BROCHOS for BREAKFAST

CONTINUED FROM PAGE 5

However, if the *chameishes minei dagan* is only *l'davek* — a binding agent for texture or consistency, or a flavoring component to enhance the primary corn ingredient, the *brocha* is *Shehakol*. An example of this is **Quaker Cap'n Crunch** cereal. In this corn cereal, the oat flour is added only as a binding agent.²⁵

This *halacha* is very relevant to various cereals, as several list corn flour as a first ingredient and *chameishes minei dagan*, such as oat flour and wheat flour, as a second or third ingredient. Unfortunately, there is no way to tell from the label if the oat or wheat flour is added *l'taam* or *l'davek*.²⁶ When there is doubt as to whether the oat flour listed as a secondary ingredient is *l'taam* or *l'davek*, contact the *kashrus* certification agency. If this is not possible, one should recite *Shehakol* and *Borei Nefashos*.²⁷

Kellogg's Crispix is processed so that each piece is approximately half rice and half corn. *Rav* Moshe Heinemann, *sblita*, visited the Kellogg's plant and conducted a thorough review of all the raw materials and production areas. Since it has no *ikkur* or *tafel* and no *chameishes minei dagan* component, two *brochos* are required. When eating this cereal, one **Crispix** should be split; *Mezonos* is recited and then one eats from the darker rice side, then *Hoadama* is recited on the lighter corn half and is eaten.²⁸ Alternatively recite a *Mezonos* and *Hoadama* on other items.

Under normal circumstances, when eating cereal with milk the cereal is the *ikkur* and the milk is the *tafel*; only one *brocha* is recited. This is true, even if one finishes the cereal and there is a little leftover milk eaten alone — no *brocha* is recited on the milk.²⁹ The same *halacha* applies when one eats cereal with raisins, bananas or strawberries. Under normal circumstances, a *brocha* is recited only on the cereal and not the fruit pieces since they are *tafel*.³⁰

IV. Brocha Achrona

If *Shehakol* or *Hoadama* should be recited on a cereal, the *brocha achrona* is *Borei Nefashos*. If *Mezonos* should be recited, the *brocha achrona* is *Al Hamichya* (except for rice cereals, where the *brocha achrona* is *Borei Nefashos*).³¹ To recite any *brocha achrona*, one must eat a *k'zayis* (1.27 fl. oz., 38 ml, the approximate volume of

a golf ball) of cereal in the amount of time known as *k'dei achilas pras* ideally within a two minute span, *b'dieved* within a four minute span.³² Under certain circumstances, one may calculate the entire amount of cereal eaten when deciding the *brocha achrona*. If one eats a *k'zayis* of a *chameishes minei dagan Mezonos* cereal, the *brocha achrona* may be *Al Hamichya* even though the actual wheat or oat content consumed is less than a *k'zayis*.³³ This is true if the non-*chamaishes minei dagan* ingredients (e.g., sugar) are added to enhance the flavor of the oat and/or wheat flour (i.e., they are "*tavlin*" enhancers) and they are combined into one entity.³⁴

However, in the following cases, the "other" ingredients are not counted as part of the *k'zayis* and one would need a *k'zayis* of *chameishes minei dagan* to recite an *Al Hamichya*.³⁵ 1) If one consumes a *chameishes minei dagan* cereal that contains pieces upon which *Mezonos* is recited and pieces upon which a different *brocha* is recited (when eaten without the *chameishes minei dagan*), one must eat a *k'zayis* of the *Mezonos* pieces to recite *Al Hamichya*. The other pieces do not count towards *Al Hamichya*. However, half *k'zayis* of *chameishes minei dagan* plus half *k'zayis* of non *chameishes minei dagan* would add up to a *Borei Nefashos*.³⁶ This is true even though the other pieces are *tafel* to the *chameishes minei dagan* and only *Mezonos* is recited. 2) Corn flour or other flours added for their own nutritional value, not as a "*tavlin*" to flavor the oat flour, are not counted as part of the *k'zayis* for *al hamichya* purposes.³⁷

Undoubtedly, as companies continue to re-formulate cereals for better taste and more nutrition, one should not be surprised to discover that the *brocha* on one's favorite cereal has changed. In the *z'chus* of beginning the day with reciting the correct *brochos* on cereals, may *Klal Yisroel* be *zoche* to much *brocha v'hatzlacha* bestowed upon us from *Shamayim*. ☆

FOR THE 5780/2020 STAR-K CEREAL BROCHOS LIST, GO TO WWW.STAR-K.ORG OR CONTACT US FOR A MAILED LAMENATED VERSION.

25. This is based on our review of the percentages and conversation with the company. The fact that the box states "oat" cereal is irrelevant, as this seems to be for marketing purposes and not because it is added *l'taam*.

26. If wheat starch is added, it is definitely *l'davek* and the *brocha* is *Shehakol*.

27. Licorice contains wheat flour added *l'davek* and is *Shehakol* (unless the flour is listed as the first ingredient).

28. See footnote 20 regarding the corn side. It should be noted that there are numerous other opinions regarding the *brocha* on Crispix beyond the scope of our discussion.

29. For a full discussion of this topic, including other cases of eating cereal with milk, see *Igros Moshe* O.C. 4:43 and *Sefer Pischei Halacha* 7:38.

30. See *Sefer Pischei Halacha* Perek 7, *Se'if* 38 and footnote 62 for a full discussion of different cases involving fruit added to cereal.

31. Regarding the *brocha achrona* on puffed wheat products, see above Section I.

32. For a full discussion of this topic, see *Kashrus Kurrents Summer 2005*.

33. See *Mishnah Brura* 208:48, which says this is how "*nohagin ha'olam...*" See *Igros Moshe* O.C. 1:71 for a different opinion.

34. For example, if one ate exactly a *k'zayis* of *Cheerios*, the "*minhag ha'olam*" is to recite *Al Hamichya* because the oat flour, sugar, and salt are all combined into each of the *Cheerios*. These non-*chamaishes minei dagan* ingredients are "*tavlin*" to the oats. For a further discussion, see *Maamar Mordechai* O.C. 208:15.

35. If there is no *k'zayis* of *chameishes minei dagan*, *Borei Nefashos* is recited (if at least a *k'zayis* in total is consumed *k'day achilas pras*).

36. For example, if one ate exactly a *k'zayis* of **Post Great Grains Cranberry Almond Crunch**, one recites *Mezonos* but cannot recite *Al Hamichya* afterwards. Since the *Mezonos* pieces do not add up to a *k'zayis*, and the cranberries and almonds are not *mitztaref* (for *al hamichya*) to the wheat flakes, *Borei Nefashos* is recited (see *Mishnah Brura* 210:1). If one ate exactly a *k'zayis* of *Raisin Bran* (i.e., *chameishes minei dagan* flakes and *shivas haminim* raisins), there is a question amongst the *poskim* whether *Borei Nefashos* or *may'ain shalosh* is recited. For an explanation of this *halacha*, see *Piskei Teshuvos* 210:6. Of course, if one ate a *k'zayis* of *Mezonos* flakes of **Raisin Bran**, *Al Hamichya* is recited.

37. See *Shulchan Aruch* 208:9. This issue is very relevant to certain types of gluten-free *challahs* and breads. For example, assume one has a roll and the amount of oat flour is 25%, sugar is 15% and the other 60% is non-*chameishes minei dagan* flour (e.g., tapioca, xanthan gum). Although the *brocha rishona* is *Hamotzi*, a lot more than a *k'zayis* may be necessary to be *yotzai seudas Shabbos* and recite *Birchas Hamazon* because the "other flours" are not *mitztaref*. One should consult a *rav*.

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Kosher Dining at Yale University Hillel NEWLY CERTIFIED BY STAR-K KOSHER CERTIFICATION

MARGIE PENSAK, CONTRIBUTING WRITER

Since 1999, STAR-K *Kashrus* Administrator Rabbi Mayer Kurcfeld has been engineering and overseeing the agency's many certified on-campus facilities, custom-designing those which were not pre-existing. In fall 2019, Yale University's Kosher kitchen joined the ranks of STAR-K certified college campus kitchens at Cornell University, Franklin and Marshall College, Johns Hopkins University, Muhlenberg College, Penn State University, Towson University, University of Maryland-Baltimore County and University of Maryland-College Park.

The growing trend to offer Kosher on college campuses acts as a magnet to attract the approximately 100,000 new Jewish college students who arrive on U.S. campuses each fall, joining an estimated 400,000 Jewish undergraduates. Last term, the Yale kosher dining facility accommodated an average of 250 students for dinner, their largest meal served daily. Every other Sunday, Slifka Dining offers a bagel brunch often attended by more than 500 students. The Lindenbaum Kosher Kitchen is open to the public, as well.

To accommodate the growing demand for Kosher on the Yale campus, Slifka Executive Director Uri Cohen says the current facility

will be renovated and enlarged in time for the fall 2020 semester.

"STAR-K, our new *hashgacha* agency, not only takes campuses seriously but has a track record in working productively in a campus environment, understanding the needs and dynamics," notes Mr. Cohen. "We heard amazing things about Rabbi Kurcfeld as an extraordinary person who is focused on these efforts and leading them. We are very excited to be working with STAR-K as one of our core partners to get the job done."

STAR-K President Avrom Pollak concludes, "STAR-K is happy to service the needs of Yalies, offering attractive, delicious Kosher meals produced under the highest standards of *kashrus* in our commitment to uphold our mission."

Not only is STAR-K upholding its mission, it has become the address for quality Kosher college dining! ☆



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A non-profit agency representing the Kosher consumer in promoting *Kashrus* through Education, Research and Supervision.

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