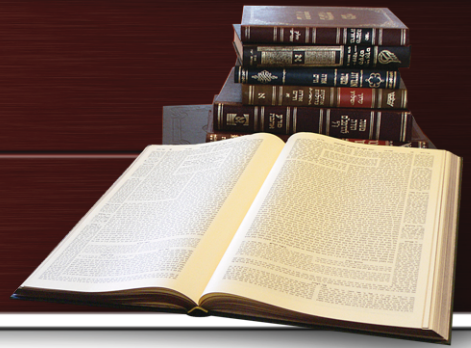


# HALACHICALLY SPEAKING



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## Halachos of Coffee {Part 2}

### Eating and Drinking Before *Davening*

The prohibition of eating and drinking before *davening* starts from one half-hour before *alos hashachar*.<sup>1</sup> Some are of the opinion that one should not eat from after *chatzos*<sup>2</sup> (unless doing so is necessary for *tefilla*),<sup>3</sup> although drinking is permitted until *alos hashachar*.<sup>4</sup> The *minhag* is that one may eat after *chatzos* until one half-hour before *alos hashachar*.<sup>5</sup> One who wants to eat within the half-hour before *alos hashachar* should eat less than a *kebeitzah* (less than 2.2 ounces) of bread or *mezonos*. Eating fruit or drinking is permitted.<sup>6</sup> A woman may

1. Refer to Shulchan Aruch 89:5, Mishnah Berurah 27, Shar Ha'tzyion 33, Biur Halacha "vim," Ishei Yisroel 13:footnote 71, Orchos Rabbeinu 2:page 162:4. If you started drinking or eating before or after this time, one must stop by *alos hashachar* (*poskim* *ibid*). Refer to Betzel Hachuchma 3:52 in regard to the morning of a fast day whether one must stop before the half hour prior to *alos hashachar*.
2. Magen Avraham 14 quoting a Zohar, see Yabea Omer O.C. 5:22:5.
3. Machtzis Ha'shekel 14, Kaf Ha'chaim 41, Mishnah Berurah 28.
4. Be'er Heitiv 15, Mishnah Berurah *ibid*, Yalkut Yosef pages 147-148.
5. Aruch Ha'shulchan 26, Heishiv Moshe 6, Yalkut Yosef *ibid*, Yabea Omer *ibid*, Minhag Yisroel Torah 1:page 131, Orchos Rabbeinu 2:page 162:4.
6. Refer to Mishnah Berurah 89:27, Teshuvos V'hanugos 2:254, 4:125, Piskei Teshuvos 564:1, Weekly Halacha



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eat bread or *mezonos* within the half-hour before *alos hashachar*.<sup>7</sup> Once *alos hashachar* arrives one may generally not eat or drink, unless he is weak and it is needed for *davening*.

## Fast Days

Within these guidelines one is permitted to eat or drink the night before a fast (until *alos hashachar*) as long as he has not slept a *shenas keva*.<sup>8</sup> One who has slept a *shenas keva* may not eat or drink (even before the fast begins) unless he made a *t'nai* before going to sleep.<sup>9</sup> Some say this condition should be made verbally,<sup>10</sup> while others say it is sufficient if one thinks it in his mind before going to sleep that he does not want the fast to start with his sleeping. The reason why a condition helps is because it is like saying that one is not yet accepting the fast upon himself.<sup>11</sup> Some say one does not need a condition to permit drinking since people usually drink something upon awakening.<sup>12</sup> According to this opinion one who would normally drink coffee is permitted to have a coffee etc before a fast even without a condition.<sup>13</sup> However, one who does not normally drink when awakening would require a condition before being permitted to drink.<sup>14</sup> *L'maseh*, one who is not used to drinking and did not make a condition that he wants to drink may still drink anyway.<sup>15</sup>

## Drinking Coffee Outside of a Succah

According to the letter of the law one is allowed to eat up until a *kebeitzah* of bread, drink wine, or eat unlimited amounts of fruits outside the *Succah*.<sup>16</sup> However, one who is stringent and drinks even water (and for sure a small *shiur* of bread)<sup>17</sup> in the *Succah* is fortunate.<sup>18</sup> Some say that it is proper to only drink wine and “other beverages” during a *seuda*, or to be careful not to be *koveah* (drink a lot of it).<sup>19</sup> Coffee does not go into the category of “other beverages” and one may drink it out of the *Succah*,<sup>20</sup> nonetheless, one who drinks coffee

Discussion page 419.

7. Nishmas Avraham 1:page 55, Halichos Shlomo Tefilla 2:3:footnote 9.

8. Mesechtas Taanis 12a, Tur 564, Shulchan Aruch 564:1.

9. Tur ibid, Shulchan Aruch ibid.

10. Teshuvos V'hanhugos 4:125.

11. G'ra, Mishnah Berurah 4.

12. Tur ibid, Rama 1, Elya Rabbah 2, Mishnah Berurah 5, Aruch Ha'shulchan 2. This is true even if one does not actually get up at this time every night (Piskei Teshuvos 564:footnote 12).

13. Some say one would only be allowed water, but this is not the case *l'maseh* (Refer to Be'er Heitiv 4, Kaf Ha'chaim 8).

14. Rama 1, Magen Avraham 3, Be'er Heitiv 5. Many hold that a condition should initially be made before one wants to drink in the morning (Bais Yosef, Bach, Shulchan Aruch 564:1, Levush 1).

15. Elya Rabbah 2, Mishnah Berurah 6, Shar Ha'tzyion 7, Kaf Ha'chaim 10.

16. Shulchan Aruch 639:2.

17. Mishnah Berurah 14.

18. Shulchan Aruch 639:2. See Mishnah Berurah 13, Aruch Ha'shulchan 8-10.

19. Mishnah Berurah 13. see 15, Biur Halacha “yayin.”

20. see Yechaveh Da'as 1:65. Mishnah Berurah 13. see 15, Biur Halacha “yayin.” Refer to Shar Ha'tzyion 33, Avnei Yushfei 4:76:2 who is stringent.

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etcin the *Succah* is fortunate.<sup>21</sup>

## Drinking before *Megillah*

One should not eat or drink before hearing the *megillah* by night;<sup>22</sup> however, if he can not concentrate without having a coffee it is permitted. The reason is since it is for the need of the *megillah* it is not considered a disgrace to the *megillah*.<sup>23</sup>

## *Mishloach Manos*

In order to fulfill the *mitzvah* of sending *mishloach manos* one does not have to only send food items; a drink is considered a food item as well,<sup>24</sup> therefore, one may send one drink item and one food item or two drink items.<sup>25</sup> Some say one can send a hot coffee as well.<sup>26</sup>

## Dairy Creamer with Coffee

The *Rama*<sup>27</sup> says one who drinks milk made from almonds (*pareve*) in the same meal with animal meat should place some of the almonds next to him so there will be no concern of *maris ayin*.<sup>28</sup> Some say one should do so even when eating chicken.<sup>29</sup> However, if doing so is not possible, one may still eat the meat and *pareve* milk together.<sup>30</sup> Some say the whole concern of *maris ayin* in this regard is by a big *seuda*, but

if one is eating these foods in one's house there is no need to place the almonds.<sup>31</sup>

The custom is that using *pareve* milk with chicken is permitted even without almonds on the table for a number of reasons. Eating chicken with almond milk was not part of the *gezeirah* and we do not need to add other concerns of *maris ayin* if they were not mentioned

21. Opinion of Harav Elyashiv Shlita quoted in Avnei Yushfei 4:76:1, One should not drink coffee etc with friends (three or more) outside of the *Succah* (HaravElyashiv Shlita quoted in Avnei Yushfei 4:76:3).

22. Mishnah Berurah 692:14.

23. Avnei Yushfei 5:98:6.

24. Gemorah Megillah 7b, Terumas Hadeshen 111, Darchei Moshe 695:7, Magen Avraham 11, Taz 4, Pri Chodesh 4, Eishel Avraham Butchatch 4, Chai Adom 155:31, Kitzur Shulchan Aruch 142:2, Mishnah Berurah 19, Aruch Ha'shulchan 14, Kaf Ha'chaim 35, 39, Tzitz Eliezer 8:14:6, Yalkut Yosef pages 323-324. The drink should be a *daver chashuv* (Teshuvos V'hanugos 3:236:3). One may send a lightly flavored drink (Halichos V'hanugos (Purim) page 26). Some say one may not send seltzer (ibid).

25. Refer to Piskei Teshuvos 695:footnote 61.

26. Opinion of Harav Elyashiv Shlita as quoted in Shiurei Halacha (Felder) page 31:footnotes 40-41, see Shalmei Todah (Purim) page 302.

27. Shulchan Aruch Y.D. 87:3, Chochmas Adom 40:3, Aruch Ha'shulchan 16.

28. See Mishpatei U'ziel 1:17.

29. Shach 6, Taz 4, Be'er Sheva 17, Rav Poalim O.C. 3:11, Aprakasisa D'yana 1:117, Aruch Ha'shulchan 16, Yechaveh Da'as 3:59.

30. Taz Y.D. 87:4, Mishbetzes Zehav 4, see Shach 6, Sifsei Da'as 6. Refer to Be'er Heitiv 6 who says one always has to put out the almonds (see Divrei Yatziv Lekutim 68).

31. Pischei Teshuva 87:10.



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in the *Gemorah*.<sup>32</sup> Furthermore, *pareve* milk is so common<sup>33</sup> that one would not think that you are using real milk for a coffee etc. while eating a *fleshig* meal.<sup>34</sup> Therefore, there is no need to place the bottle of creamer on the table in order to let people know that the milk being used is *pareve*.<sup>35</sup>

### Walking into a Coffee Shop – *Maris Ayin*

The question arises if there is a concern of *maris ayin* with walking into a coffee shop to get a coffee, since people will see you walking in and they sell non-*kosher* in the store as well. *L'maseh*, since a coffee shop sells kosher items (coffee) as well as non-*kosher*, there is no *maris ayin* concern.<sup>36</sup> This is common when walking into a rest stop store.<sup>37</sup> Walking into a store which sells only non-*kosher* according to some *poskim* would be a problem.<sup>38</sup> Those who are *makpid* to only drink *cholov yisroel*, should be careful not to drink from an opened *cholov yisroel* bottle on a road stop unless you see the person in the store opening it. This is because we can not verify that *cholov yisroel* milk is in there.

### *Bishul Akum*- The Making of Instant Coffee

Today, most people consume coffee in the instant form, rather than freshly brewed etc.

There are many factors which need to be addressed if we consider coffee a concern of *bishul akum*.

During the production of coffee the coffee beans are ground. The ground beans are then cooked in water many times in order to extract flavor from the beans. The liquid is then dried either by spray drying, which is a process of atomization whereby heat and pressure are used to form solid crystals, or by freeze drying, which is a process that the extract is frozen and evaporated to leave a solid slab of coffee.<sup>39</sup>

### Halachic Discussion – Instant Coffee

A food which is uneatable raw or is fit to be served on a king's table is subject to the *halachos* of *bishul akum*.<sup>40</sup> It would seem that coffee would fit this criteria since it is not eatable raw and it is fit to be served at a fancy function (king's table).<sup>41</sup> Therefore, the fact that the non-Jew cooked the coffee beans to make it into a powder is not a concern of *bishul*

32. Refer to Devar Shmuel 92:page 40.

33. Refer to Machzik Beracha Y.D. 87:6, Yugel Yaakov 23.

34. Yechaveh Da'as 3:59. See P'leasi 87:8.

35. Harav Yisroel Belsky Shlita, see Yabea Omer Y.D. 6:8, Chai Ha'Levi 4:47. The Be'er Moshe (Pischei Halacha - Kashrus page 113:7) holds that one has to place the bottle on the table. See Badi Ha'shulchan 87:48, biurim "sh'keidim."

36. Harav Yisroel Belsky Shlita. Refer to Igros Moshe O.C. 1:96.

37. Harav Yisroel Belsky Shlita.

38. Igros Moshe O.C. 2:40. Refer to Kashrus Kurrents from the Star-K.

39. Refer to Klalim (Hilchos Shabbos Ofeh) pages 784 and 791.

40. Mesechtas Avodah Zarah 38a, Shulchan Aruch Y.D. 113:1.

41. Pischei Teshuva Y.D. 114:1.

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*akum* since that is not fit to be served on a king's table the way it is.<sup>42</sup> Therefore if a *Yid* buys instant coffee and adds the water, it is permitted to be used.<sup>43</sup>

## Drinking Coffee made by a Non-Jew

*Tosfas* in *Mesechtas Avodah Zarah*<sup>44</sup> holds that there is no concern of *bishul akum* with beer, since the *beracha* on beer is a *shehakol* because the grain is non-existent in the liquid beer.

Based on this reasoning, the opinion of many *poskim* is that coffee is not a concern of *bishul akum* since its main ingredient is water.<sup>45</sup> This reasoning is quoted by most *poskim*.<sup>46</sup> On the other hand, the custom of many is not to rely on the lenient opinion.<sup>47</sup> There is an opinion in the *poskim* that although a food which is fit to be served on a king's table is subject to the *halachos* of *bishul akum*, a liquid is not subject to that *halacha* and is permitted.<sup>48</sup> This opinion is a lone opinion and is not to be relied upon.<sup>49</sup> Others say if a food is served on a king's table as a dessert then it is subject to the *halachos* of *bishul akum*.<sup>50</sup> According to this, coffee would be subject to the *halachos* of *bishul akum* since one normally drinks coffee at the end of a meal.<sup>51</sup>

There is an opinion in the *poskim* who says if a *Yid* adds sugar to the coffee then the *Yid* is making it fit to drink.<sup>52</sup> However, this is not a valid *sevara* to permit coffee since people drink coffee without sugar as well.<sup>53</sup>

The fact is that since coffee does not need hot water to make the instant coffee into liquid, the hot water which the *goy* or *Yid* has is meaningless.<sup>54</sup> Therefore, the main reason why coffee is not subject to *bishul akum* is because it is *botel* since there is so much water in it.<sup>55</sup> Others say another reason why coffee is not a concern of *bishul akum* is, although it is possible to add cold water to make the coffee beans into liquid the taste is different than if hot water would be placed in to it. Therefore, if one places hot water he is making it taste

42. Yechaveh Da'as ibid, Avnei Yushfei 1:139:1, Chelkes Binyomin 113:biurim pages 70-71.

43. Avnei Yushfei ibid quoting the opinion of Harav Elyashiv Shlita.

44. 31a "v'teraveihu."

45. Pri Chadash Y.D. 112:page 6 (In the Shulchan Aruch), see Pri Chadash 114:6.

46. Harav Yisroel Belsky Shlita, see Halachos Ketanos 1:9, Be'er Esek 105, Panim Me'iros 2:62, Aruch Ha'shulchan 113:22, Yechaveh Da'as 4:42, Rivevos Ephraim 6:79, Emes L'Yaakov Y.D. 113:footnote 42 (end), Chelkes Binyomin 113:22. See Chai Ha'Levi 4:53:8. Refer to Bishul Yisroel pages 356 and 359.

47. Custom of the Arizal quoted in Ben Ish Chai Chukas 2:16, Darchei Teshuva 113:2, and Bishul Yisroel page 386, see Avnei Yushfei 1:139:2.

48. Bnei Chai Y.D. 125. See Be'er Esek 105.

49. Darchei Teshuva 113:12, Yechaveh Da'as ibid.

50. Chochmas Adom 66:1, Aruch Ha'shulchan 113:7. Refer to Shevet Ha'Levi 2:44.

51. Yechaveh Da'as ibid.

52. Teshuvos V'hanugos 1:336, 4:193. Refer to Bishul Yisroel (teshuvos from Harav Falk Shlita) page 99.

53. Harav Yisroel Belsky Shlita.

54. Be'er Moshe 4:50.

55. Refer to Chelkes Binyomin 113:page 71.



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better and it is as if the *Yid* is finishing it off.<sup>56</sup>

### Conclusion on *Bishul Akum* Status

As stated above, there are many reasons to permit the drinking of coffee, and not to be concerned about *bishul akum*. Therefore, the custom throughout the generations is to permit the drinking of coffee.<sup>57</sup> One who wants to be stringent should do so for himself and not for others.<sup>58</sup> Some say those who were stringent were talking where the *goy* made the coffee, but if the *Yid* is adding the water they would agree that it is permitted.<sup>59</sup>

### Vending Machines

The coffee purchased in a vending machine is permitted to drink and there is no concern of *bishul akum* at all.<sup>60</sup> One should make sure that the same machine does not produce chicken soup etc or other non-*kosher* foods.<sup>61</sup>

### Drinking Coffee with *Goyim*

The *halacha* according to the *Shulchan Aruch*<sup>62</sup> is that one may not drink beer in a place of non-Jews (such as in their houses or stores) since doing so may bring to *chasnus* (intermarriage).<sup>63</sup> However, this is only if one is drinking for a long time, but if he makes it quick<sup>64</sup> and is not accustomed to do doing it, then it is permitted.<sup>65</sup> A place of *goyim* means a bar where they consume these drinks, but a store which is not meant to sit down is not include in this *halacha*.<sup>66</sup>

The *Rama*<sup>67</sup> says that the custom is to permit beer made from honey or grain.<sup>68</sup> Some say that coffee is permitted to be drunk with *goyim* in their coffee houses.<sup>69</sup> There is no concern

56. Opinion of Harav Falk Shlita quoted in Bishul Yisroel (teshuvos) pages 98-99.

57. Harav Yisroel Belsky Shlita. Refer to Gilyon Maharsha 113, Ben Ish Chai Chukas 2:16, Buei Chai ibid, Sdei Chemed 6:pages 348, M'Bais Levi 8:pages 32-33, Shevet Ha'Levi 5:93, Bishul Yisroel pages 355-358, see Be'er Eesek 105 who gives many reasons why it is permitted to drink coffee and it is not a problem of *bishul akum*. See Bais Yehuda ibid.

58. Yechaveh Da'as ibid, Rivevos Ephraim 6:79, see Shevet Ha'Levi 2:44. The Birchei Yosef O.C. 325:2 says refraining from coffee made by a *goy* during the week is like separating oneself from life and death.

59. Bishul Yisroel pages 358-359. See Ha'kashrus K'halacha page 401.

60. Refer to Bishul Yisroel (teshuvos) pages 99-100.

61. Pischei Halacha (Kashrus) page 46. Refer to Kashrus Kurrents from the Star-K.

62. Y.D. 114:1.

63. Drinking these drinks while sleeping in "their" hotels is permitted. Refer to Shulchan Aruch ibid, Levush 114:1, Chochmas Adom 66:14.

64. Shulchan Aruch 114:1. Refer to Aruch Ha'shulchan 114:1-10 who explains the *inyun* here.

65. Pri Chadash 114:4.

66. M'Bais Levi 8:page 48.

67. 114:1, see Levush 114:1, Chochmas Adom 66:14.

68. See Aruch Ha'shulchan 114:11.

69. Be'er Esek 105, Ben Ish Chai Chukas 2:16, Kaf Ha'chaim Y.D. 114:12, see 14. Some say one should be stringent (Ben Ish Chai Chukas 2:16). Refer to Pischei Teshuva 114:1.

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of *chasnus* with drinking coffee with the *goyim* since this concern is only regarding beverages which intoxicate.<sup>70</sup> However, the *Chochmas Adom*<sup>71</sup> mentions that many bad things can come from drinking even coffee with them.

There are some *poskim* who say one is permitted to drink kanyak, and rum with *goyim*, since it is expensive it is not commonly found and there was no *gezeirah* on them.<sup>72</sup>

Others say that since today it is common this should be avoided.<sup>73</sup> The *Aruch Ha'shulchan*<sup>74</sup> is lenient in regard to whiskey.

Based on the above lenient opinion one would be able to go into a coffee shop (i.e. Starbucks, see next page) order coffee and sit down there. One should order the coffee in a Styrofoam cup to avoid using utensil that may have been washed with non-*kosher* utensils.

## Coffee on an Airplane – Hotel

There is a very common occurrence which takes place when traveling on an airplane. The stewardess serves coffee in the café and it is washed with other *treif* utensils. The question is if being served coffee from there is permitted. Some *poskim* say that it is permitted,<sup>75</sup> while others suggest one get hot water from the urn in the kitchen which is not washed out with other utensils.<sup>76</sup> Since the glass coffee makers in hotel rooms are cleaned in the bathroom sink, it is permitted to use for one's coffee since they do not generally come into contact with other utensils.<sup>77</sup>

## Standing While Eating / Drinking

The *Gemorah* in *Gittin*<sup>78</sup> states that eating and drinking while standing weakens a person and many *poskim* maintain that one should not eat or drink while standing.<sup>79</sup>

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70. Birchei Yosef (Shiurei Beracha) Y.D. 113:3, Chochmas Adom 66:14, Rivevos Ephraim 6:79. See Chai Ha'Levi 4:53:6-7.

71. 66:14. This is the opinion of the Ben Ish Chai Chukas 2:26 as well. Refer to Darchei Teshuva 114:2, Chelkes Binyomin 114:22. See Sheilas Yaavetz 2:142, Sdei Chemed 6:page 478.

72. Aruch Ha'shulchan 114:11. Refer to Darchei Teshuva 114:7.

73. Shevet Ha'Levi 2:43 "b'rama," M'Bais Levi 8:page 48. See Nodah B'Yehuda Y.D. 1:36, Teshuvos V'hanugos 1:436.

74. 114:11. See Chelkes Binyomin 114:3.

75. V'ihiy B'nsoa pages 315-320 in great depth. See Bishul Yisroel (teshuvos) pages -100-113 in great depth why a goy is allowed to pour water and make a coffee for a Yid and it is not mevatal an issur (if one holds coffee is a problem of bishul akum). Refer to Darchei Teshuva 122:19, Chai Ha'Levi 4:53.

76. Harav Yisroel Belsky Shlita. Refer to V'lechticha B'derech page 49:18.

77. Harav Yisroel Belsky Shlita. However, this is only if non-flavored coffee was used.

78. 70a.

79. Rambam Hilchos De'os 4:3, Kol Bo 2:page 490 (new), Siddur Yaavetz page 912, Reishis Chochma shar hu'anavah 2:page 450 (new), Magen Avraham 296:4, Pri Megadim Eishel Avraham 4, Machtzis Ha'shekel 4, Levushei Srad 6, Oles Shabbos 2, Elya Rabbah 170:23, 296:14, Be'er Heitiv 170:16, 296:5, Shulchan Atzei Shitim 6:13, Shulchan Aruch Harav 296:15, Kaf Ha'chaim Palagi 24:63, Tov Yehoshua page 12:15 (old print), Taamei Haminhagim page 557:31, Mishnah Berurah 296:6, Aruch Ha'shulchan O.C. 179:15, Y.D. 116:15, Kaf Ha'chaim Y.D. ibid:90, Shulchan Hatohar (Karmarna) 170:19, Lekutei Maharich 1:page 225 (new), Shemiras Shabbos K'hilchoso 60:22, Shemiras Haguf V'hanefesh 1:25:page 83.



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(However, some say that because times have changed it is not bad for a person).<sup>80</sup> The *Mesechtas Derech Eretz Zuta*<sup>81</sup> says one who is a *talmid chachum* should not eat or drink while standing. One should liken himself to a *talmid chachum* and sit while eating and drinking.<sup>82</sup> There is an opinion in the *poskim* that says the *inyun* to liken oneself to a *talmid chachum* only applies to a *mitzvah* (*havdala* etc.), and not to a non-*mitzvah* related eating or drinking.<sup>83</sup> Some *poskim* maintain that it is permitted to eat and drink while

standing, if it is for a short period of time. According to this, one would be able to drink a cup of coffee, or any other type of drink, if it is done quickly.<sup>84</sup> It is a known fact that the *Stiepler zt"l* would drink coffee while standing.<sup>85</sup>

### Starbucks<sup>86</sup>

Due to consumer questions regarding what can and can not be purchased at local coffee shops such as Starbucks, I have asked the founder of [www.kosherstarbucks.com](http://www.kosherstarbucks.com) to compile his suggestions regarding the *kashrus* issues at Starbucks. What follows are his comments.<sup>87</sup>

It's important to note that in Starbucks, there are no coffees that are actually flavored. All the flavors are added to each individual cup. The majority of the flavors are syrups, which come in tall pump containers and can usually be found on the side of the espresso machine. All of these syrups are under the OU. Aside from syrups there are some other flavors which come in various forms, either powder mixes, or other concentrates. An example would be vanilla bean, pumpkin spice, and caramel sauce. Most of these are not certified and have many complicated ingredients. Here's a list of the *kosher* syrups.

Almond, Caramel, Cinnamon, Cinnamon Dolce, Classic Ginger, Hazelnut, Juicy Raspberry, Melon, Mocha Light, Orange crème, Peppermint, Toffee Nut, Valencia, Vanilla.

All the above are certified by the OU. Note, that although caramel syrup is ok, there's also something called caramel sauce which is not certified. The sauce isn't used as a flavor, rather it's drizzled on the beverage, or sometimes on the inside walls of the cup, (ex. Caramel Machiatto).

The following are non-certified flavors: Protein, Pumpkin spice, Vanilla bean, White chocolate.

Regular mocha, and green tea I recommend based on the ingredients, but they're not certified.

#### PLEASE NOTE :

The KOF-K does not take responsibility for the *kashrus* statements regarding Starbucks. Each person should contact their own *halachic* authority. The above was meant as a community awareness.

80. Rav Poalim 2:45.

81. 5:1.

82. Machtzis Ha'shekel 296:4, Elya Rabbah 296:14.

83. Kovetz Ohr Yisroel 29:pages 123-126.

84. Kovetz Ohr Yisroel 29:pages 123-126. The custom by a *bris* or a wedding is for one to taste the wine and it is done while standing. Refer to Yisroel B'mamadam 16:7.

85. Orchos Rabbeinu 3:page 223, 5:page 96:31.

86. Refer to [www.kosherstarbucks.com](http://www.kosherstarbucks.com) for all the questions one has regarding Starbucks. Also see [www.crcweb.org](http://www.crcweb.org) and [www.oukosher.org](http://www.oukosher.org).

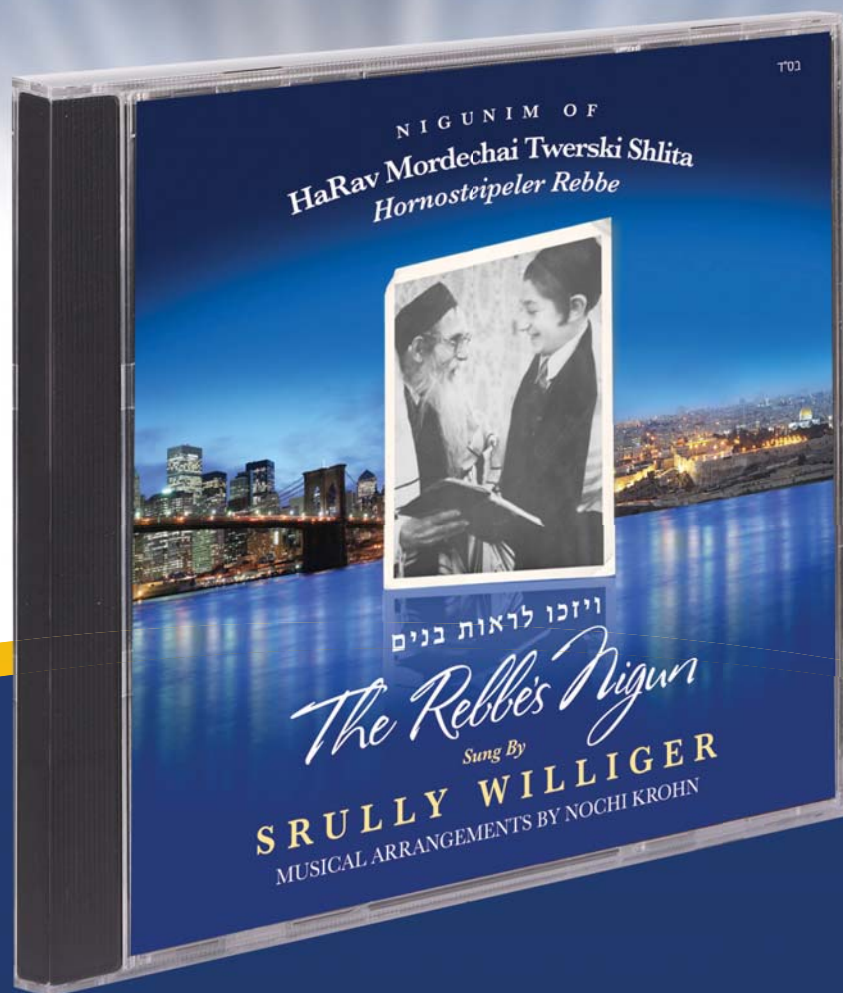
87. Refer to <http://www.star-k.org/kashrus/kk-thirst-coffee.htm>.

כל השונה  
הלכות  
בכל יום  
מובטח  
לו שהוא  
בן עולם  
הבא...  
(נדה עג.)



# Ten Songs One Soul

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**Harav Mordechai Twerski Shlita**  
Sung by **Srully Williger**



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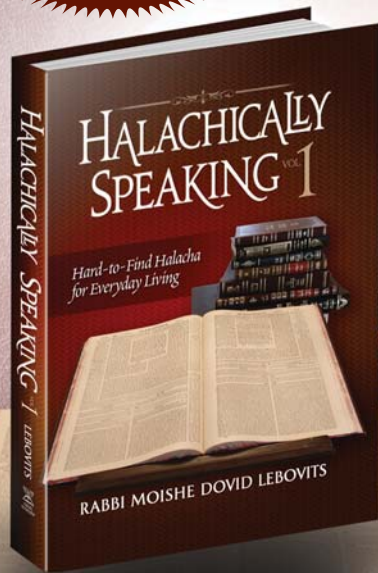
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**SAMPLE CHAPTERS**

1. Peeled Eggs, Onions and Garlic Left Overnight
2. Causing Forgetfulness of *Torah* (קשה לשכחה)
3. Contemporary *Avodah Zarah* Issues
4. Do's and Don'ts before *Shabbaris*
5. Summer *Halachos*
6. Placing Food under a Bed
7. *Tefillas Haderech*
8. Waiting Six Hours between Meat and Dairy
9. *Birchos Kobanim* - Halachos for the *Tzibbur*
10. Treating *Kobanim* Properly
11. Talking in *Shul*
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14. Reciting a *Beracha* on Food
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17. Showering and Other Preparations for *Shabbos*
18. Cutting Nails *Erev Shabbos*
19. *Lechem Mishnah*
20. Covering the *Challah* (During *Kiddush*)
21. *Maver Sedra* (*Shenyaim Mikra V'echad Targum*)
22. *Shalosh Seudos* (The Third Meal)
23. *Seudas Melava Malka*
24. *Kiddush Levana*
25. Making a *Styrum*
26. *Piskei Horav Yisroel Belsky Shlita on Hilchos Pesach*
27. *Pesach* - The *Kittel*, Four Cups, and *Afikomen*
28. Reciting *Hataras Nedarim* on *Erev Rosh Hashanah*
29. The *Minhag* of *Kaparos*
30. *Minhagei Chanukah*
31. *Purim* Costumes and *Lo Yilbas*
32. Placing Meat and Dairy on the Same Table
33. Respecting *Seforim* Properly
34. Salt in *Halacha*
35. The *Beracha* of *Asher Yotzar*
36. Preparing Oneself for *Davening*

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# HALACHICALLY SPEAKING

## HALACHICALLY SPEAKING

► Halachically Speaking is a bi-weekly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

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# KASHRUS CONNECTION

Compiled by Rabbi Moishe Dovid Lebovits

Volume 1 Issue 4



## POLICY/ UPDATES

### Dairy Bread Crumbs

Bread crumbs are processed as follows:

1. They are made into crackers.
2. They are made into bread loaves.

After baking, the items are ground and processed into bread crumbs. Some industrial varieties are processed with dairy ingredients. The *Vaad Halacha* has determined that these items are not considered dairy breads due to the following reasons: The initial baking of the bread was done with the explicit intention of processing the breads into bread crumbs. The breads, prior to grinding, are never available to a consumer; therefore, we judge the breads by their final outcome and not by the temporary state in which they were a dairy bread or cracker.

## KASHRUS CORNER

### Reading the Ingredient Panel

**Can one tell the *kashrus* of a product by reading a list of ingredients?**

The list of ingredients is not enough. A product can be made on equipment which was used for non-kosher foods, which would require a *kashrus* agency to *kasher* the utensils prior to the manufacturing of the *kosher* product. An ingredient panel might say "flavors"; this can mean anything at all, since the government does not require the company to specify the source of the flavors that go into their product.

Nonetheless, there are some products which may be bought without such a symbol, such as non-flavored seltzer, non-flavored tea, and unflavored bottled water.



## LIBRARY



For articles, audio *shiurim* downloads, and videos please visit our website at [www.kof-k.org](http://www.kof-k.org). Topics include *bishul akum*, checking for bugs, *tevilas keilim* and many other topics.

Articles and *shiurim* are available by our *vaad halacha* (**Harav Aron Felder Shlita, Harav Shlomo Gissinger Shlita, and Harav Doniel Neustadt Shlita**), and our Rabbinical Staff including Rabbi Ari Senter Shlita and more.

Please note: the material presented here is for consumer awareness; one should maintain the time honored custom of asking one's own *Rav* for personal *pesak*. To receive this FREE via email please e-mail [mlebovits@kof-k.org](mailto:mlebovits@kof-k.org).



### **EARLY MORNING...**

*"Tall one pump Skinny Vanilla Latte"*



### **AFTERNOON...**

*"Grande crème blended Cinnamon Dolce Fappuccino"*



### **EVENING...**

*"Tall Peppermint Mocha twist"*

*Our Promise:  
Your drink should be Kosher every time...*



**[www.kosherstarbucks.com](http://www.kosherstarbucks.com)**

*"Your guide to kosher at Starbucks"*