

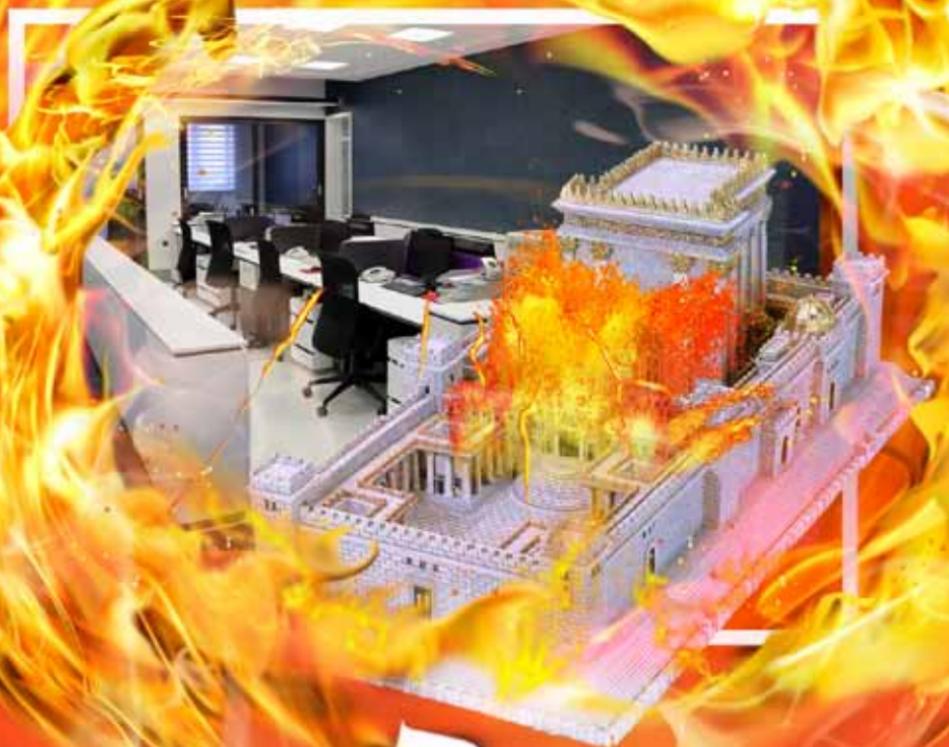
HALACHICALLY SPEAKING

Volume 11 Issue 7



{ TOPIC }

Working on Tisha B'av



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Rabbi Moishe Dovid Lebovits

Reviewed by
Rabbi Benzion Schiffenbauer Shlita

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לז"נ
מרת רחל בת אליעזר ע"ה

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► Halachically Speaking is a monthly 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.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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Working on Tisha B'av

The custom is¹ that one does not work² or do business³ from the night of *Tisha B'av*⁴ until after *chatzos* the next day.⁵ The reason is to stay focused on the *aveilus*.⁶ Others explain that *Tisha B'av* is called a *moed*.⁷ Work that does not take too much time is permitted even before *chatzos* because it does not distract from the *aveilus*.⁸ Some examples are turning on lights, tying knots, etc.⁹

One should not open his store (if he does not sell food)¹⁰

1. Mishnah Berurah 554:45, Biur Halacha "b'mokom."

2. Refer to Biur Halacha 554 "al yidei" if writing is permitted. See Elya Rabbah 26, Orchos Chaim 25, Kaf Hachaim 110, Mikadesh Yisroel Ben Hametzarim 287. The Mekor Chaim 22 says it is only permitted if it is short and a loss if one does not write. Since there is no work on Tisha B'av no V'yih Noam is recited on Tisha B'av which falls out on Motzei Shabbos (Tzitz Eliezer 13:37, see Rokeach 310, Taamei Haminhagim 641, Aruch Hashulchan 559:4).

3. Levush 23, Chai Adom 135:15, Kaf Hachaim 103. Refer to Rashba 1:521.

4. Magen Avraham 554:23, Ben Ish Chai Devarim 1:24, Chai Adom 135:15, Orchos Chaim 23, Mishnah Berurah 43, Aruch Hashulchan 19, Mekadesh Yisroel Ben Hametzarim 255. Refer to Elya Rabbah 25.

5. Tur 554, Rambam Hilchos Taanis 5:10, Bais Yosef, Shulchan Aruch 554:23, Darchei Moshe, Rama 554:23, Levush 22, Kitzur Shulchan Aruch 124:15, Kaf Hachaim 97, 105, opinion of Harav Chaim Kanievesky Shlita quoted in Nechamas Yisroel 35:footnote 203.

6. Magen Avraham 554:23, Chai Adom 135:15, Mishnah Berurah 554:43. Refer to Gra.

7. Levush 22.

8. Rama 554:22, Elya Rabbah 25, Magen Avraham 23, Chai Adom 135:15, Mishnah Berurah 43, Kitzur Shulchan Aruch 124:15.

9. Darchei Moshe 554, Rama 554:22, Chai Adom 135:15 One should not make the beds before *chatzos* (Aruch Hashulchan 554:21, see 559:9 where the Aruch Hashulchan says it is proper not to do so all day). In addition, one should not clean the house the entire day (Aruch Hashulchan *ibid*). One can have a non-Jew do it (Mekadesh Yisroel Ben Hametzarim 265). Refer to Sefer Habayis 29:20. Refer to Y.D. 380:22 in regard to cleaning the house and making beds for an *avel*. In regards to washing dishes see Shulchan Aruch 559:10, Ohr L'tzyion 3:29:14, Machzei Eliyahu 87.

10. Kaf Hachaim 106, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Nechamas Yisroel 38:5:footnote 206. Refer to Moed LeChol Chai 10:70.

איזן לל להקדיף ה בעולמו אלף י אמות של הלכה בלביד (ברכות מ)

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before *chatzos*.¹¹ The custom is to be lenient and open after *chatzos*,¹² although some are stringent.¹³

Work that is done privately by a non-Jew¹⁴ is permitted on *Tisha B'av*.¹⁵

Some say that a factory may remain open if non-Jewish workers will be doing the work.¹⁶

The *Aruch Hashulchan*¹⁷ says, “One who needs the *parnasa* may work after he has finished reciting the *kinos*. However, one who fears (*Hashem*) should be careful not to do work until after *chatzos*.”

If one will lose money if he does not do a specific job, then he may work even before *chatzos*.¹⁸ Therefore, one who works every day may go to work if he will lose money.¹⁹

In any event, one who does work on *Tisha B'av* even after *chatzos*²⁰ will not see *beracha* from that work²¹ (either from the item that he produced or the money he earned).²²

11. Aruch Hashulchan 554:21. Refer to Mekadesh Yisroel Ben Hametzarim 256 if doing allowing a non-Jew is permitted.

12. Opinion of Harav Chaim Kanievesky Shlita quoted in Nechamas Yisroel 38:footnote 209.

13. Chai Adom 135:15, Kitzur Shulchan Aruch 124:15, Birchei Yosef 559:7.

14. Elya Rabbah 24, Sharei Teshuva 554:46, Biur Halacha “davar,” Kaf Hachaim 101.

15. Bais Yosef 554, Rokeach 310, Rama 22, Levush 23, Sharei Teshuva 554:46, Kitzur Shulchan Aruch 124:15, Chai Adom 135:15, Aruch Hashulchan 20. Refer to Rama 554:22, Biur Halacha “al yidei.” This is even if it is not going to be a loss if the non-Jew works for you (Kaf Hachaim 108).

16. Mikadesh Yisroel 257. Refer to Shulchan Aruch 554:22.

17. 554:21.

18. Shulchan Aruch 554:23, Elya Rabbah 23, Aruch Hashulchan 21, Kaf Hachaim 103, see Magen Avraham 26, Mishnah Berurah 48, Biur Halacha “davar,” Darchi Chaim V’sholom 671.

19. Shearim Metzuyanim B’halacha 124:9.

20. Elya Rabbah 25, Mishnah Berurah 49.

21. Rambam Hilchos Taanis 5:10, Bais Yosef 554, Shulchan Aruch 554:24, Aruch Hashulchan 21. Refer to Mekadesh Yisroel Ben Hametzarim 262.

22. Mishnah Berurah 50. Some say if the payment is made together with other payments (i.e. one is not paid on a hourly basis) one does not have to worry (Refer to Emes L’Yaakov O.C. 554:footnote 524).

כל השומה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

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This applies to someone who works and forgets about the *aveilus*.²³ Therefore, although it is permitted to do work after *chatzos* one should not “drag out” the work in order not to forget about the *aveilus*.²⁴ A good idea is to listen to a *shiur* about the *churban*.²⁵

Sitting on the Ground While Traveling

One who finds himself with no choice but to go to work on *Tisha B'av* before *chatzos* is faced with a question regarding sitting in a car or a train.

The custom is that we sit on the floor²⁶ until midday.²⁷ This is just like an *avel* who sits on the floor,²⁸ as some had the custom to literally sit on the floor.²⁹ *Al pi kabbalah* one should not sit directly on the floor even if he is wearing clothing unless there is a *hefsek* of a garment that is not meant to be worn between him and the floor.³⁰ Since our floors are not dirty but have boards and tiles, some *poskim* are lenient in this regard.³¹ However, the custom is that we

23. Magen Avraham 27, Mishnah Berurah 49.

24. Magen Avraham 27, Mishnah Berurah 49, Aruch Hashulchan 21.

25. Mekadesh Yisroel Ben Hametzarim 262, see Levush 22.

26. One sits on the floor for the *seudas hamafsek* (Rokeach 310, Shulchan Aruch 552:7) and after he may sit on a bench (Magen Avraham 552:8, Chai Adom 134:3, Mishnah Berurah 18, Aruch Hashulchan 6). The reason for sitting on the floor for the *seudas hamafsek* is not because of *aveilus*, but the *seuda* has to be one which is humbling (Taz 552:1, Magen Avraham 8, Chai Adom 134:3, Mishnah Berurah 17, Aruch Hashulchan 6). In *shul* one does not sit on the floor until after *Boruch Hashem at maariv* (Mishnah Berurah 559:11).

27. Shulchan Aruch 559:3, Darchei Moshe 1, Kitzur Shulchan Aruch 124:16, Chai Adom 135:20, Lekutei Maharich 3:page 591 (new). Refer to Taz 4.

28. Mishnah Berurah 559:10.

29. Mekor Chaim 559:3. Refer to Levush 559:4 who says during *kinnos* one should always sit on the floor. Refer to Moadim U'zemanim 5:341, Natei Gavriel Ben Hametzarim 2:Meluyim page 68, Yabea Omer Y.D. 3:27:3.

30. Birchei Yosef 552:8, Sharei Teshuva 559:3, Ben Ish Chai Vayishlach 1:11, Devarim 1:20, Taamei Haminhagim kuntres achron 646:page 290. Refer to Magen Avraham 559:2. Taz 4, Shevus Yaakov 1:26.

31. Yalkut Yosef Moadim page 582:15.

איך ללמוד תורה על הרצף... (ברכות ה)

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

do not sit on the floor but sit on some sort of pillow or cushion.³² One who finds it hard to sit on the floor may sit on a small chair³³ which should not be higher than three *tefachim* (approximately 12 inches),³⁴ though some are stringent and hold not higher than a *tefach* (approximately 4 inches).³⁵ The custom starts at night and not during *bein hashmashos*.³⁶ Although we do not sit or stand on a table which we eat on,³⁷ the custom is that one can sit on a folding table in *shul* on *Tisha B'av*.³⁸

A man who is weak, or a pregnant woman, may sit on a normal chair.³⁹ One is permitted to sit on the step or the landing in front of the *aron kodesh* on *Tisha B'av* since this is viewed as sitting on the ground (people walk there).⁴⁰

The restriction ends after *chatzos*,⁴¹ since we can be lenient with a custom.⁴² Some say that this is until after *Shacharis*⁴³ (after *kinos*).⁴⁴ Since one is supposed to say *kinos*

32. Kaf Hachaim 559:22. The chair etc does not have to be less than three *tefachim* from the ground (Massei Ish 5:page 21, Natei Gavriel Ben Hametzarim 2:Meluyim page 68).

33. Mishnah Berurah 559:11, Aruch Hashulchan 4, Kaf Hachaim 559:22, Shevet Hakehusi 6:216, M'Bais Levi 13:page 43:22. Refer to Minhag Yisroel Torah 559:6.

34. Moadei Yeshurun 1:page 141:18a.

35. Ben Ish Chai Devarim 1:20.

36. Emes L'Yaakov O.C. 559:footnote 528. Some say this starts from *ben hashmashos* (Kitzur Shulchan Aruch 123:5, see Igros Moshe O.C. 5:9:4).

37. Refer to Sefer Chassidim 920, Yosef Ometz pages 16, 278, Shulchan Hatohar page 133, Kaf Hachaim 167:41, Rivevos Ephraim 3:486, Sheilas Shlomo 295, Yugel Yaakov page 39:3. Horav Chaim Kanievesky Shlita says based on *kabbalah* that one should not stand on a table (Sheilas Rav 1:11:4).

38. Mikadesh Yisroel 267.

39. Aruch Hashulchan Y.D. 387:3, Toras Ha'yoledes 48:12, Shevet Ha'kehasi 3:182:11.

40. Avnei Yushpei 1:115:6.

41. Rama 559:3, Magen Avraham 3, Mishnah Berurah 12, Aruch Hashulchan 4, Igros Moshe O.C. 5:9:4, Moadim U'zmanim 5:341. Refer to Mordechai Maseches Moed Kotton 895.

42. Pri Megadim M.Z. 559:4, Gra 559:3.

43. Chai Adom 135:20.

44. Aruch Hashulchan 559:4.

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until *chatzos*,⁴⁵ there is no argument.⁴⁶ One who finished *kinos* before *chatzos* still sits on the floor.⁴⁷ One should not be stringent and sit on the floor or low chair after *chatzos*.⁴⁸

One who is driving in a car is permitted to sit while driving even before *chatzos*.⁴⁹ Some explain that the custom does not apply when traveling.⁵⁰ Others argue that the seat is less than 3 *tefachim*.⁵¹

When traveling by train to work on *Tisha B'Av* one may sit on the seat as well.⁵² Others say that one should not do so unless it is too hard to stand due to the motion of the train.⁵³

After *Chatzos*

Why is it that some of the restrictions are lifted on *Tisha B'Av* after *chatzos*? This is the time that the fire engulfed the *Bais Hamikdosh*.⁵⁴ At this time, it was obvious that only the *Bais Hamikdosh* would be destroyed but the Jew's lives would be spared. Therefore, we lift some of the restrictions.

45. Rama 559:3, Mishnah Berurah 13.

46. Refer to Minhag Yisroel Torah 559:4.

47. Mikadesh Yisroel 283.

48. Kaf Hachaim 559:24, Rivevos Ephraim 1:382. Refer to Taz 559:6, Levush 6, Mikadesh Yisroel 284.

49. Moadei Yeshurun 1:page 141:18b, Ohelecha B'amisecha 36:22, Chut Shuni Shabbos 2:page 327, Rivevos Ephraim 1:382, opinion of the Chazon Ish zt"l quoted in ibid.

50. Rivevos Ephraim 1:382.

51. Rivevos Ephraim 1:382. Some were not *makpid* even if it was higher than three *tefachim* (Orchos Rabbeinu 2:page 138:12).

52. Rivevos Ephraim 1:382, Ohelecha B'amisecha 36:23, Chut Shuni Shabbos 2:page 327, Mikadesh Yisroel Ben Hametzarim 269, see Nechamas Yisroel 35:footnote 149. In regard to standing up if an old person or *talmid chachum* etc. walks into the room while you are sitting on the floor see Rivevos Ephraim 3:344, Oz Nedberu 11:48, Yabea Omer Y.D. 3:27:3.

53. Rivevos Ephraim 1:382, Mikadesh Yisroel Ben Hametzarim 269.

54. Bais Yosef 557:1, Rama 557:1.

איזן על להקדיף"ה בעולמו אלאי די אמות של הלכה בלביד".... (ברכות ח')



Shoes to Work on *Tisha B'av*

What happens if someone needs to work on *Tisha B'av* and must dress formally. What should he do?

The *halacha* is that leather shoes are not worn on *Tisha B'av*.⁵⁵ This *issur* applies to women as well.⁵⁶ The time for this starts at night (at *maariv*).⁵⁷ A non-leather shoe with a decorative leather strap may be worn.⁵⁸ One who finds himself among the non-Jews may wear leather shoes⁵⁹ since the non-Jews may laugh at him.⁶⁰ Others feel that this *heter* is not valid since the non-Jews may laugh at us anyways.⁶¹ Nonetheless, one who wishes to be lenient in this regard may do so.⁶²

While traveling, there is no need to wear leather shoes, since the driver's feet are not visible to others.⁶³ When one comes back home he should put on his shoes which he wears on *Tisha B'Av*.⁶⁴

One who is traveling may wear leather shoes,⁶⁵ because it is bothersome to go around barefoot on the road (since

55. Maseches Taanis 30a, Rambam Hilchos Taanis 5:10, Rokeach 310, Tur 554, Shulchan Aruch 554:1, see 16, Mishnah Berurah 31. At the *seudas hamafsekes* one still wears his shoes (Shulchan Aruch 552:7, Mishnah Berurah 18). One should not walk around barefoot (Biur Halacha 614 "oh").

56. Refer to Minchas Chinuch mitzvah 313.

57. Chai Adom 134:3, see Mishnah Berurah 553:3. Refer to Pri Megadim Eishel Avraham 554:1.

58. Moadei Yeshurun 1:page 141 quoting the opinion of Harav Moshe Feinstein z"l.

59. Rama 554:17.

60. Hago'es Maimonies Hilchos Taanis 5:10, Bais Yosef 554, Kitzur Shulchan Aruch 124:11, Shulchan Aruch Harav 614:10, Mishnah Berurah 34. Some say this is a big leniency (Rabbeinu Yerushum Nesiv Toldos Adam V'chavah 18:2).

61. Bais Yosef 554, Chai Adom 135:11, Mishnah Berurah 36, Pela Yoetz Azus page 458 (new). Refer to Kitzur Shulchan Aruch 124:11, Moadim U'zemanim 5:341 (end).

62. Chai Adom 135:11, Mishnah Berurah 36.

63. Magen Avraham 554:17, Chai Adom 135:10, 11, Kitzur Shulchan Aruch 124:11, Mishnah Berurah 32.

64. Mishnah Berurah 35.

65. Shulchan Aruch 554:17, Aruch Hashulchan 16. Some say this is only permitted in big cities (Aruch Hashulchan *ibid*).

כל השומה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

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there are pebbles etc).⁶⁶ However, this would not apply today since our roads are paved.⁶⁷

Therefore, one may wear shoes if he needs to look presentable. However, if man-made shoes that look like leather are available, it is more advisable. One who does wear real leather shoes should put dirt in his shoes to feel the mourning somewhat.⁶⁸ One who can get away with wearing non-leather sneakers to work should do so (see below).⁶⁹

There is a big discussion in the *poskim* if wearing materials other than leather is an issue.⁷⁰ Some even went around barefoot (with socks) in order to avoid this dispute.⁷¹

Many *poskim* say that only leather is an issue,⁷² others say wood is also an issue,⁷³ and others say that any item that is called a shoe is forbidden.⁷⁴ The main reason why some forbid other materials is because it is considered a shoe.⁷⁵ In addition, one does not feel that he is in pain and in *aveilus* when wearing shoes made out of other materials (even if it is not leather).⁷⁶ However, the majority opinion only forbids leather.

66. Magen Avraham 554:17, Chai Adom 135:10, Mishnah Berurah 32.

67. Mikadesh Yisroel Ben Hametzarim 244. See Yosef Ometz 877.

68. Mishnah Berurah 33. Refer to Ohr L'tzyion 3:29:15:footnote 15 in depth.

69. Refer to Halichos Shlomo Moadim (Yom Kippur) 1:5:20:footnote 37, Mikadesh Yisroel Ben Hametzarim 243, Harav Eider zt"l on Halachos of the Three Weeks page 22:E:2.

70. Refer to Aruch Hashulchan 614:2-5, Moadim U'zemanim 6:28.

71. Bais Yosef 554. Refer to Orchos Rabbeinu 2:page 138:9-10, page 207.

72. Tur 554, Bais Yosef, Ben Ish Chai Devarim 1:21, Shulchan Aruch Harav 614:3, Chai Adom 135:9, Mishnah Berurah 614:5, Biur Halacha "oh," Aruch Hashulchan 554:15, 614:4, Kitzur Shulchan Aruch 124:11.

73. Elya Rabbah 614:2.

74. Refer to Kovetz Bais Aron V'Yisroel 97:pages 56-58 in great depth. Refer to Aruch Hashulchan 614:3.

75. Refer to Kovetz Bais Aron V'Yisroel 97:page 51.

76. Refer to Panim M'eros 2:28, Chasam sofer on 614, Sharei Teshuva 554:11, Mishnah Berurah

אינן על להקפיד הבעולמו אלא יאמרו של הלכה בלבד... (ברכות ח')



כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הנא... (גדה עב)

Even according to the stringent opinion, one would still be able to walk around with galoshes since one feels as if he is walking on the floor.⁷⁷ However, sneakers⁷⁸ and Crocs⁷⁹ would not be allowed. Nonetheless, the overwhelming custom is to allow all types of footwear, as long as they are not leather.⁸⁰

Some say that non-leather shoes that look exactly like leather shoes may not be worn because of *maris ayin*.⁸¹

614:5, Aruch Hashulchan 614:4, Shearim Metzuyanim B'halacha 133:6. Based on this some say when one comes to *shul* he should take off his slippers etc to feel the ground (M'Bais Levi 13:page 41:footnote 13).

77. Aruch Hashulchan 614:5. Refer to Kovetz Bais Aron V'Yisroel 97:pages 59-60, Orchos Rabbeinu 2:page 138:10, Maharshag 2:110. Refer to Mishnah Berurah 614:5 who says galoshes are not good. However, maybe he was referring to a type which was thick and one did not feel as if he was walking on the floor when wearing them. Refer to Kovetz Bais Aron V'Yisroel 97:page 60).

78. Be'er Moshe 2:52:3-8, Mikadesh Yisroel Ben Hametzarim 242, Moadim U'zemanim 6:28.

79. Refer to Moadim U'zemanim 6:28, M'Bais Levi 13:page 41:12.

80. Halichos Shlomo Moadim (Yom Kippur) 1:5:17. Refer to Maharshag 2:110. See Orchos Rabbeinu 2:page 138:10.

81. Halichos Shlomo Moadim 5:16. For this reason Harav Shlomo Zalman Aurbach zt"l instructed people to buy white shoes, not black ones (Shalmei Moed 20:footnote 45, see Minchas Shlomo 1:91:8, 2:53:3, Shemiras Shabbos K'hilchoso 39:footnote 113). Refer to Natei Gavriel Ben Hamitzarim 2:74:11 who argues.

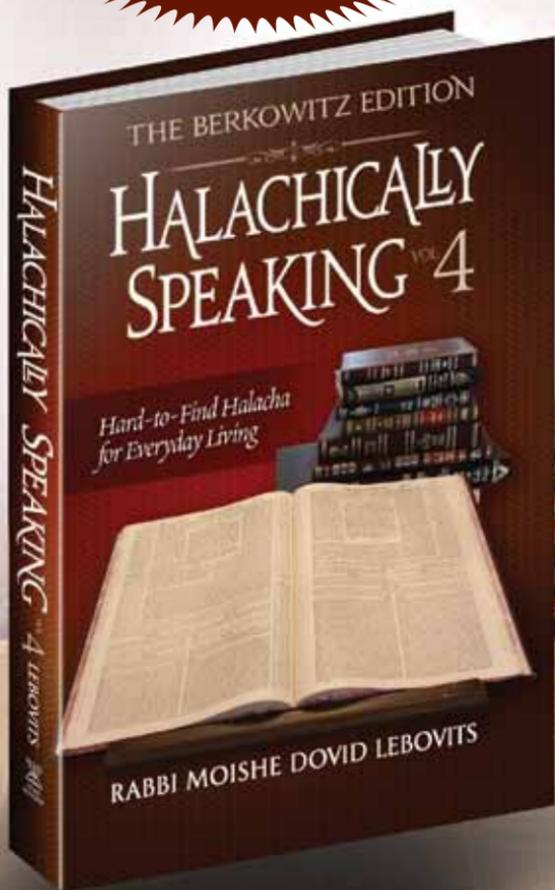
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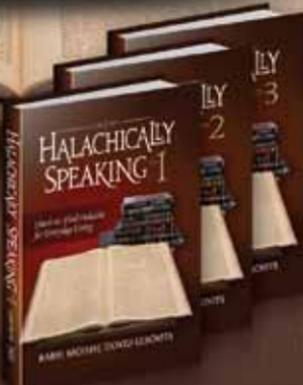
Coming
Elul iy"H

CHAPTERS:

- All About Coffee
- Brachos on Breakfast Cereals
- The Beracha of Shehichyanu
- The Beracha on Fragrances
- Preparing For Shabbos
- Shabbos Catered Affair
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- The Expectant Mother
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- The Will of Rav
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Statistics relating to bicycle safety help riders understand the importance of wearing a helmet.

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Regardless of age
or level of experience,
EVERYONE
must wear a helmet
whenever they ride.



This public awareness message is brought to you by **KOF-K Kasher Supervision** and **BINA** in memory of Dr. Heshy Rosenbaum A"H who was tragically taken from us, before the need for bike helmets was recognized, due to a fatal injury while riding a bicycle. Help spread the word and save lives.





KASHRUS CONNECTION

Rabbi Moishe Dovid Lebovits

Rabbinical Administrator KOF-K Kosher Supervision



Summer Kashrus Reminders

Summer time is travel time. Often we find ourselves in unfamiliar territory. The *kosher* consumer is faced with a number of potentially problematic *kashrus* situations: restaurants, concession stands in amusement parks, ice cream trucks, and rest stop food marts. Keep in mind what to watch for and verify that what you purchase meets the proper standards of *Kashrus*.

Beware! A *kosher* certificate posted in an establishment or on a food cart doesn't automatically mean that everything in that establishment or food cart is certified *kosher*.

Kosher consumers must take the following steps:

1. Check for a *kosher* certificate.

This is usually on the wall or behind the counter. Just because you know people who eat there or because the owner looks "right", does not mean the place has a good *hechsher*.

2. Read the *kosher* certificate carefully.

Check what the certificate is certifying. Sometimes, a store will post a certificate for items that they sell. But that does not mean that the whole store is *kosher*. If the certificate is only for some of the items in the store and not the whole store, you can not assume that everything in that store is *kosher*. It may not be! Only those items that are on the certificate are *kosher*. For example, a pre mix is an item that comes partially prepared, like a soft ice-cream mix or a cake mix. The store owner will put the mix into his own machinery and finish preparing it. The premix might have a proper certification but the equipment used to for the preparation also needs certification. The certificate might state that the premix for a muffin is *kosher* but once the mix is poured into the machinery and baked, the certifying agency does not take responsibility for the *kashrus* of the finished product. The store itself needs *Rabbinic* supervision. If you see a food establishment which claims to use only ingredients certified by reliable *kashrus* agencies and have *kosher* certificates posted attesting to the *kashrus* of the products being sold or used in producing the food sold in the store, but does not have supervision on the entire store, beware!!!! It probably does not meet *kosher* standards.

The KOF-K and most other *kashrus* agencies certify companies which have retail stores in multiple locations. The main facility and individual stores that request certification are inspected on a regular basis to insure that all the products meet our *kosher* standards. However, when a store is not under certification but claims to be using “*kosher*” ingredients, one can not be certain that their products are indeed *kosher*.

3. Be sure that the certifying agency or *Rabbi* is reliable.

Investigate *hechsherim* properly before relying on them. Consult a *Rav* who is familiar with the various agencies and their standards.

4. Once you know that a certificate is only for certain products, make sure which products are actually listed as *kosher*.

It's important to know exactly what is *kosher* in the store. For example, in a bagel store, the certificate might only apply to bagels and not the spreads and salads. Again, it's important to read the certificate! If the certificate only lists some products, those are the only products in that store that are certified. Be sure that the *kosher* certificate lists the specific item you want to buy.

5. If a food that you want to buy is in an open bin and not in a package with a *hechsher* on it, then you can only buy that food if the entire store has good *kashrus* supervision.

If the certificate is only for some of the products in the store and not the entire store, unpackaged food in that store should be assumed to be uncertified. Sometimes, a store will buy a product in bulk and repack it in smaller containers to sell. Bulk repacked items should only be purchased from a store with a reliable *hechsher* supervising the repacking. The *hechsher* verifies that the re-packed product is from a reliable approved source. Sometimes a store prints their own label stating the original certification. It is necessary to have a reliable *hechsher* overseeing what has been packed in the container. Consumers should only purchase loose products from stores which are properly certified by a reliable *kosher* agency. With such certification, the *kosher* status of all products sold can be assured.

6. Food carts and ice-cream trucks sometimes advertise that they sell a “kosher brand” product. “Kosher brand” does not mean that it’s kosher.

Check the individual label of the products or verify if the truck has a *mashgiach* and a reliable *kosher* certificate. The vendor claiming that a food is *kosher*, or posting a picture of the food you want to buy, is not enough! Remember: A seller’s non-*kosher* equipment renders *kosher* items non-*kosher*. That means that *kosher* franks boiled in a non-*kosher* pot are not *kosher* and neither are sandwiches from such a seller, even though they may say *kosher* style like pastrami on rye.

7. Do not try to judge the *kashrus* of a product by reading the list of ingredients.

It’s easy to look at the list of ingredients on a candy or a bag of chips, for example and think that you recognize all of the products and know them to be *kosher*. But there are many ingredients that we can’t even pronounce such as additives, coloring and flavorings that may not be *kosher*. Even if you do recognize *all* the ingredients, the product could be made on the same equipment that is used for non-*kosher* food, rendering it not *kosher*.

8. Look for the *hechsher* each time you shop.

Sometimes we pick up a product like a candy bar and feel sure that it’s *kosher* because we’ve seen the *kosher* symbol on this product before. But it’s important to check each time before you buy! The product could change certifications, the *hechsher* may have expired and the product may no longer be under supervision, or you recognize a similar company and think the product that you have picked up is *kosher*. Not all products made by a company are *kosher*. (For example, a chocolate company can begin making ice-cream. Just because the chocolate has a *hechsher* doesn’t mean the ice-cream will too.)

Remember! When you go into a new store, rest stop, or food concession, keep these rules in mind. Check for a certificate, and carefully read it. And when you buy a product in a store, always check for the *kosher* label. Know what you’re putting in your mouth!

Have a Great Summer!!

Any comments regarding this document should be addressed to
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