

# SUMMER 2024

## THE SUMMER FILES PART 2

Essential Summer  
*Halachos* Explained

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### PAT HA'BAAH B'KISANIN

An in-Depth Analysis

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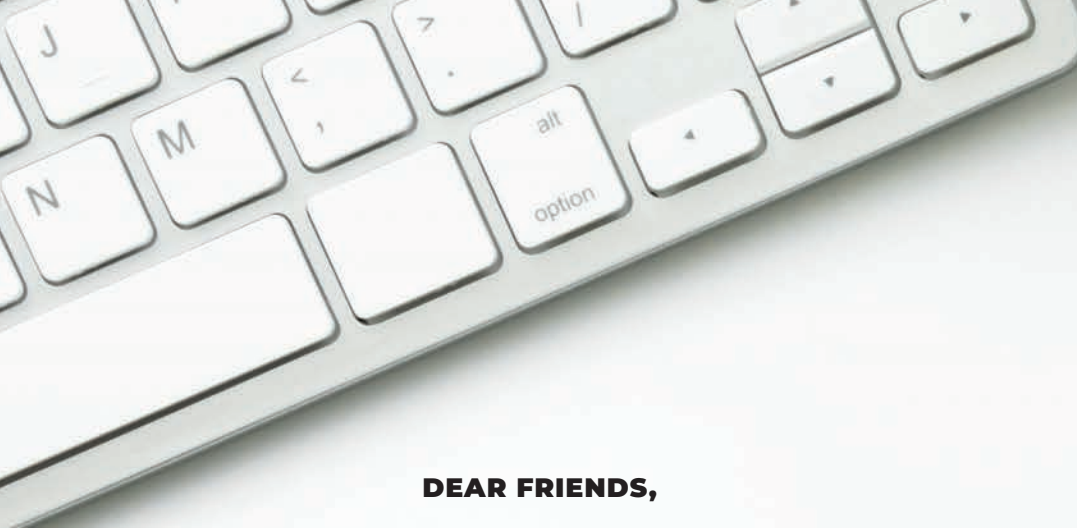
### PAT YISRAEL

The MK's Policy

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## KOSHER HAPPENINGS IN MONTREAL!





**DEAR FRIENDS,**

**A**s summer begins, I wish to extend my warmest greetings to each one of you. This season brings with it the joy of sunshine, family vacations, and a well-deserved break for our children from their school routines. While we embrace this time to relax and rejuvenate, it is essential to remember that our values and principles do not take a vacation. Whether we are at home or traveling, our commitment to upholding the standards of kashrut remains steadfast.

I am pleased to share that MK Kosher has once again compiled our annual slush list, making it easy to enjoy your favorite summer treats throughout the country. No matter where your summer adventures take you, you can indulge in these refreshing delights with confidence.

I would like to take this opportunity to express my heartfelt gratitude to everyone at the MK Kosher office. Your dedication and hard work in ensuring the highest standards of kashrut throughout our city are truly commendable. Your efforts allow us to maintain our high standards while contributing to the spiritual well-being of our community.

While summer is a time for relaxing and vacation, we can not forget what our brothers and sisters are going through in Israel and around the world. These are very challenging times. The Jewish Community Council has been actively engaging with the SPVM and elected officials in response to recent threats aimed at terrorizing our communities, synagogues, and schools. We deeply appreciate the collaborative efforts and support provided by these authorities to enhance security measures. Moving forward, we will continue to advocate for additional security funding to ensure the safety and well-being of our community. Nonetheless, we must remember that our greatest source of protection lies in our steadfast commitment to the Torah and mitzvos, with the understanding that Hashem remains our ultimate guardian.

Wishing you all a wonderful and blessed summer. May it be filled with joy, relaxation, meaningful moments with loved ones and may we only share good news with each other,

Warm regards,

Rabbi Saul Emanuel  
*Executive Director*  
semanuel@mk.ca



*Thank you!*



At this time we would like to extend our heartfelt thanks and appreciation to **Mrs Ahuva Junger** of our Beth Din department.

For over 20 years, **Mrs Junger** has made an undeniable difference to our organization and community.

Through her professionalism, warmth, compassion and devotion, **Mrs Junger** has guided and helped thousands of individuals throughout her career.

We wish her much Bracha and Hatzlacha with her move and in all her future endeavours.

## COMMUNITY ADVISORY

June 2024 - Sivan – 5784

During the summer months, children are often in an environment that is less structured than during the rest of the year. Since no community is immune to issues of child abuse, many parents have approached the Rabbanim asking for guidance of how to deal with these issues.

It is vitally important that parents have open lines of communication with their children. In this context, they should tell their children that no one—not even a peer, relative, or other person they know and respect may have inappropriate physical contact with them. Parents who want guidelines regarding how to speak with their children

should contact their Rav or the Vaad HaRabbanim for guidance.

Parents should also tell their children that according to Halacha, it is an obligation (and not Loshon Hara) for them to tell parents or respected rabbinic figures if anything unusual happens to them.

May Hashem, the true Shomer Yisroel, guard and protect us from any and all harm, no matter its source, and bless all of Klal Yisrael with Yeshuos, Nechamos, Besuros Tovos, with the Geulah Shleimah.

## AVERTISSEMENT COMMUNAUTAIRE

Juin 2024 - Sivan – 5784

Pendant les mois d'été, les enfants se retrouvent souvent dans des environnements moins structurés que pendant le reste de l'année. Vu qu'aucune communauté n'est à l'abri de l'abus des enfants, plusieurs parents ont approché les Rabbanim afin de leur demander des conseils comment gérer ce problème.

De prime abord, il est très important que les parents et les enfants puissent communiquer de façon aisée. Dans ce contexte, les parents devraient avertir leurs enfants que personne - que ce soit un aîné, un membre de la famille ou une personne qu'ils respectent - n'a le droit de les aborder ou d'avoir un contact physique. Les parents qui nécessitent

des conseils sur la meilleure manière de communiquer avec leurs enfants devraient contacter leur Rav ou le Vaad Harabbanim afin qu'on puisse les aider.

Les parents devraient également avertir leurs enfants que d'après la Halacha, c'est une obligation (et cela ne constitue pas du Lashon Hara) d'avertir les parents ou les autorités rabbiniques si un tel incident se produit.

Que Hashem, le seul et unique vrai Shomer des enfants d'Israël, nous protège à tous contre tout mal, quelque soit la source, et bénit tout le Klal Israël avec Yeshoua, Nechama, Bessorot Tovot et une Geoula Shelema.

Rabbi Yonasan Binyomin Weiss

Rabbi Saul Emanuel



# PAT YISRAEL AND THE MK'S POLICY HALACHIC OVERVIEW

~ By Rabbi Haim Y Mamane

*Pat Yisrael* refers to bread and other baked goods that have been either baked entirely by a Jew or had a Jew participate in specific steps during the initial stages of the baking process. This includes: placing the bread in the oven, turning on the oven, stoking the flames, or adding wood. If a Jew is not involved in any of these steps, even if they prepared or shaped the dough, the bread is not considered *Pat Yisrael*.

The Mishnah in *Avodah Zarah*<sup>1</sup> introduces the prohibition of *pat akum*, bread baked by a non-Jew. This concept, along with others, was enacted by Chazal to serve as a safeguard against intermarriage. This prohibition is not only limited to bread, rather, all bread-resembling items made from the five species of grains (wheat, barley, rye, oats and spelt)—such as *pat haba'ah b'kisanin*—that were baked, are subject to *pat akum*. At one point in history,<sup>2</sup> due to the many challenges, the prohibition of *pat akum* was somewhat “amended.”<sup>3</sup> There is a halachic disagreement exactly to what extent this prohibition was actually amended.

According to both the *Shulchan Aruch* and the *Rama*, even after the *takanah* was relaxed, bread baked in a gentile's home, known as *pat baal ha'bayit*, house-keeper's bread, remained prohibited. The distinction arises regarding *pat palter*, bread baked by commercial bakers. *The Shulchan Aruch*,<sup>5</sup> and thus the Sephardic communities took a more stringent stance, prohibiting *pat palter* unless under pressing circumstances (*שעת הדחק*), such as the unavailability of a Jewish baker or a comparable alternative. On the other hand, the *Rama* adopted a more lenient position, permitting *pat palter* even when a Jewish baker or an equal alternative is readily available. However, even according to the *Rama*,<sup>6</sup> one should be stringent during *Aseret Yemei Teshuvah* (the Ten Days of Repentance).

Historically, many of the greatest *poskim*, both Ashkenazi and Sephardi, ruled stringently<sup>7</sup> on the matter, prohibiting even *pat palter* without the presence of a *שעת הדחק* (pressing circumstance). The reason for this is clear: the true desire of Chazal was indeed to prohibit all forms of *pat akum*. However, due to the many challenges entailed in this *takanah* (decree), Chazal found an opening to permit it in certain scenarios. Nonetheless, when possible, one should strive to only eat *pat Yisrael*.

<sup>1</sup>ע"ז לה ע"ב.

<sup>2</sup>ע"ז לה ע"ב תוס' ד"ה מכלל.

<sup>3</sup>משא"כ איסור שלקות (בישול עכו"ם) והיינו משום דפת הוי חיי נפש. ש"ך קי"ב ס"ק ו.

<sup>4</sup>בא"ח שנה ב' הלכה ב' וד'

<sup>5</sup>שם. עיין ש"ך ס"ק ח'.

<sup>6</sup>או"ח ס' תרי"ג ומשנה ברורה. וכן יו"ד ס' קי"ב ש"ך ס"ק ט.

<sup>7</sup>יו"ד קי"ב ש"ך ס"ק ט. ועיין מ"ש הערך השולחן ס"ק י"ז וז"ל: והנה במדינתנו כולם זהירים תמיד בזה בכל השנה בכל ענין ובמקומות הרחוקים שישראל מועטים ואין פלטר ישראל אוכלים מפלטר שלהם אבל לא מפת בעל הבית אם לא כשאין לו מה לאכול כלל והוא רעב דאז ביכלתו לאכול גם פת בעה"ב וכן נכון לעשות ואין לשנות:

# MK POLICY

Today, many North American hechsherim adopted the *Rama's* position as policy, certifying commercial products that qualify as *pat palter*. When applicable, they mark products or provide *pat Yisrael* lists, offering assistance to those who wish to maintain this *kashrut* standard year-round.

The MK has a clear policy regarding *pat Yisrael*. All baked products under the MK, including local establishments and factories, are certified as *pat Yisrael*. However, there are a few exceptions:

1. **Pretzels**
2. **Ice cream cones**
3. **Non-chalav Yisrael products.**

For par-baked items, such as Bridor products, they are considered *pat Yisrael* only if the final baking process is completed by a Jew. Once a product is fully baked according to the *pat Yisrael* guidelines, it no longer requires Jewish involvement.

It should be noted the leniencies of *pas Yisrael* apply specifically to baked goods. If the dough was cooked or deep fried, such as a donut, the item may fall under the category of *bishul* and could thus be subject to the criteria of *bishul Yisrael*.

It's important to note these leniencies can only be applied if one is certain that both the ingredients and baking procedures are strictly kosher, something the general consumer may not always know. The modern-day food industry can be more complex than the conventional ingredients of flour, yeast, and water. Therefore, unless the baking procedure and ingredients are certified kosher, one cannot simply rely on the *pat Palter* leniency and visit any bakery in town. The above discussion is therefore generally only relevant to kosher products certified by agencies that permit *pat palter*.

If someone finds themselves in an area without kosher-certified products, it is advisable to consult a *rav* or a reliable Kashrut agency





# THE SUMMER FALL



# AWAY ISSUES PART 2

RABBI YECHEZKEL ELIAS

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Heading off into summer brings a whole new scenery, and with it, the need to deal with a whole range of halachic issues that tend to crop up when away from our normal routine. A number of the issues which are perennial favorites are addressed below.

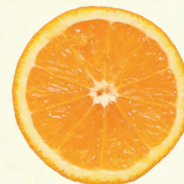
# Hang in there

Using a hammock on Shabbos

A peaceful Shabbos afternoon... Beautiful weather as a gentle breeze ruffles the leaves of the greenery, with the shade offering a great place to relax. How about reclining in a hammock as you enjoy the tranquility of the moment?

Direct interaction with a tree can easily lead to causing broken branches or torn off leaves, transgressing the prohibition of Kotzair. For this reason, Chaza"l prohibited all forms of direct usage of a tree. Climbing a tree, leaning on a tree (to the point that one would fall were it not for the support of the tree), or even hanging a bag or placing an item on a tree branch are all prohibited. Furthermore, one may not use something which in itself is utilizing the tree. For example one cannot climb or sit on a ladder if the ladder is leaning on a tree. It is, however, permitted to use the tree in a way which is two steps removed, a classification referred to in halacha as "Tzidadei Tzidadim". For example, one can place items in a basket hanging on a peg nailed into a tree. The basket does not directly interact with the tree, and being a second degree from the tree, may be used.

What emerges then is that if a hammock is directly tied to the tree trunk, it may not be used on Shabbos. If however, the hammock is hung on a nail or peg, with the nail or peg inserted into the tree, the hammock would be fully usable on Shabbos.





# PASSING THE SMELL TEST

## KASHRUS CONCERN WITH THE AIR-UP WATER BOTTLE

Hot days and outdoor activities make drinking a must. The constant need for hydration combined with a desire to avoid sugar and other less-than-healthy ingredients have led to the innovation of the Air-Up water bottle. Based on the concept of smell impacting taste, this product claims to offer users 100 percent water “flavored” only by smell entering one’s nose. The main water bottle is filled with regular water, while a small aroma capsule is affixed to the side of the bottle. Releasing its aroma as each drink is taken, the drinker is “fooled” by the aroma into thinking he is drinking a flavored drink, while in truth only water is consumed.

If it was actually this simple, all would be well. The drink is pure water, and while the aroma packet may not be kosher, aromas need not be kosher and are fully permitted to be smelled and enjoyed. Upon further inspection, however, the technique employed is actually quite problematic. Rather than simply releasing aroma into the air in front of one’s nose, the capsule actually releases aroma particles directly into the water via a small hole in the capsule lined up against a small hole in the straw. When the water enters one mouth, the sense of smell is achieved through retronasal olfaction. In simple English, this means that the aroma rises to the nasal passageways through the back of one’s nose, just above the throat.

Since the aroma particles are being mixed directly into the water, the water now contains additional ingredients, which must be ascertained to be kosher. Since at the time of writing no such clarity or certification is in place, this drink is halachically problematic and should not be consumed.



## Chaud et Lent

### Food Insulation for Shabbos

With the observant road warrior reaching for ever more off-the-grid locations, a steady supply of kosher food is always a concern. While there are numerous solutions to keep the whole entourage satisfied during the week, Shabbos can present a unique challenge. How to keep food warm on Shabbos in a hotel room? How to have cholent without lugging along a crock-pot?

One handy tool is the HotLogic, a warmer/oven device much like a small collapsible insulated duffle bag. Place a pan of food inside, zip it closed and plug it in, and after a bit of time, you’ll have piping hot food.

Can this be used for Shabbos?

The prohibition of Hatmana restricts how food may be insulated on Shabbos. Even wrapping or insulating a hot food prior to Shabbos is problematic if wrapped in a way where the heat is being increased, something clearly happening in this set up. The solution? Hatmana is only forbidden when the food item is completely wrapped

and in direct contact with the insulating material. As an example: food left in an oven from before Shabbos is not a hatmana concern, as there is a gap between the pan and the walls of the oven.

The HotLogic and similar devices are offered in multiple sizes. If the pan of food is smaller than the size of the HotLogic, leaving a gap between the walls of the pan and the walls of the HotLogic, there would be no issue of Hatmana. If however, the food pan is large enough to completely fill the HotLogic, it would be problematic. The solution would be to leave the zipper of the HotLogic partially open, with a clear gap. Placing an item between the cover and sidewalls will keep this gap in place, ensuring that the food pan is not completely surrounded by insulating material. (A practical way to do this would be to place a foam cup, on its side, within the opening, thus ensuring it remains open). This would alleviate Hatman concerns while allowing enough closure to ensure warm food.



Part one of summer files was published by MK in last summer’s newsletter - see : <https://mk.ca/the-summer-files/>

# CRUNCHING THROUGH THE TOPIC OF PAT HA'BAAH B'KISANIN

~ By Rabbi Haim Y Mamane

What berachah should one recite over matzah? How about Melba toast and crackers? Is there a halachic distinction between deep-fried and baked salad croutons? Do I make a *Hamotzi* on pita chips?

While these foods share a common trait of being dry and crunchy, dietary habits and production methods may introduce halachic considerations that create intriguing distinctions between them.

Let us explore together part of the fascinating *sugya* of *pat ha'baah b'kisanin*.

## LET'S BEGIN FROM THE SOURCE

The Gemara in Berachot (41b–42a) introduces the concept of *pat ha'baah b'kisanin*, a bread-like food item that resembles “conventional” bread both in terms of its ingredients and baking methods; however, unlike bread, *pat ha'baah b'kisanin* will “generally” only require a *Mezonot*. Notably, this food item introduces a fascinating *hilchot berachot* anomaly. Unlike other foods, the appropriate *berachah* will depend on the quantity consumed, for smaller quantities, the *berachah* is *Mezonot*, however, when consumed as a meal or in large quantities, the *berachah* upgrades to *HaMotzi*.

What is *pat ha'baah b'kisanin*, and why does it differ *halachically* from “regular” *Hamotzi* bread?

### PAT HA'BAAH B'KISANIN: ITS DEFINITION

In halachah we encounter three definitions of what qualifies as a *pat ha'baah b'kisanin*. These *halachot* are detailed in *Shulchan Aruch* (siman 168, seif 6–7).

The three definitions can be categorized as taste, shape, and texture.

1



#### SWEET TASTING DOUGH: RAMBAM'S DEFINITION

The first definition is dough kneaded with sweet liquids or other ingredients such as fruit juice, honey, wine, sugar, milk, spices, or eggs resulting in a pronounced or at least a *discernable* taste change. Some suffice if these added ingredients are the majority. This opinion interprets *kisanim* as a dessert.

2



#### POCKET SHAPE: RABBENU CHANANEL'S DEFINITION

The second definition is bread dough, even if not sweet that was baked with a sweet filling like fruits or nuts. This opinion interprets *kisanin* as a פּוֹכֵט or pocket.

3



#### CRUNCHY TEXTURE: RAV HAI GAON'S DEFINITION

The third definition is bread dough—even if not sweet—baked to a dry, crispy, hard, or cracker-like texture. This definition focuses on the texture rather than the taste of the product. This opinion interprets *kisanin* as פּוֹכֵט, crunchy.

## PAT HA'BAAH B'KISANIN: A SNACK OR MEAL?

The common thread among these three definitions is that *pat ha'baah b'kisanin* is not consumed as a meal; instead, its taste, shape, or texture categorizes it as more as a snack.

For instance, sweet dough or dough with a sweet filling isn't typically eaten alongside fish or salad, instead, it is commonly enjoyed as dessert. Hard crunchy "bread" requires more effort to chew compared to soft bread, making it preferable to eat in smaller quantities as a snack rather than a meal<sup>1</sup>.



Nevertheless, why should this alone classify them as a *Mezonot*? If it indeed resembles bread, why not make a *Hamotzi*?

The primary reason is that Chazal only established the special and elevated *berachah* of *Hamotzi* for bread eaten as a staple during meals, but not for bread lookalikes that are only consumed as a snack. Since these nuances diminish its role from a meal to a snack, in consequence, the *berachah* downgrades as well. For more insight see, "The Anomaly."

<sup>1</sup> וזאת הברכה ברור הלכה סימן ל"ט אות ב.

All three opinions are brought down in *Shulchan Aruch* (168, *seif* 7). Therefore, if one encounters a food item containing at least one of these conditions, a *Mezonot berachah* should be recited (unless it is consumed as a meal)

## THE ANOMALY

As introduced earlier, the correct *berachah* for *pat ha'baah b'kisanin* will depend on the quantity eaten; for smaller quantities, a *Mezonot*, but for larger quantities (*k'viut seudah*), a *Hamotzi* should be recited. At first glance this seems astonishing. How can larger quantities magically elevate a *Mezonot* item into a *Hamotzi*? Will eating large quantities of fruits or other snacks upgrade their *berachah* as well? Obviously not! So, what makes *pat ha'baah b'kisanin* any different?

Let me first introduce its core ingredient, the five grains: wheat, barley, rye, spelt, and oats. These grains are distinct and elevated above other foods because they possess two unique qualities.

**1. Chashivut** (importance): The Torah describes and praises the Land of Israel as "a Land of wheat and barley, grapes, figs, and pomegranates, a land of olive trees and honey [dates]" (*Devarim* 8:7-8). These are known as the *Zayin Minim* (Seven Species).

**2. Staple Product:** Wheat and barley (and by extension rye, spelt, and oats) carry an extra significance above the other five fruits mentioned above. Historically, they always were the most important staple foods in the human diet. Chazal described them as, "כי עליהם יחיה האדם – Through them man lives."

Since they grow from the land, logically they should have been a *Ha'adamah*. However, due to the combination of these two characteristics, Chazal saw fit to attribute them special and distinct *berachah* that evolves based on the finished product's function in a person's diet.

When eaten **raw**, roasted or puffed, the appropriate *berachah* remains a *Ha'adamah*! Once **cooked** as a dish, (aka *tavshil* or *ma'aseh kaderah*) the *berachah* is elevated to *Mezonot*. Ultimately, once they are **baked** into mankind's staple food, bread, Chazal attributed the most important and elevated *berachah* of all, "*Hamotzi lechem min ha'aretz*" (*Tur in siman* 208).

However, *pat ha'baah b'kisanin* is not as clear cut. It is baked like bread and theoretically and could have been *Hamotzi*. However, it is generally enjoyed as a snack, and a snack item is simply non-deserving of this most elevated *Hamotzi* blessing.

## THE RESOLUTION

With this in mind, we can finally resolve our anomaly as follows: Chazal established a *Hamotzi berachah* for bread because it holds the role of the **primary staple**. *Pat ha'baah b'kisanin* carries the potential to be bread; however, it was downgraded to a *Mezonot* since society only consumes it as a snack. Therefore, when eaten in large quantities that are fit for a meal, the intention to establish it as a meal (*kovea seudah*) attributes the *pat ha'baah b'kisanin* item with the very last remaining qualification required to be considered full-fledged bread. For this reason, when eaten as a meal, halachah obligates it to be redefined from merely a snack into a full-fledged *Hamotzi* deserving bread.

Note: The qualification and quantity of *k'viut seudah* will vary amongst the different *poskim*.



## RAV HAI GAON: THE THIRD DEFINITION

In this article, we'll focus on the third definition of *pat ha'baah b'kisanin*: hard, crunchy, and crispy "bread." As mentioned above, despite the ingredients suggesting a *Hamotzi*, the final products texture categorizes it more as a snack, requiring a *Mezonot* instead.

**Let's explore some beloved crunchy products together!**

### PRETZELS, CRACKERS, AND BREADSTICKS

Pretzels, crackers, and bread sticks are three of the many examples of Rav Hai Gaon's definition of *pat ha'baah b'kisanin*. Although they are baked and principally contain flour and water, since they are dry and crunchy they are not perceived or eaten as bread. Remember, when eaten in large quantities (*k'viut seudah*) they are elevated into a *Hamotzi and Birkat Hamazon*.

### MATZAH AND MATZAH CRACKERS

What is the appropriate *berachah* on matzah? Our traditional thin matzot aligns with the texture-based definition of Rav Hai Gaon, since it is baked to be crisp and hard, similar to a cracker. One may argue that due to its *pat ha'baah b'kisanin*-like characteristics, how can one ever make a *Hamotzi* on matzah, even on Pesach!

Some explain that since on Pesach matzah assumes the role of "bread" as the staple of the meal, the appropriate *berachah* is without a doubt a *Hamotzi*. Albeit, after Pesach, when "traditional bread" once more rises and reclaims its title as the mainstay of a meal, perhaps matzah should be downgraded to a *Mezonot*.

This question has been debated by the greatest poskim. The prevailing custom among Ashkenazim is to consider matzah as a bread replacement and are



*kovea seudah* on it; it therefore meets the criteria of full-fledged *Hamotzi*, despite its dry and crunchy texture. The *minhag* among Sephardim is less straightforward, with many considering matzah to be a *pat ha'baah b'kisanin* year-round, warranting a *Mezonot*. However, due to the uncertainty surrounding this issue, many Sephardim opt not to recite a *Mezonot* and instead choose to eat matzah alongside bread to avoid pronouncing an incorrect *berachah*<sup>2</sup>.

Matzah crackers on the other hand, although they carry the name matzah, are unquestionably only eaten as a snack and are therefore *Mezonot*.

### DRIED BREAD, MELBA TOAST

How about dried or crispy toasted bread? It seems hard and crunchy, surely meeting Rav Hai Gaon's criteria? Well, this is not the case. Even though the bread becomes **crisp** after toasting, initially it was a fully baked fluffy loaf. Simply toasting it to a crisp cannot change its status of *Hamotzi* bread, even though it may now be better enjoyed as a crispy snack<sup>3</sup>.

This opens up a discussion about the correct *berachah* for commercial Melba toast. This cherished product is first baked as a loaf of bread, sliced, toasted, cut into thin strips, and toasted again at a lower temperature to further dry it out. Melba toast seemingly resembles conventional "home" toasted bread: this process would therefore suggest a *Hamotzi*. This is indeed the opinion of many; however, others disagree and require a *Mezonot*.

According to this opinion, what distinguishes Melba toast from home-toasted bread?

The distinction lies in the intention behind the original baking. Toasted bread was originally intended to be eaten as bread, therefore toasting it—even to crisp—cannot alter its *Hamotzi* status. Melba toast, on the other hand, is initially baked with intention to render it a crunchy snack. Some *poskim* believe that despite its initial form as bread, the mere intention to continue drying it prevents it from ever being classified as *Hamotzi*. Others maintain that the since it was briefly a bread, the initial intention of toasting and drying alone is unable to transform the final product into a qualified *Mezonot pat ha'baah b'kisanin*<sup>4</sup>.

Conventional crackers, on the other hand, are usually made from raw dough that is cut into individual cracker shapes and then baked. Since they were never in the form of bread at any stage of production, they do not fall under the Melba toast debate and are unquestionably considered a *Mezonot*.

<sup>2</sup>עינין אור לציון ח"ב הלכה ג. וכן ילקוט יוסף קס"ח הלכה ג'  
<sup>3</sup>כף החיים קס"ח ס"ק ס"ו

## PITA CHIPS AND CROUTONS

Crouton production mirrors Melba toast production in many ways. Manufacturers start with a loaf of bread and then slice it into uniform cubes of the desired size. These cubes are then seasoned and prepared to become “crunchy.” It would seem that they present the same berachot debate as Melba toast, however, there’s a subtle nuance in crouton production that might grant them a *Mezonot* status.

In commercial bread crouton production, two methods are generally utilized to achieve their crunchy texture: (1) oil sprayed and baked and (2) deep frying. Oil sprayed and baked croutons raise the same halachic debate as Melba toast. However, deep frying introduces a new angle. *Halachah* teaches that full-fledged bread, when cooked or deep fried, if less than a *kazayit* (28g), no longer retains its bread status and is downgraded to a *Mezonot*<sup>5</sup>. However, when more than a *kazayit*, as in the case of French toast, the berachah remains a *Hamotzi* despite frying. Thus, if the method used is deep frying, the croutons are unanimously considered a *Mezonot*. The above applies to pita chip production as well, so before assuming the berachah is *Mezonot*, it is recommended to verify with the manufacturer or kosher certifier the method of production.

In order to avoid waste, homemade or restaurant-made croutons very often utilize leftover bread. According to all opinions, unless deep-fried, the appropriate berachah is *Hamotzi*. This is because the initial baking was intended for consumption as bread, not to produce croutons. Remember to verify with the restaurant prior to making a *Berachah*!

<sup>4</sup> זזאת הברכה בירור הלכה סימן ל"ט אות ה'. עין מ"ש הרב בעלסקי זצ"ל Mesorah Choveres (עמוד לח-מ) להוכיח שברכתו ברכת המוציא. אבל כתבו בשם הרב שלמה זלמן אויערבך זצ"ל לברך עליהם מזונות אא"כ השתמשו בלחם ישן שכה"ג פשוט שמברכם המוציא כנ"ל בענין צנימים. (ספר ותן ברכה קונטרס התשובות קס"ח אות י"ג)  
<sup>5</sup> סוגיית דחיצא מסכת ברכות לז ע"ב. והובא להלכה או"ח סימן קס"ח סע' י ועיין מ"ב שם ס"ק נ"ו. וכן עיין ילק"י קס"ח הל' ד.

## BAGEL BOARDS AND BAGEL CHIPS

Bagel boards that do not have a whole in the middle are typically baked directly from dough to crisp and are therefore a *Mezonot*. Bagel chips on the other hand, especially when they have a hole in middle are typically re-baked leftover bagels and are therefore a *Hamotzi*. Commercial bagel chips are subject to the same halachic ramification as Melba toast mentioned above.



## A LITTLE BIT OF RESEARCH NEVER HURTS!

Simply assuming the *berachah* is *Mezonot* may seem like the easy way out, but it may not be the right thing to do. It’s crucial for consumers to educate themselves and conduct some level of research on their favorite food items before reciting a *berachah*. Similar-looking foods can have completely different berachot! For instance, one local restaurant may bake dough specifically for bread croutons, warranting a *Mezonot*, according to some *Poskim*, while another might use leftover *Hamotzi* bread. Additionally, the preparation method, whether deep frying or baking, can affect the *berachah*. Recipes and procedures can also change over time, so don’t hesitate to ask restaurant owners about their production methods. At times certifying agencies will take positions on these matters, so just because its labeled *Mezonot* or *Hamotzi* does not necessarily mean it’s the correct decision for you. Understanding the *p’sak* and discussing with your *rav* or *posek* is the always the way to go!

Hopefully this article helped clarify part of this intriguing halachah. We encourage all to take the time to learn the many topics and halachot that our precious Torah has to offer.

Next time, remember to “crunch” through all the facts prior to reciting your berachah!

# Kosher Happenings

## Around Montreal

1

### UMAI SOO SHE NOW OPEN IN DECARIE SQUARE!

Exciting news for Montreal sushi lovers! Umai Soo She has just opened in Decarie Square, offering a wide range of delicious sushi, from simple rolls to high-end specialties. Their extensive menu also includes salmon dishes, poke bowls, and signature Umai wraps, all under strict MK kosher supervision.

Enjoy excellent service and your favorite dishes through takeout or delivery via UberEats, DoorDash, and Skip the Dishes. Conveniently located in Decarie Square (bottom floor) at 6900 Decarie, Umai Soo She is ready to welcome you with open arms and mouth-watering food. Don't miss out!

**Enjoy excellent service!**

📍 **6900 Decarie**  
**514.659.1969**  
**umaisooshe.ca**



2

### AMAZIN' GLAZIN' IN THE FOODERIE MARKET

Exciting LegenDAIRY news! Amazin' Glazin' has just launched a brand new line of dairy pastries that are almost too beautiful to eat! From cheesecake logs to chocolate cheese muffins, babka to fancy large cheesecakes, their new dairy line has something for everyone. Follow @amazinglazinmtl to stay up-to-date on new product announcements and get ready to indulge in some seriously amazing treats!



📍 **6680 Park Ave**  
**In The Fooderie Market**  
**514.279.3663 ext 427**

**3****NEW CAFE OPENS AT THE Y:  
HABAYTA - MK KOSHER**

There's a new culinary delight in town, and it's right at the Y! Habayta under the MK Kosher has officially opened its doors, offering a delightful array of danishes, coffees, salads, and sandwiches. This charming cafe is the latest addition to the MK family of kosher establishments.

Whether you're looking for a quick bite, a refreshing salad, or just a cup of expertly brewed coffee, Habayta has something delicious waiting for you. The cozy ambiance and friendly staff make it an ideal spot to relax and enjoy a meal or snack. Plus, its convenient location at the Y means it's easy to stop by whether you're working out, attending a class, or simply in the area.

We warmly invite everyone to come and experience the delectable offerings at Habayta. Whether you're a regular at the Y or just passing through, make sure to visit and give this lovely new cafe a try. Welcome, Habayta, to the MK Kosher family and to the community!

📍 **5400 Westbury**  
**514.737.6551**

**4****PUT YOUR HANDS TOGETHER AND  
WELCOME NOAM MONTREAL TO THE  
KOSHER FAMILY!**

**OPENING SOON!** Excitement is in the air as Noam Mtl opens its doors to the community! Get ready to experience the finest in kosher dining with their wood oven pizzas that are sure to tantalize your taste buds. But that's not all—they're serving up fresh pastas made from scratch, savory fish dishes, crisp salads, hearty sandwiches, and delightful wraps. Also, smoothies and acai bowls offering a refreshing treat any time of day.

Step inside - their brand-new, inviting location, designed to make you feel right at home. With seating for over 40 guests by supper time, Noam Mtl is the perfect spot for family gatherings, friendly get-togethers, or a cozy meal for two.

Available on Uber Eats and Door Dash, so you can enjoy their mouth-watering dishes from the comfort of your own home.

📍 **6647 boulevard Decarie**  
**514.564.6626**

**5****DELI 770 NOW IN MIDTOWN!**

Exciting news for kosher food lovers! Deli 770 has brought its beautiful array of delicious offerings right near Decarie! Renowned for their mouth-watering smoked meat sandwiches, hamburgers, schnitzel sandwiches, and much more, Deli 770 is set to delight taste buds like never before. With their move to midtown, they're adding even more excitement to their flavorful repertoire. Get ready to savor the awesomeness of their food as they join the kosher community in style!

**Welcome, Deli 770!**

📍 **5193 Av. de Courtrai**  
**514.335.4770**



# SUMMER PRODUCT HIGHLIGHTS

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 <b>BRIDOR BRIDGEPORT</b> BRIDGEPORT, CONNECTICUT BAKERY	 <b>BETTER BASICS MILLING</b> FOOHILLS, ALBERTA FLOUR MILL	 <b>ALGAS ATLANTICAS ALGAMAR</b> PONTEVEDRA, SPAIN SEAWEED PRODUCTS	 <b>MARIE SHARP'S FINE FOODS</b> STANN CREEK, BELIZE SAUCES	 <b>THE GOOD CRUST</b> CANNAN, MAINE SOUR DOUGH PIZZA DOUGH	 <b>YANKY'S PIZZA CSL</b> COTE ST LUC, QUEBEC PIZZA STORE
 <b>DADTCO MANDIOCA</b> MUATALA, NAMPULA MOZAMBIQUE SA TAPIOCA STARCH	 <b>MONTREAL NUT FACTORY</b> MONTREAL, QUEBEC NUTS AND DRIED FRUIT	 <b>COTI CHOCOLATES</b> PORT ELIZABETH, SOUTH AFRICA CHOCOLATES	 <b>SUSIE SANS GLUTEN</b> LAVAL, QUEBEC GLUTEN FREE CAKE MIXES	 <b>FARINO PIZZA</b> COTE ST LUC, QUEBEC PIZZA STORE	 <b>TRAITEUR MEZZANOTTE</b> DOLLARD-DES-ORMEAUX, QUEBEC VENUE
 <b>CHEZ DANIEL</b> VILLE ST LAURENT, QUEBEC BAKERY AND TAKE OUT	 <b>SCHMIDT FLOUR INC</b> SASKATCHEWAN, CANADA FLOUR MILL	 <b>MPC FOODS INC</b> OXFORD, PENNSYLVANIA FRESH MUSHROOMS	 <b>PECHE MIGNON PATISSERIE</b> MONTREAL, QC PASTRY	 <b>HOUSE OF JERKY</b> MONTREAL, QC BEEF JERKY	 <b>TRIGZ CHIPS</b> GAUTENG, SOUTH AFRICA FLAVORED CORN CHIPS
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 <b>UBA</b> OAKVILLE, ONTARIO CHEMICALS	 <b>UBA</b> MISSISSAUGA, ONTARIO CHEMICALS	 <b>HABAYTA</b> MONTREAL, QUEBEC NEW CAFE	 <b>FIRE BELLY TEAS</b> OTTAWA, ONTARIO TEAS	 <b>MATTEO'S</b> NEW BRUNSWICK, CANADA SYRUPS	 <b>POPTASTIC</b> BRITISH COLUMBIA, CANADA POPCORN



CANADA'S KOSHER 2024

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Icee lemon lime  
Icee lemonade  
Icee orange  
Icee red cherry  
Icee watermelon



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We enter this summer bereft of a leader and good friend,

## Mr Fred Pfeiffer ZT"l

### החבר מאיר שלום בן החבר יואל זצ"ל

Mr Pfeiffer's influence and impact is felt in Jewish community organizations around Montreal, notably, at the MK/JCC. Mr Pfeiffer served in various capacities on the board of the JCC/Vaad Ha'ir for over 60 years. The JCC's mission was his mission, and indeed, his work significantly strengthened Jewish life in Montreal in so many ways.

Mr. Pfeiffer was involved and attended meetings every week for over 50 years making decisions pertaining to many different facets of the community. He tirelessly gave of himself for the Klal and would do anything to help a fellow Jew. He was a person of Shalom, however, he was extremely principled and ensured that all the decisions made in his public life were those that were geared completely to Torah, Halacha, and without any compromise.

With his quick wit and great sense of humor, he endeared himself to all who came into contact with him and his way of deracheha darchei noam, ensured that when he made a decision, people respected it and followed it.

In the coming months, much will be written about this great man.  
Let us emulate his ways, learning from his dedication, kindness, adherence to true Torah values.

יהי זכרו ברוך