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Oven Kashrus: FOR SHABBOS USE

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STAR-K KASHRUS ADMINISTRATOR



Cookin' just ain't what it used to be. Technological advances have taken the old stovetop and oven and upgraded them to be safer, more efficient, and smart for today's lifestyle. They have also made them far more complicated. With these transformations, the observant Jew is faced with challenges that did not confront him in the past. To understand how these changes affect the *halachic* use of the range on *Shabbos* and *Yom Tov*, it is worthwhile to review some laws and concepts as they relate to cooking on *Shabbos* and *Yom Tov*.

Definition of Melacha

Cooking on *Shabbos* is a *Torah* prohibition derived from the constructive acts done in erecting the *mishkan*. This forbidden act is known as a *melacha*. There are 39 categories of acts that are prohibited.

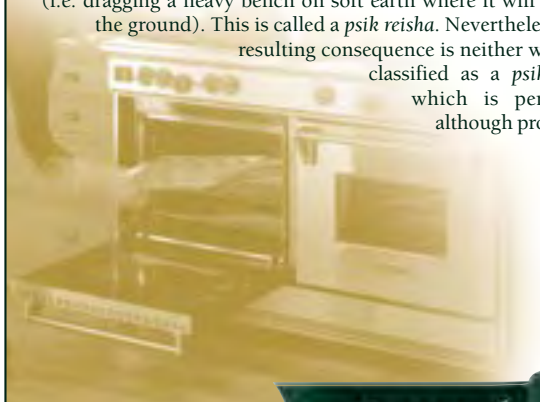
Melacha of Cooking

The prohibition of cooking on *Shabbos* is defined as the act of using heat to make a substance edible or to change its state. In order for food to be considered hot, the food must reach a temperature of *yad soledes bo* (120°F), hot enough to cause one to withdraw his hand due to the heat. If the food will not reach a temperature of *yad soledes bo* there is no concern of cooking. Lighting a flame on *Shabbos* is also prohibited as it is written, "לא תבערו אש בכל מושבותיכם ביום השבת". The *Torah* prohibition of creating a fire on *Shabbos* also includes adding to an existing flame. This is referred to as *mosif havarah*. Furthermore, one may not do an action that will "cause" the flame to go on if it is the end result of his action. The term for this is *gram havara*.

Aino Mechaven

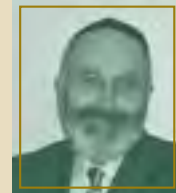
There is a general rule regarding actions prohibited by the *Torah* that says that when one does an action and one's intent is not for the prohibited reaction that results, it is permitted. This is called *aino mechaven*, which literally means that there was no intent to do the activity. (For example, dragging a bench on the ground on *Shabbos* to bring it to another location is permitted even though it may make a groove in the ground [plowing].) However, if this unintended consequence must result in the prohibited activity being done, it is as if one had initially intended to perform the prohibited action, and the action is prohibited (i.e. dragging a heavy bench on soft earth where it will surely make a groove in the ground). This is called a *psik reisha*. Nevertheless on *Shabbos*, where the

resulting consequence is neither wanted nor intended, it is classified as a *psik reisha d'lo nicha leih*, which is permitted by *Torah* law although prohibited by Rabbinic law.²



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MESSAGE FROM THE *President* AVROM POLLAK



It has now been several weeks since word began spreading about Star-K's innovative program (see the article in this issue, "Striking Matches: Star-K Partnering with Shadchanim", by Mrs. M. Pensak) of offering a monetary incentive to anyone who successfully arranges a *shidduch* for women above a certain age in our Baltimore community. Reaction has been very positive, although - not unexpectedly - we have also received a number of humorous responses.

One old acquaintance of mine good-naturedly inquired if he were to divorce his wife and then re-marry her, would he be eligible for the reward? Many wondered how in the world we came up with the lower age limit of 22 years and 2 months. We even received a mock threatening letter from a disgruntled man, threatening us with a law suit for gender discrimination. Some felt that the \$2,000 incentive (no, it is not a bounty!) should be replaced with a sliding scale, depending on the actual age of the women matched. And, a mother of a single girl, who has not yet had her first date, suggested that engaged couples, as a sign of their "*hakoras ha'tov*" to *Hashem* for helping them find each other, make a concerted effort to help their single friends in need of a *shidduch*.

On the flip side of the coin, a number of individuals, including eligible men themselves seeking their "*bashert*", have suggested that a fund be established which would cover the high cost of

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A KASHRUS GUIDE TO Medications, Vitamins, & Nutritional Supplements



RABBI DOVID HEBER, KASHRUS ADMINISTRATOR

Global sales of pharmaceutical products are expected to reach 500 billion dollars annually.¹ It is therefore no wonder that the interest in kosher certification and approval for these products has also skyrocketed. Ideally, one should purchase these products with kosher certification. However, this is not always practical. It is for this reason that one of the most frequently asked questions on the Star-K hotline relates to the kosher status of these remedies. In an effort to clarify the numerous issues regarding these popular products, the Star-K has prepared the following *halachic* guidelines based on the *psak* of Rabbi Moshe Heinemann, שליט"א, Rabbinic Administrator of Star-K Kosher Certification.²

CATEGORIES OF ILLNESSES

Before determining whether a non-kosher product may be taken, one must first identify the category of illness. There are three categories of illness:

I. **חולה שיש בו סכנה** - Someone who is ill and whose life may be in danger. A *חולה שיש בו סכנה* may use any non-kosher medication if an equally effective kosher medicine is not readily available. Included in this category is someone whose life is currently not in danger, but if untreated could develop a life threatening complication. This includes an elderly person who has the flu or an infant with a fever.

Additional examples include the following:

- One who has a heart condition, diabetes, substantially elevated blood pressure, kidney disease, severe depression or any other serious condition.
- Someone with an infection (except for those skin infections known to be non-life threatening, e.g. acne) may take antibiotics.
- A pregnant woman whose life is in danger (e.g. blood clotting disorder, toxemia), or who is in active labor, or who is in danger of having a miscarriage.
- A woman who has given birth within the

past seven days without any known complications or who has postpartum complications that are or may become life threatening. This may apply for an extended period of time, depending upon her condition.

All instructions given by the doctor should be carefully followed, including taking the medication for the prescribed number of days, even though the symptoms may have subsided. This also applies to non-kosher medication that is flavored and tastes good. All of the above is equally applicable on *Pesach* to medication which contains *chometz*.

II. **חולה שאין בו סכנה** - Someone whose life is not in danger. This includes anyone who is bedridden, is noticeably not functioning up to par due to pain or illness, or has a fever which is not potentially life threatening. A child under six years of age who has discomfort is also considered a *חולה שאין בו סכנה*. This category also includes the following:

- One who is experiencing symptoms of the flu.
- One who suffers from chronic debilitating arthritis pain.
- One who suffers from migraine headaches or mild depression.
- A pregnant woman suffering from non-life threatening complications (e.g. lower back pain).
- A woman who has given birth in the past thirty days without any known problems or who is experiencing non-life threatening postpartum complications. This may apply for an extended period of time.

Those listed above may take non-kosher medica-

tion *שלא כדרך אכילה*, in an uncommon way of eating, if a kosher alternative is not readily available.³ Items which are designed to be swallowed⁴ without chewing (caplets, swallow tablets, and even gelatin capsules), poor tasting chewable tablets, and poor tasting liquids have a *שלא כדרך אכילה* status. For example, if someone has the flu, and the only fever reducer available is a non-kosher gelatin capsule, one may swallow the product. Similarly, one may swallow Celebrex in a gelatin capsule or tablets containing chondroitin (derived from non-kosher bovine trachea cartilage) for chronic debilitating arthritis pain.⁵ However, under normal circumstances one may not take non-kosher products if it requires eating in a normal manner (e.g. non-kosher chewable tablets that taste good).

III. **בריא ומיחוש** - One who is experiencing slight discomfort⁶ (e.g. slight joint pains or a runny nose) or is healthy⁷ and takes vitamins and supplements to maintain good health should make every effort to ensure that the product is either kosher certified or contains all kosher ingredients. If this is not possible, a *Rav* should be consulted since in some instances non-kosher products taken *שלא כדרך אכילה* may be permissible.⁸



¹ Based on research conducted by IMS Health, Inc.

² This article is based on several different articles that have appeared in *Kashrus Kurrents* during the past decade. The purpose of this article is to address the kosher status and *halachos* of these remedies. It is in no way intended to advise consumers as to whether a specific product is effective. One should consult with his physician or health advisor regarding the effectiveness and side effects of each product and determine which products may be taken. This article addresses year round *kashrus* and is not a *Pesach* guide. For *Pesach* information, see the Star-K *Pesach* Guide published annually.

³ שרע ירד סח קניה סיג

⁴ עי מנחת שלמה סי י"ז

⁵ Glucosamine, another common arthritis remedy, is now available in kosher form. The Star-K certifies vegetable-based glucosamine distributed by Nutralife Health Products of Lakewood, NJ. Unless otherwise specified on the label, most other glucosamines on the market are derived from crab, shrimp, or lobster shell fish which are not kosher. Whether one may swallow such a non-kosher product may depend

A KASHRUS GUIDE TO Medications, Vitamins, & Nutritional Supplements



Taking non-kosher medication that requires eating in a normal manner (e.g. non-kosher chewable tablets that taste good) is not permissible.

IV. Prevention - If a person is healthy or has a slight discomfort and his physician advises that there is a high risk of him becoming a *חולה שאין בו סכנה* or even a *חולה שאין בו סכנה*, this person may take non-kosher supplements *אכילה* in an uncommon manner. For example, if a doctor advises HRT⁹ to a middle-aged woman to avoid osteoporosis, a common condition in older women, she may swallow a non-kosher capsule or tablet if an equally effective kosher substitute is unavailable. Similarly, if a doctor advises swallowing a specially formulated non-kosher vitamin for someone who has a high risk of developing macular degeneration (a disease in the central part of the retina that leads to blindness), one is permitted to swallow the product. However, if a healthy individual wishes to take non-kosher supplements to prevent an illness which is unlikely to occur, a *Rav* should be consulted, since the *halacha* is similar to one who has a *מחוס*.

TYPES OF MEDICATIONS & REMEDIES

The following addresses the various *halachos* regarding specific products.

I. Gelatin Capsules – Gelatin is an ingredient that is derived from animals. Unless it is made under strict kosher conditions (i.e. kosher slaughtered animals or kosher fish) or it is made from gelatin substitutes (e.g. vegetable-based capsules), the product is not kosher. Swallowing a capsule is considered *אכילה* and may be taken by a sick person even if he is not in danger. One who has a *מחוס* or who is in good health

should consult a *Rav* before taking a gelatin capsule.¹⁰

II. Tablets – In tablets, the most common possibly non-kosher ingredients are magnesium stearate, calcium stearate, and stearic acid. These inactive ingredients serve as lubricants that allow the medicinal powders to adequately “flow” through the processing equipment. The stearates also make it easier for the finished tablet to “release” from the machinery at the final compression stage where the tablet is formed. These stearate ingredients may be derived from either animal or vegetable sources. However, under normal circumstances, enough lubrication will be provided with less than 1.6% stearates, making them *בטל בשמים* and permissible. Therefore, even one who has a *מחוס* or who is in good health may take tablets if the only *kashrus* concern is whether or not the stearates are *בטל*.¹¹

If the tablet is definitely non-kosher or contains ingredients that may be non-kosher (e.g. polysorbate 80, triacetin), a sick person - even though he is not in danger - may take it *אכילה*.¹² However, one who has a *מחוס* and finds it necessary to take such a non-kosher medication should consult a *Rav*.¹³ The same is true for a sick adult or child who is not in danger but requires non-kosher flavored chewable tablets (i.e. *אכילה*).

III. Syrups and Liquids – These products are considered *אכילה* because they contain flavors which give them a good taste. The most problematic ingredient (but by no means the only such ingredient) in these products is glycerin. This ingredient, which is not *בטל בשמים* in the elixir and if present is usually listed as an inactive ingredient, is derived from animal, vegetable, or petroleum sources.

Unfortunately, it is very difficult to determine which is used because glycerin is sold by distributors who often sell both kosher and non-kosher grades to pharmaceutical manufacturers. Therefore, one should preferably purchase cough syrups, children’s liquid medications, and other elixirs with a *hechsher* or review the label to ensure that the product does not contain glycerin or other possibly problematic ingredients.

What can one who has a *מחוס* or even one whose life is not in danger do if he finds it necessary to take a good tasting liquid medication that contains glycerin which may not be kosher? The solution is to mix each required teaspoon of elixir into at least two fluid ounces of water, juice or soda. The possibly non-kosher glycerin would then be *בטל בשמים*.¹⁴

IV. Vitamins – Ideally, one should take kosher certified vitamins. The Star-K and other *kashrus* agencies currently certify several vitamin companies, as listed in the Star-K approved over-the-counter medication list (see page 11). Many kosher brands of vitamins are available anywhere in the United States through local multi-level marketers and distributors who market their products through various means, including toll-free hotlines. However, in the event that a specific vitamin or nutritional supplement is not available with kosher certification, the following guidelines apply:

Multi-vitamins often contain non-kosher ingredients that are not listed on the label. In particular, natural vitamins A and D may come from non-kosher sources. In addition, vitamin E, beta carotene, and natural or synthetic vitamins A and D may be mixed with non-kosher gelatin.¹⁵

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on his level of pain. A *Rav* should be consulted.

⁹He has a *מחוס*.

¹⁰He is a *ברייה*.

¹¹חכמת אדם בבינת אדם סי' נ"ב, based on the explanation of the *ע"י ש"ך יו"ד סי' קנ"ה סק"י*. See also Mesorah vol. 14, pg. 90.

¹² Hormone Replacement Therapy – These products are often derived from non-kosher animal sources.

¹³ Opening the capsule and removing the “kosher” powder contents is not always advisable, since removing the gelatin capsule may cause the product to lose its intended effect. A pharmacist or doctor should be consulted to determine if this method is advisable. A liquid inside a gelatin capsule may be rendered non-kosher based on the principle of *כבוש מכבושל*. Hence, squeezing out the “kosher” contents may not be a solution, as the contents may have been rendered non-kosher.

¹⁴ One can assume the stearates are not *טעם* in the product even if they are more than one sixtieth. Regarding flavors added, although food products with natural and/or artificial flavors must have a reliable *hechsher*, one can assume they are *batel* in a medicine or vitamin (for various reasons *בטל לא בטל באפילו באפלך* does not apply). Regarding equipment, one need not be concerned that the medicinal

ingredients were produced on non-kosher equipment.

(*ע"י ש"ך יו"ד סי' קכ"ב סי' דסתם כלים אינם בני יומן*)

¹⁵ As defined above in the *חולה שאין בו סכנה* section.

¹⁶ See footnote 8.

¹⁷ Cough syrups and pain relievers contain a maximum of 20% glycerin (a 1:5 ratio). When 1 tsp. is mixed into at least 2 fl. oz. (a 1:12 ratio) of water, juice or soda, the glycerin becomes *בטל בשמים* (a 1:60 ratio). There is no problem of *נעשית נבילה* since a *חולה* has the status of a “*הפסד גדול*” and the *ע"י ש"ך יו"ד סי' צ"ב* says there is no *חיוב* *חלי* *בלח בלח בשאר* *אסורים לצורך הפסד גדול*. Under normal circumstances, one may not add 60 times kosher food to non-kosher food to nullify it. For example, one cannot add pieces of bacon to a cholent sixty times larger than the bacon, thereby being *בטל* it. This only applies to food which is unquestionably not kosher. However, one is permitted to be *בטל ספק אישור* (מבטל ספק אישור). Therefore, since the cough syrup is only *ספק אישור* (the glycerin may be kosher), one could be *בטל* it by adding it to a kosher beverage. The Star-K discussed this with various companies who determined that cough syrup does not lose its potency by adding the prescribed amount to other beverages. These companies recommend mixing it with orange juice, apple juice, or water and drinking the entire solution. The reader is

New Under Star-K Kosher Certification

ESTABLISHMENTS

(see letter of certification)

Yogi's Kosher Indian Vegetarian Cuisine
2450 Route 9 South, Howell, NJ
RESTAURANT/TAKE OUT

CONSUMER PRODUCTS

(only when bearing Star-K symbol)

Aliments Tousain
Quebec, Canada
DUBON OLIVES & PICKLED PRODUCTS

Bi-Lo
Mauldin, SC
**WALTER'S DRIED FRUIT,
NUTS & SEEDS**

Boca Java
Jacksonville, FL
BOCA JAVA COFFEES

Brasfrigo, S.A.
Goias CEP, Brazil
BRASFRIGO CANNED VEGETABLES

**Centro De Servicio Artesanal
La Khochalita**
Cochabamba, Bolivia
**LA KHOCHALITA, SUNDANCE FARMS
& DEHYDRATED FRUIT**

Cibo Specialty Foods
Linden, NJ
DAL RACCOLTO PICKLED PRODUCTS

Cooperativa Agraria Ind. Naranjillo
Lima, Peru
**NARANJILLO COCOA PRODUCTS
& COFFEE BEANS**

Cosmos Food Products
West Haven, CT
COSMOS PICKLED PRODUCTS

Dallis Coffee
Ozone Park, NY
DALLIS COFFEES

Gandules
Lima, Peru
GANDULES CANNED VEGETABLES

Giant Eagle
Pittsburgh, PA
LAURENTI OLIVES

Intex International Trade
Brooklyn, NY
INTEX PICKLED PRODUCTS

Krisp-Pak Company
Norfolk, VA
**KRISP-PAK, FRESH PACKAGED FRUIT &
VEGETABLES**

La Tourangelle
Richmond, CA
LA TOURANGELLE OILS/OLIVE OILS

Mancini Foods
Chuluota, FL
MANCINI CANNED VEGETABLES

Nutsco
Camden, NJ
NUTSCO NUTS & SEEDS

Taylor Farms Maryland
Annapolis Junction, MD
**TAYLOR FARMS, FRESH PACKAGED
VEGETABLES & SALADS**

Vacaville Fruit Company
Vacaville, CA
VACAVILLE DRIED FRUIT & VEGETABLES

Vitarroz Corp.
Jersey City, NJ
**VITARROZ BEVERAGES & DRINK MIXES,
TORTILLAS/TACOS**

INDUSTRIAL/INSTITUTIONAL PRODUCTS

(see letter of certification)

A.S.I. International
Watchung, NJ
VITAMIN COMPONENTS

Advantage Botanicals Co.
Carlstadt, NJ
**VITAMINS, SUPPLEMENTS
& NUTRITIONALS**

Ahcof International Development Co.
Anhui, China
CANNED FRUIT

Anhui Huabao Biologic Co.
Anhui, China
HERBAL EXTRACTS

BI Nutraceuticals
Long Beach, CA
VITAMIN COMPONENTS

Boca Java
Jacksonville, FL
COFFEES

CEIEC, Shaanxi Co.
Xian, China
JUICE & JUICE CONCENTRATES

**Centro De Servicio Artesanal
La Khochalita**
Cochabamba, Bolivia
DEHYDRATED FRUIT

Cooperativa Agraria Ind. Naranjillo
Lima, Peru
COCOA PRODUCTS & COFFEE BEANS

Dalian Jingang Food Co.
LiaoNing, China
SOY PRODUCTS

De Zhou Rui Kang Food Co.
Shandong, China
SOY PRODUCTS

Farmers Cooperative Elevator Co.
Milford, IA
OILS, INDUSTRIAL CHEMICALS

Fetter & Son
Morral, OH
KOSHER TRANSPORT

Gandules
Lima, Peru
CANNED VEGETABLES

**Guangxi HeHua
Bioengineering Co.**
Guangxi, China
AMINO ACIDS

Jiangsu Tianhe Medical Institute Co.
Jiangsu, China
**VITAMINS, SUPPLEMENTS
& NUTRITIONALS**

**Jilin Changbai Mountain
Fine Chemicals Co.**
Jilin, China
VANILLIN

Little Bee Impex
Punjab, India
HONEY

Merrimack Valley Apiaries
Billerica, MA
HONEY

Professional Service & Supply
Minneapolis, MN
DETERGENTS & CLEANSERS

Quaker Chemical Corp.
Conshohocken, PA
LUBRICANTS

S.F.C. Co.
Chunnam, South Korea
INDUSTRIAL CHEMICALS

S.I.P.O. SRL
Milano, Italy
FOOD COLORS

SanTec Chemical Company
Ft. Myers, FL
DETERGENTS & CLEANSERS

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Striking Matches:

Star-K Partnering with Shadchanim

MRS. MARGIE PENSAK

The newest member of the Star-K "family" will not bear the familiar Star-K logo - not on a label, not on a plumba. In fact, this reflects the uniqueness of our non-profit lay organization, and, perhaps, explains our essence. Yes, milk and meat matters are only a part of Star-K's commitment in serving the kosher consumer the world over. However, research and education of all "non-edible" *mitzvos*, from *shatnes* to Sabbath mode appliances, is a priority at Star-K, as well.

The *mitzvah* of marriage, sparking a "kosher match", and providing an incentive for *shadchanim*, is the newest focus of Star-K. Attempting to do its part to alleviate the universal singles "crisis" the American Orthodox community is experiencing, Star-K is offering a \$2,000 cash "gift" for the successful *shidduchim* of women in Baltimore's Orthodox community - Star-K's hometown. This is an additional incentive, on top of the customary *shadchanus* from the parents of the *choson* and *kallah*. According to Rabbi Moshe Heinemann, Rabbinic Administrator of the Star-K, "The concept of offering monetary incentives to promote *shidduchim* is sanctioned by *Chazal*" (See *Rosh*, *Kedushin* 30b, paragraph 43).

The Problem

If you are a single woman, or the parents of daughters, chances are you, better than anyone, understand the problem. The eligible bachelor seems to have a long list of potential marriage

partners. The eligible young lady sits patiently by the telephone, hoping that it will ring with a suggestion of a possible suitor. As the telltale saying goes in *shadchanus*: "A boy needs a secretary, a girl needs an agent."

There are various theories as to why this problem exists. Whatever the reasons, the fact remains that the singles population is getting larger and older. Thousands of single Jewish women, of all ages, who are *shomrei Torah* and *mitzvos*, are finding it difficult to find a suitable match. There are many single observant Jewish women in Baltimore, whose numbers are on the increase. A significant number of divorcees and widows, contribute to these statistics, as well.

National organizations, such as the Agudath Israel of America and the National Council of Young Israel, have long recognized the worsening problem, which is contributing to the emotional pain of our singles. Agudath Israel of America, together with N'Shei Agudath Israel, addressed this issue at the annual National Agudah Convention, in establishing the New York based *shidduch* agency, *Invei Hagefen*. Similarly, since 2001, the National Council of Young Israel initiated an annual *Shidduchim* conference for singles, marrieds, parents, and, matchmakers to help tackle the challenge. Other Orthodox

organizations have recognized the crisis and are doing their part by introducing programs that facilitate the matchmaking process.

Star-K's Contribution

The Star-K is attempting to help remedy the Baltimore singles situation, which is typical of that in Orthodox communities throughout the United States. It is offering the \$2,000 cash incentive for a period of one year, to anyone who successfully arranges a *shidduch* for a woman in Baltimore's Orthodox community. Star-K hopes that *b'ezras Hashem*, its gift will act as a dual incentive: for professional *shadchanim*, worldwide, to put Baltimore women on the top of their singles lists, and for "would-be *shadchanim*" and acquaintances to keep Baltimore women in mind.

According to Dr. Avrom Pollak, President of Star-K, "What we are hoping to accomplish is to get anyone - living in any community - who knows a Baltimore single woman, to make that extra effort in arranging an introduction with a suitable eligible man."

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Grama

The *halachic* interpretation of a *melacha* is the action one does which causes a direct result. For example, when one strikes a match one directly causes the fire to ignite. When the resulting prohibited action is an indirect result of one's action, it is called a *grama*. For example, setting a mouse trap is a *grama* for the *melacha* of *tzod* (hunting). *Grama* of a *melacha* is permitted by *Torah* law, but is Rabbinically prohibited.

Where there is a combination of factors that individually may have been restricted by Rabbinic law, there may be room for leniency when combined with one another. Therefore where a *grama* will cause a *melacha* to be done that is unintended and unwanted on *Shabbos* (*lo nicha leih*), the action may be done. This is the basis for allowing one to open a refrigerator door on *Shabbos*. In that case, a thermostat will sense the change in temperature and cause the compressor motor to run. Causing the motor to run is a *grama*. The running of the motor gives off sparks of fire which are not wanted or intended. Thus the *melacha* taking place is *lo nicha leih*. By opening the refrigerator there is a *grama* to an unintended and unwanted *melacha*. In the same vein one may open an oven on *Shabbos* when one removes all the food from the oven. The resulting *grama* (the *melacha* of *havarah*) will be unwanted and unintended.

Rabbinic Ordinances Regarding Food Preparation

Many Rabbinic laws were initiated to prevent one from transgressing the *Torah's* prohibitions. They are intended both to distance us from what is prohibited, and to prevent us from doing actions which can be misconstrued with a prohibited *melacha*.

■ **Shehiyah** - Among these Rabbinic laws are *shehiyah*, literally, one is prohibited to leave the food on or in the place where it will be cooking, even if it was placed there before *Shabbos*. There is concern that leaving food that is not ready to be eaten on the cooking surface or in an oven may lead one to add to the heat on *Shabbos*. The Rabbis are concerned that one may adjust the heat to enhance the food.

In the past, when cooking was done directly over burning logs, there was a concern that someone might stir the embers. This would add oxygen and heat. By stirring the embers, one transgresses two *Torah* prohibitions: burning a fire on the *Shabbos* day and (if the food is not yet cooked) cooking. In order to prevent any wrongdoing, the Rabbis decreed that unless the food is edible before *Shabbos*,³ one may not leave it on or in the oven once *Shabbos* begins, unless the embers are removed or covered to prevent someone from stirring them.⁴ In lieu of covering the coals, we have the custom of placing a *blech*⁵ over the flames before *Shabbos*. It should be noted

that the main function of the *blech* is to make sure that one does not adjust the fire. Therefore, with a modern oven or cook top, one should cover the temperature controls in addition to covering the flame with a *blech*.

■ **Chazarah** - Another Rabbinic prohibition is *chazarah*, returning cooked food to the heat source on *Shabbos*. Even if the food is still hot and fully cooked, one may not return it to an oven or a covered stove unless it was removed with the intention of being replaced, and had not been put down and let out of one's hand from the time it was removed to when it is replaced on the heat. This certainly would prohibit taking a cold pre-cooked food and placing it on a *blech* on *Shabbos*. This Rabbinic decree was instituted because one's action of placing the food on the heat appears as if one is beginning to cook. It is important to note that reheating cooked foods that are liquid or have liquid content may be a transgression of the *Torah's* prohibition against cooking on *Shabbos*. Solids that have been fully cooked before *Shabbos* may be re-heated (i.e. kugel or roast) on *Shabbos*. However, because of *chazarah*, reheating must be done in a way that cannot be confused with cooking. Therefore one may place a kugel or challah on top of a pot of food that is on the *blech*, but not on top of the *blech* itself.

Ovens and warming drawers:

Now that we have some of the basic principles, let us examine what happens in practice when using an oven or warming drawer.

As mentioned, aside from the prohibition against cooking on *Shabbos* there is a prohibition against initiating a fire or causing increased burning. In the case of thermostatically controlled ovens and warming drawers, opening the oven or warming drawer will cause the mechanism to call for increased burning to make up for the heat lost by opening the door or drawer. The resulting effect is a *grama* of *havarah*, which is prohibited. However as discussed earlier, where one does not want or intend for an action to take place, and has no need for its result, this is only prohibited by Rabbinic law. When coupled with the fact that the ensuing *melacha* is a reaction that was brought about indirectly but was initiated through a *grama*, there is room for leniency and the initial action is permitted. Therefore food left in the oven or warming drawer from before *Shabbos* may be removed despite the fact that this will eventually cause the oven to burn. This is because with the removal of the food the resulting additional burning is not wanted or intended. However this can only be said where all of the food will be removed at that time. If some food remains in the oven to be heated, then the



additional burning caused by the door opening is viewed as intentional and therefore prohibited. Most warming drawers and ovens are thermostatically controlled and would fall into the above category.

If a warming drawer is not controlled by a thermostat one must check with the manufacturer to be sure that by opening the drawer he is not turning off the heating element. If there are multiple temperature settings, these controls must be covered as discussed earlier regarding stovetop controls. Even where the warming drawer is not controlled by a thermostat and the opening of the drawer will not affect the flow of power to the heating element, one cannot place food into the warming drawer on *Shabbos* if its operating temperature is higher than *yad soledes*, 120 degrees, as this is prohibited under the laws of *chazarah*.

Sabbath Mode Ovens

Due to the *halachic* complications that technological innovations have placed upon the Jewish consumer, the Star-K has been working with some manufacturers to design ovens that are more user friendly to the Jewish consumer (see sidebar for names of appliance manufacturers). Some of the common problems found in new ovens are twelve hour safety cut off, lights, icons and temperature displays that may be turned on by opening the oven door, and time bake features that must be manually turned off to silence the bell. In certified models, many of these features are disabled. (Contact the Star-K office at 410-484-4110 for details of individual models.)

In addition, some Sabbath mode features such as temperature adjustment are quite practical and allow for easier use of the ovens on *Yom Tov* where the restrictions of cooking and burning are lifted when done under prescribed conditions. However, the Sabbath mode features do not in any way circumvent the regular restrictions involved in food preparations on *Shabbos Kodesh*. The laws of *Bishul*, *Havarah*, *Shehiyah* and *Chazarah* must still be observed even when using a Sabbath mode oven.

COMMON QUESTIONS & ANSWERS

Now that we have reviewed the basic rules, let us look at some frequently asked questions about oven and stovetop use on *Shabbos* and the responses given by Rabbi Moshe Heine-mann, *Shlita*, Star-K's Rabbinic Administrator.

I have a smooth top electric stove. The manufacturer says that



Star-K Certified Oven Companies:

For details of Sabbath mode capabilities of each company and specific model numbers certified, please call the Star-K office at 410-484-4110.

Fisher & Paykel
appliances



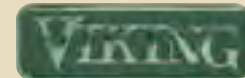
KitchenAid



Frigidaire



WOLF



this should not be covered or it will crack. Can I leave my food on the smooth cooktop on Shabbos without a blech?

It is customary to cover the heat source as was done in the past when one cooked directly on the embers. The concern then was to prevent stirring the embers to add heat. As noted in our introduction, today the primary concern is that one should not try to raise the heat so that the food will cook faster. When one cannot place a *blech* on the stove top, it is sufficient to cover the controls and leave the cooked food on the stove top.

May I adjust the temperature of an oven that has a Sabbath mode feature on Shabbos?

No! The temperature adjustment feature in the Sabbath mode oven is for *Yom Tov* use only. (This issue is addressed in the *Kashrus Kurrents* article titled, "Oven *Kashrus*: For *Yom Tov* Use."⁶) On *Shabbos*, one may not adjust the temperature, as that causes the fire to burn or be extinguished. Nor does the Sabbath mode allow you to put food up to cook or reheat on *Shabbos*.

May I leave cooked food in an oven that is on if it was placed in the oven before Shabbos?

Yes. However, because of *shehiyah*, the controls for the oven should be covered or taped. It is customary to cook all food before *Shabbos* to the point that it is edible for the average individual.

May I open my oven to take food out on Shabbos?

First, one must be sure that opening the oven door does not automatically cause a light, icon or electrical switch or flame to go on. In the case of convection ovens, the door opening may cause the circulating fan to go off. Even though one does not intend to do these actions, it is prohibited, as if there were intent, since this is an automatic consequence. If opening the oven door

¹Shemos 35:3.

²Psik reisha d'lo nicha leih asur l'rov harishonim.

³See *Biur Halacha* 253:1 *Venohagu*.

⁴Garuf v'katum.

⁵Yiddish for metal sheets.

⁶For a copy of this article, contact the Star-K office at

410-484-4110.

⁷Also, it is a *melacha she'aino tzricha legufo*.

⁸Psik reisha on the burning.



Oven Kashrus: FOR SHABBOS USE

does not automatically set off an electrical reaction, then one may do so in order to remove food on *Shabbos*, provided that all the food is removed at that time. Note: Often the door will have a plunger switch which turns on lights or icons as a door is opened. If this plunger switch is disabled it may prevent any prohibited reactions from taking place. Some Star-K Sabbath mode ovens have a feature to disable icons, lights or signals so that the oven door may be opened on *Shabbos* and *Yom Tov*.

May I take out some food from the oven and leave the rest to remove later?

No. When one opens the oven door, one is letting cool air into the cabinet. The thermostat will sense the loss of heat and make up for it by additional burning. When one opens the oven door, one indirectly causes additional burning. This is *gram havarah* which, in its own right, is Rabbinically prohibited. However, normally one does not want the burner to go back on if the oven is empty. Even though opening the oven door will cause the fire to burn longer, one does not want this to happen. On the con-trary, it is a needless waste of gas or electricity. This is considered a *psik reisha d'lo nicha leih*. Although we do not allow a *psik reisha d'lo nicha leih* on a *Torah* prohibition, this action occurs indirectly as a *grama* and is only a Rabbinic prohibition.⁷ Therefore, here where there is a combination of factors (a *grama* on a *psik reisha d'lo nicha leih*), it is permitted. However, if one leaves food in the oven after the door has been opened, he obviously wants the oven to go back on. This is prohibited as a *psik reisha d'nicha leih*, as if one intended to cause the fire to burn longer. If one

accidentally opens the oven door, he must remove all the food. Therefore, the oven door cannot be opened to check on the food. If the door was accidentally opened and closed and no food was removed, the food is still permitted to be eaten provided that it was completely cooked before *Shabbos*.

May I use a warming drawer on Shabbos?

As discussed earlier, one may not put food into a warming drawer on *Shabbos*. Most warming drawers are regulated by a thermostat. When you open the drawer to put the food in, you are going to cause the burner to go on and compensate for the heat loss that you created. By keeping food in the drawer, you are showing that you want this extra heat to be generated. This is prohibited on *Shabbos*.⁸

If the food was placed in the drawer before *Shabbos*, a warming drawer must be emptied the first time it is opened. A warming drawer that has adjustable temperature settings that include temperatures over *yad*

Oven Use on Shabbos

Dear Readers: We at the Star-K have worked with numerous appliance companies to make modern appliances more kosher consumer friendly for *Shabbos* and *Yom Tov*. During this process we have, in many cases, eliminated lights, icons, tones, and digital displays, provided for timed bake without tones and icons, and temperature adjustment on *Yom Tov*. However, these companies have chosen to name this feature the Sabbath Mode, and we are concerned from a halachic point of view that there may be some misunderstanding as to the proper use of these ovens on *Shabbos*. We would therefore like to make some clarifications.

1. No adjustment to the temperature is permitted on *Shabbos* even in the Sabbath Mode.
2. All food must be fully cooked and placed in the oven before *Shabbos*. No food (cooked or non-cooked) may be placed in the oven on *Shabbos* to re-warm or cook. This is true regarding ovens, as well as warming drawers.
3. It is the opinion of Rabbi Heinemann that on *Shabbos*, for a thermostatically controlled oven that is running (as opposed to one shut off by timed bake), the door may be opened once at any time and all the food removed at that time. The oven may not be used any further for that *Shabbos*.
4. The controls of an oven that is left on for *Shabbos* (or part of a *Shabbos* with a timed bake) should be covered with something like a piece of aluminum foil. Caution: Please be careful not to cover the vents.
5. Please call our office at 410-484-4110 for further information.

We would greatly appreciate help from Rabbonim in publicizing this information to their congregants.



soledes (120°F) is like an oven and must have its controls covered. If the warming drawer's settings are all below *yad soledes*, there is no *gezeirah*, Rabbinic prohibition, regarding raising the setting. Therefore, the controls do not have to be covered. However, one may not change the setting on *Shabbos*.

My oven and warming drawer have a delayed start timer feature. May I set it to go on *Shabbos* morning and place the food to be heated there on *Shabbos* before the pre-determined time?

No. The food should not be placed there to be heated on *Shabbos*.



PRESIDENT'S MESSAGE

CONTINUED FROM PAGE 1

an "out of town" date. The Star-K leaves it to some of the other *kashrus* organizations to follow up on this excellent suggestion.

The buzz created by this program has already begun to create an awareness which will, *b'ezras Hashem*, result in more introductions, more meetings, and ultimately more couples standing under the *chuppah*. Last week, a recently married woman living in New York called the Star-K to say, "I have been procrastinating about introducing my seminary roommate who I thought would be good for my husband's cousin. After reading about your program, I immediately made the phone call. Thank you, Star-K. I feel so much better!"

Finally, I must admit that it was with some trepidation that in launching this program we would, G-d forbid, inadvertently offend some of the women over what can be a most sensitive subject. However, *Boruch Hashem*, the reaction from single women, themselves, is best articulated in a thank you note written to Rav Moshe Heinemann, *shlita*, by one of Baltimore's singles.

The note reads: "I am writing to express my sincere thanks to you and the Star-K regarding the *Shidduch* initiative. Regardless of the results of the program, which we will be able to assess in a year from now, the Star-K is commended for taking action and attempting to attack a problem that has been plaguing our community, as well as every other Jewish community, for well over a decade. Even if, *chalilah*, the action does not result in success, you are sending a strong message to the single women of our community that you care about our plight and our future. That, in itself, provides more *chizuk* than I have felt in a very long time. Thank you."

Striking Matches:

Star-K Partnering with Shadchanim

CONTINUED FROM PAGE 5

For the *shadchan* of a successful *shidduch* to qualify for this gift, the following conditions apply:

- The single woman must be at least 22-years and 2-months old at the time the engagement is announced. There is no upper age limit.
- Widows and divorcees are included.
- The couple must be committed to observing the laws of *kashrus*, *Shabbos*, and *taharas hamishpacha*.
- Parents, grandparents, children, siblings, sibling-in-laws, and aunts and uncles of the single women are not eligible for the gift. Cousins and other relatives who arrange a *shidduch* are eligible.
- A Baltimore woman is defined as:
 - 1) Her parents must have lived in Baltimore for one year and have purchased a house there, or have rented a dwelling there for two years. If she lives in Baltimore alone, without family, she must have lived in Baltimore for two years (student years do not count).
 - 2) A Baltimorean living in New York or elsewhere, for less than two years, whose parents are presently living in Baltimore, is eligible.
- Requests for payment of the Star-K gift must be made, in writing, by the *shadchan* to Star-K (122 Slade Avenue, Suite 300, Baltimore, MD, 21208), within 30 days of the engagement. Both sets of parents, or both the *choson* and *kallah*, must confirm who the *shadchan* or *shadchanim* are.
- If more than one person was involved in the introduction of the couple, the \$2,000 award will be divided amongst the parties according to traditional guidelines. For example, if one person thought of the idea

and asked a professional to arrange it, the one who thought of it gets 1/3 of the *shadchanus* and the professional gets 2/3 of the *shadchanus*.

- If the *shidduch* breaks up, *chas v'shalom*, before the wedding, Star-K is exempt from paying the gift.
- Payment of the gift will be made by Star-K within 30 days after the *chasana*.
- The initial introduction of the couple (i.e., the first meeting of the couple) must not have been made prior to the starting date of this program, the first night of *Chanukah*, 5765 (December 7, 2004).
- All disputes, e.g., who is the *shadchan*, questions regarding eligibility, etc., will be settled by Star-K Rabbinic Administrator, Rabbi Moshe Heinemann, *shlita*, whose decision will be final.

"Although Star-K is initially funding this program for a one year period, we hope that it will be successful and that we will have the funding to continue," says Dr. Pollak. "We also hope that Star-K will serve as an inspiration for organizations or individuals in other "out-of-town" communities to launch similar programs."

Questions regarding this program should be forwarded to Star-K Shidduch Incentive Program:
122 Slade Avenue, Suite 300, Baltimore, Maryland 21208
Telephone: (410) 484-4110. Fax: (410) 653-9294
E-mail: shadchan@star-k.org



A KASHRUS GUIDE TO Medications, Vitamins, & Nutritional Supplements

CONTINUED FROM PAGE 3

A kosher brand is recommended. Under normal circumstances, one may not take a chewable non-certified multi-vitamin.

Prenatal vitamins are a type of multi-vitamin taken by pregnant women. As previously indicated, multi-vitamins may contain non-kosher vitamin components. Fortunately, numerous kosher prenatal vitamins are now available.¹⁶

Single vitamin (e.g. vitamin C) or supplement tablets should ideally be certified with a *hechsher*. If one determines that the component and inactive ingredients are kosher, the product may be taken without certification.

V. Homeopathic and Herbal Remedies – In homeopathic remedies, the source ingredient, known as the mother tincture, may be non-kosher. For example, Lachesis is derived from snakes and Formica Rufa from ants. Non-kosher mother tinctures are usually used to dilute the mother tincture. The non-kosher ingredient is *בטל* if the potency is 2X and higher or 1C and higher (as indicated on the label).¹⁷

Of course, one must also determine that the dilutants are approved. The most common dilutants are lactose (milk sugar) and alcohol.¹⁸ These ingredients pose *kashrus* concerns and ideally require kosher certification. If the homeopathic remedy is not certified and is in a base of lactose and/or alcohol, take *שלא כדרך אכילה* (e.g. a tablet that is swallowed or



placed under the tongue and absorbed directly into the blood stream and not swallowed), and the mother tincture is either kosher or non-kosher/ *בטל בששים*, a Rav should be consulted.¹⁹

Herbal remedies generally consist of an herb, a solvent (for extraction), and inactive ingredients. If the inactive ingredients are kosher, these products are generally acceptable.²⁰

VI. Dairy – Often, medicines contain lactose, a dairy ingredient which serves as a bulking agent.²¹ If one eats meat, he should wait at least one hour before taking these dairy products.²² This is

certainly true if it is *שלא כדרך אכילה*. This is very relevant to OB-GYN prescriptions for women, as they often contain lactose.

VII. Shabbos – One who has a *מיחוש* on *Shabbos* may not take medication or supplements to help alleviate the discomfort.²³ However, someone classified as a *חולה* (whether in danger or not) may take all necessary medication. Someone taking medication to avoid a serious illness (e.g. someone with high blood pressure or high cholesterol) may do so on *Shabbos* even if there is no *סכנה*. On *Shabbos* one may take antibiotics for an infection.²⁴ A pregnant woman may take all necessary medications and vitamins on *Shabbos*. Someone who is in good health and takes a product to change the normal function of the body (e.g. caffeine pills to avoid falling asleep), may also take this product on *Shabbos*.

When taking medication, it is proper to say the following *tefillah*²⁵ where one asks that *Hashem* allow the medicine or procedure to cure the illness:

יהי רצון מלפניך ה' אלוקי שיהא עסק זה לי
לרפואה כי רופא חנם אתה

The *Chofetz Chaim* explains that the purpose of this *tefillah* is that one should not think that the medicine is the only part of the cure. Rather, it is the *רבונו של עולם* who causes the medicine to take effect. With this *tefillah*, one who is ill is given the opportunity to place his trust in the true *רופא חולים*.

cautioned that these methods and percentages of *ביטול* cannot be applied to other cases (עיי רמ"א י"ד סי' צ"ב ס"ד). If dilution presents a difficulty (e.g. for an infant), a Rav should be consulted.

¹⁵ This is done in a process called micro-encapsulation where the vitamin is spray dried on a base of gelatin. The gelatin is often not listed on the label of the finished product. Whether one may take such a vitamin depends on the reason he requires the product, as addressed in the Categories of Illnesses section above.

¹⁶ For a listing of kosher prenatal vitamins, see the Star-K OB/GYN Approved Medications List, available by contacting the Star-K office.

¹⁷ For example, if the product label states lac caninum-4C, this indicates dog's milk (non-kosher) was mixed with 99 parts of a dilutant (the letter "C" means in the finished product the mother tincture is 1:100). The mixture was again mixed with a dilutant at a ratio of 99:1. The process was repeated four times (as indicated by the number 4). If one determines that the dilutant is kosher, the remedy may be taken, as the dog's milk is now only one part in 100 million! If the label states 60C, the non-kosher ingredient is diluted at a ratio of one part in 100⁶⁰ (i.e. 1:1000...[120 zeros following the 1]).

If the label states 6X, this indicates the mother tincture was mixed 1:9 ("X" indicates the mother tincture is at a ratio of 1:10 in the finished product) and then again a portion of this mixture was mixed at a ratio of 1:9. This process was done six times. 6X constitutes *בטל*, as the original non-kosher ingredient is *בטל* (at a ratio of 1:10⁶ which is one to a million).

¹⁸ It should be noted that alcohol used in flower remedies may be from brandy and is generally non-kosher (סתם יינם).

¹⁹ One can say the primary ingredient of this remedy is *בטל בששים*. The dilutant (alcohol or lactose) is a *ספק דרבנן* (ספק סתם יינם או גבינת עכרים). Therefore, if it is

impossible for the one who requires this remedy to determine this, one may be able to say *שלא כדרך אכילה*, especially in a case of *ספק דרבנן לקולא*. It should be noted that a product containing a trace of a non-kosher or possibly non-kosher ingredient (even if it is *batel bshishim*) cannot be certified Star-K or Star-D.

²⁰ In remedies, one can assume the solvent is kosher (see previous footnote). One must review the other inactive ingredients. The herb is kosher. (However, if from Israel, one would have to address the Terumos and Ma'asros issue. Unless otherwise specified, one can assume it is not from Israel.) It should be noted that not all products sold with "herbal remedies" are derived from herbs. For example, royal jelly often sold with herbal remedies is not kosher, as it is secreted from the glands of bees.

²¹ If one keeps cholov Yisroel and requires medicine containing lactose, a Rav should be consulted. The possibility to be lenient is based on the following: Lactose is made from whey which is a by-product of cheese. There are Poskim who permit the use of non-cholov Yisroel cheese when the cow was milked to make cheese (עיי רמ"א י"ד סי' קס"ו). Today, one can assume cheese was made from such milk. This heter also applies to whey and lactose.

²² עיי פ"ת י"ד סי' פ"ט סק"ג

²³ עיי ש"ע א"ח סי' ש"ב ס"א - This halacha also applies to Yom Tov but does not apply on Yom Tov Sheini (i.e. the second day of the Shalosh Regalim [Pesach, Shavuot and Sukkos], the last day of Pesach, and Simchas Torah) – עיי מ"ב סי' תצ"ו סק"ה. For purposes of this halacha, the second day of Rosh Hashana is not considered Yom Tov Sheini and this halacha applies.

²⁴ Someone with acne should consult a Rav whether the medication may be taken on *Shabbos*. Whether one may take vitamins on *Shabbos* depends on each situation and is beyond the scope of this article. A Rav should be consulted.

²⁵ עיי ש"ע א"ח סי' ר"ל ס"ד ומ"ב סק"ו

APPROVED

Over-the-Counter Medications 2005



CERTIFIED PRODUCTS

The following is a partial list of companies with kosher certified supplements, health, and pharmaceutical products. Products are certified only when bearing the symbol of the certifying agency.

Amway/Access Business Group ★	Preventive Medical Group ★	Freeda OU
Cell Tech ★	Shaklee ★	Landau Volover
Life Science Laboratories ★	Sunrider ★	Maxi-Health OU
Melaleuca ★	Trout Lake Farm ★	Navitco OU
Nature's Sunshine	Adwe KAJ	Nutri-Supreme Kof-K
Nutralife Health Products ★	First Quality Health OU	Solgar Kof-K

APPROVED MEDICATIONS

This medication list is a small sample of frequently used over-the-counter (OTC) medications. Prescription medications are not included on this list. If a medication is not listed, it still may be kosher. One should consult a Rav. Certifying agencies are indicated next to products that have kosher certification. It is imperative that each individual understand that under no circumstances should one refrain from taking a prescribed medication or withhold such a medication from children without discussing the matter with a competent Rav and physician. **NOTE: Products are approved only when sold in the United States and in the indicated form (e.g. "caplets", "children's", etc.). This list should NOT be used for Passover.**

ANTACIDS

Alka Seltzer

Effervescent & Antacid Pain Reliever Tabs
(Original, Cherry, Lemon Lime, Heartburn Relief, Morning Relief, P.M., Ex Str)

Gas-X

Reg & Ex Str Chewables
With Maalox (Orange, Wildberry) Fastabs

Gaviscon Antacid Reg & Ex Str Tabs

Maalox

Antacid Liquid
Max Str Antacid/Anti-Gas Liquid
Quick Dissolve Antacid Calcium
Carbonate Chwbls - Reg & Max Str

Mylanta

Reg, Children's, Max Str & Ultra Tabs

Pepcid AC

Chewable Tablets - Dairy
Swallowable Tablets

Pepcid Complete Tablets - Dairy

Phazyme

Quick Dissolve Chwbl Tabs (125mg)

Roloids

Reg Str: Cherry, Original Peppermint, Spearmint Tabs
Ex Str: Cool Strawberry, Freshmint, Fruit, Tropical Punch Tabs

Tums - Diamond-K

Regular - Asst Fruit, Peppermint Tabs
E-X - Asst Berries, Asst Fruit, Asst Tropical Fruit, Wintergreen Tabs
E-X Fresh Blends Tabs - Dairy
Ultra - Asst Berries, Asst Fruit, Asst Tropical Fruit, Peppermint, Spearmint Tabs
Cool Relief Cool Mint Tabs - Dairy
Smooth Dissolve - Tropical Smoothies

ANTI DIARRHEAL

Imodium

A-D Caplets
Advanced Chewable Tabs & Caplets

Kaopectate

Reg Liquid - Cherry, Peppermint, Vanilla
Extra Str Liquid

Pepto Bismol

Original & Cherry Chewable Tabs
Original Liquid
Maximum Strength Liquid

ANTI-NAUSEA

Bonine Chewable Tablets

Dramamine

Chewable Tablets

Original Formula Tablets - Dairy

Less Drowsy Tablets - Dairy

COLD, ALLERGY & DECONGESTANTS

Benadryl

Allergy & Cold Caplets
Allergy & Cold Fastmelt Tabs - Dairy
Allergy Fastmelt Tablets - Dairy

Benadryl-D

Allergy & Sinus Fastmelts - Dairy

Chlor-Trimeton 4-hr Allergy Tabs - Dairy

Claritin Non-Drowsy 24-hr Tabs - Dairy

Claritin-D

12-hr Tablets - Dairy
Non-Drowsy 24-hr Tablets

Coricidin HBP

Cold & Flu Tablets - Dairy
Cough & Cold Tablets - Dairy
Max Str Flu Tablets - Dairy

Singlet Caplets

Sudafed

12-hr Non-Drowsy Tablets
Severe Cold Non-Drowsy Caplets
Sinus & Allergy Tablets - Dairy

Triaminic

Chest & Nasal Cong Liq (Citrus) - OU
Cold & Allergy Liquid (Orange) - OU
Cold & Cough Liquid (Cherry) - OU
Cold & Night Time Cough Liq (Berry) - OU
Cough Liquid (Berry) - OU
Cough & Nasal Congestion Liquid (Grape, Strawberry) - OU
Cough & Sore Throat Liq (Grape) - OU
Flu Cough & Fever Liq (Bubblegum) - OU
Night Time Cough & Cold Liq (Grape) - OU

Trout Lake Farm 1st Sneeze - Star-K

Tylenol - see also *Pain Reliever* section
Child, Plus Cold & Cough Chwbl Tabs
Infant's Plus Cold & Cough Drops
Infant's Plus Cold Drops
Severe Allergy Caplets

Vicks

Child, Nyquil Cold/Cough Relief Liq
Nyquil Cough Liquid
Nyquil Multi-Symptom Cold-Flu Relief (Original, Cherry) Liquid

FIBER

Citrucel

Caplets
Reg & Sugar Free Powder

Fibercon Caplets

Konsyl Powder

Metamucil - All Powders

LACTOSE INTOLERANT

Lactaid

Reg, Ex Str & Ultra Caplets - OU
Ultra Chewable - OUD Dairy

LAXATIVES

Colace Liquid 1% Solution

Ex Lax

Reg, Max Str & Ultra Pills
Chocolated Pieces - Dairy

Perdiem Overnight Relief Pills

Peri-Colace Tablets

Philips' Original Milk of Magnesia Liquid

Senokot-S (Stool Softener) Tabs -

Product may be dairy if expires before 2/06.

PAIN RELIEVERS

Aleve Caplets & Tablets

Anacin Reg Tabs, Ex Str Tabs

Bayer

Children's Chewable Aspirin (81mg)
Ex Str Plus Aspirin Caplets (500mg)
Night Time Relief Caplets

Ecotrin Aspirin Tabs (325mg & 500mg)

Goody's

Ex Str Tablets
Powder

Motrin

Children's Chewable Tablets
Regular Tablets & Caplets

St. Joseph Low Str Chwbl Tabs (81mg)

Tylenol

 - see also *Cold, Allergy & Decong* section

Adult Extra Strength Liquid
Children's Melt Away & Soft Chews
Cool Caplets
Extra Strength Tablets & Caplets
Junior Str Melt Away & Soft Chews
Regular Strength Tablets

Vanquish Caplets

SLEEPING AIDS

Nytoi Quick Caps - Dairy

Sominex Original Formula Tablets

Unisom Sleep Tablets

Vivarin Tablets

THROAT LOZENGES

Luden's Throat Drops - OUD

Fisherman's Friend - Manchester B.D.

(no kosher symbol required)

PRODUCTS ALWAYS APPROVED

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New Under Star-K Kosher Certification

CONTINUED FROM PAGE 4

Sensient Fragrances, S.A.

Granada, Spain

ESSENTIAL OILS & OLEORESINS, FLAVOR CHEMICALS

Shanghai Wanxiang Group

Shanghai, China

FLAVOR CHEMICALS

Stevian Biotechnology Corp.,

Sdn, Bhd

Negeri Sembilan, Malaysia

SWEETENERS

Sunland Trading

New Canaan, CT

HONEY

Suntec

Mineola, NY

VITAMINS, SUPPLEMENTS & NUTRITIONALS

TMA / Chemnet Systems

Florence, KY

DETERGENTS & CLEANSERS

Taicang Lulin Perfumery Co.

Jiangsu, China

INDUSTRIAL CHEMICALS

Tongbao Biochemical Engineering Co. of Deqing City

Zhejiang, China

AMINO ACIDS

Top Foods Limited

Shaanxi, China

JUICE & JUICE CONCENTRATES

Yixing Hongda Food Co.

Jiangsu, China

DEHYDRATED VEGETABLES

Zey-Tur-San Gida Sanayi ve Ticaret A.S.

Bursa, Turkey

OLIVES & PICKLED PRODUCTS

New Under Star-D



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Products

(only when bearing Star-D symbol)

Angelic Gourmet

Naples, NY

CANDY & CONFECTIONERY ITEMS

Vacaville Fruit Company

Vacaville, CA

GIFT BASKETS

Establishments

(see letter of certification)

Krispy Kreme #8848

51 Orange Plaza Lane, Middletown, NY

DOUGHNUT SHOP

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Star-K Kosher Certification

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Kashrus in *High Spirits*

RABBI TZVI ROSEN

STAR-K KASHRUS ADMINISTRATOR;
EDITOR, KASHRUS KURRENTS



Jewish life-cycle events, be it a *bris*, a *bar mitzvah*, or a wedding, are special occasions that we anticipate eagerly and celebrate with joy. At any *simcha*, we fill our cups with wine, raise our glasses of *schnapps*, and with great fervor pronounce a resounding “*L’chaim!*” in honor of the blessed event. This custom of melding alcohol with *simcha* has been a Jewish practice from time immemorial. The cup that is raised today, however, bears very little resemblance to that of yesteryear.

The single *fleshel* of *schnapps* has given way to a sprawling bar, complete with every imaginable alcoholic beverage. The drink combinations abound. All too frequently, the names, as well as the *kashrus*, of these selections are difficult to discern. To the uninitiated, all spirits look alike. Who knows the difference between a liquor and a liqueur, a tequila or a sombrero?

This article will attempt to lead the kosher consumer through the maze of alcoholic beverages, their original sources, their unique processes and the various *kashrus* issues inherent in this fascinating and complicated industry.

Hashem, in His ultimate kindness, has provided man with the keys to unlock some of nature’s most amazing secrets. Alcoholic beverages are no exception. Simply put, alcoholic beverages are beverages that contain ethyl alcohol. Ethyl alcohol is derived from *Hashem’s* natural bounty - grains, fruits, vegetables or plants.

It is not coincidental that alcoholic beverages have been given the distinctive appellation spirits, alluding to the fact that these beverages seem to magically emerge from these natural ingredients as if they have been assisted by spirits.

These natural ingredients are converted into spirits through two processes: fermentation and distillation. Fermentation, one of the *Ribbono Shel Olam’s* unique phenomena, is a chemical process where an agent causes an organic substance to break down into simpler substances. In the case of alcoholic beverages, yeast, a fungus found in nature, converts the sugar found in grains, fruits, vegetables or plants, into carbon dioxide (natural carbonation) and ethyl alcohol. Fermentation is the basic process for producing beer. Distillation is an additional process that separates two or more substances through heating, and which may be used to produce alcoholic beverages.

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The Kashrus of Tea *with no strings attached!*

RABBI BORUCH BEYER
KASHRUS ADMINISTRATOR

Americans, generally, do not drink as much tea as the rest of world. This may have something to do with a certain party they had in Boston a while back. That being the case, you might be surprised to learn that tea is second only to water in worldwide beverage consumption. In fact, some estimates place tea consumption in the billions of cups daily. That’s a lot of tea. However, with recent health benefits being ascribed to tea, its popularity in this country is definitely on the rise. In this article we will explore the world of tea and what questions there are vis-à-vis *kashrus* and *halacha*. First, a little background is in order.

BACKGROUND

Tea is a processed leaf. It is grown on a tea tree which, if allowed to grow wild, would reach 30 or more feet in height. On the tea plantations the main trunk of the seedlings is cut. This results in the plant growing more like a bush than a tree, enabling an easier harvest.



Tea is grown in temperate to tropical areas around the world, the majority coming from India, China, Sri Lanka, and of course Japan. The early Chinese are credited with the discovery that pouring hot water over these leaves would make tea. Legend has it that the emperor Shen Nung would only drink water after it was boiled first. He was sitting under a tea tree one day while his servant was boiling up some water. Some leaves from the tree fell into his kettle and as they say, the rest is history. The name tea comes from the Chinese words Tchai, Cha, and Tay that are used to describe the drink and the plant.

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25 years of



kashrus leadership

Kashrus in *High Spirits*

CONTINUED FROM PAGE 1

RABBI TZVI ROSEN

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THE PROCESS OF BEER MAKING

The four steps of beer making are malting, roasting, brewing, and fermenting.

Malting: The first step of beer making combines barley and water in a process known as malting. Barley is composed of germ, endosperm, and a layer of bran. The living part of the barley, the germ, lies dormant until it is planted or comes in contact with water. Once the germ comes in contact with water, it germinates and begins growing. The starch in the endosperm provides the nourishment needed for the living germ. However, it is too difficult for the germ to digest the starch without assistance. Therefore, the germ secretes an enzyme that breaks the starch into simpler sugars which can be digested more easily. Although barley is not sweet at all, it has been discovered that barley which is soaked in water and allowed to sprout, produces a sweet syrup. This is a result of barley's natural germination process. This enzymatic conversion of barley into fermentable sugars is known as malting. The barley malting process lasts for forty-eight hours, thus enabling the barley to begin germinating and sprouting.

Roasting: The sprouted barley grain is then roasted. Roasting is a vital step in the ultimate creation of beer's color and flavor. Adjusting the roasting time, temperature, and amount of barley will cause variation. A longer, higher roast produces a darker, more flavorful barley, hence a darker, more flavorful beer. Conversely, a lower, shorter roast produces a less flavorful beer.

The roasted barley kernels are then ground into a grain mixture called a grist. Sometimes, with blander beers, the barley is mixed with other cereal grains, such as corn, wheat, or rice to make the grist. The grist is then mixed with hot water to form a mash. The purpose of the mashing is to continue the malting process where the germinating barley left off. This process allows the enzymes contained in the grain to convert the starches of the mashed grains into sugar. The sweet liquid solution created by the germinated grain water is called a wort.

Brewing: Hops, dried flowers from the spice-like hops plant, are now added to the wort to create a hopped wort. There are many varieties and forms of hops grown throughout the world. The hopped wort is brewed in a copper or stainless steel kettle, imparting a unique aroma and cooked flavor into the wort. The liquid is now ready to be converted into beer.

Fermenting: Yeast is added to the wort, and through fermentation the sweetened wort is converted into natural carbonation and alcohol. Though there are literally thousands of yeasts, the two popular fermenting yeasts are *saccharomyces cerevisiae*, a top fermenting yeast that produces ales, and *saccharomyces uvarum*, a bottom fermenting yeast that produces lager. Both ales and lagers can be light or dark, strong or weak, more flavorful or bland, depending on the temperature, ingredients, and brewing methods.

Beer making has been known for centuries, yet, throughout the millennia it has been elevated into an art form. According to Michael Jackson, author, consultant, and world-renowned wines and spirits expert, man has developed over forty styles of beer, each with a full spectrum of flavors and colors. How do the beer meisters do it? By varying beer's natural ingredients, grains, hops, and yeast, and by modifying the roasting and brewing methods, new flavorful varieties are created.

In the new technological world of major beer production, the key term of successful brewing is consistency and uniformity. In recent decades, scientific discovery has facilitated consistency and uniformity, enabling brew meisters to comprehend the simple centuries-old process of beer making. Technological scientific research has shown that additives and processing aids can provide assistance needed to deliver a consistent and uniform product, though not necessarily a beer with more character.

How do these revelations impact on the *kashrus* status of this generically kosher beverage? Are there any additives that would compromise the *kashrus* of beer?

Processing Aids: Hydrogen peroxide, bromate, or other alkalis can be used to accelerate malt germination. Natural enzymes such as papain, bromelin, or *aspergillus niger*, or industrial enzymes such as amylo-glucosidase, can supplement an enzyme-deficient mash to help break the starches into sugars and facilitate brewing. Hops extracts can be added for flavor. If necessary, papain or tannin can assist in the removal of unwanted protein, delivering a clearer brighter beer. After brewing, natural clarifiers such as isinglass finings (prepared from ground tropical fish), gelatin, silica gel, or a synthetic clarifier poly-vinyl poly prolamine (PVPP) remove dark particles from the beer, giving the final product a crystal clear appearance. If the completed product needs bolstering, caramel color may be added for coloring, extra carbon dioxide for carbonation, or alginates for head retention. In all, over fifty-nine chemicals or additives are legally permitted to be used as beer additives and don't have to be listed on the ingredient panel.

Gelatin and isinglass clarifiers are not used in domestic beers. Isinglass finings is a traditional British beer clarifier that has been used for centuries in the United Kingdom.

Isinglass (pronounced i-zin'glas) is a gelatinous substance made from the swim bladders of certain fish - usually sturgeon, a non-kosher fish. Like gelatin, it causes yeast to settle out of the beer more rapidly. It is fascinating to note that over two

hundred years ago the great *halachic* authority, the Noda Beyehuda, permitted the use of the isinglass clarifier.¹ A clarifier only filters unwanted particles and should not be present in the final beverage.

Flavorings: Traditional beers do not have added flavorings. Cherry flavorings, other fruit flavorings, and spices are used to make flavored products, and by law must be termed "flavored beers". Such a product would definitely require kosher certification.

Yeast: Barley wine is a specialty beer that could possibly be fermented with non-kosher wine or champagne yeast and would definitely require kosher certification.

THE PROCESS OF DISTILLED BEVERAGES: LIQUOR AND LIQUEURS

The creation of a distilled alcoholic beverage or "spirit" involves three fundamental processes: fermentation, distillation, and aging.

Fermentation: As with beer, liquor fermentation combines grains, plants, fruits, or vegetables with water to create a liquid blend mash. Yeast is added to the mash to convert the natural sugars present in the mixture into ethyl alcohol and CO₂. Barley malt is also added because it is richer in amylase that helps convert starch into sugar. This fermented product is now ready to be distilled.

Distillation is a process that separates two or more combined substances through heating. If one of the substances in the solution (e.g., Substance A) boils at a lower temperature than the other component (e.g., Substance B), when the boiling temperature of Substance A is reached, it will evaporate out of the solution. The vapor is then captured and collected in a separate part of the distillation apparatus called a still. When the vapor cools, Substance A condenses as a separate substance.

In the alcohol distillation process, Substance A refers to the alcohol vapors that are separated from the fermented mash (Substance B). These vapors are collected and are condensed by cooling them over cold water pipes, to form a separate liquid called ethyl alcohol, the



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fundamental ingredient for all alcoholic beverages.

Percentages in alcohol commonly range between 40% and 50%. The term proof indicates the percentage of alcohol present; the higher the proof, the more alcohol. The percentage of alcohol in a beverage can be easily determined by dividing the proof in half. Hence, an 80 proof whiskey contains 40% alcohol, 100 proof, 50%, and so on.

Aging the Spirits: After distillation, the whiskey's unique flavor and color is developed through aging. Whiskey must be aged a minimum of two to four years in wood barrels. The different tastes of these spirits depend on a number of factors: the raw ingredients, the amount of alcohol present, and the type of wood used for aging.

Bourbon by definition must be aged in new charred oak barrels. By law, the barrels can only be used once. Scotch maturation does not have that restriction and can use a variety of wooden barrels. Most barrels used to age scotch are used bourbon barrels. Some new barrels are used as well. Bourbon casks give the scotch a very distinct overt woody flavor. Over time the scotch distilleries needed to increase their supply of casks and began using Spanish oak casks that were originally used to age wine and sherry. Sherry casks were used to age and store sherry; port and madeira casks were used to age and store port or madeira wine.

The use of wine casks for aging alcoholic beverages is not a new *halachic* revelation. The method of aging spirits, which is clearly described in the *Shulchan Aruch*,² mirrors the description outlined by world-renowned scotch blenders.

Before using the casks, all barrels are cleaned and washed free of any residual sherry. The casks remain empty and dry for a number of weeks before any scotch is matured in them. No sherry is added to the casks; the purpose of aging is not for the scotch to taste like sherry. Rather, aging allows the newly distilled scotch to have its innate fragrance, flavor and color enhanced when it is matured in wood.

Can we assume any scotch to be sherry cask free? According to Michael Jackson, "Most distilleries have over the decades acquired a 'mishmash' of casks from different sources. The distillery manager or group blender orchestrates what is available to try and achieve consistent bottling. It is therefore difficult, even in a single malt, to be sure that not a drop came from a sherry cask. In my view no blended scotch could be guaranteed innocent of sherry. Macallan Scotch, in fact, boasts that their catch is exclusively aged in sherry casks." The use of sherry casks in most distilleries is minimal: 94% bourbon and 6% sherry. In better quality distilleries 80% bourbon and 20% sherry casks are used. Very few distilleries use sherry casks exclusively.

POPULAR VARIETIES OF ALCOHOLIC BEVERAGES

The following is a brief rundown of some of the more popular varieties of alcoholic spirits, along with some information on how they are produced.

Whiskey is a term derived from the Scotch Gaelic, meaning "water of life". Whiskey, the broadest category of alcoholic beverage, includes the following types: Bourbon, Rye, American, Tennessee, Canadian, Irish, and Scotch. There is a fundamental difference between American, Canadian, and English whiskeys. American whiskey is spelled with an "e", Canadian whisky and English whiskey without.

Bourbon is produced from at least 51% corn (maize) and 49% other grains such as rye, barley, oats or wheat. After distillation, the bourbon has to be aged in new oak charred casks for six to eight years. Premium bourbons can be aged over twenty years. No additives are allowed to be added to bourbon. (It is interesting to note that when the bourbon matures, a small percentage of the maturing spirit is absorbed or lost in the cask. This absorbed portion is called the "angels' share".) *Small batch* bourbon refers to a superior quality production of bourbon that is made in limited quantities. All distilleries know where the bourbon ages best. The premium bourbon that is bottled from the heart of the warehouse is known as *special reserve* bourbon. Bourbon is the beverage of choice in Dixie. It is also the alcoholic beverage of choice amongst "the *heimishe*", due to the fact that nothing additional is added to bourbon and that it is aged in new oak casks.

Rye is made with 51% rye plus a combination of other grains. Rye and Tennessee whiskeys are aged in new wood casks. Blended American whiskey uses a combination of new and used oak casks.

Scotch whisky, originating from Scotland, comes in three types: malt, grain and blended. Malt whisky is produced from 100% malted barley. Grain whisky is produced from a combination of grains. Single malt refers to malted Scotch whisky that comes from one distillery. Blended whisky is a combination of the two - malt and grain - blended together to

achieve a uniform taste. Blended scotches do not use additional blending agents in the process.

There is a shortage of wood in Scotland but there is a great demand for whisky casks to be able to age all the scotch that needs years of maturation to achieve the desired quality. There is a written American law that bourbon casks can only be used once. There is no such law regarding scotch, hence the great amount of reused bourbon casks used to age scotch. Furthermore, casks are reused for Scotch and Irish whisky. These casks are called refills. Another source of casks comes from countries like Spain that used the casks to age sherry, port or madeira wine. Some scotch producers empty the scotch from their original casks and refill them into sherry or port casks. This is called "finishing". (The *halachic* ramification of aging in sherry casks or scotches that state sherry or port finish will be discussed later in the article.)

Canadian whiskeys, like their American whiskey counterparts, are produced from corn, rye and barley. They are aged for two to six years in oak casks. Canadian whiskeys are light bodied and are blended.

Other Alcoholic Beverages:

Vodka is derived from the Russian term "voda", meaning waters. It is a distilled beverage usually made from barley, corn, or rye, and sometimes made from potatoes, sugar beets, grapes, or whey. Vodka is known as a neutral grain spirit, meaning that it has no taste or color. It is not aged, and can sometimes be sweetened with sugar. Vodka is used primarily in mixed drinks. If other flavors or sweeteners are added, it can no longer be called vodka, and is instead known as a distilled spirit specialty beverage, which requires strict kosher certification.

Gin is a distilled neutral grain spirit and is flavored with juniper berries and other seed oils, such as coriander oil. Gin, too, is used in mixed drinks and is combined with both alcoholic and non-alcoholic mixers.

Rum is distilled from fermented sugar or molasses. It, too, is distilled and aged. Depending upon the length and process of aging, rum color can be light (light rum) or dark (dark rum). Dark rum is colored with caramel. Rum is aged in oak casks for five to seven years. It can be enhanced with rum blenders. Typically, the flavors are ether esters, which are higher alcohols retrieved during distillation; basically, natural rum flavors coming from rum itself. Flavored or special rum is known as flavored rum, or spiced rum.

Brandy is a Dutch derivative meaning distilled wine. Brandy is distilled from fermented grape wines or other fermented fruits,



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such as plums or cherries. It is then aged from two to eight years. Cognac is grape brandy originating in the Cognac section of France. Although brandy is derived from grapes, the *bracha* on grape brandy is *shehakol* because brandy no longer tastes like wine.³

Tequila is a distilled spirit made from a fermented mash containing at least 51% of the agave plant. There are four categories of tequila: silver (white), gold (dark), anjeo (aged), and repesado (rested). By law, nothing can be added to silver. Caramel color and blending agents can be added to the other tequilas. Anjeo and repesado are aged gold tequila. Sherry casks can be used to age tequila. Tequilas containing a worm in the bottle (Mezcal) should be avoided.

If manufacturers followed the strict and simple rules of liquor production, liquor *kashrus* would not present major concerns. However, as in all industries, nothing is simple, as we will soon see.

Flavored Alcoholic Beverages

Liqueurs or cordials are flavored grain spirits. Liqueurs include: flavored whiskeys, brandies, neutral grain spirits and rums that are colored and flavored with a variety of ingredients such as fruit, chocolate, coffee, peppermints, cream, or with combined flavors. Additives, such as wine or glycerin, are often added, as are emulsifiers, sweeteners and colors.

TRICKS OF THE LIQUOR TRADE

Additional processing practices range from the simple to the sublime. They include:

Caramel Color: Although the aging process can darken liquor naturally, often caramel color, a kosher ingredient, can be added as a coloring. Color is commonly added to whiskeys, rums, and brandies.

Enzymes: These are sometimes used to expedite or standardize the fermentation process. Enzymes, which create *kashrus* problems, can be used in the fermentation of American or Canadian whiskeys, vodka, or in a batch of neutral grain spirits.

Off Standard Wine: It has been said there are two constants in our lives that never go away: death and taxes. The only difference between the two is that death can't be avoided and taxes we try to avoid. Since whiskey is a highly taxed commodity, the liquor industry looks for different legal avenues to lower their tax while not compromising the quality of their product.

How is this accomplished? It is a common practice in both American and Canadian whiskey blends to add a small amount of wine to a distilled blended spirit, so that the spirit can now be considered a wine product, which is taxed at a significantly lower tax rate than whiskey. The "wine" added for this purpose is called O.T.S. wine, a mnemonic that stands for other than standard wine. O.T.S. wine is added in minuscule volumes - less than 1%. There is a fundamental difference, however, between the American and Canadian O.T.S. wines. American O.T.S. wine is a citrus wine made from orange

peels, while Canadian O.T.S. wine can be, and usually is, made from grapes. We will discuss the *halachic* implications later in the article.

Blenders: The U.S. and Canadian governments allow blenders, "harmless coloring or flavoring materials", to be added to their blended whiskeys. It has been alleged that glycerin is possibly added to U.S., Canadian, and English whiskeys. After extensive research from manufacturers, producers, and independent

sources, we have conclusively confirmed that no glycerin is used as a blending agent for these whiskeys. Vodkas, tequilas, and liqueurs may use glycerin blenders. If glycerin is used as a blender, it is never added beyond 1%. The Canadian government allows O.T.S. wine to be used in their blended whiskeys. By law, no 'blender wine' can be added beyond 1% of the total volume. In actuality, the standard quantity of flavor blenders added is typically less than 1/2 of 1% of the total volume of product. Blenders are used to cut the harshness of the whiskey in order to improve "mouthfeel", an industry term that refers to the mellowness of a particular spirit.

CHOMETZ SHE'AVAR ALAV HAPESACH

As is the law with private Jewish consumers, Jewish merchants or Jewish manufacturers may not own *chometz* on *Pesach*. Included in this prohibition are grain derived beverages (i.e., those derived from barley, rye, oats, wheat or spelt). These products must be consumed or destroyed before the *Pesach* holiday. In the event that the volume of Jewish owned *chometz* is too great to be consumed or destroyed, the *chometz* can be sold to a non-Jew in a bona fide sale so that the *chometz* will be fully transferred out of Jewish ownership. Failing to do so will render the unsold *chometz* forbidden for Jewish consumption after *Pesach*. These laws apply equally to any *chometz*, whether it is simply owned by a Jewish merchant, or produced by a Jewish manufacturer and was in his possession during *Pesach*.

How does this prohibition impact on the alcoholic beverage industry? Most authorities⁴ are of the opinion that alcoholic beverages such as whiskey, which is derived from wheat, barley

or rye, are *chometz gamur*, and a person must not own these products on *Pesach*. If a Jew did not sell his liquor, the prohibition of *chometz she'avar alav haPesach* would apply; the whiskey cannot be used, nor can any benefit be derived from these beverages.

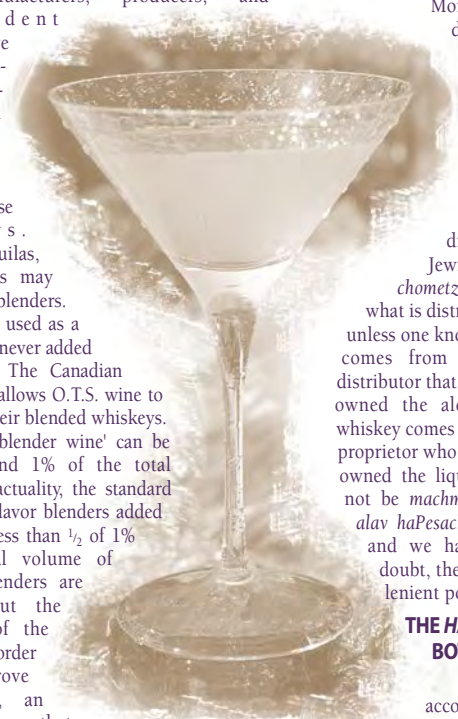
What about the whiskey manufacturers? After years of research, it is clear that the overwhelming majority of companies producing spirits are either large corporations that are publicly owned or are non-Jewish. There is a major American whiskey company that is Jewish owned that has been selling their *chometz* through the Orthodox Rav in Louisville, Kentucky for well over a decade.

Moreover, the finished goods do not go directly to your neighborhood liquor store; they first go to large distributors that house great inventories of alcoholic beverages. In many large metropolitan areas, the owners of the liquor distribution companies are Jewish and do not sell their *chometz*. There is little control over what is distributed on *Pesach*. However, unless one knows for a fact that the liquor comes from a non-observant Jewish distributor that did not sell his *chometz* and owned the alcohol over *Pesach*, or if whiskey comes from the local Jewish liquor proprietor who did not sell his *chometz* and owned the liquor over *Pesach*, one need not be *machmir*. Since *chometz she'avar alav haPesach* is a rabbinic prohibition and we have a *safek*, a reasonable doubt, the *halacha* allows us to take a lenient position.⁵

THE HALACHIC BOTTOM LINE

The question is, can we, in accordance with *halacha* and in good conscience, consume beverages that do not have any *hashgocha*? Obviously the best case scenario would be to purchase alcoholic beverages with a reliable *hechsher*. There are, in fact, a few selections that have reliable kosher certification, but these are few and far between. When research into ingredients and production practices indicates that there are no apparent *kashrus* problems with the product, then *halacha* permits us to follow the concept of *holchin achar harov*, that we may assume that the majority is the scenario with which we are dealing. The following assumptions can therefore be made:

- All varieties of domestic whiskeys are acceptable. Glycerin is not used as a blending agent for these whiskeys and the O.T.S. wine is a citrus wine.
- Canadian whiskies present a fundamental *kashrus* question. Does the possibility of grape O.T.S. wine or blenders added to Canadian whiskies in very small percentages of 1% or less create real *kashrus* concerns? Can we rely on *bitul*, *halachic* nullification, or do we need concrete information about each beverage? As stated before, since the O.T.S. wine is added in less than a sixtieth, it



¹ נודע ביהודה חלק יו"ד סי' כ"ו
² יו"ד קל"ז הלכה ד'

³ אר"ח סי"ב ביאר הלכה שם
⁴ עי' משנה ברורה אר"ח סימן תמ"ב שגרי תשובה שם

⁵ עי' אר"ח סימן תמ"ח ספק דרבנן לקולא
⁶ אגרות משה יו"ד חלק א' סי' ב', סי' ג', סי' ד'

⁷ יו"ד סי' קל"ז וש"ד אות י"ז
⁸ עי' ד"א פרי"ש שם

STAR-K

Liquor & Liqueur List

2005

ACCEPTABLE LIQUORS

Bourbon - All Straight and Blended
Brandy - Carmel (OU), Herzog French (OU), Tishbi (OU)
Canadian Whisky - Crown Royal
Cognac - Dupuy-Vsop (OU), Herzog (OU), Louis Royer (OU)
Gin - All except Sloe Gin; Sloe Gin requires certification
Irish Whisky - All
Rum - Bacardi (Eight, Gold, Superior), Cruzan Regular and Flavored (OU)
Rye - All
Scotch - All except when label states aged exclusively in sherry casks, sherry finish, port finish, or dual cask finish (see sidebar)
Tennessee Whiskey - All
Tequila -
 Silver - All (except Mezcal - with worm in bottles)
 Gold - Jose Cuervo, Sauza, Herradura, Jimador, Casa Real

Vermouth - Kedem (OU)
Vodka -
 Domestic
 All, except Hanger 1, Lost Horizon, or those listing whey alcohol, wine alcohol, or flavored vodka
 Flavored - First Guild (OU)
 Imported - requires certification:
 Absolut - Reg. (LBD), Binyamina(OU), Canadian Iceberg (OU), Carmel (OU), Danzig Gold (LBD), Finlandia - Reg., Forward (OU), Goldenbarr (OU), Grey Goose - Reg., Ketel One - Reg., Pravda (OU), Stolichnaya (OU), Vox - Reg., Yikvei Gold (OU)

SAMPLING OF SCOTCHES NOT RECOMMENDED

(AGED EXCLUSIVELY IN SHERRY CASKS)

Aberlour
 Balvenie (Double Wood & Port Wood)
 Black Bushnell
 Glendronach
 Glenmorangie
 Macallan

POPULAR LIQUEURS NOT RECOMMENDED

B & B Liqueur
 Bailey's Irish Cream
 Benedictine
 Bols
 Chambord
 Cointreau
 Campari
 Cristal AguaDriente
 Dubonett
 Galliano
 Gold Schlager
 Grand Marnier
 Hiram Walker Liqueurs
 Kahlua
 Ouzo
 Raki
 Sambuca
 Schlink Haus Kabinett
 Sheridans
 Southern Comfort
 Stock from Italy
 Swiss Kirshwasser
 Tia Maria
 Yukon Jack

ACCEPTABLE LIQUEURS & CORDIALS

Advoscotch (OU)
Amaretto Di Sarono (OU)
Arak (OU) - Alouf, Extra Fine
Azmar (OU) - Coffee
Bartenura Cordials (OU) - Amaretto, Etrog, Hazelnut, Sambuca
Briscoe (OU)
Carmel (OU)
Desert Exotics (OU)
Drambuie (LBD)
Frangelico (OU)
Godiva (OU) - Chocolate (pareve), Cappuccino (dairy), Chocolate Cream (dairy), Vanilla (dairy), White Chocolate (dairy) [Dairy Godivas are cholov stam.]
Kava (B'datz - Eida Hachareidis) - Coffee
Kijafa (OU) - Cherry-Chocolate Cherry, Cherry, Black Raspberry

Leroux (OU & OUD)
MARASKA (only when bearing STAR-K) - Slivovitz, Cherrica, Wishniak
Melody (OU) - Banana, Cherry, Chocolate, Peach, Triple Sec
Peacock (CRC Hisachdus) - Pear, Chocolate
Peter Heering (OU) - Cherry
R. Jelinek (OU) - Slivovitz
Rodriguez (OU)
Sabra (OU) - Chocolate Orange, Coffee
Spirit of Solomon (CRC Hisachdus) - Amaretto, Apricot, Cherry, Chocolate, Chocolate Mint, Chocolate Truffle, Citrus, Coffee, Kirschwasser, Lemon, Orange, Peach, Pear, Strawberry, Wishniak
Taam Pree (CRC Hisachdus)
VINPROM (STAR-K) - Apple Brandy, Apricot Brandy, Slivovitz

is *batul*. Furthermore, some *Poskim* maintain that the wine would be *batul* even if it would be added in less than a sixth.⁶ Additionally, there is a doubt whether the O.T.S. wine is indeed grape, or whether blenders are used altogether. Canadian whiskies would therefore be acceptable. Nevertheless, our recommended liquor list reflects those products that do not contain any wine.

■ Scotch and Irish whisky would be acceptable⁷ unless specifically stated that the beverage has been aged exclusively in sherry casks finished in sherry or port casks. We do not have to assume that this is the case unless the company asserts that it is so. Even if the scotch would be aged in sherry casks it would be *batel b'shesh*. Our recommended liquor list reflects those products that do not specify aged in sherry casks.⁸

■ All silver tequila would be acceptable. Dark, repesato, and aged tequilas require kosher certification.

- Domestic, German, English, European, and Canadian beers and ales are acceptable.
- All flavored beers, malternatives, hard beers, coolers, and extreme beers require reliable kosher certification.
- Gin is acceptable.
- Domestic vodka produced from 100% neutral grain spirits is acceptable.
- Imported vodkas require certification.
- Wines, liqueurs, cordials, spirits, flavored spirits, and brandies require reliable kosher certification for year-round use, and special Passover certification printed on the bottle for Pesach.

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kashruskurrents-subscribe@star-k.org

(The Star-K Passover Book, not included in this subscription, is available for purchase in Jewish bookstores during the Passover season.)

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City _____ State _____ Zip _____

Phone _____

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



Star-K Kosher Certification

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

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New Under Star-K Kosher Certification

Establishments

(see letter of certification)

Dougie's BBQ & Grill
247 W. 72nd St., New York, NY
MEAT RESTAURANT

Dougie's BBQ & Grill Express
74 W. 47th St., New York, NY
TAKE OUT

Jeff Nathan Events
New Rochelle, NY
CATERER

Kosher Sports
Englewood, NJ
SPECIAL EVENTS
(Only with Star-K letter of certification displayed at stand.)

Consumer Products

(only when bearing Star-K symbol)

Alvarado Street Bakery
Rohnert Park, CA
BREAD PRODUCTS

Atkinson Candy
Luskin, TX
CANDY & CONFECTIONERY ITEMS

Bed, Bath and Beyond
Farmingdale, NY
GIMMEE SNACKS NUTS & SEEDS

C. H. Robinson
Visalia, CA
FRESH 1, FRESH 'N EASY FRESH PACKAGED FRUIT

Can You Imagine That!
Covina, CA
CANDY & CONFECTIONERY ITEMS

Get Healthy America!
Plainview, NY
ORGANIC PRODUCTS, SOUP & SOUP MIXES

Giant Eagle
Pittsburgh, PA
LAURENTI PASTA PRODUCTS

Glatt Chinese
Brooklyn, NY
FROZEN MEAT MEALS

Gold Spoon
La Jolla, CA
BLACK GOLD CONDIMENTS

Himalya International
HP, India
CANNED & FROZEN VEGETABLES

Ningbo Yinzhou Shunxing Food Cannery
Zhejiang, China
CANNED FRUIT

On Thyme Gourmet
Bridger, MT
ON THYME GOURMET CONDIMENTS

Sub-Zero Freezer Company
Madison, WI
SABBATH MODE REFRIGERATORS/FREEZERS
(For Sabbath mode guidelines and specific model numbers call the Star-K office at 410-484-4110.)

Vinprom-Troyan Plc
Troyan, Bulgaria
ALCOHOLIC BEVERAGES

Walt Disney Parks & Resorts
Lake Buena Vista, FL
CHIP & DALE SNACK COMPANY SNACK
FOODS, NUTS

Industrial/Institutional Products

(see letter of certification)

Assan Gida San ve Tic. A.S.
Istanbul, Turkey
PICKLED PRODUCTS

Cevdet Aksut ve Ogull. Koll. Sti
Aydin, Turkey
DRIED FRUIT

Cisco Dried Fruit
Queen Creek, AZ
DRIED FRUIT

Danisco Tianguan Nanyang Co.
He Nan, China
XANTHAN GUM

Fade Food
Izmir, Turkey
DRIED VEGETABLES

Himalya International
HP, India
CANNED & FROZEN VEGETABLES

Longkou Guangyuan Foodstuffs Co.
Shandong, China
DRIED & FROZEN FRUIT

Longkou Loveran Foodstuff Co.
Shandong, China
DRIED FRUIT

Luzhou Bio-Chem Technology
Shandong, China
SWEETENERS

Meelunie BV/Meelunie America
Farmington Hills, MI
STARCHES & STARCH PRODUCTS

Next Generation Films
Lexington, OH
PLASTIC FILMS

Ningbo Create Biological Project Co.
Zhejiang, China
AMINO ACIDS

Ningbo Orient Jiuzhou Food Trade & Industry Co. (L63)
Ningbo, China
CANNED FRUIT & VEGETABLES

Ningbo Yinzhou Shunxing Food Cannery
Zhejiang, China
CANNED FRUIT

St. Charles Trading
Batavia, IL
DEHYDRATED VEGETABLES

San Francisco French Bread Co.
Oakland, CA
BREAD PRODUCTS

Shandong Zibo Huiyuan Food & Drink Co.
Shandong, China
JUICE & JUICE CONCENTRATES

Shanghai Bai Ji Da Co.
Shanghai, China
INDUSTRIAL CHEMICALS

Sichuan Neijiang HuiXing Pharmacy Co.
Sichuan, China
VITAMINS, SUPPLEMENTS & NUTRITIONALS

Southwest Synthetic Pharmaceutical Co.
Chongqing, China
VITAMINS, SUPPLEMENTS & NUTRITIONALS

Turgutlu A. S.
Izmir, Turkey
DRIED FRUIT

Tybbuo Corporation
Houston, TX
HORSERADISH

Xi'an Hao Tian Bio-Engineering Technology Co.
Shaanxi, China
SWEETENERS, VITAMINS, SUPPLEMENTS & NUTRITIONALS

Xinjiang Chalkis Tomato Products Co.
Xinjiang, China
TOMATO PRODUCTS

Yunnan Weixin Tianchang Green Co.
Yunnan, China
HORSERADISH

Zhangjiagang Hongxin Chemical Pharmaceutical Co.
Jiangsu, China
VITAMINS, SUPPLEMENTS & NUTRITIONALS

Zhangjiagang Shugang Biochemical Factory
Jiangsu, China
AMINO ACIDS

Zhangzhou Tongfa Foods Industry Co.
Fujian, China
CANNED FRUIT & VEGETABLES

Zhejiang Longway Food Co. (LW)
Zhejiang, China
CANNED FRUIT

New Under Star-D



The Star-D is a *kashrus* symbol of the National Council of Young Israel (NCYI). The Star-K, in its relationship with the NCYI, administers the *kashrus* of the Star-D. All Star-D products are dairy - *cholov stam* (non-*cholov Yisroel*).

Products

(only when bearing Star-D symbol)

Bed, Bath and Beyond
Farmingdale, NY
GIMMEE SNACKS NUTS & SEEDS

J. Kings Food Service Professionals
Holtsville, NY

J. KINGS RESTAURANT ROW CAKE & PASTRY PRODUCTS

Michelle's Outrageous
Beverly Hills, CA
MICHELLE'S OUTRAGEOUS MARSHMALLOWS™
CANDY & CONFECTIONERY ITEMS

On Thyme Gourmet
Bridger, MT
ON THYME GOURMET CONDIMENTS



The Kashrus of Tea

With no strings attached!

CONTINUED FROM PAGE 1

The botanical name for tea reflects its origins; *Camellia Sinensis*, roughly translated as Chinese camellia. Camellia is the plant family to which tea belongs.

PROCESSING

Tea production begins on the plantation where leaves are still harvested by hand in the traditional way. There are some areas of the world where the harvesting is mechanized, but for various reasons, one being that most teas are grown on difficult high altitude terrain, machines are not practical for most plantations.

Tea bushes are carefully pruned for three years. This produces a nice growth of "flush". Flush is the term used to describe the tender new leaves that are used to make tea. The plant will continue to be pruned throughout its life to ensure a steady growth of usable flush. Depending on the climate, tea is harvested two or three times a year and sometimes year round.

Once the leaves arrive at the factory, most will go through a four stage process. The first stage is known as **withering**. The leaves are spread out to wither or dry to remove as much moisture as possible from the leaves, making them pliable. In most factories this is accomplished by spreading the leaves out in the sun, or in large trays made of netting or fine wire mesh, called withering racks. They are dried either in an open air shed by natural breezes, or by forced cool air. This stage can take eighteen to twenty-four hours.

From the withering racks, the now softened green leaves move into the **rolling machines**. These machines break and twist the leaves, breaking up their cell walls, allowing the juices to be exposed to the air, and cutting the leaves into marketable sizes. This is the beginning of the oxidation (or fermenting) of the tea, and the first important chemical change to occur. This step leads to the development of the essential oils that give the tea its flavor.

This chemical change continues and matures in the **oxidation room**. The tea leaves are spread out on a flat surface, usually on a tile or cement floor, in a cool damp room. As a result of increased oxidation, after two to three hours, the leaves will turn the color of a bright new penny.

In the fourth and final stage the tea progresses to the **driers**. Here it is dried by hot air to arrest the oxidation process and seal in the tea flavor. Almost all the remaining moisture is removed during the drying, which also serves to preserve the tea and keep it from getting moldy. At this point, the tea has assumed its characteristic black-brown color.

The above steps are typical for the production of **black tea**. This is the type of tea that most Americans drink. Green tea is made from the same leaves used in black tea, however, green tea skips the withering step and is, instead, immediately steamed. This keeps the leaves from oxidizing so they remain green. Oolong tea represents a compromise between black and green. In oolong the leaves are allowed to oxidize only partially, turning a brownish green color. Another type of tea becoming popular is **white tea**, which is oxidized even less than green tea.

After drying, the tea must be graded. Tea grades



are based on size, not quality. The leaves are passed through sifters of various sizes to determine the grade. If the leaf is too large to fit through any of the sifters, it is sent back for additional rolling. It is interesting to note that the designation "Orange Pekoe" (pronounced peck-oh) seen on many packages of tea, is actually nothing more than the basic grade for black tea. Pekoe is a Chinese term used to describe the tea buds. One explanation for the "orange" in the name is that it refers to the House of Orange from the Netherlands, a major player in the tea trade in the old days.

After grading and sorting, the tea is packed in crates and shipped worldwide to wholesalers and distributors. High end tea will be sold loose or by the box. The mid and lower end tea is made into tea bags or instant tea.

TEA VARIETIES

Scented Teas: Genuine scented teas, such as Jasmine or Rose Congou, are made by forcing hot air over Jasmine or Rose blossoms that have been layered on top of the finished tea. This imparts the scent of the flowers to the tea, which also influences the taste. The dried out petals are then mixed in with the tea for visual effect. This scenting process does not present us with any *kashrus* problems. Other teas of this type are Magnolia and Orchid.

One of the most famous scented tea is Earl Grey. The second Earl Grey of England picked up the original formula for this tea while on a diplomatic mission to China back in the early 19th century. True Earl Grey employs bergamot oil sprayed onto the finished tea to achieve its unique flavor. Bergamot is a pear-shaped citrus fruit grown in southern Europe. Bergamot oil is a member of that group of fruit oils known as essential oils, which are derived from the fruits through pressing and distillation. Based on broad experience and knowledge of industry practices, oils of this type are considered kosher even when not certified as such. Other oils in this category, used widely in the food industry, include orange, lemon, and lime oil. Earl Grey tea that lists bergamot oil as an ingredient, with no additional flavors, would be acceptable even without a kosher certification.

Flavored Teas: Flavored teas, both regular and herbal, are processed in the same way. After placing the leaves in a rotating drum, the liquid flavor is sprayed directly onto the product. The procedure is done at room temperature so there are usually no equipment problems from the perspective of *kashrus*. The one equipment issue that does come up occasionally is that the company may be using non-kosher flavors for non-certified teas on the same

RABBI BORUCH BEYER
KASHRUS ADMINISTRATOR

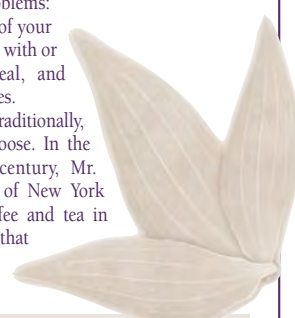


equipment. As long as the flavors are not compatible with the kosher flavors being used, this is not a problem. This is because the company has no interest in having divergent flavors mixed with each other and they are careful to clean in between runs. As we mentioned before, because the process is cold, a cleanout is sufficient to prepare the flavor drum for kosher production. The major question we are faced with here is the *kashrus* of the flavorings.

Food flavor chemicals represent one of the most challenging areas in *kashrus*. Since ingredients for flavors are derived from a myriad of sources, any product containing either natural or artificial flavorings requires certification. Flavored teas are no exception. Star-K certification requires of its *mashgichim* to make frequent unannounced visits to check on the *kashrus* of all flavored teas.

Dairy Tea: One important issue to keep in mind when purchasing flavored tea is to make sure you check if the product is certified *pareve* or dairy. There are several flavored teas on the market now that are reliably certified, but they are dairy. Since many people are used to thinking of tea as a *pareve* beverage, they have become accustomed to drinking it with dairy or meat. Obviously, a dairy tea mistakenly consumed as a *pareve* tea can present you with several problems: the kosher status of your dishes, drinking it with or after a meat meal, and *cholov yisroel* issues.

Tea Bags: Traditionally, tea was brewed loose. In the early twentieth century, Mr. Thomas Sullivan of New York began selling coffee and tea in small silk bags that customers would place directly into



Star-K Certified Tea Companies



Check for Star-K symbol on packaging or see Star-K letter of certification

- Blue Ridge Tea & Herb Co.
- Carrington Tea Co.
- Celestial Seasonings
- Long Life Teas
- Custom Co-Pak
- East West United Group
- First Colony Coffee and Tea
- Longyou Minghuang Co.
- Melaleuca
- Templar Food Products
- Trout Lake Farm
- Uncle Lee's Tea
- Zhejiang ShanShan Tea Co.



The Kashrus of Tea

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boiling water. Eventually, paper replaced the silk. Today, in the factory, after the tea is flavored (or in the case of non-flavored tea after removal from the packing crates) it is placed in tea bags or smaller boxes for retail sale. There are no *kashrus* concerns regarding unflavored tea bags.

Herbal and Medicinal Teas: Popular herbal teas include Chamomile and Mint Teas. Echinachia tea is a well known medicinal. Generally made from dried herbs, leaves, and roots, they are intrinsically kosher and do not need to be certified. Herbs are typically dried on dedicated equipment in dedicated processing facilities, by having warm air blown over them.

The above is true for herbals and medicinals that are simply dried herbs. However, if additional ingredients such as flavors have been added, they would need to be reliably certified. One of the most popular brands of teas, "Celestial Seasonings," has many herbals and regular teas that have been certified by the Star-K since the mid-1980s.

Iced Tea: Most historians credit American tea plantation owner Richard Blechynden for inventing iced tea at the 1904 World's Fair in St. Louis. Trying to get fair goers to sample his hot tea on one of the hottest days of the year was no easy feat for Mr. Blechynden. So, the enterprising businessman dumped a load of ice in the tea, and he became the father of one of the biggest innovations in tea.

It is estimated by the tea industry, that 85% of the tea consumed in the U.S. is iced tea. Available today in ready to drink varieties, the standard procedure for iced tea production is very similar to that of other soft drinks.

The basic ingredient is concentrated syrup developed by the soft drink company or specialty manufacturers. It is composed mainly of the flavor and color used in the drink.¹ This item must be kosher certified. The concentrate is sent to the bottler where the other ingredients, including water, sweeteners, and preservatives are added, and the drink is made. Based on knowledge of the soft drink industry, we can say that the processing and additional ingredients employed at the bottlers do not present any *kashrus* issues. Therefore, if it is known that the concentrate is kosher certified by a reputable *kashrus* source, the finished product is also treated as kosher. This is true even if the product does not have a kosher symbol on the label.

The above is true for most soft drinks. Iced tea, however, and some fruit juice drinks have a few wrinkles in their production that change the rules. The issue revolves around the producer's desire to sometimes market a more premium product - in this case, one which is preservative-free - that can be sold for a higher price. Many people will pay more for a product that is not made with chemical preservatives, such as those found in iced tea: citric acid, potassium benzoate, phosphoric acid, and sodium citrate.

The most prevalent method employed in avoiding the use of preservatives is to pasteurize the product, similar to what is done to milk. This kills the bacteria that the preservatives would normally control. This is a hot process and is a *kashrus* issue if the plant produces both certified and non-certified products.

Therefore, when purchasing iced tea without preservatives make sure it has a reliable certification symbol on the label.

Instant Tea: A relative newcomer to the tea world, instant tea has only been around since 1953. Although the idea behind instant tea is a simple one, the technology employed to produce it is complex. The basic process begins by boiling strong tea which is put through various stages of evaporation, which continually concentrates the tea flavor. The tea essence is then extracted and filtered. This step could be repeated several times before the tea is vacuum concentrated and sterilized. Finally, the product is spray dried.

Since this process employs high heat at several stages, and it is not uncommon for equipment of this sort to be used for non-kosher applications, it would normally be assumed that all instant teas need to be reliably certified. However, this is not the case. This is because the collective experience of reputable *kashrus* authorities has shown that the companies that manufacture these products are dedicated to tea. We have no fear of the equipment being used for other potentially non-kosher foods. This holds true only for unflavored teas, however. Instant teas that have flavors and other added ingredients require kosher certification.

PESACH

Regarding *Pesach*, although one might think that plain, unflavored tea would not require a special kosher for Passover certification, with technologies and manufacturing practices sometimes changing from week to week, we recommend purchasing only those teas that are kosher certified for Passover. This is certainly the case with flavored teas and decaffeinated teas where there are actual known ingredient issues that are potentially problematic for *Pesach*.

SHABBOS

Since many people enjoy their tea mainly on *Shabbos*, it would be appropriate to briefly mention the do's and don'ts of tea preparation on *Shabbos*. One should not use tea/herbal bags or loose teas on *Shabbos*. This is because tea is part of that group of foods known as *kaley habishul*, or easily cooked foods.

These foods are considered so sensitive to heat since they will cook in circumstances that other foods will not.

Therefore, the only way to enjoy tea on *Shabbos* is to prepare tea essence before *Shabbos*. The common practice is to make a very strong cup of tea before *Shabbos* by using several bags and pouring boiling water over them. It is preferable to also remove the bags before *Shabbos*. This essence can now be added to a cup of hot water (*kli sheini*) on *Shabbos*. The preferred method, however, according to Rabbi Moshe Heinemann, *shlita*, Rabbinic Administrator of the Star-K, is to place several bags into a pot of water and actually boil them up on the fire before *Shabbos*.² This essence, minus the bags, can be stored in a cup and added to hot water.³

Alternatively, you may want to use instant tea on *Shabbos*. When using instant tea, or coffee, the preferred method is to add the tea to the hot water (*kli sheini*) and not vice versa.

We can say that, for the most part, tea remains one of life's simple pleasures that can be enjoyed comfortably by the kosher consumer. But, remember, tea is no different than many other foods - from a kosher perspective, the simpler the better. Once you venture out into the world of more complex tea products proceed with caution...to avoid being in hot water!



¹ See *Kashrus Kurrents* article, "The Drinks of a New Generation."

² ואע"ג דיש מקום לחלק בין בישול עליו הטייאר העלים בתמצית ונותנים העלים בשבת בכלי שני, ובין היכא שכבר הסיירו העלים מתאמול, שאין אין הנדון כי אם על המים שנצטננו, ובהמין אין בישול בכלי שני כמו שכתוב במ"ב שם ט"ק פ"א. אבל לפענ"ד הא ליכא, דגם טעם הנפלט מן העלים ג"כ יש לו ממשות. כמו שאנו רואים בחוש בדי'אינסטנט טייא, שהוא התמצית מן העלים ונמס לגמרי כשנותנים אותו במים. וכמו שמצינו במלח ששייך בו בישול אע"ג דנמס, כמשי"כ הרמ"א שם בסעיף ט', ה"ה בתמצית הטייאר. ואם אינו מבשל אותו ממש ע"ג האש מלפני שבת, יש חשש שלא היה מבושל כל צרכו. וכל שכן, אם רק עירה עליו מים רותחים מלפני השבת כמשי"כ בשער החיון שם אות ס"ג. ובע"כ על התמצית המייב מדבר כשאמר דלערות על ע"ג הטייאר יש בזה בודאי חשש אב מלאכה. דעל בישול העלים הוא מלאכה שאין צריך לגופו דפטור עליה כמשי"כ המ"ב בס"י ט"ז ט"ק כ"ח. ומה שנפלט הטעם מן העלים אין ראייה, שכבר נתבשל, דגם בצונן מפליט טעמו וחוזרת וע"ג מ"ב ס"ה ש"ח ט"ק ס"ז.

³ ע"ג מ"ב ש"ח ס"ד ד', ט"ק ל"ט

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Wishing all of Klal Yisroel a Freilechen Purim!