

Kashrus Kurrents

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Mehadrin Hechsherim *in Israel:* THE INSIDE SCOOP

RABBI DOVID STEIN, STAR-K ISRAEL REPRESENTATIVE

Of the many supervisions that are found in Eretz Yisrael, Eretz Yisrael's Mehadrin supervision is amongst the least understood. What exactly are the differences between Mehadrin and non-Mehadrin hechsherim? Is it true that the Rabbonim who supervise the non-Mehadrin products in Eretz Yisrael do not even eat from their own hashgacha? How does the Mehadrin slaughtering process for kosher meat vary from the non-Mehadrin process? What differences are there between Mehadrin and non-Mehadrin milk and dairy products?

Let's begin at the beginning...

In Eretz Yisrael there are two types of hechsherim-Mehadrin and non-Mehadrin. The non-Mehadrin supervision is usually performed by the local Rabbanut, the official local and regional government offices of the Israeli Rabbanut. The Rabbonim who give this type of hechsher often do not eat from this certification, themselves. They certify these products because they feel it is important that there should be a complete, inexpensive variety of kosher products available, so the consumer will not be tempted to buy non-kosher products. Therefore, the Rabbanut is willing to bend over backwards with kulos, lenient halachic positions, to make sure that all food products have a hechsher.

Many people, however, prefer to eat only food that can be eaten without compromise, lechatchila, hence, the Mehadrin hechsherim were developed. Interestingly, the only time the word mehadrin is mentioned in the Gemora is in connection with Chanukah candles. It also refers to how much additional money one spends to enhance a mitzvah. That addition is known as hidur mitzvah. But lately, the term mehadrin has been used in the Orthodox vernacular to mean 'scrupulous'. The Mehadrin hechsherim ensure the kosher

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Terumos & Ma'asros

RABBI MOSHE HEINEMANN
STAR-K RABBINIC ADMINISTRATOR

As a result of the State of Israel's blossoming agricultural advances and innovative marketing strategies, Israeli food exports to foreign markets in all sectors continue to grow and flourish. Some consumer products are very well known to the American marketplace, such as Jaffa oranges, grapefruits, pomelos, clementines and parsley, Carmel tomatoes, Arava peppers, and candies, jams, jellies, canned tomatoes, olives, and pickled products. Other industrial products used for manufacturing are tomato sauce, tomato paste, orange oil, and spices. New marketing avenues include private label manufacturing, the purchase of American companies by Israeli companies, and the use of Israeli components in the manufacturing of American labeled products.

Besides all the ingredients and processing concerns which surround the kosher consumer, additional kashrus requirements apply to foods grown, produced, or imported from Israel. A consumer must be sure that terumos and ma'asros have been properly separated before eating, and that the fruits do not come from trees that are orla or neta revai or shmitta.

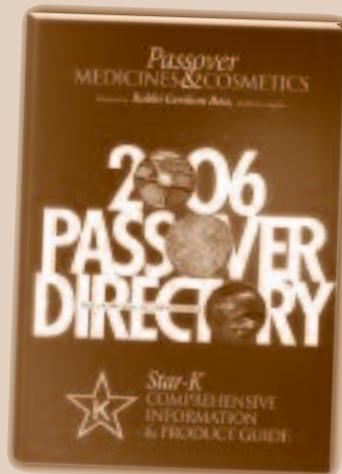
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Mehadrin Hechsherim in Israel: THE INSIDE SCOOP

RABBI DOVID STEIN

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consumer that their products are supervised in an uncompromising manner. According to Israeli law, the only body that is permitted to write the word “kosher” on a product or eating establishment is the *Rabbanut* or an organization that the *Rabbanut* sanctions. The word “*Mehadrin*” is not bound by Israeli law. Furthermore, any *Rabbanut hechsher* is mandated to take ingredients from all *Rabbanut* supervisions for any city or municipality whether the particular *Rabbanut* is well versed in kosher supervision or not. A *Mehadrin hechsher* is not bound to this mandate.

THE SCOOP FROM THE COOP

In practice, there are many differences in the *Mehadrin shechita* process, in order to ensure that the proper standards are maintained. These differences are evident even prior to slaughtering, when the chicks are being raised. When they are approximately ten days old, they are inoculated. Special care is taken not to puncture any vital organs, which would render the bird non-kosher. It is common practice for *Mehadrin hechsherim* to send a *mashgiach* to the farm to ensure that the inoculations are done properly. There is no *mashgiach* supervising the inoculations of non-*Mehadrin* *shechted* fowl, since it is assumed that the inoculations will not render the birds *treif*.

There are differences between the quality of *Mehadrin* and non-*Mehadrin shochtim*, as well. Care is taken that the *Mehadrin shochtim* have impeccable credentials and skills. To qualify for a non-*Mehadrin shechita*, the *shochet* only needs to be certified to be acceptable. Additionally, *Mehadrin* knives are checked very carefully. Even a minute structural change will cause a *Mehadrin* knife to be rejected. The *Mehadrin shochet* exchanges his *chalaf*, slaughtering knife, frequently. Typically, the knife is not used for a very long period and is usually checked every fifteen minutes. This ensures that the knives are kept in top form and minimizes questions to disqualify chickens. After the *shechita*, if there is even a very small *pegima* (nick or blemish), the birds of a *Mehadrin* production are rejected. Non-*Mehadrin* knives are checked for *pegimos* before *shechita* and after *shechita*. If a *pegima* is found after *shechita*, the birds will be disqualified only if the *pegima* is big enough to render it *halachically treif*. Since there is a considerable financial loss if a bird is *treif*, the Rabbonim of the *mashchetot* (slaughterhouses) tend to be lenient.

The pace of slaughtering differs significantly. According to *Mehadrin* supervision, the birds should be *shechted* more slowly, usually twelve birds a minute or less. Any *shaila* in

the *shechita* will disqualify the bird. Non-*Mehadrin* supervision allows a quicker *shechita*, and any *shailos* are decided according to the *Shulchan Aruch's* lenient position. There are two complete teams of *Mehadrin shochtim* that work interchangeably. One team works for thirty minutes and then rests for thirty minutes. Usually not more than 25-35 birds are *shechted* per minute. The non-*Mehadrin shochtim* usually work for forty minutes and then rest for twenty minutes. There is one substitute for every two *shochtim*. A non-*Mehadrin* team *shechts* approximately 100 birds per minute.

After the chicken is slaughtered and defeathered, an internal check is made. There are *Mehadrin mashgichim* on the line who check every lung for disease, as well as the tendons for torn ligaments, *tzomes hagidin*. Sometimes intestines and gizzards are also checked. On the non-*Mehadrin* line there is a *mashgiach* who does not have time to check everything. It is assumed that the birds are not *treif*. The kidneys are usually taken out of a *Mehadrin* bird, as mandated by the *Pri Megadim*. The *mashgichim* ensure that the birds are completely clean from blood inside and out, and that there are no blood clots (*tzirirus dam*). Non-*Mehadrin* birds' kidneys are not removed, and often their lungs are not taken out. The level of cleanliness from blood is considerably less than in the *Mehadrin shechitos*.

Kashering - During kosherization, when the chickens are soaked and salted, care is taken that *Mehadrin* birds are soaked for a complete half hour. The water is relatively clean and not too cold. Soaking in cold water is questionable. Non-*Mehadrin* birds are usually soaked for 30 minutes, but it cannot always be guaranteed. The water is often bloody and can be very cold, which is not optimum for *kashering*. There is an additional *Mehadrin mashgiach* that makes sure that the birds are salted completely, whereas there is usually no *mashgiach* standing constantly at the salting table of the non-*Mehadrin* salting to make sure that the chickens are adequately salted.

THE SCOOP ON DAIRY

There is a difference of opinion whether *Chazal* decreed that milk from a herd of cattle that belongs to a *mechalel Shabbos*, a non-observant Jew, falls into the category of *cholov akum*. Both the *Chazon Ish, zt"l*, and *Rav Moshe Feinstein, zt"l*, ruled that this milk is permitted. Based on this *psak*, most *Mehadrin* and non-*Mehadrin* milk is milked without a *mashgiach* present on the premises of non-observant farms. The only difference between *Mehadrin* and non-*Mehadrin* is that *Mehadrin* milking is not done on *Shabbos*. There are some *Mehadrin hechsherim*, however, that send a *mashgiach* to the *chaliva* (milking), although it is not for the



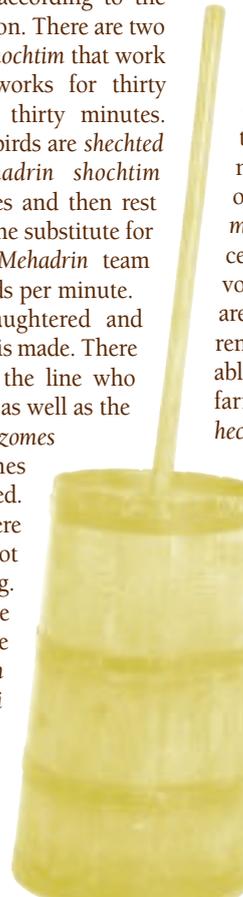
entire *chaliva*, and often not even from the beginning of the milking. *Tnuva Yerushalayim*, which carries the *hechsher* of *Aida Hachareidis*, takes milk only from *shomer Shabbos* farms.

Due to an increase of

non-Jewish workers on many farms, *kibbutzim*, and *moshavim*, a question was recently posed to the *Poskim* whether the milking of an *aino Yehudi* on a non-*shomer Shabbos* Jewish farm constitutes *cholov akum* (non-supervised milk). If it does constitute *cholov akum*, who, on the farm is going to vouch for the fact that the *aino Yehudi* did not milk the cows? The members of the farm are not Sabbath observant. The questioners reasoned that a *mechalel Shabbos* may be a Jew, but he certainly does not have *halachic* credibility to vouch for the fact that the non-Jewish workers are not doing the milking. If their milking renders the milk *cholov akum*, we would not be able to drink any milk from a *mechalel Shabbos* farm. To avoid this problem, *Mehadrin hechsherim* (as in the case of *Tnuva*, the largest dairy company in Israel) send a *mashgiach* to the farms once a week to make sure that an *aino Yehudi* is not doing the *chaliva*. As mentioned earlier, *Tnuva's* branch in *Yerushalayim* takes milk only from *shomer Shabbos* farms.

Regarding dairy products, in general, there are many differences between *Mehadrin* and non-*Mehadrin*. According to the *Rabbanut Harashit*, the Chief Rabbinate of Israel, no liquid *cholov akum* may be used even in a non-*Mehadrin hechsher*, but powdered *cholov akum* may be used in non-*Mehadrin* products, based on a *psak* from Rabbi Zvi Pesach Frank. There are other powdered milk by-products made from *cholov akum*, which are also used in non-*Mehadrin hechsherim*. *Mehadrin* products never use non-supervised powdered milk.

Furthermore, the cultures used to coagulate the milk in cheese and yogurt are often from *cholov akum* in non-*Mehadrin hechsherim* and from *cholov Yisrael* in *Mehadrin* ones. There can be a dramatic difference in *Mehadrin* and non-*Mehadrin* ingredients in manufactured products, as well. Regular beef gelatin can be used in non-*Mehadrin* products such as marshmallows, yogurts, and ice cream. Flavorings and colorants differ between *Mehadrin* and non-*Mehadrin* products, also.



Star-K's Kosher For The Clueless But Curious Draws National Attention

Although **Kosher For The Clueless But Curious**, sponsored by Star K, only recently hit the shelves, it has already whet the appetites of the "clueless but curious" about *kashrus* across the U.S. and Canada. Within two weeks of its November release, several thousand copies of the book were sold in fine book retailers everywhere—from the likes of Eichler's to Barnes and Noble. It continues to be reviewed by an eclectic audience, even beyond the intended Jewish public, in such widely recognized publications as Publishers Weekly.

According to Jennifer Stein, director of marketing and publications at Leviathan Press, **Kosher For The Clueless But Curious** has captured the attention of both the Jewish and secular media, including such publications as *Business Week* and *Publishers Weekly*.

Acclaimed author, Rabbi Shimon Apisdorf, has filled a gap in the kosher book market for anyone who is in search of a reader-friendly explanation of *kashrus*, an often misunderstood facet of *yiddishkeit*. He addresses the basics, while revealing the spiritual aspects of *kashrus*. Why is keeping kosher important? How can you tell if foods are kosher? In addition to answering questions such as these, the book also dispels, amongst other popular beliefs, the myth that kosher means "blessed by a rabbi". And, for those

who want to start keeping kosher, it explains exactly how to do so, step-by-step. The book's 24-page full color gourmet recipe section reinforces the fact that kosher is only limited by one's imagination.

"We had an interest in being involved in the writing of a book which would dispel the myths that abound about kosher," says Avrom Pollak, President of Star-K Certification. "Rabbi Apisdorf, in his inimitable, light, humorous way, has helped us fill a real need. There are people out there who don't know much about *kashrus* and are looking for information that can satisfy them intellectually without being condescending."

***Kosher For The Clueless But Curious* (ISBN 1-881927-31-8) is available at fine Jewish and secular book retailers everywhere. It can also be ordered directly from the publisher, Leviathan Press, (410) 653-0300, www.leviathanpress.com.**



Mehadrin Hechsherim in Israel: THE INSIDE SCOOP

THE SCOOP ON FRUITS AND VEGETABLES

There are a number of critical *halachic* issues pertaining to fruits and vegetables grown in *Eretz Yisrael*. There is a *Torah* prohibition to eat insects. Since there is a greater prevalence of insect infestation in Israel than in many other countries, there are requirements that have been set by both non-Mehadrin and Mehadrin *hechsherim* regarding Israeli produce. The Chief Rabbinate, the *Rabbanut Harashit*, has mandated that all restaurants and caterers, both non-Mehadrin and Mehadrin, purchase leafy vegetables from sources that grow produce in controlled environments such as the former Gush Katif hothouses. Mehadrin establishments also require that canned vegetables be purchased from insect controlled sources; non-Mehadrin does not have this policy.

Other *halachic* differences that pertain to fruits and vegetables are the requirements of separating *terumos* and *ma'asros*. It is a daunting task to control the tithing of the fruits and vegetables. It requires constant vigilance of the *kashrus* organizations and their *mashgichim*. Mehadrin *hechsherim* do their best to ensure that all *terumos* and *ma'asros* under their certification have been separated. Non-Mehadrin *hechsherim* are generally more lenient.

Another *halachic* problem that needs to be addressed is *orla*. Fruits produced during the first three years of a tree's growth are prohibited and are called *orla*. The problem with *orla* fruits is further complicated with new agricultural advances. Today's trees now give edible fruit in their second year of growth. Furthermore, the older and taller the tree, the more time and money it takes to pick. It makes economic sense, to uproot some trees every few years and replant again. This restarts the *orla* count. Other fruits that are commonly replanted are grapes, where shoots are being continuously put into the ground.

How do the Mehadrin and non-Mehadrin certifications deal with *orla*? There are many opinions in approaching this issue. The most lenient approach is that of the Chazon Ish, *zt"l*, who says that since the majority of fruits grown in Israel are not *orla*, the *halacha* gives us the right to assume that the fruits sold in the market place are from the kosher majority. This is a leniency for the consumer, and the position taken by the non-Mehadrin certifications. Mehadrin certifications would not certify a product based on assumptions, but would take the strictest opinion that states if the total *orla* volume of fruit in the marketplace is less than 1/2%, the fruit is permitted. This is based on the

halacha that if *orla* is co-mingled with kosher fruit, it is nullified in a 200 to 1 ratio (1/2%).

THE SCOOP ON WINE

Wine addresses the same issues in *Eretz Yisrael* as in *Chutz La'aretz*. However, it is harder to tell a non-observant *Yehudi* than an *aino Yehudi* not to touch the wine. Mehadrin *hechsherim* are more insistent to use *Shomer Shabbos* workers and to have a *mashgiach* making sure that the wine is properly double sealed. Non-Mehadrin standards regarding wines are more lenient.

Hopefully, this discussion has shed some light on the differences between Mehadrin and non-Mehadrin *hechsherim*, whether you are planning a trip to *Eretz Yisrael*, or you are trying to support our fellow brethren there by purchasing Israeli food products. *Betei'avon!* ■

¹ The reason why lungs are checked in Israel is due to the prevalence of Newcastle Disease. Since this disease is not common in the United States, we do not have this requirement here.

FREQUENTLY ASKED QUESTIONS

Is there a way to separate *ma'aser shaini* if the piece of food separated is worth less than a *peruta*?

Yes! This separation can be accomplished if the person is in possession of, or has permission to use, a *peruta chamura*. A *peruta chamura* is a coin that is vested with the power of accepting additional *ma'aser shaini* separations of products worth less than a *peruta*. In order to vest a coin with the power of *peruta chamura*, one must take a regular coin and either Eretz Yisroel grown grapes, olives, or one of the five types of grain (barley, rye, wheat, oat, or spelt) from which one knows for sure that *ma'aser shaini* has never been previously separated. After the first separation, the coin has been vested with the power of accepting additional separations up to the amount of the coin's value.

What products would this *peruta chamura* be used for?

Any finished products such as candy bars, baked goods, prepared foods, or produce such as almonds, that contain *ma'asros* which are worth less than a *peruta*.

How many times can a coin containing the *peruta chamura* be used?

One must realize that the *peruta chamura*'s value fluctuates with the price of silver. The *halacha* states that a *peruta* is worth the value of pure silver which is the size of a half kernel of barley. Today, since the price of silver is so depressed, the value of a *peruta* is worth less than a penny. However, Rabbi Moshe Feinstein, zt"l, ruled that to be considered a *peruta*, the coin must have purchasing power. The smallest coin that fulfills this requirement is a nickel. Therefore, if you make a *peruta chamura* with a quarter, you will be able to use that coin for additional *hafrasha*, separation. You have vested the first nickel's worth with the *kedusha* of the *peruta chamura* and you will be able to use the coin for additional *hafrashos* until you have used up the whole quarter.

What can be done once the coin is filled?

If a regular nickel is used it can be discarded. If one is using a *peruta chamura*, a regular quarter can be placed next to the coin containing the *peruta chamura*, and the owner can verbally transfer the *kedusha* of the additional separations from the *peruta* to a regular nickel. The coin is then discarded and the *peruta chamura* can be reused for further *hafrashos*. Important: When one verbally makes the transfer, one must say that the *peruta chamura* is not being transferred; only the additional *hafrashos*, separations, are to be transferred to the regular nickel.

In a multi-ingredient product (i.e. candy bar), how many separations are transferred onto the *peruta*?

One per each ingredient of the candy bar. All *hafrashos* can be done at the same time. Note: If it comes with a reliable *hechsher*, *terumos* and *ma'asros* have already been separated. If it doesn't have a reliable *hechsher*, there may be *kashrus* concerns besides *terumos* and *ma'asros*.

Who is permitted to take off *terumos* and *ma'asros*?

Terumos and *ma'asros* can only be taken by a *Yehudi* above *Bar/Bas Mitzvah*.

Can *terumos* and *ma'asros* be taken off on *Shabbos* and *Yom Tov*?

No.

Terumos & Ma'asros

RABBI MOSHE HEINEMANN

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What Are *Terumos* and *Ma'asros*?

Terumos (literally, separations) and *ma'asros* (literally, a tenth) were designated gift portions, compulsory tithes of grains, fruit, and vegetables, grown and produced in Eretz Yisroel. Certain tithes had to be given to the *Kohanim* and *Leviim*, the priests and Levites. Other tithes had to be brought to Jerusalem for consumption and other designated tithes had to be given to charity.

What Are *Orla* and *Neta Revai*? For the first three years of a tree's growth or for the first three years after a tree is replanted, the fruit born of those years are known as *orla* and are not allowed to be eaten or used for any other purpose (*assurim b'hana'ah*). Fruits born the year after *orla* also have a special status and were to be eaten only in *Yerushalayim* unless they were redeemed. These fourth year fruits are known halachically as *neta revai*. These restrictions are still maintained today. Detailed maps of thousands of Israeli orchards are kept so that the trees can be monitored in order that *orla* and *neta revai* fruits will not be consumed in error. *Orla* is also applicable in the Diaspora, however the *halacha* states that one must know that this fruit that was grown outside Eretz Yisroel is definitely *orla*. If one is in doubt, this fruit is permitted.¹

In spite of the fact that we do not have a *Bais Hamikdash* today, or that we, as a nation, are not fully settled in Eretz Yisroel, one of the most critical *mitzvos hatluyos ba'aretz*, (the special *mitzvos* of Eretz Yisroel that our *Chachamim*, Sages, have instituted and implemented in our days), is the requirement that the kosher consumer, both in Eretz

Yisroel and in the Diaspora, remove the proper required *terumos* and *ma'asros*. This is to be done before eating the grains, fruits and vegetables grown and produced in Eretz Yisroel and combined into other manufactured products.

What Has to Be Separated? During the six year cycle prior to *shmitta*, the year of the Biblically ordained agricultural rest, the following is separated:

Teruma Gedola - the portion given to the *Kohanim*, the priests. Due to *terumos*' sanctified nature, the *Kohen* could only eat *teruma* in a state of *tahara*, purity. Since the *Kohanim* are in a state of *tuma*, impurity, today, the *teruma* remains uneaten and is to be discarded properly by wrapping the food in plastic before throwing it away. According to *Torah* law, one fulfills his *teruma* obligation with even a small amount of food separation.

Ma'aser Rishon - the first tithe that was separated and given to the *Leviim*. *Ma'aser rishon* does not carry the same sanctity as *teruma*, and can be eaten by everyone. Even though there is some uncertainty regarding bona fide Levitical lineages, we are still obligated to verbally separate the *ma'aser*. If *ma'aser* was never separated, then this food has a status of *tevel*, unseparated, which is forbidden to be eaten. Once separated, a *Yisroel* may eat this *ma'aser*. We did not give the *ma'aser* to a *Levi* unless we were certain that the *ma'aser* was never given.

Terumas Ma'aser - from the separated *ma'aser rishon* donation, the *Levi* was obligated to donate 1/10 of the gross *ma'aser* to the *Kohen*. This gift, called *terumas ma'aser*, has the same degree of *kedusha*,

TO SUMMARIZE:

Today, the pertinent *hafrashos*, separation amounts, are as follows:

- ***Teruma Gedola*** - a small amount, to be discarded properly by wrapping in plastic.
- ***Ma'aser Rishon*** - 1/10 of the total after *teruma* has been given (stipulated, not physically separated).
- ***Terumas Ma'aser*** - 1/10 of the *ma'aser*, i.e. approximately 1/100 of the total products, to be separated and discarded in the same manner as *teruma gedola*.
- ***Ma'aser Shaini*** - 1/10 of the remaining product whose *kedusha* can be transferred onto a coin which should be specifically set aside for *ma'aser shaini* transfer. One's separated piece of food needs to be at least a *peruta*'s (about five cents) worth of food for the transfer to work.
- ***Ma'aser Oni*** - 1/10 of the remaining product in the third and sixth years of the cycle when *ma'aser shaini* is not given.



Terumos & Ma'asros

sanctity, as *teruma*. According to *Torah* law, we have been given an exact amount of donation which is 1/10 of the *ma'aser*, or approximately 1/100 of the total product. If *terumas ma'aser* was not separated, the *ma'aser rishon* is considered *tevel* and would be forbidden to be eaten.

Additionally, two other tithes alternated through the six year Sabbatical cycle.

Ma'aser Shaini - the second tithe separated on produce harvested in the first, second, fourth, and fifth years of the Sabbatical cycle. This tithed portion was brought to Jerusalem to be eaten. If the owner of the *ma'aser shaini* lived too far away from Jerusalem to carry the actual produce, he was permitted to transfer the *kedusha*, sanctity of the *ma'aser shaini* onto money. This money was brought either by himself or by other Jewish pilgrims to Jerusalem to purchase food and drink during their stay in Jerusalem. Since we have a *halachic* provision permitting the transfer of *kedushas ma'aser shaini* onto coinage, we follow the same procedures today, transferring the sanctity of *ma'aser shaini* onto coins. Once the *ma'aser shaini* is transferred, the coins are disposed of in an appropriate manner.

Ma'aser Oni - on the third and sixth years this tithe was substituted for the *ma'aser shaini* separation, and was given to the poor. Today, that separation must be donated to them as well, if one is certain that this product never had *ma'aser oni* separated. If one is in doubt about the separation of *ma'aser oni*, one is still obligated to separate this *ma'aser* but need not give it to the poor.

Neta Revai - One other category of special separation not related to the *shmitta* cycle, but linked to the growth cycle of fruit trees, is *neta revai*. When a tree reached its fourth year of growth, the fruits were brought to *Yerushalayim* - much like *ma'aser shaini*. The procedure governing the transfer of *revai* onto coins is similar to *ma'aser shaini*.

Manufactured foods with reliable Rabbinic certification coming from Israel have already been subjected to all necessary tithe taking. One may eat them without hesitation. The certifications of the Bais Din Tzedek of Jerusalem, Rabbi Lande of Bnei Brak, Chug Chasam Sofer, Agudas Yisroel, Rav Wosner and Shearis Yisroel, Rabbanut Yerushalayim Mehadrin, Rabbanut Rechovot Mehadrin, among others, are considered reliable in regard to these separations. The Star-K, and all other

PROCEDURE FOR SEPARATING Terumos & Ma'asros

The following procedure may be used:

1. This document should be posted in a conspicuous place.
2. The coin you are using for the separation must be in front of you (for the *ma'aser shaini*).
3. Break or cut off more than one hundredth of the food and set it aside from the rest (for *teruma* and *terumas ma'aser*).
4. Say the following (either in Hebrew or English):

יותר מאחד ממאה שיש כאן הרי הוא תרומה גדולה בצד צפוני* אותו אחד ממאה שיש כאן ועוד תשעה חלקים כמותו בצד צפוני של הפירות* הרי הוא מעשר ראשון. אותו אחד ממאה שעשיתיו מעשר ראשון עשוי תרומת מעשר* ומעשר שני בדרומו* ומחולל הוא וחומשו על פרוטה במטבע שיחדתיה לחילול מעשר שני ורבעי. ואם צריך מעשר עני יהא מעשר עני בדרומו*. אם הוא רבעי יהא מחולל הוא וחומשו על פרוטה במטבע שיחדתיה לחילול מעשר שני ורבעי.

*אם מעשר מינים הרבה צריך להוסיף "כל מין על מינו".

Translation: (If there is a food of one type that requires separation) Whatever is MORE than one hundredth of this food shall be *teruma* on the north side of the piece which I have set aside.* The one hundredth which is left in the piece I have set aside plus nine other pieces the same size on the north side of the food* shall be *ma'aser rishon*. That same one hundredth in the piece I set aside which I have made *ma'aser* shall be *terumas ma'aser*.*

Furthermore, I am proclaiming *ma'aser shaini* to be in effect on the south side of the food,* and I am redeeming it and its fifth on a *peruta* (smallest amount of money recognized by the *Torah* for most purposes) of this coin which I have in front of me. If this food needs *ma'aser oni*, the *ma'aser oni* shall take effect on the south side of the food.*

If this food is subject to the laws of *neta revai* then it and its fifth shall be redeemed on a *peruta* of this coin which I have in front of me.

*If there is a food of more than one type, add "each type of food for its type".

5. Wrap the broken or cut-off piece in plastic and discard.
6. The coin - nickel, dime or quarter - must eventually be disposed of in such a manner that it will not be used.
7. The food may now be eaten.

If one does not want to say the long version, the following may be said:

"All separations and redemptions shall take effect as is specified in this Star-K document outlining the Procedure for Separating Terumos and Ma'asros, Tithes and Redemptions, which I have in my possession."

When using this method, only a little over one hundredth of the food will not be permitted to eat; all the rest may be eaten. Even though the tithes constitute over one fifth of the food, one is permitted to eat most of the tithes oneself, even though he may not be a *Kohen* or a *Levi*. Under no circumstances will it suffice merely to break off a piece of the food and throw it away. The aforementioned instructions must be strictly followed. The laws of the tithes apply to everyone, including the *Kohen* and *Levi*.

reliable American certifications on an Israeli product, means that all *terumos* and *ma'asros* have been separated.

Editor's Note: Due to the difficult economic situation in Israel, consumers are urged to purchase goods produced and manufactured in Israel. Unfortunately, kosher

consumers are often reluctant to purchase food items from Israel due to the confusion regarding the separation of *terumos* and *ma'asros*. Hopefully, this article will help the *Kashrus Kurrents* reader understand and implement these procedures. ■

¹ Safek orla shegadal b'chutza la'aretz sfaiko mutar.

New Under Star-K Kosher Certification

Consumer Products

(only when bearing Star-K symbol)

ACME PAPER & SUPPLY CO.

Savage, MD
Acme Water

AGROPECUARIA LA NORTENITA

Chihuahua, Mexico
Corsal, La Adelita, La Nortenita,
Sierra de Chihuahua Fresh Fruit

BANDANA BANDITO

Antioch, IL
Bandana Bandito Condiments, Sauces

BROWN PAPER GOODS

Waukegan, IL
Brown Paper Goods Paper Products

COSTCO

Issaquah, WA
Kirkland Signature Dried Fruit,
Nuts & Seeds

FAMOSO FOOD IMPORTS

Canton, MA
Casa Grande Tortillas/Tacos

FOODTOWN INC.

Johnson City, TN
Foodtown Vegetables

HAPPY HERBERT FOOD CO.

Jersey City, NJ
Happy Herbert's Pretzels

HARBAR CORP.

Canton, MA
Harbar Wraps, It's a Wrap/Wrappy,
La Sabrosa, Maria & Ricardo Tortillas

INTERGARDEN INDIA PVT.

Bangalore, India
Intergarden India Pickled Products

JETRO DEPOT

College Point, NY
Chef Quality Tortillas/Tacos

LA BONITA OLE

Tampa, FL
Tam-x-ico's, Wrap-Itz Tortillas/Tacos

LORANN OILS

Lansing, MI
Lorann, Preserve-It Flavors & Extracts

MEDOLEO FOODS S.L.

Jaen, Spain
Sanita Oils/Olive Oils

NECTON, S.A.

Olhao, Portugal
Belamandil, Marnoto Salt Products

NORPRO

Everett, WA
Norpro Parchment Paper

REDDY RAW, INC.

Woodridge, NJ
Non-Pareil Tortillas/Tacos

S.B. GLOBAL FOODS

Lansdale, PA
Rocky Mountain Popcorn

SCHOKINAG CHOCOLATE

North America
Bakersfield, CA
Schokinag Chocolate Products

THE GREAT NORTH AMERICAN CARROT CO.

Olyphant, PA
The Great North American Carrot Co.
Fresh Vegetables

US BOTTLING COMPANY

Baltimore, MD
Shore Good Water Company, The Image
Makers, Ltd., US Bottling Company Water

WONTON FOOD

Brooklyn, NY
Moo-Shu Tortillas

Industrial/Institutional Products

(see letter of certification)

BENDINER TECHNOLOGIES, LLC

Pinehurst, NC
Flavors & Extracts

CHANGZHOU SUNLIGHT FINE CHEMICAL CO.

Jiangsu, China
Preservatives

CHANGSHU JINCHENG FOOD ADDITIVES CO.

Jiangsu, China
Amino Acids, Industrial Chemicals

COSTILLO LOPEZ ACEITUNAS

Sevilla, Spain
Olives

DAKOTA DISTRIBUTING, L. P.

Fort Worth, TX
Food Chemicals

FUJI FOODS USA

Browns Summit, NC
Flavors & Extracts

HANGZHOU NANHANG INDUSTRIAL CO.

Zhejiang, China
Food Chemicals

HANLING (LINYI) BIO-ENGINEERING CO.

Shandong, China
Amino Acids

INGREDIENTS PLUS DISTRIBUTION

BC, Canada
Dried Fruit

MH2 BIOCHEMICAL CO.

Chungcheongbuk-do, South Korea
Amino Acids

NANTONG HUAZE CHEMICAL CO.

Jiangsu, China
Citric Acid/Citrates

PARRY NUTRACEUTICALS

Chennai, India
Vitamins, Supplements, & Nutritionals

PLANTACIONES CATAMARCA S.A.

Catamarca, Argentina
Oils/Olive Oils

POLIFENOLES NATURALES S.L.

Las Palmas, Spain
Flavors & Extracts

SHANGHAI SUNVE PHARMACEUTICAL CO.

Jiangsu, China
Vitamin Components

TURUNCU DIS TICARET LTD.STI.

Malatya, Turkey
Dried Fruit

XINGHUA MEI QUAN FOOD CO.

Jiangsu, China
Dried Vegetables, Spices & Seasonings

Establishments

(see letter of certification)

CAFÉ K

4110 18th Ave, Brooklyn, NY
Dairy Restaurant

RUXTON HEALTH & REHABILITATION CENTER OF PIKESVILLE

7 Sudbrook Ln, Pikesville, MD
Hospital Food Service Limited
to Kosher Dining Program

YI-TZI PEKING

145 Montgomery Ave, Bala Cynwyd, PA
Meat Restaurant

New Under Star-D

only when bearing Star-D symbol



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).

BEAVER MEADOW CREAMERY

Dubois, PA
Beaver Meadow Dairy Products

CURIOUS COOKIE

Pompton Lakes, NJ
Curious Cookie Cookies

MARAMOR CHOCOLATES

Columbus, OH
Chocolate Products, Sauces

MONA LISA FOOD PRODUCTS

Hendersonville, NC
Frutatta, Mona Lisa Chocolate Products

QZINA SPECIALTY FOODS

Pompano Beach, FL
Qzina Chocolate Products

SCHOKINAG CHOCOLATE NORTH AMERICA

Bakersfield, CA
Schokinag Chocolate Products

CHOCOLATE PRINTING COMPANY

Inwood, NY
Chococolate Printing Company
Chocolate Products

GERTRUDE HAWK CHOCOLATES

Dunmore, PA
Gertrude Hawk/Mark Avenue
Chocolate Products

IMMACULATE BAKING

Hendersonville, NC
Immaculate Baking Cookies

INSTORE DISTRIBUTORS

Ronkonkoma, NY
21st Century Snack Foods
Candy & Snack Foods



STAR-K'S 3RD ANNUAL KASHRUS TRAINING PROGRAM NOW ACCEPTING APPLICATIONS

Where can Rabbonim, scholars, and future community leaders find the opportunity to go behind the scenes of a first class luxury hotel's kosher kitchen, tour a manufacturing plant, learn to find the less obvious thrips and aphids hiding in a restaurant's vegetables, and be prepared to administer, or even pioneer, a communal kosher certification agency?

Star-K's complimentary certificate Kashrus Training Program, which will be held Monday, July 24 to Friday, July 28, offers all this and more. This intensive seminar, held at Star-K's offices in Baltimore, Maryland, is limited to 25 students -- Rabbonim, kollel fellows, and others

serving in *klei kodesh* -- who have studied *Yorah Deah*. In addition to lectures, audio-visual presentations, and a hands-on practicum, several field trips are planned.

To apply to the Star-K Kashrus Training Program, call the Star-K office (410) 484-4110 for an application, or consult the Star-K website, www.star-k.com, to download the application form which will be available after Pesach. There is a \$100 refundable deposit fee, which will be returned if the applicant is not accepted, or after successful completion of the course. Applicants who are accepted but do not complete the course will forfeit their deposit.

Shul Kitchen Guidelines

Ideally, in order to assure perfect control over the *kashrus* of your shul kitchen, only *kosher* approved caterers should enter it. As we know, this is far from the case. *Ba'alei simchos* who need to, or wish to, give their *simcha* that "heimishe touch," often "cater" much or all of the affair, themselves. In addition to *simchos*, there are meetings, learning programs, *tikuns*, *seudos shlishi*, *neilas hachag*, and other events at which food is served that is not prepared by a caterer.

Which *hechsherim* are acceptable for use in your shul kitchen? Who will ultimately be responsible for the overseeing of food preparation in the kitchen? Who will have the final say regarding any food served in the shul building or at a shul sponsored event? Have the necessary preparations for a *Shabbos* event been made prior to *Shabbos*? Is the food preparer familiar with *hilchos Shabbos*, regarding cooking, heating, and other logistics of food preparation? Does he/she know which fruits and vegetables are acceptable for use only with inspection for bug infestation? Is he/she knowledgeable about the special meat, fish, and chicken guidelines?

Rabbi Dovid Heber, Star-K Kashrus Administrator, and Rav of Congregation Khal Ahavas Yisroel Tzemach Tzedek, in Baltimore, Maryland, has addressed these questions and more in "Shul Kitchen Guidelines". It was written based on the *psak* of Star-K Rabbinic Administrator, Rabbi Moshe Heinemann, for use in his own congregation's kitchen. However, the potential problems it addresses are universal.

Star-K is making Rabbi Heber's pamphlet available to the public, as a model of an actual shul's guidelines. Individual shuls can custom-tailor it by writing their own guidelines, specific to their own kitchen and *rabbinic* input.

"Shul Kitchen Guidelines" is now available to Rabbonim of congregations by calling the Star-K office, (410)484-4110, or by emailing rebecca@star-k.org.

Sabbath Mode Notice

Please be aware that the Star-K certifies only those ovens and refrigerators that are listed on our website (www.star-k.org). Models listed on a company's site, even when listed as having Sabbath mode, may or may not have a proper Sabbath mode. You may contact the Star-K office, (410) 484-4110, or consult our website for a full listing of Star-K certified Sabbath Mode models.



**Star-K to Participate in
KOSHER WORLD AND
NATURAL PRODUCTS EXPO**
ANAHEIM, CALIFORNIA

This spring, Star-K Kosher Certification will help bring kosher to mainstream and mainstream to kosher, at Kosher World 2006 and Natural Products Expo West. The premier showcase for marketing kosher products and services to the Western market, will be held in Anaheim, California, March 23-24. In addition to exhibiting at these newly co-located trade shows, Star-K will present educational seminars to the attendees.

Kosher World will offer buyers--from top supermarket and member-store chains to health food, ethnic and specialty stores--a chance to view and taste kosher products from a plethora of manufacturers across the United States and abroad. It is the vehicle through which the kosher industry reaches such customers as: distributors, caterers, restaurants, hotels, spas, dietitians, chefs, wholesalers, brokers, nursing homes, camps, and sports facilities, to educate them about kosher.

"Today, kosher has gone mainstream," says Phyllis Koegel, show director of Kosher World Conference and Expo. "There are more than 50,000 certified kosher products, and almost everyone perceives the kosher symbol as being healthier and safer. People tend to associate it with natural and organic, which is why it's a perfect fit with the Natural Products Expo."

For more information on Kosher World 2006 and Natural Products Expo West, call 1-877-KOSHER-6.

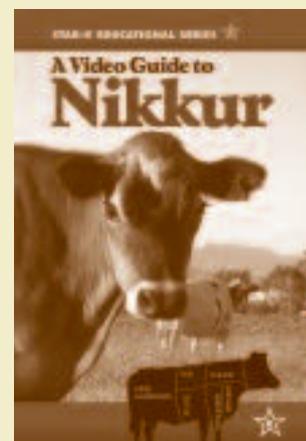
New Star-K CD Passes Down "Traiboring" Tradition

Star-K is proud to announce the release of its new Educational Series CD, "A Video Guide to *Nikkur*". This user-friendly CD explains the tradition of the removal of the prohibited fats, veins, and arteries from beef, veal, and lamb, which has been practiced perpetually and handed down from generation to generation.

The remake of the original 1986 Glatt Mart-funded video, features Star-K Rabbinic Administrator, Rabbi Moshe Heinemann, *shlita*, giving a live, step-by-step demonstration of the *nikkur* process. Although it teaches *traiboring* according to the Baltimore *minhag*, a technique similar to the one performed in most communities throughout Europe, its disclaimer notes that it is only one of a number of *traiboring minhagim* practiced in Eretz Yisroel and Europe.

The CD includes a description of the preparation for kosher meat, and is complete with diagrams to be used as a printed guide. It is primarily meant for those who will actually utilize the *nikkur* instruction out of necessity - whether they are *rabbonim* or other Jewish community professionals in small towns or isolated communities.

"A Video Guide to *Nikkur*" is available from the Star-K office, 122 Slade Avenue, Suite 300, Baltimore, MD 21208. For more information call (410) 484-4110. The cost, including tax and domestic shipping, is \$12.95.



Star-K's Shidduch Program extended, Cash Gift Incentive increased

The first night of *Chanukah*, 5766 marked the anniversary of Star-K Certification's innovative *shidduch* incentive program. Originally initiated for one year, the program hoped to make a dent in alleviating the universal "*shidduch* crisis", at least on a local basis. By offering a cash gift incentive to the *shadchanim* of successful matches of qualifying women in Baltimore's Orthodox community - on top of the usual *shadchanus* paid by the families - it motivated both professionals and lay people, alike, around the world.

To date (pun intended!) many qualifying matches of Baltimore's Orthodox women have been made. However, Star-K does not measure the success of its *shidduch* incentive program by numbers, alone. Equally impressive is the fact that, in the past year, both New York and out-of-town communities have emulated the program. They, too, are now offering a cash gift for the successful *shidduchim* of their own single Orthodox women.

Pleased with these results, Star-K has announced that it will extend its novel *shidduch* incentive program for another year. In addition, Star-K has increased the cash gift incentive from \$2,000 to \$2,500 for the successful *shadchanim* of couples who met after the first night of *Chanukah*, 5766 (December 25, 2005). Of course, the successful *shadchanim* of couples who got engaged after *Chanukah*, 2005, yet had their first meeting prior to that, are eligible for the \$2,000 cash gift.

For the Baltimore shidduchim incentive program rules, contact the Star-K office, (410) 484-4110, or www.star-k.org.



Star-K Kosher Certification

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

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Kashrus Kurrents is also available via e-mail* by sending a blank e-mail to kashruskurrents-subscribe@star-k.org
*(must have ability to open .pdf and .zip files)

(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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