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INSIDE THIS ISSUE

- 1 | Navigating The Challenges: Shemita 5782 1 | Optical Allusions: Avoiding Maris Ayin 5 | Kosher Consumer Misconsumptions 7 | Newly Certified

NAVIGATING THE CHALLENGES: SHEMITA 5782



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For over nineteen hundred years, the Jewish people have longed to return to Eretz Yisroel. It is only in Eretz Yisroel that we can realize our full potential as a nation. It is only in Eretz Yisroel that the Torah's blueprint for life can be completely fulfilled.

For the millennia, the most important dimension of this longing was the yearning to once again be able to fulfill the *mitzvos hatluyos ba'aretz* (agricultural laws), the commandments that can be observed only in Eretz Yisroel. With Hashem's help, many of us in this past generation have realized part of this two thousand year old dream. Yet, this realization has presented us with new challenges.

Without a doubt, one of the greatest mitzvah challenges of all times is the fulfillment of the mitzvah of *Shemita*, the year of Sabbatical rest for the Land of Israel. The Midrash perceives this multifaceted commandment as being so challenging and difficult that he who meets the challenge of *Shemita* in all its details is called, in the words of the Midrash,

an angel. True, observing the mitzvah may be spiritual, but the details involved are down to earth and fairly complex.

What follows are some practical *Shemita* insights that will allow us to gain a greater understanding and appreciation of this beautiful mitzvah.

The halachos of *Shemita* can be divided into three major categories:

- Prohibitions regarding working the land
- A proper definition of *peiros shevi'is*
- Halachos regarding the handling of *peiros shevi'is*

Working The Land: What Is Prohibited?

The laws regarding the land are extremely complicated and not very relevant to people who do not own land in Eretz Yisroel, so it will be dealt with very briefly. In general, all work intended to enhance the land, to prepare the land for producing a yield, or

OPTICAL ALLUSIONS: Avoiding Maris Ayin



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Making a Good Impression

The kohen tasked with removing funds from the treasury of the Bais Hamikdash needed to go to great lengths to avoid any suspicion of stealing: he could not wear hemmed clothing, or even tefillin, lest he hide a coin in them. He was required to speak the entire time so that he could not hide any coins in his mouth. When he exited the treasury, his hair was combed to ensure that he did not squirrel away any money in his curls! The Mishnah explains that these measures were necessary, as there is a Torah obligation to avoid suspicion: "...v'hiyisem neki'im meHashem u'me Yisroel, ... and you shall be innocent before Hashem and before Israel."¹

Activities that give an impression of transgressing Halacha must be avoided, even if they are intrinsically permitted. This area of Halacha is known as *maris ayin* and *chashad*, the appearance of transgressing an *issur*.² Interestingly, Rav Moshe Feinstein, zt"l, writes that this only extends to things that are truly forbidden.

1. *Shekalim* 3:2 and *Yerushalmi* ad. loc., *Vayikra* 32:22.

2. There is considerable discussion among the *Acharonim* about the similarities and differences between *maris ayin* and *chashad*, and their technical limitations. See, for example, *Sdei Chemed Ma'areches Mem Klal* 80, *Igros Moshe* O.C. 4:82, *Minchas Asher* 1:65-67. For the purposes of this article, which deals with the practical applications, we will use the term *maris ayin* even for matters which may technically be classified as *chashad*.

CONTINUED ON PAGE 2

CONTINUED ON PAGE 4



NAVIGATING THE CHALLENGES: **SHEMITA** 5782

CONTINUED FROM PAGE 1

to enhance vegetation is forbidden. Therefore, one may not plow the land, plant seeds or saplings, or even prune trees because these activities promote growth and are considered forbidden work.

Some other forbidden activities include watering, fertilizing, weeding and other essential fieldwork. If the purpose of the work is to protect what has already grown prior to *Shemita* so it should not get ruined, or if trees are in danger of dying, certain activities are generally permitted to protect them. Since these laws are very complicated, a *posek* (a Torah authority familiar with these laws) should be consulted.

Flower pots at home in Eretz Yisroel present their own problems. Therefore, a *posek* should be consulted for instruction on proper *Shemita* plant care.

The Produce of the Seventh Year: What Constitutes *Peiros Shevi'is*

In order to facilitate an understanding of what fruits and vegetables are permitted or forbidden, we must clearly define **the four W's**:

- Which produce are we speaking about?
- When was the produce grown?
- Who owns the land?
- Where was the produce grown?

Which Produce?

There are essentially three categories of produce that we deal with: (a) vegetables; (b) grains and legumes; and (c) fruit grown on trees.

When Was The Produce Grown?

New fruit trees cannot be planted 44 days or less before Rosh Hashana of a *Shemita* year. Seeds cannot be planted within three days before Rosh Hashana or during the entire *Shemita* year. [The *halachos* regarding the produce included in this prohibition and the produce to which the laws of *shevi'is* apply will be dealt with in section (3).]

Who Owns The Land?

- **Land owned by a non-Jew:** There is a difference of opinion among the *poskim* as to whether produce grown on land owned by a non-Jew living in Eretz Yisroel is considered produce of *shevi'is*. In *Yerushalayim*, the custom is not to consider it produce of *shevi'is*, while in *Bnei Brak*, it is.
- **Land owned by a Jew:** In some cases, land owned by a Jew is sold to a non-Jew through a *heter mechira*. This practice is *halachically* questionable.

The *heter mechira* was formulated and instituted by many very prominent *rabbonim* (including the *Gadol Hador*, Harav Yitzchok Elchanan Spector) in the year 1887. There was a great deal of

controversy among other prominent *rabbonim* surrounding the *heter*, the foremost of whom was the Netziv (Harav Naftoli Zvi Yehuda Berlin) of Volozhin.

Most of the controversy centered around the problem regarding the Torah prohibition of selling any part of Eretz Yisroel to non-Jews. Those who proposed the *heter* claimed that the situation in Eretz Yisroel was so precarious that not working the land for an entire year would put the entire Jewish settlement in danger, thus warranting this drastic measure. Others claimed that the prohibition of selling the land was worse than the prohibition of working the land.

Since then, every *Shemita* there have been *rabbonim* who have sold the land. Harav Avraham Yitzchok Kook institutionalized the sale (although he, too, agreed it was to be done only under grave duress). Since its inception, the Chief Rabbinate of Israel has sold the land every *Shemita*. However, there are presently many *rabbonim* who question whether the current situation in Israel warrants this type of sale.

Furthermore, there is another more serious problem the consumer faces. The produce that is sold in the regular stores during the year of *Shemita* predominantly comes from non-religious *kibbutzim* and *moshavim*, who would never agree to sell their land. This is compounded by the fact that the non-religious *kibbutzim* do not observe those prohibitions which Harav Kook instituted, and Harav Kook never permitted their current practices.

Certainly, a tourist who is not knowledgeable concerning the *dinim* of *Shemita* should buy produce only from stores that do not rely upon the *heter mechira*.

Where The Produce Was Grown?

The laws of *Shemita* apply only to produce grown within the boundaries of Eretz Yisroel, which are defined as those areas which were occupied by the people of Israel in the period of the *Bayis Sheini*. These are not the same boundaries of the State of Israel that exist today. To which boundaries this does extend is a matter of great controversy. Some authorities state that anything grown south of Ashkelon is outside of the boundaries of Eretz Yisroel. Others extend the boundaries well into the Negev desert until Eilat. In the north, the Golan Heights is questionable.

The Practical Laws of Handling *Peiros Shevi'is*

There are numerous laws regarding the consumption, sale, and disposal of *peiros shevi'is*. The most important are highlighted below.

- **There is a rabbinical prohibition against eating *sefichin*.** *Sefichin* is defined as produce that grows by itself during *shevi'is*. The prohibition does not apply to any fruit from trees. The prohibition applies only to vegetables which started growing during the year of *shevi'is*, and grains and legumes that reached one third of their growth during *Shemita*.



The custom is that any vegetables grown from a plant which germinated before Rosh Hashana may be eaten.

Therefore, all vegetables (tomatoes, lettuce, etc.) that one buys immediately after Rosh Hashana, while the laws of *shevi'is* apply to them, may still be eaten. Charts are available in Eretz Yisrael providing dates for each fruit, legume, and vegetable regarding when the different *halachos* apply.

Produce grown in a non-Jewish field, which may or may not be considered *peiros shevi'is*, are not *sefichin*. Produce planted during *Shemita* in Jewish fields have the prohibition of *sefichin*.

- ✦ All authorities agree that it is **not permissible to destroy *peiros shevi'is*** so long as it is fit for consumption. Leftover food should be put into a bag and discarded only after it spoils. If this is impossible, it should be put into a sealed plastic bag and discarded. Cooked food may be discarded if it was left unrefrigerated for an entire night and has spoiled. Similarly, an *esrog* grown during *Shemita* must be discarded in this fashion after being used during *Sukkos* of the post-*Shemita* year.
- ✦ There are some authorities who consider it a mitzvah to eat *peiros shevi'is* but most disagree.
- ✦ ***Peiros shevi'is* must be used in its usual manner.** This means that fruits usually eaten raw may not be cooked, and fruits usually eaten cooked may not be eaten raw. Fruits not usually squeezed may not be squeezed, and fruits usually eaten by people may not be given to animals.
- ✦ ***Peiros shevi'is* should be treated as *hefker***, ownerless, and not withheld from the public. Ideally, fences should be left open and permission given for anyone to harvest. However, since most people don't know how to pick fruit without ruining the trees, tree owners can insist on picking the fruit themselves for those who request it. Fruit under the auspices of an *Otzar Beis Din* should not be taken without its permission. **Many authorities forbid consumption of any produce that is guarded during *shevi'is*.**
- ✦ ***Peiros shevi'is* are not permitted to be sold in their usual commercial manner.** This means that the produce should not be sold in regular stores, where it is weighed and/or sold for profit in its usual manner. Furthermore, the money used to buy produce of *shevi'is* becomes sanctified and whatever is bought with that money must be treated in the same sanctified manner as produce of *shevi'is*.

Because of these potential complications, a system of *Shemita* produce distribution has been organized in order to ensure a

steady supply of produce for the urban population in a proper *halachic* manner. The distribution of this produce is administered by the local *Beis Din* of each city, commonly known as the *Otzar Beis Din*. Fees are permitted to be charged by the *Otzar Beis Din* to offset the cost of maintaining the warehouse, picking the produce, and doing permissible work in the orchards to maintain the fruit, but not for the fruit itself.

- ✦ Under normal circumstances, ***peiros shevi'is* should not be exported.** It is for this reason that Israeli fresh produce and Israeli manufactured goods must clearly state that they are *Shemita*-free. Many authorities permit the export of *esrogim* for *Sukkos*. When products come to foreign markets from Eretz Yisroel, one should look for a reliable kosher certification.
- ✦ **At the end of the season for each type of fruit or vegetable, one is required to remove from his possession all *peiros shevi'is*.** This requirement is called *biur*. The custom is to take all produce whose season has come to an end into the street in front of three people and declare it ownerless. The same person may then take it back into his own possession. The exact time of *biur* for most produce varies from one *Shemita* to the next. Charts will be published later this year in Israel to give the consumers exact dates of *biur* for each fruit and vegetable.

Although *Shemita* lasts for a full year, *peiros shevi'is* are sold during the following year and beyond. Therefore, this mitzvah extends far beyond the seventh year of Sabbatical rest. We suggest that before buying wine from Eretz Yisroel, even with a good *hechsher*, one should read the label carefully. If the label states *Otzar Beis Din*, one should consult their *rav* as to how to proceed.

Unquestionably, *Shemita* is a mitzvah of great *mesirus nefesh*. However, if we look at the accomplishment of the mitzvah as the fulfillment of our merit to keep Eretz Yisroel, this will be a source of blessing and spiritual enhancement for us all. ☆

OPTICAL ALLUSIONS: Avoiding Maris Ayin

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Things which people mistakenly assume are forbidden, but are in fact permitted, are not included in the prohibition of *maris ayin*, despite the poor optics.³

Miseducation

There is another, almost opposite, aspect to *maris ayin*. Consider this: Although the blood of animals and birds may not be eaten, fish blood is permitted. Nevertheless, a significant amount may not be consumed unless there are fish scales mixed into it.⁴ Rashi explains that an undiscerning observer might otherwise mistake it for the blood of animals or birds and conclude that those bloods are permitted.⁵ In other words, it is forbidden to give people the impression that something is permitted when it is truly forbidden.

Changing Fashions

Since *maris ayin* is all about the eye of the beholder, this area of Halacha is uniquely subject to cultural assumptions. Another case: The Torah prohibits *shatnez*, wearing clothing that is a mixture of wool and linen. The Mishnah prohibits mixing wool with silk as well, since silk is similar enough to linen that there is a concern of *maris ayin*.⁶ Nevertheless, the Shulchan Aruch permits mixing silk with wool, as silk garments had become common by that point.⁷ The *poskim* point out that although it is unheard of to deviate from the rulings of Chazal, since the reason given for this prohibition was due to *maris ayin*, the prohibition only applies for as long as that concern applies.⁸

I Can't Believe It's Nut Milk

Plant-based milk products have gained tremendous traction over the past several years. Almond, rice, soy, and coconut milks are all widely available and are a first choice for many consumers. Can they be used freely with meat, or is doing so a problem of *maris ayin*?

This contemporary question is actually centuries old. In the 1500s, Rav Moshe Isserles, the Rama, wrote, “The custom is to make milk from almonds

and to place fowl meat in it, since it [i.e., the prohibition of milk and fowl] is only Rabbinic. However, when serving this dish with animal meat [which carries a Torah prohibition when prepared with milk], almonds should be placed next to the ‘milk’ to avoid *maris ayin*.⁹ The Shach argues that there is a concern of *maris ayin* even for Rabbinic prohibitions and requires that almonds be displayed even with fowl meat.¹⁰ The custom is to follow the Shach’s opinion, and to display the container of non-dairy milk if it is being cooked or served with any type of meat.¹¹

Other contemporary applications of this Halacha include margarine, coffee creamer, and pareve ice cream. All of these are replacements for their dairy equivalent and should therefore require a display of their containers when used at a meat meal. However, since it is well known that these items are commonly pareve, this is not necessary (similar to the case of silk *shatnez* above.)¹²

McKosher

In the opposite case, where the “meat” is plant-based, it is questionable whether the same leniency would apply. Although soy hotdogs and hamburger meat have been available for many years, these products have never gained the same popularity as plant-based milk. Additionally, contemporary varieties, such as Beyond Meat or Impossible Burger, go to great lengths to simulate the full carnivorous experience, even adding beet juice so that the meat will “bleed.” Therefore, it is appropriate to display the container or packaging when serving these items with dairy. Similarly, STAR-K restaurants which serve meat dishes with pareve cheese must state clearly on the menu that the cheese is pareve.

Eating Out for Fun and Profit

Another frequent question of *maris ayin* is patronizing non-kosher establishments. People who consider themselves careful about kosher shop at non-kosher establishments all the time. Supermarkets, big-box stores and drugstores all sell non-kosher products. Nevertheless, there is no concern of *maris ayin* since it is common knowledge that kosher products are also available in these establishments and people are careful to only buy the kosher products.¹³ For the same reason, one may buy and eat kosher food and drinks in cafeterias, coffeeshops, and food courts at airports and rest stops.¹⁴

CONTINUED ON PAGE 5

3. *Igros Moshe* (O.C. 1:94) regarding his personal practice to be driven to shul on Friday after candle lighting.

4. Apparently, this is not a popular taste. Although oxblood, pig blood and fowl blood soups are common in European and Asian cooking, this author was unable to find any recipes containing fish blood.

5. *Kerisos* 21b, *Rashi s.v. Shekonsu*.

6. *Kilayim* 9:2.

7. *Rosh Hilchos Kilayim, Shulchan Aruch Y.D. 298:1*.

8. *Pischei Teshuva Y.D. 298:1*.

9. *Y.D. 87:4*. See also §5 regarding human milk.

10. *Ad loc.* §6.

11. Many popular brands of non-dairy milk carry a “Dairy” designation on their kosher symbol. This may be due either to dairy additives or to being processed on dairy equipment. Such products should not be used with meat. It is also important to note according to FDA regulations products labeled as “non-dairy” may still contain milk derivatives, such as caseinate.

12. *Cheishev Ha'efod* 1:20, *Daas Torah Y.D. 87:3* as well as many contemporary authorities. See also *Plesi* 87:8, who arrives at the same conclusion based on other sources. If these items are served after the meat course is cleared, as is usual with ice cream and coffee, there is additional reason to be lenient, as the casual observer cannot tell how long has passed since meat was eaten (Rav Moshe Heinemann, *sblita*).

13. See *Igros Moshe E.H. 2:12*, where Rav Moshe writes that there is no concern of *maris ayin* in wearing a realistic sheitel or appearing clean-shaven in public since it is well known that Torah-observant Jews achieve such an appearance in a permissible way.

14. In these circumstances one need not be concerned if cups have branding of non-kosher companies on them.

Kosher Consumer Misconsumptions



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STAR-K's consumer Kosher Hotline is constantly abuzz with kashrus inquiries. Close to 5000 consumer calls were logged between Purim and Pesach 5781 alone. Questions range from product information to complex kitchen *shailos*, from reliable kosher airline caterers to wines whose kosher certification symbols are so small you need a high-powered magnifying glass to read the *rav hamachshir's* name.

Even with all the available information, consumers still get confused or make incorrect assumptions that could lead to severe halachic consequences. The following examples of kosher consumer misconceptions are based on real Kosher Hotline inquiries. Hopefully, this article will help clarify some common errors.

Misconception 1: Putting an oven into Sabbath Mode allows one to cook on Shabbos.

Chas v'shalom! The Sabbath Mode does *not* allow one to cook on Shabbos. The Sabbath Mode makes a modern oven halachically compliant so that it may be used on Shabbos and Yom Tov. The purpose of the Sabbath Mode was to address new technological and computerized features that have created issues regarding oven use on Shabbos and Yom Tov. These features include: 12-hour shut off; ringing and chiming at the end of the time bake cycle; inability to disable the oven light; digital displays that render the modern-day oven unusable on Shabbos and impede adjusting the temperature for cooking on Yom Tov, among others.

The Sabbath Mode is an internal program that addresses and bypasses these issues so that the oven can be used on as halachically prescribed on Shabbos and Yom Tov. All laws of cooking and rewarming – *bishul*, *shehiyah*, and *chazara* – still apply and must be rigorously observed. It should be noted that clearing the control panel that allows for adjustment of the oven temperature on Yom Tov does *not* apply to use on Shabbos.

CONTINUED ON PAGE 6

CONTINUED FROM PAGE 4

This reasoning does not extend to non-kosher restaurants. Rav Moshe Feinstein rules that one may not eat at a non-kosher restaurant because of *maris ayin*¹⁵, even if there is food on the menu that is technically kosher. In fact, he writes that one may not even *enter* the restaurant, although this does not apply if one is painfully hungry and has no other food to eat. In such a case, one *may* enter the non-kosher restaurant and order kosher food. If he see someone who recognizes him, he must explain why he is there, and that he is only ordering kosher items.¹⁶ This reasoning can be extended to another desperate situation: someone who needs a restroom and the only one available is in a non-kosher restaurant may go inside for that purpose.¹⁷

Often, major business deals are not decided in boardrooms and offices. The social lubrication of food and drink help people come to terms with each other.¹⁸ This creates an uncomfortable situation for people needing to do business with non-Jews in a non-kosher restaurant. Is it allowed or is it *maris ayin*? Rav Moshe Heinemann, *shlit"a*, has said that since one is meeting others in the restaurant, and it appears to be for business purposes, there is no *maris ayin*. He may not order non-kosher food, even if he does not eat it. Kosher food may be ordered if it is easily recognizable as such.¹⁹

Public Perception

The Gemara²⁰ asks, "What is an example of *chillul Hashem*? Rav said, 'If I were to purchase meat on credit.'" Rashi explains that were he to delay payment for his purchase, it would be seen as stealing, and others would come to take the prohibition against stealing lightly. "Rebbi Yochanan said, 'If I were to walk four *amos* without Torah and tefillin.'" Again, Rashi explains: although Rebbi Yochanan was weak and tired from the immense effort he put into his learning, if others were to see him relax for even a short time, they would take Torah learning that much less seriously.

These great men were very cautious to avoid activities that were permissible and even justified. Their awareness that they could lead others to excuse and rationalize forbidden behavior held them back.

Although such behavior may seem far beyond us, in truth, each one of us has a responsibility to uphold not only the letter of Halacha, but its seriousness as well. These *halachos* of *maris ayin* should serve as guides to help us shape our lives in a way that is *mekadesh shem Shamayim*. ☆

15. Additionally, an observer may mistakenly conclude that the restaurant is kosher.

16. *Igros Moshe* O.C. 2:40.

17. Insights from the Institute – *Kashrus Kurrents*, Summer 2009.

18. *Sanhedrin* 103b.

19. See *Igros Moshe ad loc*, who writes that this *maris ayin* does not apply in case of loss, and *Minchas Asher* 1:67, who permits a similar question assuming that the prevailing assumption is that the Jew's presence is for business purposes only.

20. *Yoma* 86a.

Kosher Consumer Misconceptions

CONTINUED FROM PAGE 5

Misconception 2: Today, the kosher wine section in the liquor store carries Israeli wines produced from grapes grown in the *Shemita* year bearing the following claim, “*Otzar Beis Din* wine – after the *sha’as habiur*.” The wine appears to have reliable certification. I should have no problem drinking this wine.

Proceed with caution. There are many factors that need to be clarified.

Can one purchase *Shemita* wine outside Eretz Yisroel, since the wine is vested with *kedushas shevi’is*, the sanctity of the Sabbatical year?

Regardless of whether the wine can be purchased after the grape/wine growing season has passed, and grapes are no longer found in the field, a halachic process must take place prior to one’s partaking of the grapes. One must take *Shemita* grapes/wine¹, place them in a public domain and publicly declare in the presence of three people that these grapes are *hefker*, ownerless. This procedure of rescinding ownership of the grapes/wine after the grapes are no longer found in the fields is commonly referred to as being *mafkir* the *peiros l’achar sha’as habiur*. The nullifier, or anyone else, can claim or reclaim ownership of the grapes/wine, which would then be available for drinking.

However, the wine is still vested with *kedushas shevi’is* and cannot be used for any non-sanctified purpose, such as extinguishing a Havdalah candle, pouring out the remaining Kiddush wine, or pouring out the wine for the ten *makos* at the Pesach Seder. The wine or produce must be completely consumed.

According to Rabbi Moshe Heinemann *shlit”a*, Rabbinic Administrator of STAR-K, if one does not know if the *biur* procedure was performed properly, one would first have to rescind ownership of the wine in front of three people in a public domain. He would then be *mafkir* the wine, reclaim it, and only then drink the wine *b’kedushas shevi’is*.

Misconception 3: Cold food may be placed directly in a warming drawer on Shabbos, without a *blech*, regardless of the temperature of the warming drawer because it only keeps the food warm.

Not true. Since a warming drawer can warm food beyond *yad soledes bo* (120°F), which constitutes halachic cooking, it is forbidden to use the warming drawer on Shabbos. This is because a warming drawer is halachically considered to be the same as an oven because it is thermostatically controlled. However, if the warming drawer warms the food below *yad soledes bo* (120°F), it would be permitted for Shabbos use.

Misconception 4: Products labeled DE may be eaten only on dairy utensils, and products labeled ME may be eaten only on meat utensils.

This is an incorrect assumption. DE means that a pareve product was cooked using clean *dairy* equipment, and ME means that the pareve product was cooked using clean *meat* equipment. Since the product was cooked in a gender specific utensil, it cannot be eaten with the other gender: a DE product cannot be eaten with meat, and a ME product cannot be eaten with a dairy product. (Thus, spaghetti sauce stating that it is ME cannot be mixed with cheese.)

However, the restriction regarding the use of the other gender dishes or utensils only applies to using it while they are hot. Therefore, pareve ices stating that they are DE may be scooped into meat dessert bowls and vice versa, but should not be washed together with the regular dirty meat dishes in hot water.

Misconception 5: Frozen fruits or vegetables bearing kosher certification are pre-checked for *tolayim* and are halachically insect-free.

This is not necessarily so. Some certifications certify that the product does not require any further checking; others might not address the issue at all, or their standards might not require the produce to be inspected. This is a challenging problem for the kosher consumer because different organizations maintain different standards and some certifications do not address the issue at all.

Misconception 6: An allergy disclaimer stating that the product is made in a facility or on equipment that is used for dairy products automatically makes the product *milchig*, dairy.

False. Due to the severity of allergies – dairy, nut, gluten – companies are very careful to make disclosures to avoid any possible lawsuits. For example, to avoid cross contamination, a company may pack a dry, dairy, chocolate-covered peanut and have a complete wipe down after the product is packed. The label will correctly state, “produced in a facility that manufactures nuts and milk products.”

When that company subsequently produces a 100% pareve item, and the same disclaimer appears, it means that the product was manufactured on strictly pareve equipment and there was no dairy contamination or intermingling whatsoever with the pareve product.

Misconception 7: All dairy products sold or produced in Israel are *Cholov Yisroel*.

This is a very important misconception, because the Israeli Chief Rabbinat will permit the use of non-*Cholov Yisroel* powdered milk to be used as an ingredient. The product will state *avkat cholov nochri* – that non-*Cholov Yisroel* powdered milk is a permissible dairy ingredient. This is based on the *heter* of Rav Tzvi Pesach Frank *zt”l*, former Rav of Yerushalayim, who maintained that the prohibition of *cholov akum* only applies to fluid milk and not to powdered milk. This is not accepted as a *Cholov Yisroel* ingredient for those who are very strict adherents. But those who accept the *heter* of Rav Tzvi Pesach Frank *zt”l* will consume *avkat cholov nochri*. Bottom line: Read the labels carefully.

Misconception 8: I made an online purchase of a product that displayed a prominent kashrus symbol on the label. Upon delivery, I noticed that the kashrus symbol was missing. Can I assume that the production is kosher, and the symbol was left off in error?

Au contraire! Websites are constantly changing, and it is not uncommon for companies to change or discontinue kosher certification. This is more prevalent with imported products that at the request of the importer pursued kosher certification. Once the contract terminates, so does the need for certification, but the website remains in perpetuity. Moral of the story: check the label!

Misconception 9: Stickers on kosher certified products ensure the product is kosher.

Depends. Sometimes a company makes a special production using alternative ingredients, leaving out ingredients such as resinous glaze or making a product *bishul Yisroel*. However, the special production client does not want to pay for special packaging. A sticker is a far more inexpensive special labeling method. Sometimes, the sticker is just a ploy to lead the consumer to believe that it is a special production; at times, a sticker is placed irrespective of the kosher certification on the product. Consumers should be alerted to the fact that at times manufacturers will overwrap a KFP product using the same year-round overwrap packaging.

As you can see, in the ever-changing world of kosher food certification, an alert and attuned kosher consumer is the best insurance policy to ensure that everything is error-free. ☆

1. Or any other *Shemita* produce.



NEW UNDER STAR-K

CONSUMER PRODUCTS

Only when bearing Star-K symbol

BAKTAT OLIVE INDUSTRY AND TRADE INC

Turkey
OLIVES

BESTFIELD PTY, LTD

Australia
RICE PRODUCTS

C H ROBINSON WORLDWIDE

Eden Prairie, MN
FRUIT

CAPRI KOSHER CATERING

Morganville, NJ
CATERER

CHIN HUAY CO LTD

Thailand
FRUIT (DRIED)

CHOCOLATE CREATIONS INC

Hartville, OH
CHOCOLATE PRODUCTS

COUNTRY COTTAGE

Baltimore, MD
JAMS/PRESERVES

DAVID WEBER

Israel
PICKLED PRODUCTS

DILAWRI BARRELS

Washington, DC
ALCOHOLIC BEVERAGES

DOLLAR GENERAL

Goodlettsville, TN
FLAVORS & EXTRACTS

EASTLAND FOOD CORPORATION

Jessup, MD
RICE PRODUCTS

ELLIS COFFEE COMPANY

Philadelphia, PA
COFFEE

INTERNATIONAL BAZAAR

Dayton, OH
VEGETABLES

JOSE MARIA LAZARO SA TAI SI

Spain
FRUIT (CANDIED)

JR WILLIAMS INTERNATIONAL

Tucson, AZ
NUTRITIONAL COMPONENTS

KASISURI CO LTD

Thailand
RICE PRODUCTS

KOSHER GRIFE DE VINHOS

LTDA
Brazil
WINE

LIVS PRODUCTS

Davie, FL
VITAMINS & NUTRITIONAL SUPPLEMENTS

MCARTHUR NEXT

Florence, NJ
DAIRY PRODUCTS

MUST VANILLA TRADING INC

Washington, DC
FLAVORS & EXTRACTS

OWN BRANDS

Pleasanton, CA
VEGETABLES

PITALIA SA

Costa Rica
FRUIT (DRIED)

PMA KOSHER LLC

Brooklyn, NY
MEAT/POULTRY PROCESSOR

QUEEN BEE GARDEN CO

Japan
BASES & SYRUPS

RG DISTRIBUTORS

Lakewood, NJ
PRETZELS

SEVEN SONS BREWING

Howell, NJ
ALCOHOLIC BEVERAGES

SITIO DO MOINHO

Brazil
BASES & SYRUPS

SOHGAVE LLC

Houston, TX
BASES & SYRUPS

SPICE N' MORE CORP

Brooklyn, NY
BEANS & LEGUMES

TVUOT ORGANIC & NATURAL FOOD

Israel
TEAS

WILD EDIBLE, INC

Bronx, NY
FRESH RAW FISH

WOOLWORTHS (PTY) LTD

South Africa
SNACK FOODS

INDUSTRIAL PRODUCTS

Refer to letter of certification

AARKAY FOOD PRODUCTS LTD

India
SWEETENERS

ALLMICROALGAE, NATURAL PRODUCTS SA

Portugal
ORGANIC PRODUCTS

ANQIU BANGTAI FOOD CO LTD

China
VEGETABLES

BAKTAT OLIVE INDUSTRY AND TRADE INC

Turkey
OLIVES

BIOGES STARTERS SA

Spain
GROWTH STARTER MEDIA

BRIDGEWELL AGRIBUSINESS LLC

Clackamas, OR
SUGAR, HERBS

CENTRAL MANUFACTURING LOCATION (CML)

Elkridge, MD
BAKERY SUPPLIES

CLARK ASSOCIATES INC

Lancaster, PA
CANNED FRUIT

CONTINENTAL TEA PVT LTD

Sri Lanka
TEAS

DEKO INTERNATIONAL CO LTD

Earth City, MO
SESAME PRODUCTS

DEWAN MUSHTAQ TRADE LIMITED

Pakistan
SALT PRODUCTS

DOLLAR GENERAL

Goodlettsville, TN
COCONUT OILS

EAST RICE COMPANY PVT LTD

Pakistan
RICE PRODUCTS

IMPORTACO GIDA SAN VE DIS TIC AS

Turkey
FRUIT (DRIED)

INFRA FINE FOODS PVT LTD

India
FRUIT BLENDS/PUREES

ISHKA RENEWABLE FARMS PVT LTD

India
CAPERS

JIANGSU YUGUAN FOOD INDUSTRY CO LTD

China
VEGETABLES

M/S VIMAL AGRO PRODUCTS PVT LTD

India
CONDIMENTS & FRUIT BLENDS/PUREES

MUST VANILLA TRADING INC

Washington, DC
FLAVORS & EXTRACTS

NATREON, INC

New Brunswick, NJ
HERBAL EXTRACTS

PRAKRUTEES ORGANICS PVT LTD

India
HERBAL EXTRACTS

QINGDAO FENGSHENGYUAN AGRICULTURAL AND SIDELINE PRODUCTS CO LTD

China
SPICES & SEASONINGS

ROBERTET, INC

Mount Olive, NJ
VITAMINS & NUTRITIONAL SUPPLEMENTS

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Sri Lanka
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Totowa, NJ
SPICES GARLIC

SHANDONG ETON NEW MATERIAL CO LTD

China
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Brooklyn, NY
NUTS AND SEEDS

SRI VARI AGRO FOODS

India
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SUN HING FOODS INC

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COCONUT PRODUCTS

TASTIC RICE CORPORATION

South Africa
RICE

THIRD WAVE BIOACTIVE LLC

Wauwatosa, WI
FLAVORS & EXTRACTS

U.S. FOODS INC

Rosemont, IL
FRUIT

UNIVAR SOLUTIONS USA INC

Downers Grove, IL
DETERGENTS & CLEANSERS

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China
VITAMINS & NUTRITIONAL SUPPLEMENTS

ZHEJIANG JIANDE ZHENGFA PHARMACEUTICAL CO LTD

China
FOOD CHEMICALS

ZHENGZHOU RUIPU BIOLOGICAL ENGINEERING (BAOFENG BRANCH)

China
GLUCONATES



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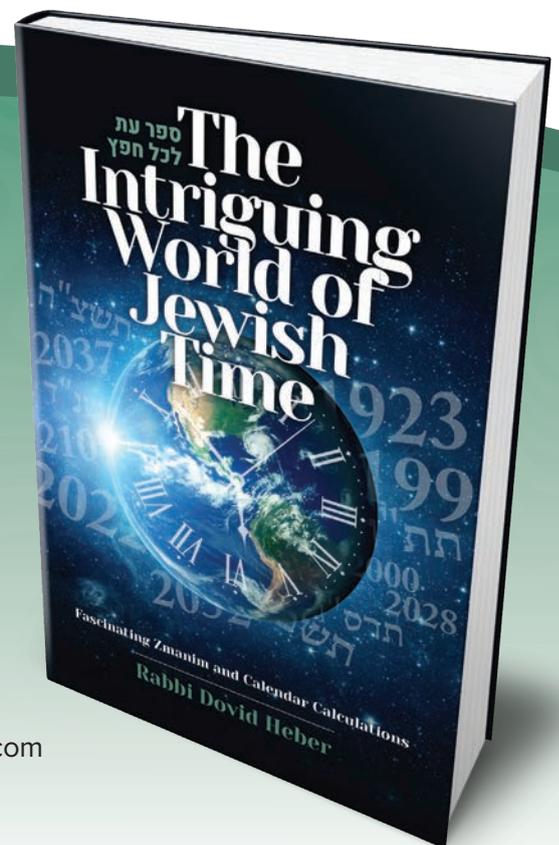
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