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A TIME & PLACE FOR ALMOST EVERYTHING



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Introduction:

Years ago, on a transatlantic flight, I had an interesting exchange with another passenger sitting across the aisle. He was traveling with his family, and they were obviously very European. Out of curiosity he asked, "What do American children eat for breakfast?" I responded, "All varieties of cold cereal;" that is the anchor of the All American breakfast. He reacted with a tone of disdain, "That is what we would feed animals!" I countered, "So, what do you serve your children?" "Porridge!" was the reply. Porridge, I said to myself. That's the staple of the Three Bears!

Of course, every country has their own breakfast menu and what one culture might consider to be an elegant repast would not pass muster in a different district or region. In fact, the laws of *בישול עכו"ם* reflect these differences of *זמן* and *מקום*, time and place. What qualifies as *עולה על שולחן מלכים* (fit for the king's table, a fancy repast) in one country or society would not qualify in another. What once was never eaten raw, "*אינו נאכל כמו שהוא חי*" is presently very fashionable.

In order to understand contemporary applications of what does and does not qualify as *בישול עכו"ם*, we must define its parameters and reasons for our *חכמים*'s implementation, its constraints and how it applies to our contemporary *זמן* and *מקום*. *בישול עכו"ם* occurs when certain foods comprised of 100% kosher ingredients are cooked by a person who is not required by the *תורה* to keep kosher.

Why was *בישול עכו"ם* instituted? There are two reasons why our *חכמים* enacted this restriction: First, as a precaution against inadvertently eating non-kosher food; second, as a prevention against unnecessary socialization that could lead to intermarriage. In situations where *בישול עכו"ם* would present a problem, our *חכמים* have instructed us that this disqualification can be avoided by having an observant Jew perform an integral part of the cooking process, such as turning on the fire. When a *יהודי* assists in the preparation, we say that the prohibition of *בישול עכו"ם* has been lifted.

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Undercover: THE HALACHOS OF SCHACH

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When our *תורה* speaks about the Festival of *סוכות* it states, "*חג הסוכות תעשה לך באספך מגרנך ומיקבך*,"¹ "The *סוכות* holiday should be observed at the time that you harvest your grain and your wine," during the fall. Our *חכמים* have taught us that this *פסוק* has another interpretation. The *סוכה*, in which we dwell during this *חג*, should be made from the unused parts of the harvested grain and wine, namely the stalks of grain and twigs of the vine. These are the items that should be used for the *סכך*, the covering, which is placed on top of the *סוכה* instead of a permanent roof.

Our rabbis have further taught that this directive, *פסולת גורן ויקב*, includes other items that are similar to stalks and twigs that are no longer attached to the ground and cannot become ritually impure, *טמא*. Unfinished wood slats, corn stalks, and palm branches are popular varieties that satisfy the criteria for *סכך*.

Many natural materials are not qualified to be used for *סכך*. Leather is a natural product that does not grow from the ground; neither do cement or natural materials such as metal, none of which may be used for *סכך*. All types of foods are not kosher material for *סכך*. Included in this *הלכה* are grain husks that have some grains remaining in the husks. Wood products that are cut and shaped into vessels, utensils or equipment that is tubular would not qualify as *סכך* because these products can become *טמא*. Even if the wood vessels were to be broken and unfit for their original use, and can no longer become *טמא*, they remain disqualified.

Although hollow, bent wooden pipes would not be kosher for *סכך*, hollow bamboo poles would be kosher because they grow hollow naturally and were not fashioned by anyone with the intention of putting things into their opening. Straight wooden pipes without indentations would be kosher, as would wooden beams, even those with imperfections in the wood. However, the custom is not to use them.

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Undercover: THE HALACHOS OF SCHACH

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Stems that are used for סכך must be in their original state and cannot be subject to further processing. Even items which cannot become טמא are פסול מדרבנן if they have been processed and their appearance has changed. For example, flax stems are kosher but flax rope is not. Cotton wool, which has been combed out and no longer resembles the natural cotton plant, would no longer qualify as סכך.

Flax rope is problematic for another reason. According to רש"י, if the linen fibers were twisted into threads and braided into rope they are פסול מן התורה. The תורה disqualifies them, as well as any other woven material.²

Branches of a tree cannot be used for סכך if the branches are still connected to their original source. If the branch was still connected to the tree while covering the סוכה and was then cut down, the branch would be disqualified. This is so, unless a person lifted the branch and then replaced it on the סוכה with the intention of using the branch for סכך. Our rabbis have taught that סכך which has an unpleasant odor should preferably not be used. Kosher סכך has to remain fresh throughout the entire חג. Branches with leaves that will dry out during סוכות, or vines that will shrivel, are disqualified and are not kosher even while the leaves are still fresh.

Kosher סכך material must be placed on top of the סוכה with the intention of being used for סכך. One cannot place kosher סכך material on top of the סוכה with the intention of drying the material, and then change his mind in the course of the drying process. To this end, הלכה forbids the use of bundled סכך if it is generally subject to drying and our rabbis forbade its use even if it was intended for סכך. This restriction applies to bundles of 25 sticks or more that are tied in the middle or at both ends.

How wide can the boards be in order to qualify as kosher סכך? One may use boards that are less than 4 טפחים (14") wide. Even if wider boards would be set on their sides, these boards would not be kosher. It is the custom not to even use narrower finished wood planks generally used in construction.

As was previously stated, the criteria for סכך is threefold: 1) items that grow from the ground, 2) items that are no longer attached to the ground, and 3) items that cannot become טמא. Reeds, straw, or wooden slats that are woven into mats would not qualify as סכך if they were woven for the purpose of sitting or sleeping upon, or any other specific function. However, if they were made expressly for סכך these mats would be kosher.

Are bamboo mats that are held together with other materials, such as string or yarn, kosher? *HaRav Moshe Feinstein*, זצ"ל, ruled that venetian blinds that were made out of wooden slats and held together with cloth tape, which is מקבל טומאה, are not kosher. Even if the tape was removed, the slats remain non-kosher and disqualified for use as סכך. Based on *Rav Moshe's* reasoning, if the slats were held together by cloth tape, the mat would be considered an item that is מקבל טומאה and could not *halachically* be used for

סכך. Mats held together with braided nylon filament thread would be disqualified for the same reason since, according to רש"י, they are מקבל טומאה. However, monofilament line would not be disqualified because a monofilament line is not braided and is not מקבל טומאה. Therefore, if wooden mats were made for סכך using monofilament line, the mats would be kosher.³

A kosher monofilament mat must be placed on the סוכה in the proper manner. The following guidelines must be followed: The bamboo slats should be placed perpendicular to the beams and walls upon which they rest in such a way that the slats would remain supported by the beams and walls, even if the monofilament line were to be removed. In other words, if the monofilament line (which does not qualify as סכך) is supporting the slats, the mat has been placed down improperly; one

How wide can the boards be in order to qualify as kosher schach?

may not suspend סכך with non-סכך material. Furthermore, סכך mats must not be anchored with string to prevent the mat from blowing away in a normal wind (רוח מצויה). Instead, a kosher wooden beam may be placed across the mat in order to hold it down. A wooden beam placed on top of a monofilament mat should be positioned perpendicular to the slats. There are סכך mats available consisting of slats that are lined with natural fibers that are considered kosher for סכך. With this type of mat it is not necessary to ensure that the slats are placed perpendicular to the beams and walls.

Can kosher mats contain more than 25 slats, or would the mat be considered a bundle (חבילה)? Since the mat does not need to be dried, it may contain more than 25 slats without qualifying as a bundle.

There is a שאלה as to whether one can support the סכך with something that is not kosher for use as סכך. Therefore, one should not support the סכך with anything that can become טמא, i.e. metal rods or pipes. Also, one cannot use metal to weigh down the סכך so that it will not blow off with an ordinary wind. One may, however, hold down the support with something that is not kosher for use as סכך. If the סכך is supported by wooden beams, which are used to strengthen the סכך to prevent it from blowing away in an unusual wind, then nails or string may be used as a support to the beams, as long as the support is not part of the סכך.

How much סכך should be used to cover the סוכה? The amount required is determined by the amount necessary to shade the

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2. *states that סכך cannot consist of something that is מקבל טומאה'. Furthermore, לכתחילה, kosher סכך may not be supported by anything which is מקבל טומאה (see רמ"א שם סעי' ז).* According to the opinion of רש"י (as brought in כ"ק שם ס"ק ב), spun or woven threads are מקבל טומאה.

3. *Rav Moshe Feinstein, זצ"ל, explains that wooden venetian blinds held together with something woven are not kosher for סכך. It follows that according to רש"י, bamboo slats held together by multi-filament cord (i.e., it is braided or twisted) are also not kosher סכך (even if they are not made to sit or walk upon).*



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MEDICINE ON SHABBOS

QUESTIONS AND ANSWERS FROM RAV MOSHE HEINEMANN, SHLIT" A

In the times of *Chazal*, people would grind up medicine as needed. Grinding is forbidden on *Shabbos*; therefore, *Chazal* enacted a *gezeira* that a person should not take medicine on *Shabbos* for a minor ailment. Even though it is not common nowadays for a consumer to crush his own medicine, the *gezeira* remains in full force. In general, it is forbidden for a person with a minor ailment to do anything on *Shabbos* which an observer would realize is being done for *refuah*. I asked *Rav* Heinemann, *shlit" a*, twenty questions regarding treating minor ailments on *Shabbos*. Below are the questions and his answers. Following that, I have added source material for those who wish to further understand these *pesakim*.

Q1: How bad does a headache or an allergy such as hay fever need to be in order to take medicine on *Shabbos*?

A person is generally not allowed to take medicine on *Shabbos* for minor ailments. However, a sick person (*choleh kol gufo*) is allowed to take medicine on *Shabbos*. Included in this category is someone who feels sick enough that he needs to stay in bed, someone whose whole body hurts and is weak, or someone who is unable to function normally and go about his daily routine due to his sickness. A person who does not feel that sick should not take medicine for hay fever or a headache.

Q2: Is a person allowed to add fiber to his diet by taking Metamucil on *Shabbos*?

Metamucil is generally taken for a minor ailment and one should, therefore, not dissolve it in liquid or mix it with food and drink or eat it on *Shabbos*. However, regular food with a high fiber content may be eaten on *Shabbos* even if it is being eaten for the sake of the fiber.

Q3: If a person has an infected finger or toe, what is he allowed to do on *Shabbos*?

Although a person with an infected finger or toe may be experiencing only mild discomfort, if it is left untreated it could potentially be dangerous. Therefore, a person would be allowed to take medicine or dab cream on the infected area. He should take care not to smear the cream, as this is prohibited on *Shabbos*. He is permitted to place a band-aid over the cream, even though this will result in the cream being smeared.

Q4: Is one allowed to put an ice pack on a bruise on *Shabbos* to reduce swelling and pain?

If a person has only mild discomfort, then he should not use an ice pack on *Shabbos* if it is clearly being done for medicinal reasons.

Q5: Is one allowed to open a heat-pack on *Shabbos*?

A heat-pack does not generate heat until it is opened. Consequently, opening the heat-pack completes the process of making it functional, which is forbidden on *Shabbos*. A sick person may ask a non-Jew to open a heat-pack for him on *Shabbos*.

Q6: Is a pregnant woman allowed to take supplements on *Shabbos*?

If a doctor feels that there is a medical need for her to take supplements then she may do so; otherwise, she may not take them on *Shabbos*.

Q7: Is a person allowed to do physical therapy exercises on *Shabbos*?

Physical therapy exercises which are not performed by healthy people, such that anyone viewing would realize that the exercise is being done for *refuah*, should not be done on *Shabbos*. However, minor physical therapy exercises which are not obviously being done for *refuah* are permitted.

Q8: If Sunday is a fast day, is a person allowed to take pills on *Shabbos* in order to make fasting easier?

A person should not do this. However, if he knows that fasting will incapacitate him (*choleh kol gufo*), then he may take pills on *Shabbos* to prevent this from happening.

Q9: What is a person with chapped hands or chapped lips allowed to do for this condition on *Shabbos*?

In the times of *Chazal*, it was normal for a person to smear oil on his skin. As it was not obviously being done for *refuah*, it was permitted for a person with chapped hands to do so on *Shabbos*. However, this is no longer the case. A person with chapped hands may only smear on his skin a liquid which healthy people use. All creams would be forbidden due to the prohibition of smearing.

Q10: What is a person who has come into contact with poison ivy allowed to do on *Shabbos*?

If a person has a severe case of poison ivy, to the extent that he is not able to function normally, then he may dab cream on the affected areas without smearing and/or take medicine. However, an adult or teen with a less severe case of poison ivy should not do so. One may dab cream and give medicine to a child with poison ivy.

Q11: Is an insomniac allowed to take a sleeping pill on *Shabbos*?

If the lack of sleep will cause the person to be unable to function normally the next day, he may take a sleeping pill on *Shabbos*. Otherwise, he should not do so.

Q12: If a person has a minor headache on *Shabbos* and expects that by delaying the medicine it will turn into a severe headache, is he allowed to take medicine now?

If he expects the headache to become debilitating, he may take medicine now and does not need to wait.

Q13: If a person takes aspirin every day, is he allowed to also take it on *Shabbos*?

Although there are opinions that medicine which is taken every day may be taken on *Shabbos*, he should take the aspirin on *erev Shabbos* and *motzei Shabbos* rather than on *Shabbos*, if possible.

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MEDICINE ON SHABBOS

QUESTIONS AND ANSWERS FROM RAV MOSHE HEINEMANN, SHLIT" A

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Q14: Is a person allowed to spray himself with mosquito repellent or sunscreen spray on Shabbos?

A person is allowed to use insect repellent or sunscreen spray on Shabbos.

Q15: Can a person use deodorant or antiperspirant spray on Shabbos?

Deodorant merely masks smell and is not medicinal; therefore, it may be used on Shabbos. Stick deodorant should not be used due to the prohibition of smearing. Antiperspirant which has been formulated to prevent sweating should not be used on Shabbos.

Q16: Is a person allowed to wear a dental retainer on Shabbos, and is he allowed to turn the key of a palate expander?

One is allowed to use a dental retainer on Shabbos, and may even wear it in an area which does not have an *eruv*. A person should not turn the key of the palate expander if it will cause him discomfort on Shabbos.

Q17: Can a person put wax under his braces on Shabbos in order to prevent it from digging into his gums?

1. Regarding the definition of *choleh kol gufo*, see *Shulchan Aruch* and *Rema O.C. (Orach Chaim)* 328:17, *Aruch HaShulchan* 328:19, *Shulchan Shlomo* 328:23. For an extensive treatment of this subject, see "Halachos of Refuah on Shabbos" by Rabbi Pinchos Bodner, *shlit" a*, in which these laws are eloquently explained. Most of the source material below was culled from this work. Regarding headaches on Shabbos, see *Minchas Yitzchok* 3:35 #2, *Ketzos HaShulchan* 138 (*Badei HaShulchan* #31). Regarding hay fever on Shabbos, see *Shemiras Shabbos Kehilchoso* chapter 34 footnote 52 quoting *Rav Shlomo Zalman Auerbach, zt"l*, and *Shevet HaLevi* 8:66.

2. See *Igros Moshe* O.C. 2:86, *Shulchan Shlomo* 328:38(2).

3. *Tzitz Eliezer* 8:15 chapter 14 understands the *Chazon Ish* O.C. 52:16 to require that the cream be administered with a *shinui*. However, *Orchos Rabbeinu* vol. 1 page 158 states that the *Chazon Ish* allowed cream to be squeezed onto a finger without a *shinui* in order to dab it onto the diaper area of a baby. *Shevet HaLevi* 4:53, 5:31 #3 also allows dabbing cream from a tube onto a wound if needed. *Shulchan Shlomo* 321:25(2) allows placing a band-aid over the cream even though this will cause the cream to be smeared.

4. *Shulchan Shlomo* 328:37 allows placing ice on a swelling on Shabbos even though it is clearly been done for medicinal purposes, because swellings are not healed with medicine. However, "Halachos of Refuah on Shabbos", page 29, questions this and points out that there are medicines used to reduce swelling. It would follow that an ice pack should not be used if it is clearly being done for medicinal reasons.

5. Regarding the use of a heat pack on Shabbos, see the essay of Rabbi Menachem Shimmel, *shlit" a*, in the journal *Yeshurun* volume 21. His conclusions are debatable.

6. See *Mishna Berura* 328:120 that anything done *lechazek mizgo* - to strengthen a person's constitution - is forbidden on Shabbos, even for someone healthy. *Shemiras Shabbos Kehilchoso* 36:1 quotes *Rav Shlomo Zalman Auerbach* as saying that taking prenatal supplements is permitted if there is any possibility of harm to the health of the mother or baby if they are not taken.

7. *Shemiras Shabbos Kehilchoso* 14:38 states that a person should not do exercises with physical therapy equipment on Shabbos in order to increase flexibility, but he is allowed to do simple hand exercises even though his intent is to relieve discomfort.

8. *Shulchan Shlomo* 328 footnote 1 states that a person who gets debilitated from fasting is allowed to take medicine on Shabbos in order that it be easier for him to fast the next day. The implication is that a person who will not get that sick should not take this medicine on Shabbos.

9. See *Rema* O.C. 327:1, *Mishna Berura* 327:4.

10. See "Halachos of Refuah on Shabbos" page 262.

11. *Shemiras Shabbos Kehilchoso* 33:16 states that someone who will be very distressed from lack of sleep is allowed to take a sleeping pill on Shabbos. See footnotes there, and *Shulchan Shlomo* 321 footnote 17 that *Rav Shlomo Zalman Auerbach* *paskened* this way.

12. See *Shulchan Shlomo* 328:1, *Minchas Shlomo* 2:34 #37.

13. In the rulings of the *Chazon Ish* printed at the end of *Imrei Yosher* on *Seder Moed*, #97, the *Chazon Ish* is quoted as saying that medicine which is needed to be taken daily for an extended period of time may be taken on Shabbos. See also the words of *Rav Shlomo Auerbach* quoted in *Shemiras Shabbos Kehilchoso* chapter 34 footnote 76 and *Tikkunim U'miluim* *ibid*. *Koveitz Teshuvos* of *Rav Elyashiv, zt"l*, volume 1 O.C. #40 states that it is customary to allow this if the course of medicine was started before Shabbos. However, *Igros Moshe* O.C. 3:53 is stringent.

14. See *Ketzos HaShulchan* 138 (*Badei HaShulchan* #31).

15. See *Cheshev Ha'Eifod* 2:59.

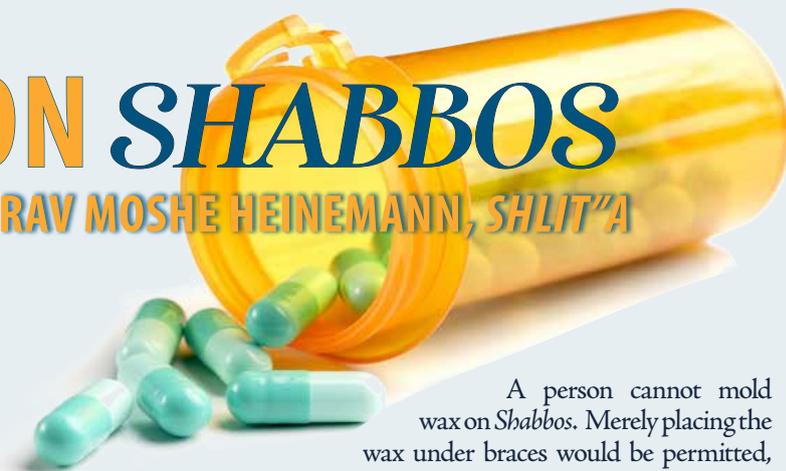
16. See *Shemiras Shabbos Kehilchoso* 34:29.

17. See *Shemiras Shabbos Kehilchoso* *ibid*.

18. *Koveitz Teshuvos* of *Rav Elyashiv* volume 1 O.C. #26 and *Shevet HaLevi* 10:55 are stringent. However, *Shemiras Shabbos Kehilchoso* 15:83 allows cleaning contact lenses on Shabbos unless they have dried out, in which case he forbids it because of *tikkun mana*. *Migdenos Eliyohu* (quoted in *Piskei Teshuvos* siman 320 footnote 199) argues that there is no concern of *tikkun mana* because this is a common occurrence.

19. See footnote 3 above.

20. See "Halachos of Refuah on Shabbos" page 328.



A person cannot mold wax on Shabbos. Merely placing the wax under braces would be permitted, however, shaping the wax would be forbidden.

Q18: Is a person allowed to wash and clean contact lenses on Shabbos?

Washing and cleaning contact lenses on Shabbos can be compared to washing dishes on Shabbos. This is permitted if the washed items will be used on Shabbos.

Q19: What may one do on Shabbos for a baby with a diaper rash?

A baby who is in pain is considered to be sick, and not merely suffering from a minor ailment. Therefore, if a baby has a diaper rash one may dab cream onto the affected area. One should not smear the cream directly.

Q20: How should one open and apply a Band-Aid on Shabbos?

One should pull apart the outer wrapper of the Band-Aid at the place where its two sides were glued together. One may remove the protective wrapper from the underside of the Band-Aid and apply it. ❖

Undercover:

THE HALACHOS OF SCHACH

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סוכה. The סכך must be dense enough so that there should not be more sunlight than shade. However, it cannot be so dense that the rain would not be able to fall into the סוכה.

We have mentioned just some of the דינים of סכך. There are many more הלכות; however, this article does not allow for a more elaborate discussion. In case of questions, a *halachic* authority should be consulted.

הקב"ה should help us to properly fulfill the מצוה of סוכה so that we may merit to see with our own eyes His tabernacle of peace spread over the entire Jewish nation and ירושלים. ❖



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A TIME & PLACE FOR ALMOST EVERYTHING

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Part I. Definition of בישול עכו"ם

The הלכה points out that בישול עכו"ם is not a universal restriction and does not apply to the following categories of products:

- 1. Foods that can be eaten raw** - נאכל כמו שהוא חי. This applies even to food that tastes better cooked or baked, rather than raw (e.g., baked apples or applesauce). The reason why our חכמים permitted these dishes is because we can eat this food without the intervention of the יהודי. We do not feel obliged to the cook for his assistance in preparation of these products, thereby lessening any social bond created by the food.
- 2. Foods whose form and taste do not change through cooking.** This applies even to food that would normally not be eaten without cooking (e.g., pasteurized milk or distilled water).
- 3. Foods that are still inedible and require more cooking to make the food edible.** This would apply to partial preparation by the יהודי and the finishing process by the עכו"ם. The cut-off criteria is if the עכו"ם cooked the food under 33% of total cooking, מאכל בן דרוסאי (a highwayman who didn't have time to wait).
- 4. Foods that are not prestigious and would not be served at a state dinner or wedding,** אינו עולה על שולחן מלכים (e.g., baked beans or corn flakes). These foods are permitted because a person does not experience deep feelings of gratitude and appreciation when someone warms up a can of baked beans. Therefore, cooking non-prestigious food would not bring on feelings of closeness between the preparer and recipient. Any food that would not be served at a wedding because it is not elegant would not qualify as בישול עכו"ם.
- 5. Foods which are generally not eaten together with a meal or are not eaten for healthy nutrition** (e.g., candy or potato chips).¹ According to many פוסקים, even though the item is a product that would be עולה על שולחן מלכים, the preparation of these types of foods removes the בישול עכו"ם restrictions.
- 6. Foods of any combination whose main ingredient does not qualify as בישול עכו"ם** would be acceptable, as long as all the ingredients are blended together. An example of such a product would be brewed coffee, which is a combination of water and roasted coffee beans. Cooked water does not qualify as בישול עכו"ם. Although roasted coffee beans cannot be used without brewing, coffee is a prestigious beverage and would be considered מלכים על שולחן, as it is served at weddings. Nevertheless, since the water is considered the main component of the beverage, and the coffee is considered a flavoring, freshly brewed coffee would not be subject to the restriction of בישול עכו"ם.

The הלכה is very clear: בישול עכו"ם applies only to conventional cooking methods through fire (e.g., cooking, frying, roasting). בישול עכו"ם does not apply to foods that are prepared through alternative means (e.g., pickling or microwaving).

Part II: Contemporary Applications of בישול עכו"ם

How does בישול עכו"ם apply to the following products?

1. Rice - is one of the most sought after מלכים על שולחן grains. Rice is not only delicious, it is probably the king of gluten-free starchy vegetables and is prepared in a myriad of different ways.

Rice can be cooked, fried, popped, puffed, instantized and parboiled. It is now available as a gluten-free pasta, rice milk alternative to real milk, rice sweetener syrup and rice vinegar, as well as sake (rice wine). Rice is now sold in a myriad of varieties (such as Basmati, Jasmine, and Arborio, to name a few). This is a far cry from the popular white rice side dishes. What are the contemporary בישול עכו"ם ramifications?

- Conventional cooked rice is subject to בישול עכו"ם.
- Parboiled Rice - There is a very interesting law in the U.S. that raw rice requires vitamin enrichment. Conventional vitamin enrichment is done by enrobing rice with various vitamins and minerals. Another method to naturally enrich rice is to parboil this rice. Parboiling is done by soaking and steaming rough rice, which are rice grains that have not had their outer hull removed. After steaming, the rice is redried and then milled, removing the outer husk called the hull. What remains is a grain of golden raw rice. The parboiled grain requires full cooking and parboiling and is not subject to laws of בישול עכו"ם.
- Instant Rice - This is not the case with instantized rice. Instantizing precooks long grain rice and fully redries the rice so that the preparation time is dramatically decreased. Instant rice can be fully edible by hydrating it in cold water. Since the rice does not need to be recooked, בישול עכו"ם would apply to instant rice.
- Popped Rice - In the case of rice cakes or Rice Krispies, the rice is steamed and popped under pressure. The steamed rice does not reach the מאכל בן דרוסאי threshold. בישול עכו"ם does not apply.
- Rice Vinegar and Sake - In the case of rice vinegar, the rice is not fully cooked. Brokenhead (rice pieces) rice is used in industrial productions to create Koji mold and is steamed to a rubbery consistency and is not considered to be מלכים על שולחן.
- Pasta Rice (i.e., pasta produced from rice flour), like conventional pasta never gets to a point beyond דרוסאי and is then dried. The housewife is the primary chef creating בישול עכו"ם. How is pasta produced? Semolina flour and water are mixed and made into a dough. It is then cut or extruded through large metal "dough cutters" called diecasts. The pasta shapes are slowly dried through a series of drying ovens. The pasta is never cooked in the process, with one exception: Tunisian couscous. In the process, the semolina is sized quite small and is steamed at 100°C (212°F) and then dried. Prior to drying, the couscous is fully cooked and is fully edible. As in the case of instant rice, it only requires cold "hydration". Couscous, like rice, is מלכים על שולחן.

1. Kashrus Kurrents, Fall 2016, "Do Potato Chips Need to Be Bishul Yisroel?"

CONTINUED ON PAGE 6

A TIME & PLACE FOR ALMOST EVERYTHING

CONTINUED FROM PAGE 5

2. Sushi: A shift in נאכל כמו שהוא חי – As we know, the new popular Yiddische מאכל at any event is sushi. The *Shulchan Aruch* clearly states that if something is eaten raw, then that product is not subject to בישול עכו"ם. One could argue that today, the sushi phenomenon has changed our raw fish eating habits, and tuna is now considered חי כמו שהוא חי. Nonetheless, the STAR-K does not accept this position and requires בישול ישראל on all fish products. However, the cooked rice is subject to עכו"ם בישול restrictions.

3. Beets, typically cooked, are also eaten raw and are one of the main ingredients in horseradish. Therefore, beets are not subject to בישול עכו"ם.

“ **בישול עכו"ם occurs when certain foods ... are cooked by a person who is not required ... to keep kosher** ”

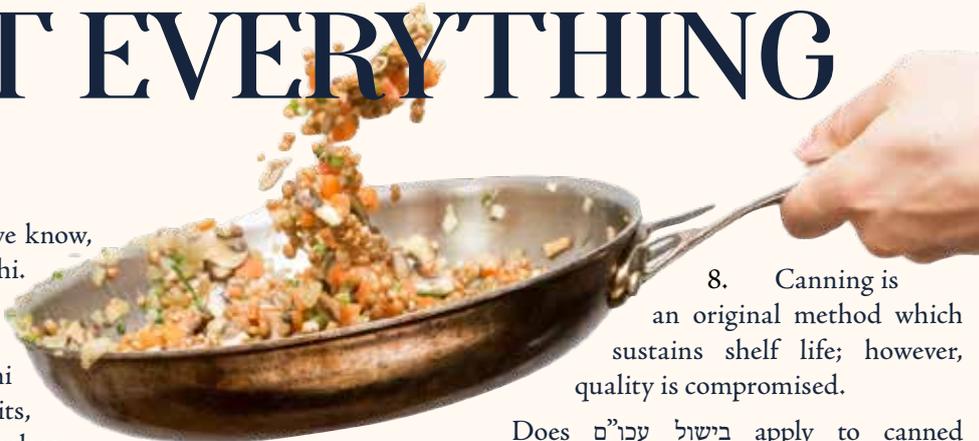
4. Eggplant, when grilled and used for baba ghanoush, is not considered to be עולה על שולחן מלכים. However, raw eggplant that is sliced and fried, as in eggplant parmesan, would be considered עולה על שולחן מלכים.

5. IQF (Individually Quick Frozen) Pasta - This is not the case with IQF rice and pasta. These products are typically fully cooked before freezing and בישול עכו"ם would apply. Of course, IQF prepared meat and chicken products, which require strict reliable *hashgacha*, would also have to address בישול עכו"ם in their preparation.

6. Potato chips and poppers – As mentioned earlier, although potatoes are subject to בישול עכו"ם, according to many פוסקים potato chips are prepared in a manner that is not subject to בישול עכו"ם.

7. Butternut Squash – Cooked food manufacturers are always searching for creative ways of long-term food preservation. Fruit and vegetables are popularly preserved through IQF.

In order for IQF vegetables, such as butternut squash, to be frozen the vegetable has to be blanched. Blanching is a short, quick cook to allow the vegetable to be frozen while maintaining its firmness and vibrance when defrosted. Blanched vegetables do not reach the בן דרוסאי threshold; therefore, IQF butternut squash would not be subject to בישול עכו"ם.



8. Canning is an original method which sustains shelf life; however, quality is compromised.

Does בישול עכו"ם apply to canned goods? The answer is that it depends. Canned soups and canned pasta would present a problem of בישול עכו"ם without proper supervision. Canned fruit would not present a בישול עכו"ם problem because fruit is usually eaten raw. As long as the fruit has been processed on kosher equipment with kosher ingredients it would be permitted. Canned vegetables that are either eaten raw or are not elegant enough to be served at a state dinner would not have a problem of בישול עכו"ם. Whole asparagus, when served alone, is a prestigious food. Therefore, canned whole asparagus should only be used with a reliable *hechsher* which surely addressed the בישול עכו"ם issue.

The White House State Dinner Policy – Years ago, STAR-K asked the White House executive chef what the White House banquet policy is regarding the use of canned products for state dinners. A specific question was, 'What is the policy regarding canned cranberry sauce?' We also asked whether potato chips are served at state dinners. The chef's response was as follows, "We would serve whatever the guest wants; however, we never served potato chips, nor do we ever use canned goods...everything is prepared fresh!"

9. Potatoes – mashed, flaked, fried and canned. It is common practice to cook potatoes in water preparing them for further processing, e.g., drying for potato flakes or blanching mini potatoes for canning. Since potatoes are cooked beyond the בן דרוסאי threshold, they are subject to בישול עכו"ם.

10. Yams (sweet potatoes) – The same principle regarding potatoes (see #9 above) applies to sweet potatoes and would be subject to בישול עכו"ם restrictions.

Note 1: Even though the White House may never use canned foods, if the food was first cooked before the canning process then it is perfectly fit for use at a state dinner. Subsequent canning does not remove the proscription of בישול עכו"ם.

Note 2: If a product is disqualified due to בישול עכו"ם, the utensils are also considered non-kosher and have to be *kashered*. If stoneware or teflon-coated utensils were used, one should ask his *rav* for guidance on *kashering*.

As times change, technology also changes as do our eating habits. What remains constant is הלכה and the *Shulchan Aruch's halachic* parameters, which were set in place to address any technological challenges any time, any place. ❖

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