A TIME & PLACE FOR ALMOST EVERYTHING

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 its 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 time and place. What qualifies as מוכשר, as would wooden beams, even those with imperfections in the wood. Even if עליון באסף מגרנך ומיקבך would not qualify as מוכשר because these products can become טמא סכך that are cut and shaped into vessels, utensils or equipment that is tubular and were not fashioned by anyone with the intention of putting things into their opening. Even if the wood vessels were to be broken and unfit for their original use, and can no longer become מעין טמא, they remain disqualified.

Although hollow, bent wooden pipes would not be kosher for מוכשר, 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 מוכשר because these products can become מעין טמא, even those with imperfections in the wood. However, the custom is not to use them.

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Screws that are used for סוכות must be in their original state and cannot be subject to further processing. Even items which cannot become 깃ון arekosher 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 כסה.

Flax rope is problematic for another reason. According to וס, if the linen fibers were twisted into threads and braided into rope they are considered סכן. The rope disqualifies them, as well as any other woven material.1

Branches of a tree cannot be used for סוכות if the branches are still connected to their original source. If the branch was still connected to the tree while covering the סוכות 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 סוכות with the intention of using the branch for סוכות. Our rabbis have taught that סוכות which has an unpleasant odor should preferably not be used. Kosher סוכות has to remain fresh throughout the entire סוכות. 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 סוכות material must be placed on top of the סוכות with the intention of being used for סוכות. One cannot place kosher סוכות material on top of the סוכות with the intention of drying the material, and then change his mind in the course of the drying process. To this end, a person who wants to keep this in mind while drying the material should use ליווי his use even if it was intended for סוכות. This restriction applies to bundles of 25 sticks or more that are tied together.

How wide can the boards be in order to qualify as kosher סוכות? One may use boards that are less than 4 ספחים (14”) wide. Even if wider boards were 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 סוכות 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 עוות. Reeds, straw, or wooden slats that are woven into mats would not qualify as סוכות if they were woven for the purpose of sitting or sleeping upon, or any other specific function. However, if they were made expressly for סוכות these mats would be kosher.

Are bamboo mats that are held together with other materials, such as string or yarn, kosher? HaRav Moshe Feinstein, ל”ע, ruled that venetian blinds that were made out of wooden slats and held together with cloth tape, which is כותנה and is not kosher, are not kosher. Even if the tape was removed, the slats remain non-kosher and disqualified for use as סוכות. Based on Rav Moshe’s reasoning, if the slats were held together by cloth tape, the mat would be considered an item that is כותנה and could not be used for סוכות. However, from the above it is clear that Even if the tape was removed, the slats remain non-kosher and disqualified for use as סוכות. Therefore, if wooden mats were made for סוכות using monofilament line, the mats would be kosher.3

A kosher monofilament mat must be placed on the סוכות 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 כסה) is supporting the slats, the mat has been placed down improperly; one may not suspend כסה with non-כסה material. Furthermore, כסה mats must not be anchored with string to prevent the mat from blowing away in a normal wind (a יהודי). 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 כסה mats available consisting of slats that are lined with natural fibers that are considered kosher for סוכות.

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 (סוכה)? Since the mat does not need to be dried, it may contain more than 25 slats without qualifying as a bundle.

There is a גאולה as to whether one can support the כסה with something that is not kosher for use as סוכות. Therefore, one should not support the כסה with anything that can become עוות, i.e. metal rods or pipes. Also, one cannot use metal to weigh down the כסה 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 כסה. If the כסה is supported by wooden beams, which are used to strengthen the כסה 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 כסה.

How much כסה should be used to cover the כסה? The amount required is determined by the amount necessary to shade theмед for כסה. Mats held together with braided nylon filament thread would be disqualified for the same reason since, according to וס, they are כותנה. However, monofilament line would not be disqualified because a monofilament line is not braded and is not כותנה. Therefore, if wooden mats were made for כסה using monofilament line, the mats would be kosher.4

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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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Q4: 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.

Q5: 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.

Q6: 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.

Q7: Can a person put wax under his braces on Shabbos in order to prevent it from digging into his gums?
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.

1. Regarding the definition of lechayim poli, see Shluchim 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, zt"l, in which these laws are eloquently explained. Most of the source material below was culled from this work. Regarding headaches on Shabbos, see Minchas Yisroel 3:52. Kovesim HaBashan 138 (Badei HaBashan #3). Regarding hay fever on Shabbos, see Shemiras Shabbos Kehilchoso chapter 34 footnote 52 quoting Rav Shlomo Zalman Auerbach, zt"l, and Shref Hatzivos 3:46.
3. Toras Elazar 6:15 chapter 14 understands the Chazon Ish O.C. 52:16 to require that the cream be administered with a lever. However, Orchos Rabbinim vol. 1 page 158 states that the Chazon Ish allowed cream to be squeezed onto a finger without a lever in order to dab it onto the diaper area of a baby. Shref Hatzivos 6:53; 5:31 #5 also allows dabbing cream from a tube onto a wound if needed. Shulchan Shlomo 321:26(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, zt"l, in the journal Toras Yisroel volume 21. His conclusions are debatable.
6. See Moschos Berurim 328:12 that anything done lechatach meitzit - 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 14:18 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.
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 footnote there, and Shulchan Shlomo 321 footnote 17 that Rav Shlomo Zalman Auerbach permitted this way.
13. In the rulings of the Chazon Ish printed at the end of Orchos Yosef on Seder Medrash, #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, note 38. Kovesim HaBashan 138 holds that it is customary to allow this if the course of medicine was started before Shabbos. However, Igros Moshe O.C. 5:51 is stringent.
14. See Kovesim HaBashan 138 (Badei HaBashan #1).
17. See Shevitis Shabbos Kehilchoso ibid.
18. Kovesim HaBashan 15:83 states that cleaning contact lenses on Shabbos unless they have dried out, in which case he forbids it because of chikun mana. Melechos Elysha (quoted in Piskei Teshuvos nine 320 footnote 199) argues that there is no concern of chikun mana because this is a common occurrence.
19. See footnote 3 above.
20. See "Halachos of Refuah on Shabbos", page 328.
Part I: Definition of בישול עכו"ם

The halacha 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 - מסלול מים ستאראַז ייד. This applies even to food that tastes better cooked or baked, rather than raw (e.g., baked apples or applesauce). The reason why our custom permits these foods is because we can eat this food without the intervention of the בישול עכו"ם. 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 preparer and recipient. Any food that would not be served at a state dinner or wedding, (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, (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 does not experience deep feelings of gratitude and appreciation when someone warms up a can of baked beans. Hence, it is not considered to be 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). According to many classic halachic authorities, even though the item is a product that would be considered healthy, 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 but would be acceptable, as long as all the ingredients are blended together. An example of such a product would be the combination of water and roasted coffee beans. Cooked water does not qualify as בישול עכו"ם unless it is sold as a coffee beverage. However, the coffee is considered to be בישול עכו"ם and the water is not considered to be בישול עכו"ם. Hence, the preparation of such a product removes the בישול עכו"ם restrictions.

The halacha 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 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, stuffed, 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 ramifications of בישול עכו"ם?

a. Conventional cooked rice is subject to בישול עכו"ם.

b. 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 milling, 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.

c. 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.

d. 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 ו험 לש皴ר מלבוש. Hence, it does not apply.

e. 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 בישול עכו"ם. Hence, it does not apply.

f. Pasta Rice (i.e., pasta produced from rice flour), like conventional pasta never gets to a point beyond ו헴 לש皴ר מלבוש and is then dried. The housewife is the primary chef creating מילס וסם. 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 fully edible.
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2. **Sushi**: A shift in the way we serve food at any event is sushi. The *Shulchan Aruch* clearly states that if something is eaten raw, then that product is subject to *na'ehol u’mechalef*. One could argue that today, the sushi phenomenon has changed our raw fish eating habits, and *na’ehol u’mechalef* now is considered a delay of *na’ehol u’mechalef*. Nonetheless, the STAR-K does not accept this position and requires *na’ehol u’mechalef* on all fish products. However, the cooked rice is subject to *pikum* and is therefore *mechalef*.

3. **Beets**, typically cooked, are also eaten raw and are one of the main ingredients in horseradish. Therefore, beets are not subject to *beishol u’ve’er*.

4. **Eggplant**, when grilled and used for baba ghanoush, is not considered to be subject to *na’ehol u’mechalef*. However, raw eggplant that is sliced and fried, as in eggplant parmesan, would be considered *na’ehol u’mechalef*.

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 then would apply. Of course, IQF prepared meat and chicken products, which require strict reliable *bashgacha*, would also have to address *beishol u’ve’er* in their preparation.

6. **Potato chips and poppers** – As mentioned earlier, although potatoes are subject to *beishol u’ve’er*, according to many Ashkenazi potato chips are prepared in a manner that is not subject to *beishol u’ve’er*.

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 new threshold; therefore, IQF butternut squash would not be subject to *beishol u’ve’er*.

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

Does the *beishol u’ve’er* apply to canned goods? The answer is that it depends. Canned soups and canned pasta would present a problem of *beishol u’ve’er* without proper supervision. Canned fruit would not present a 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 *beishol u’ve’er*. 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 *beishol u’ve’er* question.

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 *masak u’deriyan* threshold, they are subject to *beishol u’ve’er*.

10. **Yams** (sweet potatoes) – The same principle regarding potatoes (see #9 above) applies to sweet potatoes and would be subject to *beishol u’ve’er* 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 *beishol u’ve’er*.

Note 2: If a product is disqualified due to *beishol u’ve’er*, the utensils are also considered non-kosher and have to be *kasher*. If stoneware or teflon-coated utensils were used, one should ask his rav for guidance on *kasheering*.

As times change, technology also changes as do our eating habits. What remains constant is *halacha* 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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SAUCES & DIPS

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Hackensack, NJ
VEGETABLES (CANNED)

MARMARIS TURKUZ ORGANIC
TURKEY
OLIVES; VEGETABLES (CANNED)

NUTS.COM
Jersey City, NJ
FRUIT (DRIED)

PEREG GOURMET NATURAL FOODS
Clifton, NJ
PURE SPICES

PIRSUM JUDAICA
Lakewood, NJ
OIL-PARAFFIN

PORT ROYAL SALES, INC.
Woodbury, NY
VEGETABLES (CANNED)

SAM’S CLUB MEXICO
Bentonville, AR
FRUIT (DRIED); NUTS & SEEDS

SFAHER HAGGART LTD.
Canada
COCONUT MILK DIV.

SIR LOGANBURY’S NUT BUTTER SANDWICHES
Hackensack, NJ
PREPARED FOODS (PAS YISROEL)

SOURCE ONE INTERNATIONAL
Bridgewater, NJ
VEGETABLES (CANNED)

SWEEGEN
Rancho Santa Margarita, CA
SWEETENERS

SYSCO CANADA
Canada
FRUIT (CANNED)

THAI EDIBLE OIL CO., LTD.
Thailand
RICE

THE ISRAELI SOURCE
Canada
SCHACH BAMBOO MATS

TURNER DAIRY
Pittsburgh, PA
BEVERAGES & DRINK MIXES

INDUSTRIAL INSTITUTIONAL PRODUCTS
(see letter of certification)

AHMETOGLU KONSERVE SAN. TIC.
TURKEY
VEGETABLES (CANNED); PICKLED PRODUCTS

ALGRO INTERNATIONAL LLC
Jersey City, NJ
RICE

C.E.D.I.A.M. S.A.
Centre d’Etude et de Development Industri & Agricole du Mali
JUICE & JUICE CONCENTRATES

CHEMSTATION – MINNESOTA
Eagan, MN
DETERGENTS & CLEANSERS

CHEX FINER FOODS
Manhasset, MA
OLIVES

DALIAN WONDERSUN
Biochemical Tech. Co., Ltd.
China
AMINO ACID

HUBEI JINGTIAN AGRICULTURAL SCIENCE & TECHNOLOGY DEVELOPMENT CO., LTD.
China
FRUIT (CANNED)

JANGXI KAIYUAN FRAGRANCE
China
FLAVOR CHEMICALS

KUNSHAN SAINITY Y.I.Y. CORP.
China
FLAVOR CHEMICALS

NCH EUROPE
Czech Republic
LUBRICANTS

PRISTINE SUPERB INC.
Brooklyn, NY
SAFETY PRODUCTS

ROMG INGENIERIA Y DESARROLLO DE LA LUBRICACION
Spain
LUBRICANTS

S. BERTRAM INC.
Linden, NJ
FRUIT (CANNED); VEGETABLES (CANNED)

SHENZHEN GSH BIO-TECH CO.
China
VITAMIN COMPONENTS

SICHUAN INGIA BIOSYNTHIC CO.
China
HERBAL EXTRACTS; SWEETENERS

SIL FALA
France
BAKERY SUPPLIES

SOLAR SUMMIT INTERNATIONAL
Hong Kong
VEGETABLES (FROZEN)

TURNER DAIRY
Pittsburgh, PA
BEVERAGES & DRINK MIXES

WORLD FINER FOODS
Bloomfield, NJ
FRUIT (CANNED); VEGETABLES (CANNED)

ESTABLISHMENTS
AND FOODS, LLC DBA MILK AND HONEY BISTRO
Baltimore, MD
CATERER/RESTAURANT (DAIRY)

BUBBIES BISTRO
Ventnor City, NJ
RESTAURANT/TAKE-OUT (DAIRY; CHOLEV YISROEL)

HUMMUS PLUS-YESH
Baltimore, MD
CATERER/RESTAURANT/TAKE-OUT

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 Yisroel (non-cholov Yisroel).

BABYVITES
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VITAMINS & NUTRITIONAL SUPPLEMENTS

BEN & JERRY FRANCHISING, INC.
South Burlington, VT
ICE CREAM CONES

BOYER CANDY COMPANY, INC.
Alborea, PA
CHOCOLATE PRODUCTS

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CHOCOLATE PRODUCTS; FOOD GUM

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Richmond, VA
ICE CREAM CONES

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HARRIS TEETER, INC.
Nut Division
Matthews, NC
NUTS & SEEDS

RITA’S OF STATEN ISLAND MALL
Store #1370
Staten Island, NY
ICE CREAM & ICE CREAM CONES

WAL-MART STORES
NUTS & SEEDS Div.
Bentonville, AR
NUTS & SEEDS
STAR-K wishes the community a Happy & Healthy New Year!

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