One of the popular services that STAR-K offers to worldwide Jewry is our availability to find answers to shailos on almost any topic. When a phone call comes in, our Kashrus Administrators often have little clue as to what they will need to address. Some answers end up being straightforward, some are complex and some need to be creative.

I was faced with the latter situation over a year ago when a woman called. She said that her husband’s company had brought him a ready-to-eat meal, “Grilled Cutlets and Salad”, in a plastic container from a kosher certified store. However, after it was presented to her husband, since no one had thought to request seals on the container, my phone rang.

“It's not that important, but is there any way my husband would be allowed to eat this food?” the woman asked. Immediately, I emailed a colleague who asked me to send him a picture of the layout of the food in the container. He would show it to a frum worker, and if the worker would recognize the presentation, then the food would be permitted.1

A few minutes later, a picture was sent to me which I then forwarded to my colleague, who subsequently sent it to the frum worker. After a few more minutes, the frum worker responded that he recognized the layout of the food as matching the presentation of the store. I was then able to declare, “Mutter lach, mutter lach, mutter lach.”

Truthfully, not everyone would have known that there was a potential kashrus issue with the “Grilled Cutlets and Salad”. Furthermore, not everyone in a pressured work environment would have had the fortitude to forego his “kosher” lunch at a business meeting due to the slight chance of a real “switcharoo.” However, since much of our personal kedusha and the kedusha of Klal Yisroel is dependent upon maintaining our vigilance in kosher food consumption, it behooves us to learn about the obligation to maintain the kosher integrity of our foods when relinquishing our control to an aino Yehudi.

1. Oats and wheat are quite commonly used in cereals.
2. For a full discussion and understanding of pas haba’a b’kisnin, see Kashrus Kurrents Spring 2005 at www.star-k.org.
3. Although this hardened product has an intermediate doughy stage, it never obtains the full characteristics of bread.
The Requirements for Chosmos on our Foods

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What Foods Require Chosmos?

チョソムトニョソニョリョニョドヨトニョノニョニョニョドヨトニョニョニョニョニョニョトニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョニョNi require chosmos. In laymans terms, this means that the rabbinim1 decreed that fish (without skin), meat, non-mevushal wine and techeiles that are deposited or sent with an aino Yehudi require two chosmos, two halachically approved seals. However, chiltis (a spice), fish oil dip, bread and cheese require only one chosam.

What is Our Concern?

If we limit our discussion to foods, when an aino Yehudi is in control of kosher food, what is of primary concern?

Our most pressing concern is for bachlofa, that the aino Yehudi might take the kosher food for his own benefit and replace it with a similar food item.2 The Shulchan Aruch makes it clear that we are not afraid that he is going to make this switch just to cause a Jew to do an aveinah.3 Thus, if there is no reasonable benefit that might accrue to the aino Yehudi, there is no reason to be concerned.

One or Two Chosmos?

Rashi explains that one chosam is required for an inexpensive item. We would only have a minimal concern for bachlofa since an aino Yehudi can usually afford this type of food. It is almost not worth his time and effort to take the kosher food and replace it with the non-kosher equivalent.

An expensive item, on the other hand, is of greater concern. Perhaps the aino Yehudi cannot afford it. He might, therefore, take it for himself and replace it with its non-kosher cheaper counterpart.

The Rambam and the Rashba4 write that when there is a question of a Torah law being violated two seals are required. If the concern is the violation of a Rabbinic law, then one seal suffices.

The Ran explains in the name of the Yerushalmi that when our concern is the switching of an item, two chosmos are required. If the concern is the adulteration of something previously kosher, only one chosam is required.

The Rama5 says that we should follow the stringency of all of these rationales.

What Qualifies as a Chosam?

A valid chosam is a seal that requires significant effort to duplicate.6 However, by no means does the chosam need to be tamper-proof.

Common devices that can constitute bona fide chosamos are:

1) Plumbas
2) Zip ties
3) Staples
4) Difficult and atypical knots
5) Stickers or Kosher Tape (perhaps with an agency's symbol) can constitute one chosam if they are tamper-evident, or if tampering with it would compromise some of the packaging.

6) Writing a Hebrew letter partially on the cover of packaging and partially on the utensil itself (where recognition of a letter and some effort are needed to line up the letter parts).7

7) If the chosam can't be tampered with and repackaged without high-tech machinery, such as vacuum packing, it is halachically equivalent to two chosmos.8

8) A hologram from a certifying agency placed inside a sealed package that has a kosher symbol.

Exceptions

If the seal(s) are found to be broken upon delivery, or if the item is produced without any seals, the food can still be accepted as kosher if:

A) It is clear that the seals were broken inadvertently (e.g., shipping) and it is plausible that the aino Yehudi wasn't aware of the broken seals.9

Example: If a sealed and dented large box containing rugelach in plastic containers arrives, and some of the stickers that seal the plastic containers have been compromised.

B) When the item bears a label confirming that the contents of the container at its origin were kosher, and no benefit is attained from the tampering.

Example: There is no seal on a container of candy corn from a well-known kosher company.

E) Food placed in a public refrigerator in a bag or container that is clearly understood to be private property is permitted without any chosmos, as long as other people are coming and going at various times. In this case, there is a “mirisei” factor, a fear of being caught taking someone else’s food, that allows us to presume that no one will tamper with the food. However, if the food is left overnight or when no one is around, the food might be forbidden and a shaila should be asked.

On the other hand, if there is video surveillance of the refrigerator and the staff has been apprised of this, the food is permitted to be eaten.

*In such a case, food can be sent, even l’chatchila, without a chosam, provided that the recipient will notice its unique and defining feature.

Ensurance and Deterrence

In 1982, seals weren’t commonly used for safety and quality control purposes. That year, seven people in Chicago were murdered after

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Jews have been eating eggs for thousands of years. How many of us have ever wondered whether the eggs we bought at the local grocer came from a Kosher bird? The Shulchan Aruch states that only eggs which are pointy on one side and round on the other side can be considered Kosher. If, however, both sides are round or both sides are pointy it would be a siman (an indication) of an עוף טמא, a non-Kosher bird.

The above noted siman does not make the egg itself Kosher, rather it is a way to indicate that the egg comes from a Kosher bird. Today, we can find chicken eggs which are round on both sides; consequently, it is a way to indicate that the egg comes from a Kosher bird. Today, in any food. Questions about eggs eat it either by itself or as an ingredient

Usually when blood spots are found in a standard egg the blood itself is assur milrubonon, forbidden by rabbinic ordinance, while the rest of the egg would be permitted. We are machmir (stringent) and discard the entire egg, even when there is no real concern of fertilization. Let us examine various scenarios when a blood spot is found in an egg. If the egg has not been combined into a mixture, the entire egg should be thrown out. However, if the egg was mixed with other eggs, one should try to remove the blood spotted egg as much as possible. Whatever part of the egg remains is not a concern and the rest of the mixture is permitted.

If the blood spot was noticed after it was already fried in the frying pan, the egg should be discarded and the pot should be cleaned and not used for 24 hours. After 24 hours, the frying pan becomes an אים ben yome and any imported תמא (taste) is pagum (distasteful); the frying pan would once again be permitted for use. This leniency is applicable only to blood spots in eggs. However, something non-Kosher which was cooked in a pot must be kashered, even after 24 hours.

Another leniency which applies to a standard egg involves an old minhag (custom) not to cook less than three eggs at one time. Only pastured eggs or eggs from a small farm are subject to this custom, not conventional eggs and one need not have a special pot designated for these eggs. However, many still have the custom to kasher conventional eggs in a special egg pot.

We will now focus on another important halacha regarding eggs. The Gemara lists a number of things which put a person in danger, some of which include eating peeled onions, garlic or eggs which were left out overnight. It is interesting to note that this halacha is not brought down in the Shulchan Aruch, however, the Aruch HaShulchan, Shulchan Aruch HaRav and other poskim do mention this concern. It is the minhag ha’olam (acceptable custom) to be careful in this regard.

There is a famous teshuva from Rav Moshe Feinstein, z”l, regarding commercially used eggs that are normally cracked and left out for a few days. This is not included in the sakana (danger) which Chazal mention.

So, what should one do if he wants to make eggs on Thursday for Shabbos? Some poskim say that the Gemara was only referring to cracked open raw eggs, but cooked peeled eggs are fine to leave overnight. However, other poskim maintain that even peeled hard boiled eggs cannot be left overnight. The best option is to add something to the mashed eggs, such as mayonnaise, or a generous amount of salt. Once the additional ingredients have been added to the egg, any possible sakana has been averted. In a situation where one forgot and left eggs overnight, whether raw or cooked, a rav should be consulted.
on Cheerios® and Wheaties® cereals is also Mezizons, and the brocha acbroma is Al Hamichya.

In the above cases, the chameishes minei dagan is broken down. However, if the grains remain whole and are simply roasted, they are no different from any other variety of produce which grows from the ground (e.g., corn), and the brocha is Hoadama. What this means is as follows: The brocha on unprocessed and slightly processed (e.g., toasted whole) wheat or oats is Hoadama. The brocha on fully processed wheat and oats (e.g., flour and water that are cooked or baked) is Mezizons.

Wheat has four parts—endosperm, bran, germ, and the inedible husk. Endosperm makes up the majority of the kernel and is the primary source of flour, bread and cake. If the whole wheat is puffed (i.e., the bran is not removed), the brocha remains Hoadama. An example of this is Kashi® Whole Grain Puffs, a cereal which includes chameishes minei dagan, with all its bran.

The process for most other puffed wheat is to first remove bran from the kernel through a process known as pearling. Some endosperm may be incidentally removed. The kernel is then placed into a pressurized heated chamber and steamed. The moisture spurts out of the kernel, thereby “popping” it.

There are different opinions as to which brocha is recited. Some opinions say this is processed enough to become Mezizons. Others are of the opinion that regular puffed wheat is not processed enough, and the brocha is Hoadama. In order for the brochos to be Mezizons, the product must be a “maasch kedreira,” similar to a bowl of oatmeal in which the grains stick together.

4. This is true for original Cheerios and versions of Cheerios, where oats are the first or halachically primary ingredient. Cheerios is not pas haba'ah b'kisnin, as the process is not a standard baking process. Flaked cereals, even from chameishes minei dagan (e.g., Wheaties) are not pas haba'ah b'kisnin as they do not have tzurus haspas.

5. Shulchan Aruch Orach Chaim (O.C.) 208:4. The Shulchan Aruch says such products should ideally be eaten during a bread meal since there is a safik (doubt) as to which brocha acbroma is recited. L’maseh, the brocha acbroma is Borei Nefashos.

6. For a discussion as to when exactly enough processing occurs to transform wheat from Hoadama to Mezizons, see Shulchan Aruch and Mishnah Brura O.C. 208:2 and 208:4 and Mishnah Brura (ibid.).

7. This is a cereal manufactured by Kashi Co. and should not be confused with “kasha” (buckwheat). The brocha on kasha is Hoadama because it is not processed from the chameishes minei dagan.

8. See Sefer Mikor Habracha 54, based on Mishnah Brura 208:15.

9. Rav Heinemann, ibid., explains an additional reason. This product is now a “maasch kedreira” because it has been processed into a form that is normally eaten. According to this swara, the brocha acbroma is Mezizons and the brocha acbroma is Al Hamichya. Dayan Krausz, author of Mikor Habracha, told this author the same swara.

10. Sefer V’zos Habracha Chap. 12 as further explained in his Birur Halicha Siman 27:4:4 in the name of Harav Shlomo Zalman Auerbach, zt”l. Since these grains are simply popped and do not stick together, the brocha is Hoadama. The brocha acbroma is a safik and, therefore, the product should l’chatchila be eaten during a bread meal. If it is not eaten during a bread meal, the brocha acbroma is Borei Nefashos.

11. Igros Moshe O.C. 4:45.

12. There is a swara to say that the brocha acbroma is Al Hamichya (see Footnote 9).

13. It should be noted that some brands of granola cereals have similar halachic issues. Like puffed wheat, they are chameishes minei dagan products that are “partially processed” (i.e., heated but not broken down into flour). The same issues apply regardless of whether or not they have been processed enough to become Mezizons. One would have to determine the exact process of each brand to determine which brocha acbroma and acbroma are recited. Rav Heinemann is of the opinion that General Mills Nature Valley Granola Bars are processed enough to make their brocha acbroma a Mezizons. If one eats a minimum of between 1.5-2 bars (packages contain 2 bars) in 4 minutes, then the brocha acbroma is Borei Nefashos, as there is less than a k’zayis of chameishes minei dagan; in total, there is a k’zayis (half chameishes minei dagan and half non-chameishes minei dagan). No brocha acbroma is required if one eats one bar of this brand, as even one complete bar is less than a k’zayis.

14. Enough heat is used and the pieces stick together (see footnote 9).


17. This product also contains a type of bran which contains endosperm. Nonetheless, the endosperm is tafel to the bran. However, Raisin Bran and Fiber One cereals consist of higher amounts of endosperm mixed with the bran product; so, the brocha is Mezizons.

18. Rav Heinemann, ibid., is of the opinion that the same is true of Pringle Potato Crisps, since they are produced from ground up potatoes that are no longer recognizable.

19. Choveres Torah V’horoah 5733
its Hoadama status. Kellogg's Corn Flakes and Frosted Flakes cereal are made from recognizable corn pieces (called grits) that are not ground into flour, so the brocha is Hoadama. However, Kenamch Brand Corn Flakes is made from corn flour, so its brocha is Shebakol. The same is true regarding Corn Chex; so, the brocha is Shebakol.

If a corn flake cereal is not on the brochos list, how can one tell if the brocha is Hoadama or Shebakol? If the cereal panel lists corn flour, the corn has been ground and reformed into pellets; therefore the brocha is Shebakol (if wheat and oat flour are not present). If the cereal lists corn or milled corn, it may be a whole grain product and the brocha is Hoadama, or it may be ground and the brocha is Shebakol. To determine the brocha, one must look carefully at various flakes. If they have jagged edges and the surface of the flake is bumpy, it comes from a grit21 and the brocha is Hoadama. If the corn flakes are relatively smooth (very small bumps), and the edges are smoother, the corn flakes are from a more uniform pellet (made from corn flour) and the brocha is Shebakol. Kellogg's Corn Pops is manufactured differently in various facilities worldwide. In the United States, the corn is not ground into flour, and corn pieces are made from recognizable corn pieces (called grits) that are not ground into flour, so the brocha is Shebakol. The same is true regarding Corn Chex; so, the brocha is Shebakol.

Rice is unique, as its brocha is Mezonos and its brocha achrona is Borei Nefashos.22 This includes processed rice products, such as Kellogg's Rice Krispies and Post Fruity Pebbles. It also includes products whose primary ingredient is rice flour.

20. According to the information provided, the "corn" in Corn Chex is different than the corn in Krispies cereal (despite the fact that the finished product looks similar). In Corn Chex, the corn used is no longer mikor (noticeable as corn), and in Krispies it is still mikor; hence, the difference in brocha.

21. The shape of the natural grit has rough edges, bumps and is not as uniform or smooth as a manufactured pellet.

22. Shulchan Aruch O.C. 208:7. This is true even if brown rice is used. The brocha on rice cakes is also Mezonos and Borei Nefashos. See end of footnote #24 below.

23. Ingredients on food products are listed in order of percentage. The ingredient with the highest percentage is listed first.

24. Examples of this include Kellogg's Apple Jacks and Froot Loops. Similarly, the brocha on Raisin Bran cereal is Mezonos, as the endosperm in the flakes is the ikkur ingredient.
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However, if the chameishes minei dagan is only l’davek — a binding agent for texture or consistency, or a flavoring component to enhance the primary corn ingredient, the brocha is Shebakol. An example of this is Quaker Cap’n Crunch cereal. In this corn cereal, the oat flour is added only as a binding agent.25

This halacha is very relevant to various cereals, as several list corn flour as a first ingredient and chameishes minei dagan, such as oat flour and wheat flour, as a second or third ingredient. Unfortunately, there is no way to tell from the label if the oat or wheat flour is is added l’taam or l’davek.26 When there is doubt as to whether the oat flour listed as a secondary ingredient is l’taam or l’davek, contact the kashrus certification agency. If this is not possible, one should recite Shebakol and Borei Nefashos.27

Kellogg’s Crispix is processed so that each piece is approximately half rice and half corn. Rav Moshe Heinemann, ibid, visited the Kellogg’s plant and conducted a thorough review of all the raw materials and production areas. Since it has no skor or tafel and no chameishes minei dagan component, two brochos are required. When eating this cereal, one Crispix should be split; Mezonos is recited and then one eats from the darker rice side, then Hoadama is recited on the lighter corn half and is eaten.28 Alternatively recite a Mezonos and Hoadama on other items.

Under normal circumstances, when eating cereal with milk the cereal is the skor and the milk is the tafel; only one brocha is recited. This is true, even if one finishes the cereal and there is a little leftover milk eaten alone — no brocha is recited on the milk.29 The same halacha applies when one eats cereal with raisins, bananas or strawberries. Under normal circumstances, a brocha is recited only on the cereal and not the fruit pieces since they are tafel.30

IV. Brocha Achrona

If Shebakol or Hoadama should be recited on a cereal, the brocha achrona is Borei Nefashos. If Mezonos should be recited, the brocha achrona is Al Hamichya (except for rice cereals, where the brocha achrona is Borei Nefashos).31 To recite any brocha achrona, one must eat a k’zayis (1.27 fl. oz., 38 ml, the approximate volume of a golf ball) of cereal in the amount of time known as kdei achilas pras ideally within a two minute span, bidedei within a four minute span.32 Under certain circumstances, one may calculate the entire amount of cereal eaten when deciding the brocha achrona. If one eats a k’zayis of a chameishes minei dagan Mezonos cereal, the brocha achrona may be Al Hamichya even though the actual wheat or oat content consumed is less than a k’zayis.33 This is true if the non-chameishes minei dagan ingredients (e.g., sugar) are added to enhance the flavor of the oat and/or wheat flour (i.e., they are “tavlin” enhancers) and they are combined into one entity.34

However, in the following cases, the “other” ingredients are not counted as part of the k’zayis and one would need a k’zayis of chameishes minei dagan to recite an Al Hamichya:35

1) If one consumes a chameishes minei dagan cereal that contains pieces upon which Mezonos is recited and pieces upon which a different brocha is recited (when eaten without the chameishes minei dagan), one must eat a k’zayis of the Mezonos pieces to recite Al Hamichya. The other pieces do not count towards Al Hamichya. However, half k’zayis of chameishes minei dagan plus half k’zayis of non chameishes minei dagan would add up to a Borei Nefashos.36

This is true even though the other pieces are tafel to the chameishes minei dagan and only Mezonos is recited.

2) Corn flour or other flours added for their own nutritional value, not as a “tavlin” to flavor the oat flour, are not counted as part of the k’zayis for al hamichya purposes.37

Undoubtedly, as companies continue to re-formulate cereals for better taste and more nutrition, one should not be surprised to discover that the brocha on one’s favorite cereal has changed. In the z’chus of beginning the day with reciting the correct brochos on cereals, may Klal Yisroel be zochi to much brocha v’hatzlacha bestowed upon us from Shamayim.38

FOR THE 5780/2020 STAR-K CEREAL BROCHOS LIST, GO TO WWW.STAR-K.ORG OR CONTACT US FOR A MAILED LAMENATED VERSION.

25. This is based on our review of the percentages and conversation with the company. The fact that the box states “oat” cereal is irrelevant, as this seems to be for marketing purposes and not because it is added l’taam.

26. If wheat starch is added, it is definitely l’davek and the brocha is Shebakol.

27. Licorice contains wheat flour added l’davek and is Shebakol (unless the flour is listed as the first ingredient).

28. See footnote 20 regarding the corn side. It should be noted that there are numerous other opinions regarding the brocha on Crispix beyond the scope of our discussion.

29. For a full discussion of this topic, including other cases of eating cereal with milk, see Igros Moshe O.C. 4:43 and Sefer Peschos Halachah 7:38.

30. See Sefer Peschos Halachah Perek 7, Seif 38 and footnote 62 for a full discussion of different cases involving fruit added to cereal.

31. Regarding the brocha achrona on puffed wheat products, see above Section I.

32. For a full discussion of this topic, see Kasrus Kurrents Summer 2005.

33. See Mishnah Brura 208:48, which says this is how “nabugin hul’ lam…” See Igros Moshe O.C. 1:71 for a different opinion.

34. For example, if one ate exactly a k’zayis of Cheerios, the “minhay hul’lam” is to recite Al Hamichya because the oat flour, sugar, and salt are all combined into each of the Cheerios. These non-chameishes minei dagan ingredients are “tavlin” to the oats. For a further discussion, see Maamar Mordechai O.C. 208:15.

35. If there is no k’zayis of chameishes minei dagan, Borei Nefashos is recited (if at least a k’zayis in total is consumed kdei achilas pras).

36. For example, if one ate exactly a k’zayis of Post Great Grains Cranberry Almond Crunch, one recites Mezonos but cannot recite Al Hamichya afterwards. Since the Mezonos pieces do not add up to a k’zayis, and the cranberries and almonds are not mitzaref (for al hamichya) to the wheat flakes, Borei Nefashos is recited (see Mishnah Brura 210:1). If one ate exactly a k’zayis of Raisin Bran (i.e., chameishes minei dagan flakes and honey raisin raisins), there is a question amongst the poskim whether Borei Nefashos or may’ain ibisholos is recited. For an explanation of this halacha, see Piskei Teshuvos 210:6. Of course, if one ate a k’zayis of Mezonos flakes of Raisin Bran, Al Hamichya is recited.

37. See Shulchan Aruch 208:9. This issue is very relevant to certain types of gluten-free challahs and breads. For example, assume one has a roll and the amount of oat flour is 25%, sugar is 15% and the other 60% is non-chameishes minei dagan flour (e.g., tapioca, xanthan gum). Although the brocha ribsona is Hamotzi, a lot more than a k’zayis may be necessary to be yotzei seudos Shabbos and recite Birchas Hamazon because the “other flours” are not mitzaref. One should consult a rav.
CONSUMER PRODUCTS
(only when bearing STAR-K symbol)
ACME FOOD SALES, INC.
COCONUT WATER DIV.
Seattle, WA
COCONUT PRODUCTS
ADAMS RIB RUBB LLC
Ocala, FL
SPICES & SEASONINGS
ALASKA PURE SEA SALT CO., LLC
Sitka, AK
SALT PRODUCTS
AMAZON.COM SERVICES, INC.
Olive Division
Seattle, WA
VEGETABLE/SEED OILS
AMTECH INDUSTRIAL, INC.
Modesto, CA
DETERGENTS & CLEANSERS
AUTOTAP CORP.
Brooklyn, NY
BEVERAGES & DRINK MIXES
AVAQEL LLC
Aventura, FL
CANDY & CONFECTIONERY ITEMS
AZTECA FOODS, INC.
Chicago, IL
TORTILLAS/TACOS
BIG LOTS
Columbus, OH
NUTS & SEEDS
BUNZL PRIMESOURCE
Columbus, OH
PAN LINERS
CAULIPOWER LLC
Erie, PA
POTATO PRODUCTS
CESCO SOLUTIONS, INC.
Bellingham, WA
DETERGENTS & CLEANSERS
CHEF’S QUALITY
College Point, NY
COFFEE
CHINA MEHADRIN
Brooklyn, NY
SEAWEED PRODUCTS
DESERT WHALE JOJOBA CO., INC.
Tucson, AZ
VEGETABLES/SEED OILS
ECT & SSP SUPPLY CENTER
Canada
PAN LINERS
ELIXINOL, LLC
Westminster, CO
VITAMINS & NUTRITIONAL SUPPLEMENTS
FEDERATED CO-OPERATIVES LTD.
Canada
TOMATO PRODUCTS
INDO EUROPEAN FOODS, INC.
Glendale, CA
PICKLED PRODUCTS
INTERNATIONAL DELICACIES
Richmond, CA
HONEY
KARABETIAN IMP. & DIST. INC.
Los Angeles, CA
OLIVE OILS
KEY FOOD STORES CO-OPERATIVE
Staten Island, NY
PICKLED PRODUCTS
LIDL U.S., LLC
Arlington, VA
JUICE & JUICE CONCENTRATES
MAROM MOSHE LTD.
Israel
CONDIMENTS
MILKY WAY INT’L TRADING CORP.
Hernia, CA
VEGETABLES (CANNED); FRUIT (CANNED)
MYLOPOTAMOS
Greece
OLIVE OILS
NATURE’S RARE LLC
Woodland Hills, CA
TEAS
NEMCO
Lakeville, MA
VEGETABLES (CANNED)
OH! NUTS
Jamaica, NY
GIFT BASKETS
OLD Tyme SYRUPS
Paterson, NJ
BEVERAGES & DRINK MIXES
ORCHARDVILLE, LLC
Keenes, IN
JUICE & JUICE CONCENTRATES
PORT ROYAL SALES CO., LTD.
PINEAPPLE DIV.
Woodbury, NY
FRUIT (CANNED)
ROMA SYRUPS AND BEVERAGE SYSTEMS
Brooklyn, NY
BEVERAGES & DRINK MIXES
SECRETS of TEA CAFE’, LLC
Miami, FL
TEAS
SOMERSET FOOD and CONCEPTIONS
Edison, NJ
BEVERAGES & DRINK MIXES
TARGET CORP.
MINNEAPOLIS MILK DIV.
Minneapolis, MN
COCONUT PRODUCTS
VERTULLO IMPORTS
Garden City, NY
VEGETABLES
VICTORIA PACIFIC
Irwindale, CA
VEGETABLES (CANNED)
VIMERGY
Jacksonville, FL
VITAMINS & NUTRITIONAL SUPPLEMENTS
INDUSTRIAL INSTITUTIONAL PRODUCTS
(see letter of certification)
ARCO IRIS BRASIL IND. COM.
PRODUTOS ALIMENTICIOS LTDA
BRAZIL
CANDY & CONFECTIONERY ITEMS; BAKING MIXES
BAKIRIOGLU KURUYEMISLILK TARIM
Turkey
FRUIT (DRIED)
BEIJING FORTUNE STAR S&T DEVELOPMENT CO., LTD.
China
AMINO ACIDS
CHENGDU KING-TIGER PHARM-CHEM TECH.
China
HERBAL EXTRACTS
DAWN FOODS NETHERLANDS
BAKING MIXES
FEDERATED CO-OPERATIVES LTD.
Canada
TOMATO PRODUCTS
FLAMINGO FOOD & BEVERAGE CANNED FRUIT
Palm Beach Gardens, FL
FRUIT (CANNED)
GREENPEOPLE INDUSTRIA E COMÉRCIO DE ALIMENTOS LTDA
Brazil
JUICE & JUICE CONCENTRATES
HAI-TONG FOOD XUZHOU CO., LTD.
China
FRUIT (FROZEN); JUICE & JUICE CONCENTRATES; VEGETABLES (FROZEN)
HARINERA DEL VALLE S.A.
COLOMBIA
FLOR & GRAIN PRODUCTS
HUBEI ECONOMIC DEVELOP ZONE CHINA
NUTRITIONAL COMPONENTS
INNSPEC ACTIVE CHEMICALS LLC
High Point, NC
PLASTIC PRODUCTS; INDUSTRIAL CHEMICALS
ISOMERIC INDUSTRIES INC.
The Woodlands, TX
INDUSTRIAL CHEMICALS
JIAXING SUNLONG INDUSTRIAL & TRADING CO., LTD.
China
INDUSTRIAL CHEMICALS
LONGHAI GUANGFA FOOD CO.
China
FRUIT (CANNED); VEGETABLES (CANNED)
MIX INDUSTRIA E COMÉRCIO DE CEREAIS LTDA
Brazil
FLOR & GRAIN PRODUCTS
MOTUL TECH
France
LUBRICANTS
QUIMICA AMBIENTAL COMERCIO E REPRESENTAÇÕES LTDA
BRAZIL
GLYCERINE
STARLINE GLOBAL TRADE, INC.
Chatsworth, CA
NUTS
YICHUN FOREST NURTURES BIOTECH
China
HERBAL EXTRACTS
ZHEJIANG TIANSHI NANO-TECH CO., LTD.
China
INDUSTRIAL CHEMICALS
ESTABLISHMENTS
ELITE PIZZA, INC.
Great Neck, NY
PIZZA SHOP
NEW UNDER STAR-D
(only when bearing STAR-D symbol)
The STAR-D is a kosher symbol of the National Council of Young Israel (NCYI). The STAR-K, in its relationship with the NCYI, administers the kosher of the STAR-D. All STAR-D products are dairy free, according to the NCYI.

BABYVITEs
Wilmingon, DE
VITAMINS & NUTRITIONAL SUPPLEMENTS
BOYER CANDY COMPANY, INC.
Albonta, PA
CHOCOLATE PRODUCTS
CASPER’S
Richmond, UT
ICE CREAM CONES
CENTRAL BOTTLING CO., LTD.
Canada
DAIRY PRODUCTS
COPPERNATH FEINGEBäCK GMBH
Germany
COOKIES
CREAMINALS
Temple, NY
CAKE & PASTRY PRODUCTS
FOODBERRY CO., LTD.
South Korea
JAMS/PRESERVES; JUICE & JUICE CONCENTRATES
K-V-A-T FOOD STORES
Abingdon, VA
ICE CREAM & NOVELTIES
SPARTAN NASH COMPANY
Grand Rapids, MI
DAIRY PRODUCTS
Kosher Dining at Yale University Hillel
NEWLY CERTIFIED BY STAR-K KOSHER CERTIFICATION

MARGIE PENSAK, CONTRIBUTING WRITER

Since 1999, STAR-K Kashrus Administrator Rabbi Mayer Kurcfeld has been engineering and overseeing the agency’s many certified on-campus facilities, custom-designing those which were not pre-existing. In fall 2019, Yale University’s Kosher kitchen joined the ranks of STAR-K certified college campus kitchens at Cornell University, Franklin and Marshall College, Johns Hopkins University, Muhlenberg College, Penn State University, Towson University, University of Maryland-Baltimore County and University of Maryland-College Park.

The growing trend to offer Kosher on college campuses acts as a magnet to attract the approximately 100,000 new Jewish college students who arrive on U.S. campuses each fall, joining an estimated 400,000 Jewish undergraduates. Last term, the Yale kosher dining facility accommodated an average of 250 students for dinner, their largest meal served daily. Every other Sunday, Slifka Dining offers a bagel brunch often attended by more than 500 students. The Lindenbaum Kosher Kitchen is open to the public, as well.

To accommodate the growing demand for Kosher on the Yale campus, Slifka Executive Director Uri Cohen says the current facility will be renovated and enlarged in time for the fall 2020 semester.

“STAR-K, our new hashgacha agency, not only takes campuses seriously but has a track record in working productively in a campus environment, understanding the needs and dynamics,” notes Mr. Cohen. “We heard amazing things about Rabbi Kurcfeld as an extraordinary person who is focused on these efforts and leading them. We are very excited to be working with STAR-K as one of our core partners to get the job done.”

STAR-K President Avrom Pollak concludes, “STAR-K is happy to service the needs of Yalies, offering attractive, delicious Kosher meals produced under the highest standards of kashrus in our commitment to uphold our mission.”

Not only is STAR-K upholding its mission, it has become the address for quality Kosher college dining!