



KASHRUS KURRENTS

FALL 5784 - 2023 | VOLUME 46 NO. 4

SHEMITA AFTER SHEMITA: IT'S NOT OVER YET!



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There are those who think that whatever comes from Israel is kosher and who are not aware of the many issues associated with goods that are produced in Israel, be they concerns of *orla*, *terumos*, *maasros* – or *Shemita*. And they believe that once the *Shemita* year ends, *Shemita* issues are a thing of the past.

The *Shemita* year ended more than a year ago. To many of us, it already seems like a distant memory, a topic that we will next revisit in roughly five years, when we prepare for *Shemita* of 5789. But the truth is that *Shemita* of 5782 is still very relevant. It is important to remember this because our brethren in *Chutz La'aretz* are less aware of *mitzvos hatluyos ba'aretz*.¹ Since produce in the Diaspora are not subject to these laws, there is less awareness of *Shemita* repercussions.

We are currently in a period which I would term, "*Shemita after Shemita*." As you will see, there are several market sectors that are still very much affected by *kedushas shevi'is*, long

1 i.e., *termuos*, *maasros*, *orla* and *shevi'is*.

after the conclusion of *Shemita*. Let us explore the ramifications of this post-*Shemita* year period on produce, alcoholic beverages and raw materials, as well as on the "guardians of *Shemita*" who have made the ultimate sacrifice to keep this precious mitzvah.

Fruit

As was indicated in a previous *Kashrus Kurrents* article, the halacha regarding fruits is that their *Shemita* status is determined by *chanata* (when they blossom), and not *lekita* (when they are picked). Fruits that blossomed during *Shemita* will not reach the market until the following year. Thus, many fruits circulating in the market currently may have blossomed during *Shemita* and are seventh-year fruits.

Vegetables

The *Shemita* period for fresh vegetables has ended, but that may not be the case for canned vegetables exported abroad – such as hummus, tomatoes, corn and pickles. These may well be from the *shevi'is* crop.

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The Knead to Know:

The Rise of Sourdough



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We are all familiar with the Torah's directive to rid our homes of *chometz* in order to prepare for Pesach. The Torah uses two terms when instructing us in the cleaning process: *chometz* and *se'or*.

Ask any *talmid* or *talmida*: "What is *chometz*," and you will get a very erudite response. Ask the next question: "What is *se'or*," and seven out of ten will shrug and say, "I dunno," while the other three might venture, "Sourdough?" When you follow up and ask them to define *sourdough*, most – if not all – will say, "I dunno!"

Today, more and more homes are seeing sourdough boules find their way into their bread baskets. With its "rise" in popularity, it is only natural that we look into this new trend and ask, "*Ma nishtana* sourdough bread from its conventional counterpart? Are there halachic and practical differences?"

Wheat and Bread Making Fundamentals

Let's begin by reviewing the basic bread making fundamentals. Bread combines five basic ingredients: flour, water, sugar, salt and yeast. The number one ingredient is flour, the basic bread starting point. Another great question that elicits a quizzical response is, "How is flour produced?" The answer is that the Ribono Shel Olam produces flour in every kernel of wheat; it is the milling process that unlocks the flour from its housing.

A wheat kernel is comprised of three basic components: the outer cover called the *bran*, the powdery white innards called the *endosperm*, and a small nutritional component called the *germ*. Milling separates the endosperm from

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When It's "Not Kosher" to Eat Kosher: The Halachos of the Fast Days



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With the impending arrival of Tzom Gedalya and Yom Kippur, now is a good time for a halachic review of the six *ta'aneisim* that are incorporated into the Jewish calendar.¹ In addition to the aforementioned, we fast on Asara B'Teves, Ta'anis Esther, Shiva Asar B'Tamuz and Tisha B'Av. The *halachos* apply to males from the age of thirteen and females from the age of twelve.²

Timing Is Everything: When the Fasts Begin and End

- Yom Kippur³ and Tisha B'Av⁴ begin at sunset. If one wants to eat after the *seudas hamafsekes*, one should state before the end of the *seudah* that he wants to do so. Having this in mind before *Birchas Hamazon* is also enough.
- The other fasts begin at *alos hashachar* (dawn).⁵ On those days, if one wants to arise⁶ before dawn and eat, he should go to sleep with the intention that he is not accepting the fast until dawn. Optimally, this should be stated, but having in mind to wake up and eat before dawn is also enough. If he did not intend to eat, then if he arose before the *zman* he may only drink until dawn.⁷
- All fasts end at *tzeis hakochavim*.⁸ Asara B'Teves that falls on Erev Shabbos⁹ also ends at *tzeis hakochavim*,¹⁰ even in locations where it is summer. If someone fasts on a Friday for a *yahrzeit* and makes "early Shabbos," he can break his fast after he makes Kiddush – even though it is before sunset. When taking upon himself to fast for the *yahrzeit*, he should stipulate this condition.¹¹

Managing an Illness on Yom Kippur

- If fasting poses a danger to one's life, he must eat or drink as necessary.¹² Nonetheless, if such a person is able to eat or drink "*pachos mi'keshiur*" – less than the amount for which

one is *chayav kareis*¹³ – and still avert the danger, he must only consume less than the *shiur*. An example of this is if one's doctor says, "If you do not eat or drink for 25 hours, your life might be in danger, but if you periodically drink small amounts, you will remain hydrated enough to not be in danger."

- *Pachos mi'keshiur* involves two factors – the volume of what is consumed and the amount of time it takes to consume it.¹⁴ For food, *pachos mi'keshiur* is less than a *koseves hagasa*, a type of large date eaten within the span of time of *kedei achilas pras*.¹⁵ A practical way to eat *pachos mi'keshiur* is to fill a schnapps cup that holds 1 fl. oz. (29 ml)¹⁶ with compacted bread (or another food item), and to consume it in its compacted form, waiting at least nine minutes before eating again. If waiting nine minutes still poses a danger, ask your *rav* about shorter time spans.¹⁷ If it is determined that *pachos mi'keshiur* is insufficient and one's life may still be in danger, the *choleh* must eat as much as necessary, even if it is more than *pachos mi'keshiur* and eaten in a shorter span than *kedei achilas pras*.
- Regarding beverages, *pachos mi'keshiur* is less than a *meloh lugmav*, a cheekful of liquid every seven minutes. Unlike food, the *shiur* of liquids differs with each individual's capacity to hold liquid. The larger the mouth, the larger the *meloh lugmav*. One can ascertain his or her exact *meloh lugmav* – before Yom Kippur – by filling his mouth completely with water, expelling it into a measuring cup or graduated cylinder and dividing the amount in half (to obtain the amount held by one cheek – *meloh lugmav*).¹⁸ The simplest way to drink less than a *shiur* is to drink from a 1 oz. schnapps cup¹⁹ that is completely filled and then wait at least seven minutes before drinking again.²⁰ If this amount of liquid is insufficient, the *choleh* may drink this amount of liquid every four minutes or, when necessary, even every two minutes.

1 This article is based on the *psak* of Rabbi Moshe Heinemann *sblit"u*. It focuses on various relevant *halachos* and addresses *shailos* that are frequently asked.

2 On Yom Kippur, healthy children in the years leading up to their Bar/Bas Mitzva and capable of fasting should fast part of the day. Some say this also applies to other *ta'aneisim* (*Tosfos Yom Hakipurim Yoma* 82a *Masnisin b'shyam Rama MePanu* 111). However, the *MB* 550:5 says they do not fast at all but rather eat simple items. Also, the custom is to fast three complete fasts before one becomes Bar Mitzva, if there is no difficulty.

3 One must start before sunset for *Tosefes Yom Hakipurim*.

4 When it starts on Motzei Shabbos, the fast begins at sunset, however *halachos* of mourning (e.g., sitting low) begin at *tzeis hakochavim*. One may take a pill before the *ta'anis* that will help him fast. He may take it on Shabbos afternoon when Tisha B'Av is on Sunday, but should make the tablet sweet (e.g., put on honey on it) so he enjoys it on Shabbos and there is no *bachana* issue (see *Kovetz Halachos - Bein Hametzarim* 16:f19).

5 There are various opinions on how to calculate the beginning and ending times of a fast which are beyond the scope of this discussion. Refer to your shul or local *luach* for exact times. Before the fast, under the conditions noted in the article, one may eat as usual even within a half hour of dawn (see *Sefer Iyunim B'taanis* Vol. 1 page 403 in the name of HaRav Elyashiv *zt"l*). For a discussion of other opinions, see *Piskei Teshuvos* O.C. 564:1.

6 Following a *sheenas kvah*.

7 See *Rama* O.C. 564:1.

8 See footnote 5. When traveling by air, *zmanim* are determined by the position of the aircraft over the earth's surface at any particular moment (e.g., when flying at 35,000 feet over Chicago, the *zmanim* of that city prevail.) Thus, a westbound flight will add hours to a fast. Air travel on fast days should take this halacha into account.

9 For example, in 5784/2023 and 5785/2025.

10 Kiddush is recited before eating.

11 If someone already observed this *yahrzeit* fast on Friday until *Tzeis Hakochavim*, he should continue to do so. If in the first year it is not on Friday, he should stipulate that in future years when it is Friday, he is only fasting until after Maariv – even if early. See *Shulchan Aruch* and *Rama* O.C. 249:4, and *MB*.

12 If there is any *safek* whether one's life is in danger and a halachic authority is not available, one must eat or drink as deemed necessary.

13 The punishment for eating or drinking the defined amount on Yom Kippur.

14 *Shulchan Aruch* O.C. 618:7-8 and *Mishna Berurah*. *Pachos mi'keshiur* is still prohibited for a healthy person (*chatzi shiur asur min haTorah*), however, there is no *onesh kareis* or *malkos*.

15 See footnote 17.

16 A *koseves hagasa* is larger than 1 fl. oz., but it is more practical to use 1 oz. plastic schnapps cups as they are readily available.

17 On Yom Kippur, we are *machmir* with the longest *shiur* of *kedei achilas pras* – nine minutes. If this is not enough for a *choleh mesukan*, it is four minutes. (Note that for *bracha achronah* during the year, this *shiur* is within the span of four minutes.)

18 Rav Avraham Chaim Naeh in *Sefer Shiurei Torah*, *Siman* 3 footnote 33.

19 Under normal circumstances this amount is certainly less than a *meloh lugmav* of an adult. Prepare the correct sized schnapps cups and time-measuring device before Yom Kippur.

20 One who requires water to swallow medicine that is critical should use 1 oz. of an unpleasant tasting liquid (e.g., Pepto Bismol) every seven minutes. If this is not feasible and there is a possible *sakana*, use 1 oz. of water every seven minutes.



- Food and drink *shiurim* are independent of one another and are not tallied as a single measurement, so one can simultaneously eat and drink *pachos mi'keshiur* of each.²¹ If drinking is enough to alleviate any *sakana*, one may only drink, and not eat even *pachos mi'keshiur*.²²
- No *bracha acharona* is recited on *pachos mi'keshiur*. It is better to eat *pachos mi'keshiur* many times on Yom Kippur than to eat a large amount one time. If one has a choice between staying home and completing the fast there, or going to shul and – due to the physical exertion – not being able to complete it, he should stay home and not go to shul.

Conduct and Considerations on Other Fast Days

- One who is ill, even if the matter is not life-threatening, may eat or drink as normal.²³ This includes illnesses that are either non-life threatening or that may arise as a consequence of the *ta'anis*.²⁴ Under normal conditions, a woman who is pregnant or nursing and in good health must fast on Yom Kippur and Tisha B'Av.²⁵ She is exempt on a Tisha B'Av that is a *nidcheh*²⁶ and on the other fast days (unless she is strong and capable of fasting).
- A *chosson* and *kallah* during the week of *shevah brachos* must fast²⁷ but are exempt on *Ta'anis Esther* that is *mukdam* (i.e., moved back from Shabbos to Thursday, 11 Adar).
- Anyone who is allowed to eat on a fast day should not indulge in delicacies or candy but rather eat basic foods.²⁸ One who is exempt from fasting does not have to make up the *ta'anis* on a different day.²⁹
- If one recites a *bracha* on food but before eating realizes it is a *ta'anis*, he should not eat the food³⁰ but rather say *Baruch Sheim*. If someone accidentally ate during a fast and then realized his error, he may not continue to eat and must continue fasting.
- On Yom Kippur and Tisha B'Av one may not rinse his mouth or brush his teeth. On the other fasts it is preferable to avoid this unless there is great discomfort.

The Special Tefilos of Fast Days³¹

- *Avinu Malkeinu* is recited at Shacharis and Mincha of fast days,³² unless there is no *Tachanun* (i.e., it is not said on Tisha B'Av, Mincha of Friday Asara B'Teves, Mincha of non-*nidcheh* *Ta'anis Esther* and Shabbos Yom Kippur [except it is recited at *Neilah*]). *Avinu Malkeinu* is recited if a *chosson* is present or there is a *bris*³³ or when davening in a *beis avel* – although *Tachanun* is omitted.
- Only one who is fasting (even if he knows he will break his fast later), recites *Aneinu* at Mincha in *Shema Koleinu*. On Tisha B'Av, *Nachem* is recited at Mincha even if one already broke his fast. At Mincha, *Sim Shalom* is recited instead of *Shalom Rav*.

Additional Stringencies on Churban Bayis Fast Days

Besides Tisha B'Av, which has various *hilchos aveilus*,³⁴ Shiva Asar B'Tamuz and Asara B'Teves also commemorate different stages of the *Churban Beis Hamikdash*. Therefore, on these two fast days, some are *zahir* to observe certain *halachos* of the Nine Days. This includes not listening to music, not taking a haircut or shaving and not bathing for pleasure.³⁵ However, one may bathe *l'kavod Shabbos* when Asara B'Teves occurs on Friday.³⁶

Accepting a Private Fast

If one fasts a private fast, he must “accept” the fast at Mincha the day before the fast.³⁷ The *nusach* is found in many *siddurim* at the end of *Elokai Netzor* of Mincha.³⁸ If he forgets, he can accept the fast after Mincha any time before sunset. For the Fast of *BeHa”B*, one can have in mind to accept the fast when responding *Amen* to the *Mi Shebeirach* recited on the Shabbos preceding *BeHa”B*.

In the *zchus* of our fasting, may our *teshuva* and *tefilos* be accepted and may the fasts be transformed to days of happiness and Yom Tov.³⁹☆

21 Items such as yogurt or ices have a questionable food or drink status. Sugar dissolved in water is considered a beverage.

22 There are many cases when the doctor says all the patient needs is hydration.

23 In general, *pachos mi'keshiur* applies to Yom Kippur and not on the other fasts. Nonetheless, on other fasts if one only needs water in order to swallow a tablet, one should try to take it with less than a *shiur* of water (see *Kovetz Halachos BH”M* (2:8).

24 On *Ta'anis Esther* one can be more lenient and stop fasting even for a bad headache or strong pain to the eyes. However, in this case, (i.e., the fast was broken due to the leniency of *Ta'anis Esther*) one should make up the fast on a different day (see *MB* 686:5 in the name of *Yeshuas Yaakov*).

25 A woman who has given birth within the past 30 days is not required to fast on Tisha B'Av.

26 Moved to Sunday, the 10th of Av.

27 The *baalei bris* (i.e., the *mohel*, father, and *sandek*) must fast, but they may eat after Mincha Gedola on a *ta'anis nidcheh* or *mukdam*.

28 See *MB* 550:5.

29 See footnote 24.

30 *Maharsham* in *Daas Torah* 568 says this even for the day-only fasts. See however a different opinion in *Shaarei Teshuva* 568:1 in the name of the *Birkei Yosef*.

31 Our discussion focuses on *tefilos* of day-only fasts, as recited even by individuals. *Tefilos* of the *chazan/tzibur* as well as those of Yom Kippur and Tisha B'Av are beyond the scope of this discussion.

32 *Avinu Malkeinu* can be recited without a *minyan*. *Selichos* can also be recited without a *minyan*, however the *Yud Gimmel Midos* and the lead-up paragraphs of *Kayl Erech Apayim* and *Kayl Melech Yosheiv* should not be recited.

33 In these cases, some end *Selichos* at *Harachaman v'haslichos* (*Ishei Yisroel* 44:12).

34 On Yom Kippur and Tisha B'Av there are five *inuyim* (e.g., not wearing leather shoes). Yom Kippur has additional *melacha* prohibitions and Tisha B'Av has prohibitions due to mourning. These are beyond the scope of our discussion.


35 See *Kovetz Halachos, Bein Hameitzarim* (2:4-5).

36 *MB* 550:6.

37 A *chosson* and *kallah* are not required to be *mekabel* their fast on the day before their wedding (*MB* 562:2). The same is true if someone regularly fasts on a particular day (e.g., every year on the *yahrzeit* of a parent).

38 When accepting a private Sunday fast, recite the *kabala* at Mincha of Shabbos.

39 *Zechariah* 8:19 and *Selichos* of Asara B'Teves.



SHEMITA AFTER SHEMITA: IT'S NOT OVER YET!

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Alcoholic Beverages

The Israeli wine industry has become a formidable player and export powerhouse. With the growing popularity of marketing Israeli wines abroad, so too is the challenge. It is worth noting that all the wine that is currently marketed in Eretz Yisrael is from the *shevi'is* crop, and is thus vested with *kedushas shevi'is*. The eighth year vintage began in the month of Av 5783.

Exported *Shemita* wines are highly problematic. For one thing, many consumers are unaware that wines which bear a label stating "2022 vintage" were produced in the *Shemita* year. Additionally, there is a prohibition both to remove the wine² with *kedushas shevi'is* from the Land of Israel and to engage in conventional commerce with it.

Liquors have similar *Shemita* challenges. Gin, for example, is a thriving export industry in Israel that is heavily dependent on citrus products in its production – citrus peels, oranges and lemons. If the raw materials have *kedushas shevi'is*, then the gin will, too.

Raw Materials

Speaking of raw materials, unbeknownst to most consumers, these can also have *Shemita* concerns. Raw material exports include food coloring from dried tomatoes,

dietary fiber from vegetables, or flavors from *Shemita* oranges and lemons. Some of these products can have a shelf life of two to three years, in which case *Shemita* issues can still be relevant in the eighth year and beyond. Aromatic oils and essential oils, which are used in many food applications, can also have *Shemita* issues. Israel is a major exporter of citrus oil and extracts.

STAR-K's *Shemita* Policy: Complete Adherence to Halacha

At STAR-K Israel, we don't rely on *Shemita* leniencies; we simply bow out of the game entirely. Following the *psak* of STAR-K Rabbinic Administrator Harav Moshe Heinemann *shlit"a*, we will not rely on a *heter mechira* (the sale of land) nor on the *Otzar Beis Din*³ to engage in normative commercial activity.

Our Israeli wineries, such as Elul Winery and Katalev Winery, deal with wine from the sixth crop; during *Shemita*, their grapes lay fallow and their field are not harvested – they leave the market for an entire year. These *tzaddikim* meticulously follow the Torah commandment to provide the land with a true Sabbatical rest: *v'shavsa ha'aretez Shabbos l'Hashem*. ☆

LESSONS ON EMUNAH FROM A GUARDIAN OF SHEMITA: ABSOLUTE RELIANCE ON G-D'S PROMISE

Emunah peshuta: the simpler it is, the more admirable. What is the experience of a winery owner who sets aside his source of livelihood for an entire year and puts all his trust in G-d?

For Yossi Itach, owner of the Katalev Winery, there seems to be no question.

"*Shemita* for me is like Shabbat," he says simply, "I don't find a difference between what the Torah says about Shabbat and what is written about the *Shemita*. I also tell people who ask me to lecture on observance of the *Shemita*, why don't you lecture on Shabbat? It's the same. The moment they say that *Shemita* should be kept, it means that there is a possibility that it should not. In my view, there is no such possibility."

"I tell people who ask me to lecture on observance of the *Shemita*, why don't you lecture on Shabbat? It's the same."

Asked how he deals with the economic challenge of putting his business on hold for an entire year, which can be likened to a deep pothole in the middle of the road, he responds simply: "*Baruch Hashem*, I've been

² Actually, this applies to all produce from Israel.

³ See "*The Otzar Beis Din: Shemita's Treasure Trove*," *Kashrus Kurrents*, Summer 2022, for an in-depth discussion of the *Otzar Beis Din*.



A *bracha* from the Gadol Hador. L to R: Yossi Itach with Rabbi Ahron Haskel, Rabbi Arie Kanievsky and Harav Chaim Kanievsky *zt”l*

privileged to keep *Shemita* since 2001. It’s been four *Shemitas* and I’ve had no setbacks. I appreciate that only good will come of it. As for the “pothole” you mentioned, I think if you travel in a car with good springs, you will ride over the potholes. If you believe, you get it back. It’s as simple as that.

“People ask, ‘What are you living from?’ I respond that this is the only time in life that a person can look up and say, ‘This is His problem.’ G-d promised. And blessing isn’t just about money, it’s much more than that.

“*Baruch Hashem*, I’m fine, I didn’t see a shortage, and the business continued to exist. We’ve had ups and downs, not necessarily because of *Shemita*, but I think *Shemita* has a providence in itself. You see lights on *Shemita*. You see things working out for you alone, you don’t have to make an effort. You see that the wine is doing well.

“Everyone was afraid that the break of activity during *Shemita* would ruin the vineyards. But see the vineyards now, after *Shemita*. They are awakened, resurrected, the fruit comes out properly, and this is without touching them throughout the *Shemita* year.

“I’m glad I have had the privilege to be a guardian of *Shemita*.” ☆



The Katalev Winery fields at rest during *Shemita*.



The verdant abundance of the same fields after *Shemita*.

The Knead to Know: The Rise of Sourdough

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the bran and germ (see Fig. 1) through a process of grinding and sifting. Mills typically use over twenty sifting screens to separate any large particles and enable the fluffy white powdery endosperm to be transformed into flour. There are numerous varieties of flour, including all-purpose, bread, pastry, whole wheat, semolina and rye.

In bread making, mixing water and yeast with flour jumpstarts the leavening process, and the dough begins to rise. How exactly does this miraculous process happen?

We know through the wonders of the Ribono Shel Olam that once water mixes with flour, the enzymatic conversion of starch into sugars begins. When yeast – which is a single-celled *living* organism – is added to the dough, it reacts with the water and begins to feed on the sugar in the dough.

As a fungus that depends on outside sources for nourishment to live, yeast is the very engine that effects changes in the dough to create the leavening process. In the course of feeding on the sugars, it releases carbon dioxide gas, causing the dough to rise. This gas is trapped by a complex gluten network within the dough, preventing it from escaping. For this reason, the best flour for bread making is high-gluten.

Gluten is a protein found in flour and composed of two parts – *gliadin* and *glutenin*. It is present in the starch of the endosperm of wheat, barley, rye and spelt grains. The gluten helps the dough rise more effectively when it is kneaded and re-kneaded, as the yeast molecules work harder to grow, multiply and release the CO₂ contained in the gluten network. It is the gluten that holds the bread together.

The Miracle of Yeast

We have now explained that in order for dough to rise, the leavening process relies on yeast. The most popular strain of yeast used for baking breads and cakes in conventional baking is *Saccharomyces cerevisiae*, grown and propagated using molasses. But what is the source of sourdough breads, which do not use commercial yeasts?

In a word, nature!

Hashem Yisborach has filled the *briah* with a myriad of wild, natural yeasts. Wild yeasts are *everywhere* – in the air, on our skin and, most significantly for the purpose of sourdough baking, throughout wheat fields. (This is why matzah is an 18-minute activity: to keep the wild yeasts on the wheat from activating!) Once milled, the yeasts on the wheat end up in the flour, and later serve as the catalysts to create a viable sourdough starter.

Before yeast was commercially produced in the late 19th century, homemakers would set aside a piece of the previous day's risen dough and use it to leaven the next day's batch. Today, sourdough starters harness those natural yeasts through a long process of propagating and concentrating. Making a "mother" sourdough starter begins with combining flour and water in a clean covered jar at room temperature and allowing the natural bacteria to begin the natural leavening process.¹ The wild yeasts consume the flour and multiply, until they exhaust the nutrients in the flour and need to be fed again. As the starter grows, more and more natural yeasts are generated. A happy

starter will be fluffy because the yeasts are sated. After about seven days, the mother has propagated enough yeasts to make a good sourdough starter.

Sourdough Starter Implications on Pesach

The rise in sourdough's popularity can be attributed to multiple factors, among them its unique flavor, crusty exterior and a host of nutritional benefits not found in conventional breads. The leavening process produces natural lactic acid, which aids digestion, as well as many natural vitamins and minerals. Furthermore, its lengthy fermentation helps to break down the bonds in the gluten network, helping those with gluten sensitivities to enjoy sourdough bread more easily than conventional breads.

Clearly, sourdough breads have many nutritional and culinary benefits. But they also have significant halachic ramifications.

It is written that "*se'or lo yimatzei b'vateichem*" – sourdough should not be found in your homes on Pesach. Unlike conventional yeast, which is not chometz, a sourdough starter very much is. The very feeding of a sourdough starter is a 100% chometz process. Hence, *a sourdough starter must be removed with the rest of one's chometz*.

Those who sell their chometz must sell their starter, as well. Those who don't use sold chometz after Pesach, or who do not purchase chometz products that were sold, may not use any sold sourdough or consume sourdough breads baked with the sold starter.

Some sourdough bakers prize starters that have survived for generations and were produced from pedigree mother starters – some over one hundred years old! But from a halachic standpoint, sourdough bakers who do not sell their chometz must discard their starters before Pesach and "start over" once Yom Tov ends.

Additionally, if one feeds a *yoshon* sourdough starter with *chodosh* flour, the sourdough bread will be *chodosh*. If one sells chometz after Pesach, when the chometz is repurchased, the *chodosh* starter will now be *yoshon*.

Sourdough harnesses the special gifts with which the Ribono Shel Olam has naturally provided us, since – as we have noted – "*se'or nimtzah b'chol bateinu*." We are grateful to have "re-discovered" something which has taken bakers, bakeries and our pocketbooks by storm, yet has been Hashem's gift to mankind since long before *Yetzias Mitzrayim*.

Ma rabu ma'asecha, Hashem!

The author wishes to thank Mrs. Esti Rossberg for her assistance with this article. Mrs. Rossberg is a veteran sourdough baker and educator and has published articles on the topic. Her six-year-old sourdough starter is archived in the sourdough library at questforsourdough.com.

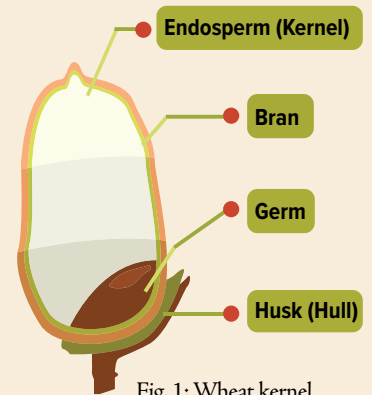


Fig. 1: Wheat kernel

¹ The exact process of creating and maintaining a starter is beyond the scope of this article.



NEW UNDER STAR-K

CONSUMER PRODUCTS

ACEITES ORO BAILÉN GALGÓN
Spain
OLIVE OILS

AL FAKHRA DATE CO
Saudi Arabia
DATES

ALERIUM NUTRITION
Aventura, FL
NUTRITIONAL SUPPLEMENTS

BROOKLYN BRICK OVEN PIZZA
Loch Sheldrake, NY
PIZZA SHOP

CINNAHOLIC OWINGS MILLS
Owings Mills, MD
BAKERY

COSMO'S FOOD PRODUCTS
West Haven, CT
PICKLED PRODUCTS

ELDAI S.A.
France
CANNED VEGETABLES

KETTLE CORN – AT THE BOARDWALK AND FOUNDER'S WAY AT HERSHEY PARK
 Hershey, PA
CONCESSION STANDS

GOLD BREW
Brooklyn, NY
COFFEES

GREATLINES
Tunisia
OLIVE OILS

JOHN NEWMAN HONEYBEE CO
Randallstown, MD
HONEY

L&S PACKING
New York, NY
OLIVES

LEXUNDER INC DBA FOOD TO LIVE
Brooklyn, NY
PASTA PRODUCTS

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Turkey
OLIVE OILS

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Mexico
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COFFEES

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Moonachie, NJ
PASTA PRODUCTS



CONSUMER PRODUCTS

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Miami, FL
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MOO ORGANIC CHOCOLATES
Greenwich, CT
CHOCOLATE PRODUCTS

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Telford, PA
NUT BUTTER

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CHOCOLATE PRODUCTS

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INDUSTRIAL PRODUCTS

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CARDEX
Guatemala
SPICES

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China
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DIRECT FOOD GROUP
Scotch Plains, NJ
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FSTS COMPANY
Thailand
TANK WASH

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China
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China
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This publication is dedicated to the memory of
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of blessed memory, through a grant from the Storch Family.

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