



KASHRUS KURRENTS

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WIRELESS SECURITY



A MEZUZAH PRIMER



RAV MOSHE HEINEMANN
STAR-K RABBINIC ADMINISTRATOR

Many people install alarm systems in their homes to provide a sense of security. These systems, which may be wireless or hard-wired, are dependent on a number of factors to operate properly: all contacts need to be intact and connected to one another; all batteries in wireless systems must be fully charged; the codes need to be properly set; and the entire unit must be in good working order. All it takes is one faulty connection to negate the whole system.

While installing man-made security systems on our property is a reasonable act of *bishtadlus*, our true feeling of security comes from the recognition that we have a Protector in heaven. The Torah provides us with a spiritual security system: the mezuzah attached to our doorpost. The Ribono Shel Olam watches over our homes if we do His will, and our mezuzah is a direct link to the ultimate 'Central Station.'

Our homes are protected, however, only if the mezuzah 'system' is sound – that is, it was prepared (and installed) following the exact specifications set by the Manufacturer. A slight crack in even a single letter may invalidate the entire protection system, in which case one has not fulfilled the mitzvah. A *bracha* recited when affixing such a mezuzah is recited in vain.

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It Depends Where They STEM From



RABBI TZVI ROSEN
EDITOR, KASHRUS KURRENTS

There is a basic principle in Halacha: *kol hayotzei m'tamei tamei, kol hayotzei m'tahor tahor*. The crux of that principle is that a product derived from a non-kosher animal will be deemed not kosher (e.g., pig milk or ostrich eggs), while a product derived from a kosher animal will be kosher (e.g., chicken eggs and goat milk). This definition needs more investigation when it comes to stem cells.

Before we proceed with this discussion, let's first step back to the Beginning, to the Source of all that 'stems.'

In the Beginning ... There Was Change

Change is sometimes beneficial, at times detrimental, frequently challenging, and often intriguing. If we take a closer look, *change* is actually the underlying force behind *briah ha'olam* (creation).

The Ramban offers a riveting insight into unlocking the secret of *briah ha'olam* when he draws us close and says, "and now, let me tell you the secret of creation. The Ribono Shel Olam created the world *yesh mi'ayin – ex nihilo* – Something out of Nothing." What exactly did He create? In the Ramban's words: *yesod dak me'od* – what we would call a single element: הייולי (*hiyuli*).

In Hashem's creation of *hiyuli*, He changed, shaped, expanded, molded, designed, and refined the entire *briah – v'hinei tov me'od!* As we can clearly see from the Ramban's perspective, *change* is the fundamental driving force behind all matter that envelops us.

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GOING DOWN SMOOTH:

A KOSHER PRIMER TO HALACHIC BLENDING



RABBI SHOLOM TANDLER
STAR-K KASHRUS ADMINISTRATOR

There are few things as synonymous with summer as a fresh, cold fruit smoothie, a classic hot weather staple for many. During the summer months, the STAR-K hotline gets inundated with calls from consumers requesting guidance to ensure their smoothies are as kosher as they are delicious. While plain fruits and vegetables are often inherently kosher, several of them do have a major kashrus nemesis: bugs! Those perfect looking strawberries, raspberries, blackberries, and blueberries frequently host several common insects, like thrips, aphids and mites.

Another item that has been gaining popularity are juiced vegetables. Kale, cilantro and spinach are among the more popular vegetables that are juiced and then enjoyed as a drink. These, too, can present a significant challenge to ensure that they are insect free.

The following is a short guide to assist you in preparing your favorite kosher juiced or blended beverage.

No Checking Required

There are many delicious fruits and vegetables that do not present any issue of infestation and need no special preparation to be eaten whole or used in smoothies. These include apples, bananas, carrots, cherries, eggplants, grapefruits, lemons,¹ limes, mangos, melons, nectarines, oranges, papayas, passion fruit, peaches, pineapples,² plums, squashes and tomatoes.

For a complete list of fruits and vegetables that require checking, along with instructions for checking different types of produce, go to checkforinsects.com

Problematic Produce

Then there are berries. According to statista.com, strawberry is either the first or second most popular smoothie flavor in the United

States (the other being banana). The insect issue with strawberries is well known and the process needed to clean them well documented. The question that *rabbonim* receive constantly is, "what if I am using frozen³ strawberries and blending them?" The answer to that question depends on a few factors. But first, the *halachic* background.

The Halacha

The Torah prohibition of eating insects is severe. Depending upon the type of insect eaten, a person can violate as many as six Biblical prohibitions⁴ for each insect ingested. Furthermore, the negative spiritual effect that eating *shratzim* (insects) has on a person is particularly detrimental.⁵

There are three categories defined by Halacha regarding the specific items that need to be checked:

- Category 1: *rov/muchzuk* – something that is infested a majority of the time (over 50%)
- Category 2: *miyut hamatzui* – something that contains a significant percentage of infestation, although less than a *rov*
- Category 3: *miyut sh'eino matzui* – something that is infested rarely or infrequently⁶

We all know that there is a concept in Halacha known as *bitul* (nullification). If a prohibited substance is present in a very small amount, typically 1:60, in many cases it is considered nullified and no longer prohibited. However, there are a couple of exceptions and caveats to this leniency.

- First, there is a *halachic* concept of *ein mevatlin issur l'chatchila* (i.e., one may not perform the nullification process with specific intention to nullify the prohibited item).⁷ For example, if milk would fall into one's cholent, but there is not enough to be 1:60, one is not allowed to add more cholent to the mixture in order

1 Many citrus fruits may have scales on the exterior peel, but the fruit is clean.

2 Once properly peeled. IQF (Individual Quick Frozen) fruits are usually peeled adequately.

3 The fact that any item is frozen does nothing to change its kashrus status vis-a-vis infestation. Insects actually are preserved perfectly well when frozen.

4 There are three types of שרצים: שרץ המים which is four לאווין שרץ הארץ which is five לאווין שרץ העוף; לאווין שרץ העוף; לאווין שרץ המים. The איסורים are listed in ויקרא פרק י"א and ויקרא פרק י"ד.

5 ע' שו"ת ודברת במ (פסקי הגר"ד פיינשטיין זצ"ל) סימן ר"י. וכן יעוין בספר בדיקת המזון כהלכה מאת הרב משה ויא שליט"א שער ראשון פרק א' שמאריך בזה

6 As we know, the Torah was not "given to angels," and we are not expected to be able to avoid eating something which we can't see. In truth, the insects we are discussing are all considered by Halacha to be visible to the naked eye, *nir'eh l'einayim*. This means that they can be seen without the aid of any special magnification or tools. A jeweler's loupe or light box may be used to make checking easier, quicker, and more efficient, but they are not used to find insects that otherwise would not be visible due to their size ב' ע' אגרות משה יו"ד ח"ד סימן ב'. The fact that bugs can hide in the crevices of a strawberry or raspberry or in the folds of kale does *not* make them invisible to the naked eye (ע' פ"ד סעיף ל"ו).

7 יו"ד צ"ט סעיף ה'.

to reach 1:60. Furthermore, if one would intentionally add more cholent for the purpose of achieving 1:60, it would not even help and the cholent would remain prohibited.⁸

- Secondly, if the prohibited substance is a complete entity (*berya*) like a whole insect, it is not able to be nullified at all, even if 1:60 is achieved.⁹

When making a blended smoothie from fruits that have infestation concerns, the final product would likely have insect particles mixed inside. While distressing and unappetizing, the blended mixture meets the 1:60 threshold and avoids any concern of a *berya* so long as the mixture is of a smooth and fine consistency. The question then becomes: is this permissible to do?

Blend Away!

If the items you are using are from Category #1 (*rov/muchzuk*, most of the time infested), it becomes difficult to justify making a smoothie from them. Items that fit this category would include raspberries, blackberries, curly kale¹⁰ (both conventional and organic) and pretty much *all* organic infestation-prone¹¹ fruits or veggies. It would also include infestation-prone items that are pick-your-own. Since these farms need to allow people to roam their fields and orchards, fewer chemical pesticides are used, and the produce is considered for these purposes in the same category as organic.¹² Making smoothies from items in category #1 is not permissible. Even to have it made for you by a non-Jew is not allowed. The fact that you are asking or ordering it to be made *for* you is considered the same as if you were making it yourself.¹³

However, if the items you are using are in Category #2 (*miyut hamatzui*/sometimes infested), it is permitted to make a smoothie without needing to check the fruit first. Since your intention is to make a smoothie, not to specifically destroy the insects, there is no issue of *ein mevatlin issur l'chatchila*. This is known in Halacha as *ein kavanaso l'vatel* – your intention is not specifically to nullify the prohibited substance. In cases where the prohibited item (in this case, fruit) is only prohibited *d'rabanan*, (i.e. due the *issur* of *berya*), this is permissible.¹⁴

This would mean that any *conventional* (non-organic) frozen strawberries or blueberries can be blended without the need to check first. If you are using conventional (non-organic) fresh fruit or veggie greens, they must be washed well¹⁵ prior to being juiced, but no actual checking is required. *Unwashed* fresh fruit or veggies even from this category cannot be used, as before they are washed they contain more insects and could possibly be considered *rov/muchzuk* (Category #1).

One important point to keep in mind is that the items need to be purchased or acquired with the *intention* to make smoothies.¹⁶ If they were purchased with the intent to use whole and later you realized that it isn't permitted, a *rav* should be consulted to determine if you can still blend them. An evaluation needs to be made if this scenario would be considered *mevatlin issur l'chatchila*.

It should be noted, though, that longstanding STAR-K policy is to allow our certified establishments to use only those fruits and vegetables that have been actually checked prior to use.

Juicing

Juicing presents a slightly more complicated scenario since the vegetables are usually just squeezed or pressed, not blended. Squeezing does not necessarily destroy insects. Most juicers, however, have a filter which allows the water or juice to pass through and holds back the actual pieces of vegetable. If the filter is at least 200 mesh/70 microns, it would then effectively filter out any insects.

Smoothie Bars and Stores

Smoothie stores that prepare drinks to order may also present *kashrus* issues unless they are properly certified. Many times, organic fruits and vegetables are used. In addition, there are often grape juices added to some blends as a sweetener. 'Fruit juice added' can often refer to the addition of grape juice or a mix of juices that can possibly contain grape juice as well.

Furthermore, many smoothie establishments offer additives of whey, vitamin, and protein powders, all of which need reliable kosher certification.

Lastly, collagen powders have become very popular as an additive to healthy drinks and these are certainly not kosher. Therefore, we would recommend that consumers purchase smoothies only from stores or stands with reliable kosher certification.

Bottom Line

For those who like to skip the article and get to the 'bottom line,' here are the key points to keep in mind:

- Fruits/vegetables that have *no insect concerns* may be blended/juiced whether they are conventional or organic.
- Fruits/vegetables that have *some insect concerns* and are conventional (with a few exceptions; see below) can be blended into a smoothie so long as you purchased them with the *intention* to make smoothies.
- Fruits/vegetables that have *major insect concerns* (e.g., raspberries, blackberries, and curly kale¹⁷) and are either organic or conventional; all organic greens; and *unwashed* conventional fruits or leafy greens, may not be used in smoothies.
- Smoothie bars/stores have a number of potential *kashrus* concerns and should be avoided unless they have proper kosher certification.

If you want to know the reasoning for any of the above, please read the article!

Feel free to call the STAR-K hotline with any *kashrus* or other Halacha questions. For more resources and guides to vegetable checking, go to checkforinsects.com.

Have a great, safe and *gezunte* summer! ☆

8 Ibid.

9 יו"ד ס' ק' סעיף א'

10 As opposed to baby kale or Tuscan kale, which have much flatter leaves.

11 This does not include organic fruits that are not known to harbor infestation, such as mangoes, cherries, etc.

12 They can still be checked/washed per instructions found at www.checkforinsects.com.

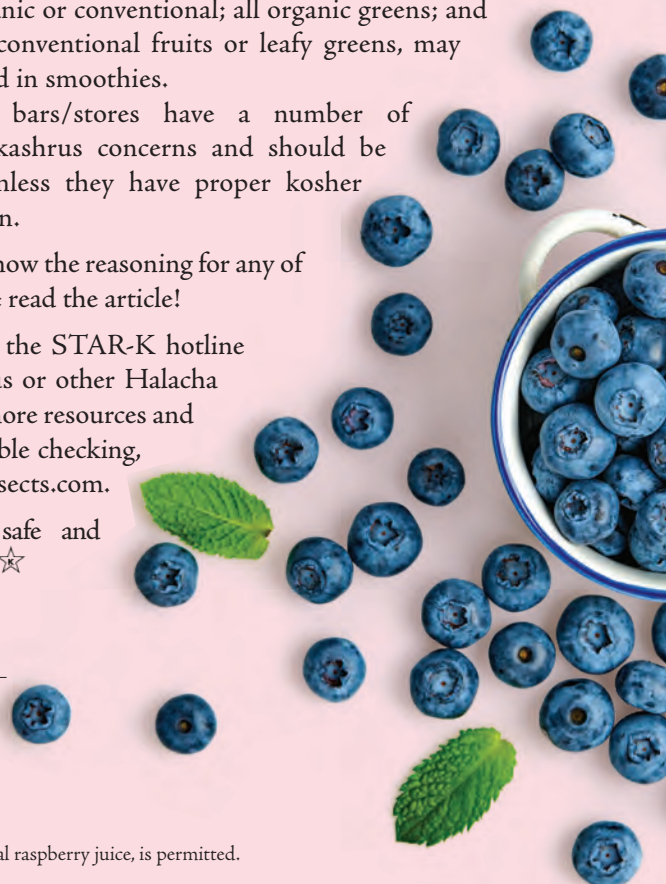
13 See דרכי תשובה ק"ה ס"ק ב' However, buying *pre-made* blended items (i.e., not *custom blended* for you), like commercial raspberry juice, is permitted.

14 יו"ד ס' פ"ד ש"ך ס"ק ל"ה וט"ז ס"ק ב'

15 'Washing well' means soaking in a detergent-based solution and rinsing thoroughly.

16 Having an 'intention' does not require an actual verbal or non-verbal confirmation; so long as one *has in mind* when they are purchasing or acquiring a frozen item (e.g., strawberries) that its purpose is for smoothies, that is sufficient.

17 This restriction does not apply to *flat* or *baby* kale.



GOOD TO GO WITH SHABBATTO!



RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHA AT STAR-K

People look forward to Shabbos as a day to daven in shul and enjoy the company of other *Shomer Shabbos* members of the community. Unfortunately, there are people with mobility issues who are housebound on Shabbos and, for them, Shabbos is a lonely day. But thanks to newly developed technology by Movinglife, an Israeli firm, the housebound now are afforded a new opportunity to rejoin the *tzibbur* and to enhance their enjoyment of Shabbos. We are very excited to announce STAR-K certification of the Shabbatto folding scooter, a new personal mobility device with a Shabbat Mode option.

The road to certification began with Movinglife contacting STAR-K to discuss their project. After approaching STAR-K to seek certification, the Movinglife management team met with Rav Moshe Heinemann *shlit"u*, STAR-K's *posek* and Rabbinic Administrator, at his home. This initial meeting lasted a good few hours, during which Rav Heinemann explained in detail what he would permit and what he would forbid for Shabbos use.

Movinglife subsequently programmed the scooter's Shabbos mechanism such that it followed Rav Heinemann's *halachic* guidelines. They showed the result to the Rav, who called for some further minor changes. Once those changes were incorporated, the final product was tested by STAR-K. We are now able to certify that the Shabbos mechanism for Shabbatto folding scooters fully meets all of Rav Heinemann's requirements. Thus, the Shabbatto is the only scooter to currently meet STAR-K's Shabbos standards, for use by *cholim* only.

Below are answers to frequently asked questions concerning this scooter.

Who can use this scooter on Shabbos?

The scooter may be used only by one who is designated to be a *choleh*, in that he or she is unable to engage in normal Shabbos activities due to mobility issues. An Orthodox Rabbi must be consulted to decide whether a particular person meets that criteria.

Can the scooter be used on Shabbos in a public domain that does not have an *eruv*?

No. It can be used on Shabbos only where there is a kosher *eruv*.

Can the scooter be used in any community?

No. *Poskim* of some communities may feel that it is inappropriate for a *choleh* to use a scooter on Shabbos, or they may take issue with the *halachic* argument to permit its use. Therefore, the scooter may be driven on Shabbos only in communities in which the *poskim* condone its use, and driven to shul only if the rabbi permits.

Why is this scooter permissible on Shabbos?

Some *melachos* are forbidden *mi'd'Oraysa* (by the Torah) on Shabbos, while others are forbidden *mi'drabanan* (by Talmudic decree). One is not allowed to perform an action which will immediately result in the occurrence of either a *melacha d'Oraysa* or a *melacha d'rabanan*. Moreover, barring extenuating circumstances, one is not allowed to perform any action which will result in a *melacha d'Oraysa* taking place even at some later time.

However, to meet the specific needs of *cholim* on Shabbos, Rav Shlomo Zalman Auerbach *zt"l* allowed for the custom building of devices that result in a *melacha d'rabanan* occurring after a brief delay. The *halachic* term for this delay is *grama*. The Shabbatto's Shabbat Mode mechanism relies on this principle of *grama*. When the scooter is in Shabbat Mode, it will not start moving immediately upon engaging the throttle; any movement is preceded by a few-second delay.



Why is it permissible to use the scooter's brakes on Shabbos?

The scooter will stop immediately upon the application of the hand brakes, and there will not be any time delay. When in Shabbat Mode, the brakes work mechanically, similar to the brakes on a bicycle. Since the brakes are mechanical and not electric, this is permitted on Shabbos.

Is it appropriate to use the scooter in public on Shabbos?

On Shabbos, a person driving the scooter **must place a sign on the back of the scooter stating that the user is a *choleh* due to impaired mobility**, to mitigate the impression that he is disrespecting Shabbos. A STAR-K approved sign is provided along with the Shabbos mechanism.

When in Shabbat Mode, are there any scooter controls which may not be used?

When in Shabbat Mode, all of the scooter's electric controls activate only after a time delay of a few seconds. Any controls that activate immediately are disabled. The one exception is the emergency horn, which does activate immediately. Therefore, as its name suggests, it should only be used in an *emergency*.

Does the company that manufactures the scooter also manufacture the Shabbos mechanism, or are they two different companies?

They are one and the same. Because Movinglife manufactures the scooter, they are able to seamlessly integrate the Shabbos mechanism.

How can I purchase this scooter?

In the USA, purchase information about the STAR-K approved Shabbatto folding scooter is available online at foldingscooterstore.com or by calling 1-888-492-2370. ☆



It Depends Where They **STEM** From



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Let's illustrate the power of change with a few simple examples. Take two basic elements – hydrogen (H) and oxygen (O). Combine two parts hydrogen with one part oxygen, and the result is *water*, H_2O , the elixir of life. Highly beneficial! Add the element sulphur (S) to the hydrogen and oxygen, and the result is *sulfuric acid*, H_2SO_4 , a corrosive acid that can damage skin, eyes and lungs. Potentially harmful!

Change in the World of Kashrus

In the world of kashrus, we are constantly dealing with change and transformation. Combining water and barley flour transforms the starch into a sugary liquid called *wort* or malted barley. Combine the wort with yeast and you brew beer. Distill the beer, and the water and alcohol separate into vapors. The alcoholic vapor condenses into a *chometzdik* liquid called neutral grain spirits. Fascinating!

Take non-kosher grape wine seeds, wash them, dry them and extract the oil from the seeds. You now have kosher grapeseed oil. Intriguing!

Some products are grown and propagate from a small test tube filled with nutrients known as *growth media*. This is the initial growth stage of fungi, popularly known as yeast. Yeast cells grow from test tubes to laboratory flasks, to fermentation tanks, to tanks that may have the capacity to hold 60,000 gallons of yeast. What happens to all that yeast if the protein nutrient in the original test tube came from pork? The yeast would be considered not kosher. Disappointing!

So is the Stem Cell Fleishig? Is It Even Kosher?

As we clearly see in the world of kashrus, not all transformations are created equal. In fact, one of the most fascinating kashrus questions before us today 'stems' from recent developments in the area of stem cell research.

Let's begin with a working definition of stem cells and how they could relate to kashrus.

Stem cells are an organism's basic raw material – undifferentiated cells from which all other cells with specialized functions are generated. Undifferentiated cells are *pluripotent* – they have the

capacity to become any kind of cell. Stem cells, under the right conditions, can divide into more cells called *daughter cells*. Daughter cells can themselves become more stem cells or differentiate to become specialized cells – such as blood, brain, bone, fat, or muscle cells.

Mammalian stem cells may be harvested from early animal embryos (at the so-called *blastocyst* stage) or from certain adult animal sources like bone marrow. Such stem cells could, in principle, be used to grow tissues or organs – like Black Angus steer muscle (and fat) that could, in principle, be fashioned into a lab-derived steak.

With researchers discovering new methods to direct stem cells to become specific types of cells, we can engage in an interesting thought exercise. Theoretically, what would be the kashrus status of a bovine stem cell taken from a Black Angus steer that you let grow into a stem cell rib steak? Does the possibility exist to propagate beef stem cells and grow them into a *geshmak* stem cell rib steak?

Indeed, it is an intriguing prospect. Researchers approached Rabbi Moshe Heinemann *shlit"u*, STAR-K's Rav Hamachshir, for his opinion about stem cell beef. Rabbi Heinemann clearly maintained that kosher embryonic stem cells would have to be grown from a *beheima shechuta*, an animal that was properly slaughtered. As the Rav has opined with genetically modified tomatoes, if it looks like a tomato and tastes like a tomato, it's a tomato.

'Stem cell' meat would be no different. When a stem cell is propagated, you are actually growing an animal, and not something that emanates from the animal. Since the stem cell and the actual *beheima* are one and the same, the kashrus status and gender of the stem cell follow suit. Unlike a pareve egg that comes from a chicken or dairy milk that comes from a goat, a kosher bovine stem cell is unquestionably *fleishig*.

The author wishes to thank Dr. Arie Michelson for his assistance with this article. Dr. Michelson is a patent attorney and molecular biologist who earned his PhD at Caltech, where he conducted stem cell research and wrote his dissertation on the topic. ☆



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Kosher Mezuzah Requirements

There are many requirements for a kosher mezuzah. If any of these are not properly fulfilled, the mezuzah is invalid. Here is a brief summary of mezuzah requirements:

- The *klaf* (scroll) must be written on parchment which is specifically prepared for *mezuzos*.
- This parchment must be produced from the hide of a kosher animal.
- The parchment is scored with an engraving instrument that makes grooves.
- The grooves must be made on the side of the parchment that was closest to the flesh of the animal.
- When the scribe writes the scroll, he must be careful to shape every letter in a specific manner with adequate spacing between the words. One letter may not touch another, even slightly.
- The parchment should be rolled and not folded to avoid cracking letters, which would render the mezuzah *posul* (invalid).
- The mezuzah should be rolled from left to right, and the rolled parchment should preferably be wrapped in an initial protective plastic wrap covering to create a moisture barrier.
- The mezuzah should then be enclosed in a protective case of either plastic or metal. There is no special requirement regarding the material of the case. However, it is best to avoid a tight-fitting mezuzah case in which the mezuzah scroll would need to be forced into the tube.

If there is a deviation from the above specifications, the mezuzah may not be kosher. It may be repairable depending on the nature of the problem, but if it is not repaired it will not fulfill its role as a mezuzah. It would be just like any other piece of paper on which words of the Torah were written.

Mezuzah Placement

Guidelines for properly affixing the mezuzah to a doorpost are listed below:

- The mezuzah should be affixed to the right doorpost of the entrance of the room in a slanted position, preferably at the bottom of the top third of the doorpost.
- Typically, the mezuzah is placed in the middle of the door's width.
- If the doorpost is high, the mezuzah should be affixed at shoulder height.
- If the doorpost is wide, it should be affixed within a *tefach* (handsbreadth) of the entrance.
- The mezuzah should slant towards the room one is entering.
- Nails, screws or permanent tape may be used to affix the mezuzah case to the doorpost.

Proper Checking

A kosher mezuzah, written in accordance with all the pertinent laws, is the first step to ensuring a valid mezuzah. However, even if it was initially kosher, a mezuzah may become non-kosher over time. Some reasons for this include:

- The ink may chip off the parchment.
- Sometimes ink spreads after the mezuzah was written due to moisture in the air, causing the letters to touch one another.

- The engraved lines may disappear and cracks may form in the parchment and letters.
- Sometimes insects eat away at the parchment.

For this reason, mezuzah scrolls must be *halachically* checked every three or four years (twice in seven years) to make sure they are still kosher.

Non-Kosher Mezuzos

Non-kosher *mezuzos* are prevalent due to general unfamiliarity with some of the basic *halachos* surrounding this great mitzvah. It is impossible to sell a new car that is missing a wheel because everyone knows that a car cannot run without wheels. But it is rather easy to sell a non-kosher mezuzah with deformed letters because most people have no idea how the letters should be formed and will never find out if the mezuzah 'works' or not.

Even though *mezuzos* are made primarily to serve the needs of those who desire to fulfill the mitzvah, the truth is that many *mezuzos* are not and never were kosher. Printed *mezuzos* are intrinsically unkosher but fairly ubiquitous. Other defects include parchment without properly engraved lines, *mezuzos* missing letters and words, cleverly printed *mezuzos* that look hand-written, and *mezuzos* with incomplete and deformed letters. Small *mezuzos* (i.e., approximately three inches or less) are rarely kosher.

Ironically, some *mezuzos* are invalidated by their kosher certification. In past years, it was common to find scrolls with the word *checked* (*mugah* in Hebrew) stamped in ink or embossed onto the mezuzah. This action actually invalidates the mezuzah by adding more than the prescribed amount of letters. The mezuzah might actually have been kosher without the kosher stamp. If the extra letters are removed, the problem would be resolved, but how does an unsuspecting buyer know that these letters must be erased? Similar problems occur with tefillin.

Educating the Public

What can be done to rectify the situation? Over the years, organizations such as Vaad Mishmeres Stam and certain local communal organizations have been vigilant in their attempts to educate the public about the need to purchase kosher *mezuzos* and to discontinue the sale of the small *posul mezuzos*. One should purchase *mezuzos* directly from a reliable *yorei shomayim sofer* who has carefully checked and endorsed the *mezuzos* as kosher. Since even an experienced *sofer* takes a few hours to write a mezuzah, one should not be surprised by the cost for such skilled labor.

By obtaining our *mezuzos* from a reliable source, affixing them according to Halacha, and checking them periodically as required, we can rest assured that we have fulfilled the will of our heavenly Protector and that we have acquired the best possible security system to ensure the welfare of our family and home.

For More Information

Comprehensive information and educational videos about this important mitzvah are available at mezuzahmaven.org. All *halachic* questions submitted to that site are answered by Rabbi Mordechai Frankel, Director of STAR-K's Institute of Halacha. ☆



NEW UNDER STAR-K

CONSUMER PRODUCTS

Only when bearing STAR-K symbol

8TH AVENUE FOOD & PROVISIONS

Fenton, MO
PASTA PRODUCTS

COCODIPITY

University Heights, OH
CANDY & CONFECTIONERY ITEMS

DAVE'S BOATHOUSE RESTAURANT AT ROLLINS COLLEGE

Winter Park, FL
RESTAURANT/TAKE OUT

EHSAN FOODS CANADA

Canada
DRIED FRUIT

MOVINGLIFE

Israel
SHABBAT MODE SCOOTER

REGENCY TEAS

Sri Lanka
TEAS

SAGAMORE WHISKEY

Baltimore, MD
ALCOHOLIC BEVERAGES

SEMPERA ORGANICS

Morgan Hill, CA
VITAMINS & NUTRITIONAL SUPPLEMENTS

SOYA INTERNATIONAL

Hicksville, NY
SOY PRODUCTS

THE MARYLAND CHOCOLATE FACTORY

Baltimore, MD
CANDY & CONFECTIONERY ITEMS

VAXA TECHNOLOGIES

Israel
PASTA PRODUCTS

INDUSTRIAL PRODUCTS

Refer to letter of certification

ANHUI XINHONG PHARMACEUTICAL

China
FOOD ACIDS

BADUWATTA DESICCATED COCONUT MILLS

Sri Lanka
COCONUT PRODUCTS

BLOOMAGE BIOTECH (TIANJIN)

China
NUTRITIONAL COMPONENTS

BRM MARKETING

India
ESSENTIAL OILS & OLEORESINS

CHEGUS BURKINA SARL

Burkina Faso
NUTS & SEEDS

DAURALA SUGAR WORKS

India
SUGAR

EASTMADE SPICES AND HERBS

India
FLOUR & GRAIN PRODUCTS

FENOR FOOD PRODUCTS

Philippines
DEHYDRATED VEGETABLES

FUJIAN PROVINCE JINYANG WUYI MSG

China
MSG

GAOMI RUIFENG FOODS

China
FROZEN FRUIT

HEBEI JINFENG STARCH SUGAR ALCOHOL

China
STARCHES & STARCH PRODUCTS

HENAN KAIFENG PINGMEI SHENMA XINGHUA

FINE CHEMICAL
China
SWEETENERS

INDUSTRIAL METAL POWDERS (I)

India
INDUSTRIAL CHEMICALS

INNER MONGOLIA MENGCHUANYUAN FRUIT & VEGETABLE

China
NUTS AND SEEDS

JIANGYIN BSDZYME BIO-ENGINEERING.

China
ENZYMES

JIANGYIN DOLPHIN PACK LIMITED COMPANY

China
ALUMINUM WRAP PRODUCTS

MILI EXPORT

India
PACKAGING PRODUCTS

N S ENTERPRISE

India
NUTS AND SEEDS

NEDSPICE PROCESSING BINH PHUOC

Vietnam
SPICES & SEASONINGS

NEW TUOYANG BIOENGINEERING

China
VITAMINS & NUTRITIONAL SUPPLEMENTS

NINGBO KTRAN NUTRA

China
HERBAL EXTRACTS

ORGANIC PRODUCTS INDIA

India
FLOUR & GRAIN PRODUCTS

RIVER DRIVE COOPERAGE & MILLWORK

Buxton, ME
ALCOHOLIC BEVERAGES

SAYAJI INDUSTRIES

India
STARCHES & STARCH PRODUCTS

SHAANXI RUIWO PHYTOCHEM

China
HERBAL EXTRACTS

SINARMAS CEPESA

Singapore
STORAGE TANKS

SOLAI AGRO FRESH PRIVATE LIMITED

India
PICKLED PRODUCTS

SRI DEVARAAJA NUTRACEUTICAL

India
HERBAL EXTRACTS

YISHUI JINRUI BIOLOGY

China
ENZYMES

YU FENG INDUSTRY GROUP

China
STARCHES & STARCH PRODUCTS

ZAOYANG XINGDA FOOD

China
CANNED FRUIT

ZHENGZHOU H&H BIOENGINEERING

China
PROBIOTIC POWDERS



NEW UNDER STAR-D Only when bearing STAR-D Dairy symbol

STAR-D is a kashrus symbol of the National Council of Young Israel (NCYI). STAR-K, in its relationship with NCYI, administers the kashrus of STAR-D. All STAR-D products are cholov stam (dairy, non-cholov Yisroel).

CONSUMER PRODUCTS

NOTHING BUNDT CAKES

Owings Mills, MD
CAKE & PASTRY
PRODUCTS

EVERGREEN USA

Union City, NJ
SNACK FOODS

FARMDALE CREAMERY

San Bernardino, CA
DAIRY PRODUCTS

MAXWELL FOODS (ASIA)

Thailand
CANDIED FRUIT

NDSM HOLDINGS

Dallas, TX
DAIRY PRODUCTS

PAKEL GIDA

Turkey
SNACK FOODS

POP DADDY SNACKS

Whitmore Lake, MI
SNACK FOODS

RUBIX FOODS

Jacksonville, FL
DAIRY PRODUCTS

SHELF STABLE

SOLUTIONS
Palm Harbor, FL
SNACK FOODS

STAR-K SUMMER 2022 TRAINING SEMINARS

This summer, once again, STAR-K will be offering the following popular training seminars at its Baltimore corporate headquarters:

July 25-28, 2022

19th Annual Kashrus Training Program

This four-day program provides *rabbonim*, certifying agency administrators, *kollel* members, and others serving in *klei kodesh*, the opportunity to meet the personalities behind the internationally recognized and trusted STAR-K symbol, and to benefit from their expertise.

August 1-3, 2022

9th Annual Foodservice Mashgiach Training Seminar

An intensive three-day training program for people currently involved – or who wish to become involved – in *hashgacha* in restaurants, catering halls, hotels, and the like.

For more information, contact Rabbi Zvi Goldberg, STAR-K's seminar coordinator, at 410-484-4110 ext. 219.

Early registration is advised as each program is limited to 25 attendees and spaces fill up early. To download an application for either seminar, please go to star-k.org/training.

Application deadline: May 31, 2022

STAR-K KOSHER CERTIFICATION

A non-profit agency representing the kosher consumer in promoting kashrus through education, research and supervision

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Kashrus Kurrents is also available online at
www.star-k.org/kashrus-kurrents.

To receive an email when the most recent issue has been uploaded, please send your request to kashruskurrents-subscribe@star-k.org. (The STAR-K Passover Guide is not included in your subscription. It is available for purchase in Jewish bookstores after Purim.)

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