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Why the “D” in Non-Dairy?



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The Merriam-Webster dictionary offers the following definitions for the noun *dairy*: the department of farming or of a farm that is concerned with the production of milk, butter, and cheese; milk from a cow or other domestic animal (such as a goat); and food (such as ice cream, cheese, or yogurt) made primarily of or from milk.

Today, a dairy is far more than a producer of milk products. If we were to explore a modern-day dairy, a far more accurate definition would be: an establishment that processes milk; milk products, such as ice cream, buttermilk and yogurt shakes; non-dairy alternative frozen desserts; non-dairy novelties, such as ices and popsicles; and non-dairy beverages, such as juices, fruit punch and tea.

Unquestionably, liquid milk production is the bread and butter of a successful dairy plant. Juices and teas are suitable side dishes and, of course, the pièce de resistance is ice cream – all varieties.

Ice cream is defined as a sweet flavored frozen food containing cream or butterfat and usually eggs. To be classified as ice cream, the frozen mixture must contain 12% milkfat. Traditional ice cream might combine

assorted flavors, fruits, nuts, variegates and toppings. According to the protocols of ice cream manufacturing, recipes containing reduced milkfat cannot be called ice cream; reduced-fat ice cream varieties are classified as *frozen dairy desserts*.

Dairy-Free Alternatives

There is a burgeoning area of frozen desserts that have claimed noteworthy prominence in a dairy’s product portfolio. Let’s enter into the world of non-dairy ice cream alternatives or – as the strict rules and regulations would say – *alternative frozen desserts*.

In the world of manufacturing, a company strives for “good manufacturing practices,” also referred to as GMP. In the world of consumerism, the GMP formula is: if the consumer wants it, we will find a way to produce it, and produce it well.

Creative new product development in the dairy industry is being spurred by the panoply of health and dietary challenges within the general public. Manufacturers are seeking to address the various dietary restrictions of their consumers, be it intolerance to lactose or gluten, or allergies and sensitivities to commonly used raw

Insights From the Institute: The Mesorah on Dučk Eggs



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Q: My local farmer’s market sells duck eggs. Can I assume that they are kosher?

A: Although the Torah lists twenty-four non-kosher species of birds, we no longer know precisely to which species the Torah is referring.¹ The Gemara provides alternative ways to ascertain whether a bird is kosher, but notes an instance in which a mistake in identification transpired.² For this reason, Rashi states that we do not rely on the Gemara’s criteria, and we eat only the few species of birds for which we have a *mesorah* (oral tradition) that attests to their kosher status.³

The Baal Ha’maor, one of the Rishonim, maintains that he has a tradition that all birds with wide feet and a wide beak – those more or less resembling a goose – are deemed kosher if they meet the Gemara’s criteria.⁴ The Shulchan Aruch quotes this statement, indicating that all varieties of duck are kosher.⁵ However, the Rema states that we do not rely on this view, and concludes that one should eat only those varieties for which we have a *mesorah*.⁶

Although no two birds look exactly the same, a *mesorah* will cover all birds that look similar and have no significant differences among them.

Practically speaking, we have a *mesorah* on the more predominant varieties of chickens.

1 ויקרא יא, יג-יט ודברים יד, יב-יח.
2 חולין דף נט ע"א ואילך.
3 רש"י שם דף סב ע"ב ד"ה חזיוה.
4 ר"ה הובא ברא"ש שם פ"ג סי' ס.
5 שו"ע יו"ד סי' פב סעי' ג.
6 רמ"א שם.

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COOL DRINKS FOR A HOT SUMMER DAY:



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Each summer the STAR-K Hotline fields hundreds of questions from concerned kosher consumers, thirsty to know: Is my Slurpee kosher? Do smart waters need a hechsher? What are the concerns with shaved ice and sno-cone stands? We stand ready to quench your thirst for information!

CARBONATED BEVERAGES

Carbonated beverages involve two major processes: compounding the flavor bases to create the flavor, and bottling the finished product which includes the addition of sweetening agents, carbonation and water.

Soft drinks are compounded into soda flavor bases at one of three locations: the bottling facility, a separate technical center dedicated to blending soda emulsions, or an outside flavor house. In the latter case, the flavor house will create custom emulsions with specifications laid out by the soft drink company.

Regardless of the location, the most intensive part of kosher soft drink certification entails compounding, since this is when the kashrus of the flavors, colors, oils and blending agents are certified. Formulas can be simple or complex, artificial or natural. Flavors and essential oils can be procured domestically or internationally. Some ingredients are compounded in distant locations that are not easily accessible. Regardless, the emulsion requires reliable kosher certification.

At the bottling facility, where the soft drink flavors are mixed with filtered water, sweetened and carbonated, things are much simpler. Since soft drinks are cold filled and not pasteurized, the equipment does not present a problem.

FLAVORED SELTZERS

Flavored seltzers are typically comprised of plain seltzer with the addition of a flavor. At times, the seltzers are not only flavored but also sweetened, in which case they are more like a soda than a seltzer in taste and complexity. Either way, flavored seltzer formulations require a reliable hechsher year-round. Kosher for Passover soda and seltzer productions substitute sucrose or liquid cane sugar for dextrose, which is derived from corn. Passover flavor emulsions require special Kosher for Passover certification.

PURE JUICES, JUICE CONCENTRATES AND JUICE BLENDS

The FDA mandates that in order for a beverage to be called a juice it must be 100% pure juice and have no additional components. This rule is strictly enforced with orange juice and grapefruit juice; any nutritional additive, such as vitamin C or calcium, must be indicated on the label. Cranberry juice, due to its tartness, requires additional sweetening, and is considered a juice cocktail.

Once pure juice is concentrated, it loses its identity as a juice and is called a pure juice or juice concentrate. When sweeteners or other concentrates are added to the juice concentrate, it becomes known as a juice base or blend and is not subject to internal industry control. The manufacturer has discretion to add juices, sweeteners and other ingredients – such as flavors and colors – to the blend.

From a kashrus perspective, the most problematic juice additive is one of the beverage industry's most versatile – grape juice, which is an excellent addition to fruit juice blends. White grape juice and raisin

juice are frequently used as sweeteners. Additionally, grape skin extract is a great natural coloring agent, and oil of cognac and wine fusel oil – which are derived from grapes – are often used as flavoring agents.

Moreover, juices are filled (bottled) while they are hot (unlike sodas, which are cold-filled). If the equipment is also used for a non-kosher product, it could make the juice blends not kosher. Therefore, the equipment – such as the pasteurizers and fillers – must be carefully monitored. All of these factors create a serious need for reliable kosher certification of all juice blends.¹

ENERGY DRINKS

Energy drinks are soft drinks that claim to enhance a person's mental alertness and physical performance. These drinks are comprised of high doses of caffeine in the form of guarana, yerba mate or special energy compounds. They may also include glucose, taurine and glucuronolactone, along with ginseng extracts, ginkgo biloba and other herbs as stimulants. Energy drink ingredients undergo processing and require reliable kosher certification.

SMART WATER

Smart water is distilled water with a twist. Distillation removes the impurities along with most minerals, rendering it sodium-free; electrolytes, such as potassium calcium and magnesium, are then added back. The added electrolytes do not present any kashrus problems for year-round use and, as with any bottled water, you would be hard-pressed to find a bottle of smart water without reliable kosher certification. This across-the-board approval does not extend to Passover.

SLURPEES

Slurpee is an exclusive 7-Eleven product controlled by Southland Foods, which has exclusive contracts with Coca Cola and other soda manufacturers that produce Slurpee products. It was "discovered" when sodas were placed into a freezer to chill and they became slushy. Kashrus research revealed that Slurpee machines actually maintain the frozen consistency of the Slurpee and do not tamper with or add additional ingredients to the bag-in-box Slurpee flavor. This is similar to a soda-dispensing machine.

In a Slurpee dispenser, the water is filtered and blended with the bag-in-box flavor which is frozen to the desired self-serve consistency. There are special couplings that connect the bag-in-box products to the Slurpee machine, and Southland maintains a network of district supervisors who do onsite inspections to ensure that all of their stores are in Slurpee compliance. If a franchise owner is caught cheating, he will lose his franchising rights.

Our Hotline regularly fields the question, "Can I go to any 7-Eleven and purchase Slurpees?" There is clearly no issue if the 7-Eleven store maintains kosher certification. However, in a non-kosher certified 7-Eleven store, consumers who want to verify a kosher-certified Slurpee product that is being dispensed should ask the store manager or counter attendant to show them the actual bag-in-box. Otherwise, they will need to make the same decision as when purchasing Fanta or Coke from a soda fountain or soda-dispensing machine.²

1 Not all reliable kosher certification agencies *kasher* the juice pasteurizer between non-kosher and kosher certified juice productions. The reasoning is that there is always much more than six times the amount of kosher juice versus the *beliah* (absorption of non-kosher grape juice) that occurs in the walls of the pasteurizer. Even so, many kashrus agencies, including STAR-K, require kosherization between non-certified grape juice and certified kosher juice productions.

2 STAR-K research has found that purchasing a Fanta Slurpee, for example, is no different than purchasing a Fanta fountain drink. Anyone who is confident about the kashrus of the latter can assume the same level of acceptability of the former.



A Review

ICES AND SNO-CONE STANDS

Ices and sno-cones have become a very popular summertime treat. Sno-cones are made from crushed or shaved ice and are flavored with fruit flavors that are either pumped directly onto the top of the shaved ice (customary at sno-cone stands) or blended into the ice (as in the popular fashion of Rita's ices).

Our Hotline receives frequent questions regarding the purchase of a sno-cone from a corner stand, since so many sno-cone flavors are certified kosher and clearly bear a certification mark on the label. The answer is actually a qualified, "maybe."

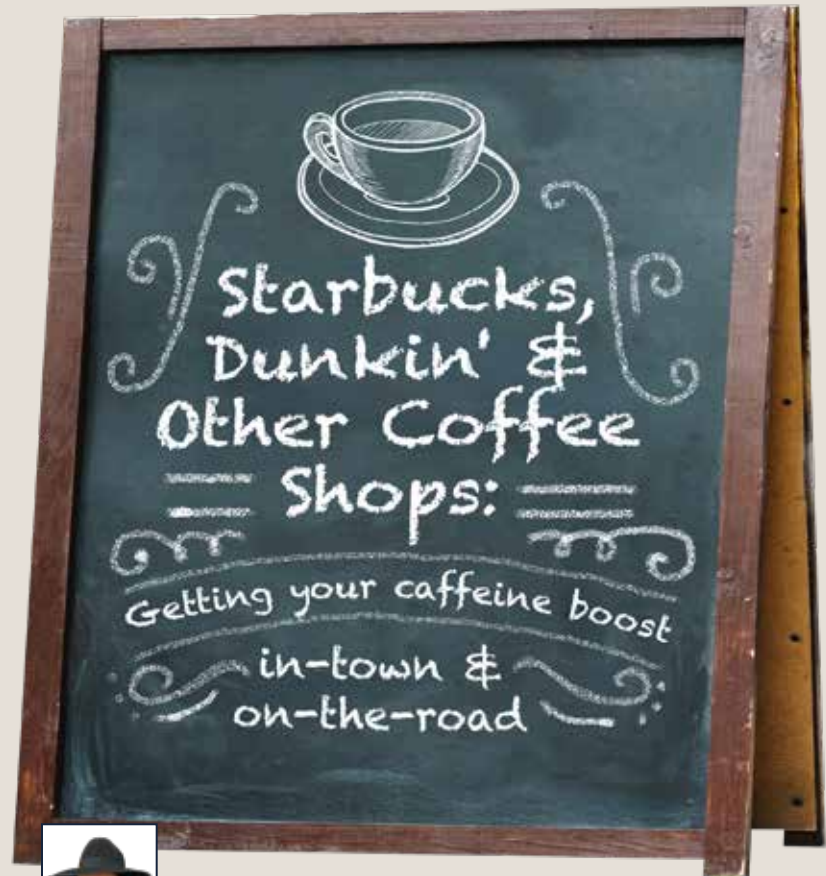
It has come to our attention that proprietors sometimes use the original flavor pumps as dispensers, which they refill from a larger container that may or may not possess reliable kosher certification. While this is certainly cost-effective from a business point of view, it is not in the best interest of the kosher consumer from a kashrus perspective.

A question is also raised regarding whether or not one could consider ices to be truly pareve when sold in a store that serves kosher dairy alongside kosher pareve varieties, while possibly using the same scooper for both varieties. Obviously, companies do not want to cross-contaminate products, but it is up to the vigilant consumer to check if the scoopers are separated or cleaned between use.

BRACHA CONUNDRUM: ARE ICES LIQUID OR SOLID?

Our Hotline at times receives an intriguing halachic query regarding iced beverages – whether they are viewed as a liquid or solid as it pertains to the required *bracha acharona*. If ices are considered a solid food, the criteria for a *bracha acharona* would be the consumption of a "k'zayis" (the approximate size of seven Tam Tam crackers) *b'kedai achilas pras* (i.e., approximately 2 to 4 minutes). On the other hand, if they are considered a liquid, one would have to consume a *reviis* (i.e., approximately 4 oz.) in 30 seconds.

It is evident that there is great fluidity in the beverage industry. We hope these insights from the STAR-K Hotline about these popular beverages prove useful and help you keep cool, calm and refreshed all summer long! ☆



RABBI BARUCH BEYER
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The STAR-K Hotline receives no end of calls from coffee heads who dote on their daily cup of joe, whether from a local Starbucks or a Dunkin' on the road. Recent changes in Starbucks' company policy vis-à-vis kosher have further elevated the confusion for the kosher coffee connoisseur. Let's dive in to clear out some of the haze.

Unflavored roasted coffee beans, whole and ground, are considered kosher without a *hechsher*. Bearing this in mind, buying a cup of unflavored regular or decaf coffee should not present any kashrus issues. Some coffee vendors, however, sell kosher and non-kosher items, like bacon and ham-filled sandwiches. The *keilim* used for coffee and the *treif* items are at times washed together, causing *blios* (absorbed tastes) from the *treif* utensil to enter the coffee equipment.

For example, at Starbucks, it's been established that the brew basket that holds the coffee grounds while the coffee is being made is sometimes washed with *keilim* that may have come into contact with *treif*. If we have a "perfect storm" situation in which the wash water is *yad soledes*,¹ and no soap is added before the *treif* equipment is placed in the water, then the brew basket is considered *treif* and the coffee made afterwards is likewise *treif*.

We do not know the cleaning procedures used by all coffee vendors, but most of them sell *treif* items along with coffee, and the possibility exists that similar *keilim* issues may be present. Based on these facts and assumptions, the *psak* should be that one is permitted to buy hot coffee only from vendors who one knows do not sell *treif*, or whose cleaning procedures do not impact the kashrus of the coffee. This is, in fact, STAR-K's opinion on purchasing coffee from stores that sell *treif* items.

There is a key exception: one who is traveling from home – whether by car, rail, plane, bus or stagecoach – may stop at any rest stop, gas station, Dunkin' or Starbucks, and purchase a hot cup of their

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1 Literally, the temperature at which someone will quickly remove his hand to avoid being burned. The food must be at least this hot before its taste is considered to have been transferred into a utensil. Rabbi Moshe Heinemann holds *yad soledes* is 120°F.

Insights From the Institute: The Mesorah on Duck Eggs

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The turkey is also considered to be a kosher bird, yet *poskim* have raised the question that it would seem impossible for there to be a *mesorah* on turkey, as turkeys are native to North America and were unknown before the continent was discovered. Due to this concern, there are some individuals who do not eat turkey. Various answers to this question have been offered,⁷ and common practice is to consider turkey to be kosher.

As far as ducks are concerned, we have a *mesorah* regarding Pekin ducks – also referred to as American Pekins or White Pekins. Pekin ducks are therefore deemed to be a kosher species.



Regarding other varieties, such as black-billed ducks, *poskim* debate whether there is a *mesorah* for them. Common practice is to be stringent.⁸ There is further discussion regarding Mallard ducks which sport bills that are not completely black but have black spots or bands. STAR-K does not certify Mallard ducks.⁹

There is also a century-old dispute regarding Muskovy ducks. In 1860, Rabbi Yissochar Dov (Bernard) Illowy took a position as a rabbi in New Orleans. Upon his arrival, he found Jews eating Muskovy ducks. He felt there was no *mesorah* allowing their consumption and forbade them. He corresponded with Rabbi Nathan Adler, Chief Rabbi of England, and with Rabbi Shimshon Raphael Hirsch of Germany, both of whom agreed with his decision. Although other *poskim* disagreed and felt that the ducks were kosher, common practice in America is not to eat them.¹⁰

Before buying duck eggs, one would need to ascertain (in a halachically valid way) which species of ducks produced them. Only Pekin duck eggs are kosher; other varieties of duck eggs should be avoided.¹¹ ★

7 ע"י בדרכ"ת שם ס"ק כו בשם שו"ת משיב דבר וספר ערוגת הבושם.

8 ע"י בפת"ש שם ס"ק א ודרכ"ת שם ס"ק ו.

9 ויש מקילין, ע"י באתר - oukasher.org/blog/consumer-kosher/ou-position-on-certifying-specific-animals-and-birds/

10 ע"י באתר kashrut.com/articles/ThreeBirds/

11 ע"י מש"כ הפמ"ג שם שפ"ד סי' פו ס"ק ז בענין ביצים מאוונים שחוטמיהם שחורים, ולפי הצד הראשון שם יש מקום להקל כאן, אבל לפי הצד השני שם יש להחמיר.

Why the "D" in

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materials, such as peanuts, tree nuts, eggs, sesame seeds or nightshades. Additionally, they are striving to meet the needs of consumers who are passionately vegan and who abstain strictly from milk, eggs and any items derived from these ingredients. Nevertheless, what these consumers all share is a desire to have the option to indulge in a mouthwatering dessert without suffering the consequences of health concerns – or a guilty conscience.

From Dairy to Non-Dairy: How the Magic Happens

How do manufacturers go about formulating delicious alternative dairy-free ice cream to closely mimic the dairy original? Let's start by analyzing the formulation of basic ice cream.

Classic dairy ice cream is produced by combining natural dairy ingredients (milk and heavy cream) with eggs, sugar and flavors, and binding them together with an ice cream stabilizer and emulsifiers. What substitutions are made to create non-dairy ice cream "equivalents"?

Milk – Depending on the alternative recipe, either rice milk, soy milk, coconut milk, almond milk, cashew milk or oat milk is the milk replacement. The increasing prevalence of many different "milks" is due to different dietary restrictions. Some consumers of non-dairy products may tolerate rice, for example, but not soy, so there are now alternatives within the alternatives.

Milkfat – Coconut oil replaces the heavy cream as the alternative ice cream's fat component.

Sugar – For those who have to restrict their sugar intake, erythritol or sorbitol is substituted. (Lately, the healthfulness of erythritol has been questioned and sucralose is being substituted instead.)

Flavors – Flavoring is the most critical alternative ice cream component. Flavors are extremely versatile and serve multiple purposes, the primary one being to enhance a product's taste. Since the combination of coconut oil and non-dairy milks have absolutely no similarity to the delicious taste of fresh cream and milk (and may even deliver an "off" taste), a quality



Non-Dairy?



flavor, like vanilla, will certainly mask the coconut oil base to ensure that the product tastes like a quality vanilla. Peanut butter flavor is a good masking flavor, as is cherry chocolate chunk. With quality flavors you get quality results.

Stabilizers – These give a product “mouth feel,” thickness and structure so that it will mirror the “mouth feel” of regular dairy ice cream. In the flavor and stabilizer world, the most unlikely ingredient components create many award-winning, authentic-tasting products in a surfeit of food applications. Alternative ice cream is no exception.

Emulsifiers – These make sure that everything is mixed properly and stays that way. The most natural emulsifier is egg yolk and the most kosher-sensitive are mono- and diglycerides and polysorbate 80. These emulsifiers are used in both dairy and non-dairy alternative ice cream.

So, Why the “D”?

There are various reasons why a non-dairy ice cream will display a “D” dairy designation. Here is a brief overview of each.

Ingredients – Often a dairy will use the same ice cream stabilizers and award-winning flavors for all of its ice cream bases – both dairy and alternative. If it works, why substitute? Because it is conceivable that the ice cream stabilizer used in both the dairy *and* non-dairy ice cream is actually “Kosher Dairy.” The dairy component of the flavor or stabilizer might not compromise the industry definition of dairy (as is the case with “non-dairy” coffee creamer). Although the dairy or coffee creamer industry doesn’t consider sodium caseinate to be a dairy ingredient, kashrus does, hence the “D” on the label when the ingredient panel lists caseinate.

Processing – “D” detection doesn’t end with ingredients. Raw materials have to be processed into a finished product. As we’ve discussed, alternative ice cream is produced in a dairy that processes and produces dairy ice cream. While every effort is taken to ensure that there are no dairy contaminants in the non-dairy ice cream production, there still may be many kosher “D” pitfalls, especially if the manufacturer does not have a strict pareve koshering program.

Holding tanks – Even if all the flavors, stabilizers and emulsifiers are 100% pareve, dairies typically share common holding tanks. As the

name implies, a holding tank holds liquid ice cream emulsions awaiting chilling and filling. Ice cream holding tanks are not heated and it is common to use the same holding tanks for both dairy and alternative ice cream batches after a cold wash out. Since it is possible for a liquid product to be held for over 24 hours in a dairy holding tank, a “DE” (Dairy Equipment) or “D” (Dairy) designation will appear on the non-dairy product label.¹

Pasteurization – From holding tank to chiller and filler, the liquid recipe has to be pasteurized. There are many pasteurization formats: plate, tubular or batch. Regardless of the format used, when the pasteurizer pasteurizes dairy products, there must be a clean-in-place protocol (CIP) to clean between dairy and non-dairy products. CIP is not equivalent to automatic kosherization. If there is not a strict kosherization program in place which requires monitoring with strict hashgacha, the CIP of the pasteurizer cannot substitute for kosherization and change the status of the tank from “Kosher Dairy” to “Kosher Pareve.” A dairy may not be willing to challenge the pasteurizer with high koshering temperatures, or to put a bittering agent like Bitrex into a boiler if the steam is recycled. Furthermore, many CIP systems today are computerized, and one cannot override the program.

As we can see from all of these concerns, the product is certainly non-dairy but the “D” must prevail.

Further, manufacturers must be educated about the advantages of Kosher Pareve vs. Kosher Dairy or Kosher DE. It is not only a marketing benefit but a real service to the kosher consumer who doesn’t want to purchase a “DE” or “D” pareve dessert alternative. There needs to be a willingness on the part of the manufacturer to reap the benefits of a truly pareve product. However, even with the best intentions, if a recipe cannot be modified, or a pasteurizer is computerized and cannot be reprogrammed for kosherization, the “D” will prevail.

Of course, we are blessed with many, many pareve options, and with consumer demand for quality pareve products on the rise – in tandem with food allergies and sensitivities – mark my word, the “D” will soon morph into a “P”! ☆

¹ Some certification agencies don't use the DE designation at all and mark all product with a D whether they are truly dairy or just produced on dairy equipment.



Starbucks, Dunkin' & Other Coffee Shops Getting Your Caffeine Boost In-Town and On-the-Road

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favorite brew. The reasoning behind this exception is a bit complex, but here goes.

Our concern centers on *blios* from *treif* in the *keilim* used to make the coffee and the drinkware used to serve it. The halacha is that tastes that are *pagum* (off-tasting) do not have an ability to impart a *treif* status to kosher foods or utensils.² The halacha also states that tastes absorbed in a utensil that is not a *ben yomo* (i.e., has not been used within 24 hours) are considered *pagum*.³

Furthermore, Shulchan Aruch *paskens* that if one is unsure whether the eating utensils or cooking equipment owned by non-Jews were used for non-kosher within the last 24 hours, one may assume that they were not.⁴ This concept is known as *stam keilim ainon bnei yoman* – or just *stam keilim* in halachic shorthand. With this in mind, the Mechaber *paskens* that if someone mistakenly used the pot of a non-Jew to heat up something, the food is permitted since it is assumed that the pot was not used within the past 24 hours. (This is a great *din* to keep handy when faced with a *bedi'eved* situation,⁵ like the one in the Shulchan Aruch.⁶)

So, the question is, does buying coffee in a non-kosher establishment while traveling have the status of a *bedi'eved* situation? If yes, we could apply the principle of *stam keilim* to the coffeemaking equipment and enjoy a guilt-free cup of Starbucks coffee. STAR-K Rabbinic Administrator Rabbi Moshe Heinemann *shlit"z* answered this question by marshalling a *Yad Ephraim*⁷ which references a Nodah B'Yehudah that discusses the propriety of Jews drinking coffee in the gentile-owned coffeehouses of 18th-century Prague.⁸

The Nodeh B'Yehudah addresses the drinking of coffee from the coffeehouse's mugs. It was assumed that the mugs had had non-kosher milk in them when the gentile patrons drank their coffee. In those days, there was no *heter* to drink *non-cholov Yisroel* milk or *cholov stam* and it was considered not kosher. Since disposables had yet to be developed, the only way to drink the coffee was by using mugs that had absorbed the taste of non-kosher milk. The Jews who drank from the non-kosher mugs had two possible *halachos* on which to rely:

1. The mug was a *kli sheni* and therefore not hot enough to cause a transfer of *treif* milk taste into the coffee.⁹
2. The halacha of *stam keilim*, referenced above, made the assumption that the utensils were not used within 24 hours, and any *blios* were *pagum*.

The Nodeh B'Yehudah dismisses the *kli sheni heter* by referencing the Taz and Rashal, who *pasken* that this only helps in a *bedi'eved* situation. The Shach writes that we need to be strict in applying the *heter* of *kli sheni* regarding earthenware utensils, such as the mugs that were used. The *heter* of *stam keilim* also doesn't work here since he says that these mugs were certainly used daily. Therefore, the Nodeh B'Yehudah *paskens* that these mugs should not be used *l'chatchila*, and that whoever has it within their power to protest the practice of Jews drinking in gentile coffeehouses should do so.¹⁰

Let's return to the present. With the prevalence of disposable cups, we no longer have the issue of non-kosher mugs in gentile-owned coffeehouses. But our issue is not mugs – it's the washing procedures that may mix *treif* dishes with the coffeemaking equipment. And the *heter* of *stam keilim* applies to *bedi'eved* situations *only*, as previously mentioned.

Rabbi Heinemann has ridden to our rescue by citing ten words in the Nodeh B'Yehudah which say, "When someone is traveling and is in a place where no kosher utensils are available, he is considered to be in a *bedi'eved* situation and he may use the gentile-owned mug."¹¹ The Nodeh B'Yehudah allows the use of the mugs based on the *heter* of *kli sheni*, because traveling is a *bedi'eved* situation.

Rabbi Heinemann applies the same thinking to our modern coffeehouse issue. He says when someone is on the road traveling, he is considered to be in a *bedi'eved* situation. Based on STAR-K investigations, we also know that the *treif* dishes at Starbucks are not always washed with the coffee equipment.¹² Therefore, we can use the *heter* of *stam keilim* whenever we are in a *bedi'eved* situation.

Just remember, that as soon as you get home, you are no longer considered to be in a *bedi'eved* situation; you are back in "*L'chatchila*¹³ Land," and non-kosher coffee places should be avoided unless you are *absolutely* certain that no *treif* utensils are washed with the coffee equipment.

Bear in mind that *even while traveling*, you may only order regular or decaf coffee, or a latte made with *cholov stam* (if you don't keep *cholov Yisroel*). Frappuccinos and other flavored coffee creations contain additional ingredients which need to be reviewed before they can be recommended.¹⁴☆

2 Shulchan Aruch 103.

3 Ibid.

4 Y.D. 122:6.

5 A scenario in which the halacha allows a lenient approach to be applied.

6 ספק ספיקה is based on סתם כלים אינם בני יומן. Even if it was used within 24 hours, maybe the absorbed non-kosher taste is *pagum* (off-tasting). Particular food that was cooked, ש' בשם הרא"ש, הובא בטור סי' קכ"ב.

7 Rabbi Ephraim Zalman Margolis, see in Y.D. 122: 6.

8 נודע ביהודה יו"ד שאלה ל'.

9 The mug or bowl into which food from a pot on a fire is poured is called a *kli sheni*, a second-level vessel. The walls of this vessel are considered to have sufficiently cooled the temperature of the food to such an extent that it is no longer hot enough to transfer its taste into the vessel's walls.

10 The words of the Nodeh B'Yehudah are illustrative of how seriously he felt about this issue: ומה שהשיב לו המשיב שבפראג שותין בני תורה בבתיים של אינו יהודי, ידע רום מעלתו, אם הם בני תורה אינם בני יראה והמה קלי דעת.

11 The ten critical words from the Nodeh B'Yehudah are: ולהלכה למעשה בדרך באושפיזא שאין שם כלים אחרים מיהושב דיעבד וכו.

12 The fact that the *treif* dishes are not washed with the coffee equipment every day allows us to avoid the issue the Shach mentioned earlier, that the mugs could not be allowed based on *stam keilim*, when they were used daily with non-kosher milk.

13 A scenario in which the strict halacha must be applied.

14 Visit the Starbucks page at <https://www.star-k.org/articles/kosher-lists/1709/starbucks/> on the STAR-K website for up-to-date information about both hot and cold Starbucks beverages and which are approved for consumption, both *l'chatchila* and *bedi'eved* only while traveling.





NEW UNDER STAR-K

CONSUMER PRODUCTS

ALBERT USTER IMPORTS
Gaithersburg, MD
FLAVORS & EXTRACTS

ALIVE WELLNESS
Bay Shore, NY
TEAS

AMPHORA INTERNATIONAL
Lake Forest, CA
OLIVE OILS

ASSURED EDGE SOLUTIONS
Geneva, NY
FROZEN VEGETABLES

BE FRUITFUL
Los Angeles, CA
GIFT BASKETS

BOUTON SOCIETA AGRICOLA
Italy
OLIVE OILS

BROOKLYN'S OWN
Brooklyn, NY
COFFEES

BRUX BROTHERS
Laguna Hills, CA
GLUTEN FREE PRODUCTS

HUGGIBERRIES
Bonita Springs, FL
VEGETABLE/SEED OILS

CITIZEN CIDER LLC
Burlington, VT
BEVERAGES & DRINK MIXES

**COLLABORATIVE ADVANTAGE
MARKETING**
Detroit, MI
OLIVE OILS

COMMERCE INTERNATIONAL
Orlando, FL
CANNED VEGETABLES, SAUCES & DIPS

DELICOMO FOODS
Syosset, NY
DRIED FRUIT

EDGE INGREDIENTS
Mount Dora, FL
DRY MIXES

ENCER
Dover, DE
VITAMINS & NUTRITIONALS

FOOD LION LLC
Salisbury, NC
POTATO PRODUCTS

FOOD LION LLC
Salisbury, NC 28147
CANNED VEGETABLES

FOODMATCH
New York, NY
CANNED VEGETABLES

SIMPLI
Washington, DC
OLIVES

GOLDEN FRUITS
Canada
TOMATO PRODUCTS

GROW GREEN
Israel
CANNED FRUIT

HUMMUS GOODNESS
Birmingham, MI
SAUCES & DIPS

ISIK TARIM
Turkey
NUTS AND SEEDS

KB FOODS
Libertyville, IL
FROZEN VEGETABLES

KEHILOS MEAT & POULTRY
Monsey, NY
MEAT/POULTRY PROCESSOR

KRINOS FOODS
Bronx, NY
OLIVES

LAVAZZA NORTH AMERICA
West Chester, PA
COFFEES

LOUMIDIS FOODS
Lyndhurst, NJ
OLIVES

DR SUPERFOODS
Australia
DRIED FRUIT

NATURALLY INNOVATIVE BRANDS
Cedar Knolls, NJ
CREAM OF TARTAR

NORTERA FOODS
Canada
VEGETABLE BLENDS/PUREES

OLIVARERA SAN ANTONIO
Spain
VEGETABLE/OLIVE/SEED OILS

ONE HOPE WINERY
Napa, CA
WINE

PHOENIX FORMULATIONS
Tempe, AZ
PROBIOTICS

PROMISED BRANDS
Brooklyn, NY
SAUCES & DIPS

PURE BAKES BY DANIELLE
West Orange, NJ
BAKERY

RAINERI
Italy
OLIVE OILS

**LOADED LATKE AT ROCHESTER
INSTITUTE OF TECHNOLOGY**
Rochester, NY
RESTAURANT/TAKEOUT

SUPERPOWER SNAX
Canada
DRINK MIXES, SNACK FOODS

TEQUILERA TAP
Mexico
ALCOHOLIC BEVERAGES

THRIVE MARKET INC.
Venice, CA
RICE

VARIETA FOODS
Medley, FL
CANNED VEGETABLES

VITAMIN COTTAGE NATURAL
Lakewood, CO
PICKLED PRODUCTS

WC & CO BRANDS
Canada
CANNED VEGETABLES

WHOLESUME STORY
Kenmore, WA
TEAS

ZENWISE
Orlando, FL
PROBIOTICS

INDUSTRIAL PRODUCTS

ADAMS GIDA
Turkey
OLIVE OILS

AEV OIL
Ethiopia
VEGETABLE/SEED OILS

AMERICAN GARLIC PRODUCTS
Argentina
VEGETABLE BLENDS/PUREES

BTC EUROPE
Germany
VITAMIN COMPONENTS

CORN OIL PRESS KFT
Hungary
VEGETABLE/SEED OILS

DANGSHAN COUNTY HAILI
China
CANNED FRUITS & VEGETABLES

DITOIL BV
Netherlands
LUBRICANTS

ERMILIA OLIVES
Greece
OLIVES

FUERST DAY LAWSON
United Kingdom
FLAVOR CHEMICALS

GNT USA
Dallas, NC
FOOD COLORS

GREENAURA INTL
India
COCONUT PRODUCTS

HEALTHY (HENAN) BIOTECH
China
INDUSTRIAL CHEMICALS

IBA BOTANICALS
Philippines
ESSENTIAL OILS & OLEORESINS

IPC
France
LUBRICANTS

ISIK TARIM
Turkey
NUTS AND SEEDS

JIANGSU TIANJIANG BIOTECH
China
STARCHES & STARCH
PRODUCTS

KRINOS FOODS
Bronx, NY
OLIVES

MAGMA FOODS
India
FRUIT BLENDS/PUREES

MANN+HUMMEL (CHINA)
China
FILTERING AGENTS

MEDIKONDA NUTRIENTS
India
HERBAL EXTRACTS

MILES CHEMICAL
Arleta, CA
INDUSTRIAL CHEMICALS

NANJING SHENGDE BIOTECH
China
VITAMIN COMPONENTS

NATURACEITES
Guatemala
MARGARINE

NEELKANTH POLYMERS
India
GUAR GUM

NORTHSTAR CHEMICAL
Santa Fe Springs, CA
INDUSTRIAL CHEMICALS

QINGYUAN WINNOVEL BIO-TECH
China
VITAMIN COMPONENTS

SARAYA BEAUTE & SANTE
Tunisia
ESSENTIAL OILS & OLEORESINS

SARL TOLGA AGRO FOOD
Algeria
DRIED FRUIT

SHANGGAO XIEHE BIOTECH
China
NUTRITIONAL COMPONENTS

SHIVAKRITI AGRO
India
RICE

UNITED NEW MATERIALS TECH
Malaysia
INDUSTRIAL CHEMICALS

UNNATI FOODS
India
DRIED FRUITS & VEGETABLES

VAMVALIS
Greece
OLIVES

VEIDEC AB
Sweden
LUBRICANTS

VOICE DEVELOPMENT CORP
Philippines
COCONUT OILS

XINFENG RUNFENG FOODS
China
CANNED VEGETABLES

ZENITH AROMAS
India
FLAVOR CHEMICALS



NEW UNDER STAR-D

CONSUMER PRODUCTS

CROWN BAKERIES PPW
Pleasant Prairie, WI
BAKED GOODS

COOP'S TOPPINGS
Newton, MA
CHOCOLATE PRODUCTS

JOHNSON BROTHERS BAKERY
San Antonio, TX
NUTS AND SEEDS

WALGREEN
Deerfield, IL
COFFEES

In Support of Lomdei Torah

STAR-K Rabbinic Administrator
Rav Moshe Heinemann *shlit"a* at
the Adirei HaTorah event on
June 4, 2023, in Philadelphia.

(L to R): R' Chaim Bressler,
R' Reuven Feinstein, the Nadvorna Rebbe,
R' Heinemann, and R' Dov Landau.
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