

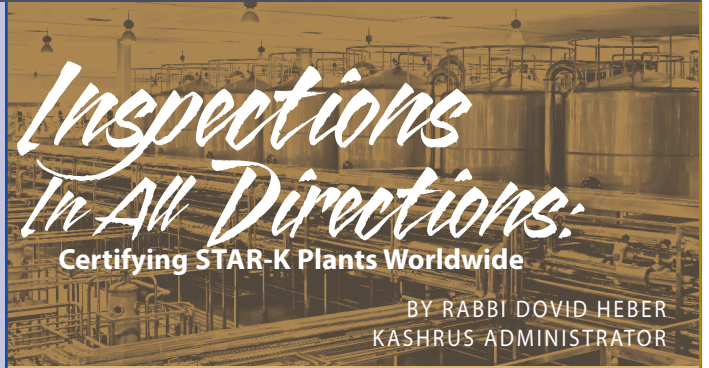
Kashrus Kurrents

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Sushi L'Mehadrin

BY RABBI TZVI ROSEN
EDITOR, KASHRUS KURRENTS



Inspections In All Directions:

Certifying STAR-K Plants Worldwide

BY RABBI DOVID HEBER
KASHRUS ADMINISTRATOR

For time immemorial, our sojourns throughout *galus*, the Diaspora, have not only defined and influenced the *minhagim*, laws and customs, emerging from those foreign lands, they have also rejuvenated our Jewish cuisine with a burst of ethnic diversity—*holopshkes* (stuffed cabbage), *borsht*, and *falafel*, to name a few. As our migration advanced to the shores of the 'goldine medina', a whole new 'Yiddish' repertoire of American delicacies was bestowed upon us. Who among us didn't grow up with Sunday morning whitefish, bagels, and lox? Not long after, there emerged a proliferation of pizza shops in practically every Jewish neighborhood and community. The most recent food trend that has been introduced to the Jewish palate is Sushi.

Sushi, that unique combination of rice, rice vinegar, raw fish, and vegetables rolled in black seaweed sheets called 'nori' has found its place of prominence in virtually every kosher restaurant, smorgasbord and pizza shop. Furthermore, we are fortunate in our global market place to purchase reliably kosher certified ingredients from as nearby as the southern American states, all the way to the distant Far East.

Keeping true to form, *Kashrus Kurrents* is pleased to provide its readership with the most up to date *kashrus* information concerning the sushi making process, as well as the kosher implications involved in the very ingredients used in its production.

From The Front Lines I: There May Be Something Fishy About Tuna

by Rabbi Dovid Jubiler,
Cape Beth Din *Kashrus* Administrator, South Africa

While sushi and sashimi don't get along too swimmingly with gefilte fish and schmaltz herring, we see these delicacies at many *simchas*. These Japanese foods are becoming increasingly popular in the Kosher market, but few people know just what takes place behind the scenes.

We might think that because fish used in sushi is raw and uncooked, what could go wrong? Well, on the "scale" of things allow me to enlighten you about sushi fish production.

The Yellowfin Tuna (Latin name - *Thunnus Albacares*), a popular sushi delicacy, is mainly caught in South East Asia and is sold predominantly from Chinese fishing boats. They employ long-line fishing in contrast to a net method. When tuna is not designated for canning, this method is used in order to minimize bruising. Packed in chipped ice flakes, tuna is sold on auction to the

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The STAR-K certifies tens of thousands of products manufactured across the globe. There are well over a million ingredients and products certified by hundreds of *kashrus* agencies worldwide. The following example may provide an idea of how many products are kosher certified.

One million different products that are in containers measuring 6 inches in diameter lined up side by side (with no space between them) would stretch from Manhattan to Philadelphia. Since there are considerably more than a million kosher certified products, and industrial products are often sold in wider containers (e.g., 55 gallon drums), this line of products would most likely continue all the way to Baltimore. Furthermore, every kosher certified item (i.e., every container of every kosher product certified by every reliable *kashrus* agency) would easily stretch from the earth to the moon.

To certify all of these products, *kashrus* agencies must adequately communicate with companies and *mashgichim* (rabbinic field representatives) and provide them with all necessary information. This is true, whether the factory is around the block or on the other side of the world, as is illustrated by a story related to us by Rabbi Joel Weinberger, director of STAR-K operations in India, and a frequent *mashgiach* in the area.

There is a STAR-K certified herbal extraction plant in the Uttarakhand province of India, high above

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the Jim Corbett National Park, famous for its tiger reserves. The altitude above the winding roads is so high that the *mashgiach* who conducted the initial inspection had trouble breathing there. No wonder locals refer to this facility as “the factory above the clouds”. Rabbi Weinberger noted, “Plant personnel were appreciative of how the information they submitted from such a remote location was processed in the STAR-K office and was now richly detailed and concisely summarized for the company and the *mashgiach* to have at their fingertips.”

This article will address how STAR-K prepares information for the *mashgiach* and discuss what the *mashgiach* does on his visit.¹

I. PRELIMINARY OFFICE REVIEW & APPROVED INGREDIENT LISTS

Once a kosher program is set up for a company with an initial review and inspection, a company may wish to certify additional products. STAR-K certified companies submit formulations on an ongoing basis for review and approval. The office maintains a comprehensive “approved ingredient list” which shows ingredients for each facility. If all of the ingredients in the formulas are on the approved list, and if there are no equipment issues, the product can typically be approved.

Should the company wish to use a new ingredient or supplier, a formal request is submitted. Some ingredients can be approved for use in kosher products because they are intrinsically kosher (e.g., salt, hydrochloric acid, etc.). These are known as “Any Source” or “Group 1.” If an ingredient requires a *hechsher*, the company submits a letter of certification (referred to as an LOC, a document issued by the kosher certifying agency of the supplier indicating the kosher status of the product). The LOC will be reviewed to confirm acceptability, to determine its *pareve/dairy* status, and to confirm that it is current. Alternatively, a company can submit for review and approval an ingredient listed in the Universal Kashrus Database (UKD). This repository of *kashrus* ingredient data for over a half million kosher certified products stores information found on the LOCs of various *hashgachos*.

The approved ingredient list shows the following information for every ingredient: name, approved suppliers, *pareve/dairy/meat* status, symbol requirement, certifying agency and expiration date (ingredients are usually certified for one year at a time). When relevant, an inventory number is also listed.

In factories, ingredients that require certification must be identified as kosher. The conditions necessary to identify this product as kosher are stipulated in the LOC issued by the agency certifying the raw materials. STAR-K does not necessarily accept just any certification; it must conform to STAR-K standards in order to be used in a STAR-K product. Most often, the ingredient requires the kosher symbol of the agency certifying the product. However, some raw material labels require more information such as the signature of a *mashgiach*. This may be necessary if the STAR-K certified company bought an ingredient from a company which

requires the presence of a *mashgiach* for special *kashering* during a kosher run. The rabbi at the supplier’s factory signs all such labels with his Hebrew name (or another stipulated designation). Some ingredients are approved only when they have a designated lot number (e.g., they produce a kosher batch under special conditions) or when they come from a specified location. Other ingredients do not require any kosher symbol; such an ingredient is always kosher from the specified supplier. Some ingredients require special paperwork, bills of lading and proof of kosher transport. This paperwork is generally necessary for bulk ingredients that arrive in a tanker or railcar, and are offloaded into large storage tanks that bear none of the visible labels or symbols which we are accustomed to seeing on packaged products.

The diverse volume of ingredients and necessary conditions highlights the need for an accurate approved ingredient list for each plant. Even the most seasoned *kashrus* administrator or *mashgiach* has no way of knowing the necessary conditions required on the packaging of every ingredient. This is especially true when a *mashgiach* inspects a facility which is the size of several football fields and contains hundreds of ingredients.

II. PRODUCT APPROVAL

The next step after ingredient approval is a review of the entire formulation by the *Kashrus* Administrator, confirmation that the *keilim* (equipment) are acceptable for preparing this product, and that the product does not impact the *pareve/dairy/meat* status of existing products. Reviewing the product label is also advisable.

Special care must be given to manufacturing facilities which produce both kosher and non-kosher, or *pareve* and *dairy*, etc., commonly known as “mixed plants”. Cleanouts and possible *kashering* (depending upon temperature) may be necessary. Furthermore, common steam systems, other complex heating operations, and vessels with *kavush* issues (e.g., 24 hour liquid storage) require special attention. This is all determined on a plant-by-plant basis. A *Pesach* product may require additional *kashering*, etc.

Manuals have been written about the various types of equipment that companies use and how to *kasher* them. Since equipment can be several stories tall and may reach extremely high temperatures (e.g., spray driers or deodorizers), *kashering* may not be so simple. Indeed, reading a manual does not suffice; learning how to *kasher* or trace production lines comes with on-site training and experience. Every plant is different, and the *mashgiach* must be aware of any specific instructions and what is and is not allowed. (A full discussion of this is beyond the scope of this article.)

Once a product is approved, it is entered into the STAR-K database and added to the company’s LOC. The company is then authorized to place the STAR-K symbol on their product. Certain products cannot be approved until the *mashgiach* has conducted an on-site review of the new ingredients and products. Some products can be manufactured only with *hashgacha temidis* (i.e., a *mashgiach* present for the entire production, or possibly an on-site *mashgiach* who is there all the time).

III. THE INSPECTION

For the plant visit, a *mashgiach* can access the STAR-K database and obtain *kashrus* information about any factory

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1. The article will focus on ongoing visits of facilities that are certified by STAR-K and will be addressed in a general manner. It is not meant to be a comprehensive guide for *mashgichim*. Furthermore, plants that require *kashering*, *hashgacha* of food service establishments, and setting up a kosher program in facilities by performing an initial inspection are beyond the scope of this discussion.



Sushi L'Mehadrin

BY RABBI TZVI ROSEN
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highest bidder. Severe shortages of this over-fished species and huge demand from the Japanese market drive the price up considerably.

These factors of supply and demand contribute to the perpetration of industry fraud. There have been recorded cases of other fish being substituted and sold as tuna. There have been instances where the accepted method of 'pas kaskeses', leaving a skin patch on the deboned and skinned fillet, has been adulterated.

These skilled perpetrators have cleverly developed a method of sticking scaled skin patches onto the cuts. The enzymes in the meat/skin, and the subsequent freezing of the cuts, cause the skin patch to appear to have been grown on the fish. In order to beat these scallywags at their own game, we check the tuna when it arrives at the factory - whole, unskinned, and fresh. We check that there is no other fish accessible in the plant at the time of kosher processing, and we confirm that what is packaged is certified kosher tuna.

As an imported product, the US FDA is extremely strict, testing that there are no nasty germs, histamines or parasites in this raw product. Did you know that after the tuna has been skinned and cut it is particularly prone to infection? Therefore, to help the product pass customs inspection with a clean bill of health, the manufacturer will soak the fish in an antibacterial preservative solution which contains chemicals and disinfectants. The mixture (a powder mixed with water) also may act as a firming agent and flavour enhancer. The tuna is immersed in these solutions for a prescribed amount of time to ensure that the meat of the fish is penetrated sufficiently to do its job. We make no assumptions! We carefully check that these solutions are reliably kosher certified, in spite of the fact that the certified product is more costly.

Another cost-saving method of germ prevention is Ethanol. Ethanol can be made from a variety of source materials that will be converted into alcohol. In South Africa, the manufacturer will use the cheapest starter material available. The raw product used to make alcohol is seasonal, and the cheapest one is the one that is most plentiful at the time. South Africa enjoys a fruitful grape season; that which falls off the vine and not turned into wine is used to make Ethyl Alcohol. Alternatively, alcohol from South Africa can also be made from sugar.

Often, there is a foregone conclusion that raw fish is automatically Kosher for Passover. Similarly, it is assumed that sugar-based ethanol is Kosher for Passover. This may not be the case. To process sugar cane into sugar, enzymes

are used to break down the sugar cane cells so that there is greater yield for the alcohol manufacturer. This amylase enzyme may be *kitniyos*, or even *chometz*!

When certifying a Kosher for Passover (KFP) sugar production, we ensure that the enzymes used are Kosher for Passover and that the enzyme starter materials are strictly Kosher for Passover. In the case of Passover certified tuna, we see that the sugar-derived alcohol has Kosher for Passover enzymes in it when it is produced and that the ethanol is certified as KFP. Once all Passover conditions are met, we can then also certify the tuna as Kosher for Passover.

Another issue that we often confront when processing kosher fish is cross contamination with *treif* fish. Furthermore, do you know that the nice smoked red color on your tuna sashimi (with a skin-patch) may be due to a red dye bath of carmine (a brilliant color stable red derived from crushed beetles)? We make sure that all colorants are reliably kosher certified.

When we supervise fish production in a common facility, we segregate production and *kasher* the factory and equipment to ensure that the plant is dedicated to kosher fish production. We confirm that nothing is produced on *Shabbos*. When *Bishul Yisroel* is necessary, we light the smokers and make sure that there is no cross contamination with *treif* fish in the smokers.

Clearly, there are many operators who will happily cut corners by spinning you a line. Don't fall hook, line and sinker for the scam. Buy only kosher certified products!

From The Front Lines 2: Creating Rice Vinegar

by Rabbi Amos Benjamin,
STAR-K Kashrus Administrator

One of sushi's basic ingredients is rice vinegar. Rice vinegar serves two purposes - it imparts flavor, and it serves as a preservative so that the sushi will not spoil. Unlike grain vinegar or apple cider vinegar that uses grain alcohol in the process, rice vinegar uses alcohol from rice wine popularly known as *sake*. In order to convert the rice into alcohol, a mold known as *koji* is used in the fermentation process. Are there any *kashrus* concerns in the manufacturing of the *koji* mold, a basic component in the production of rice vinegar?

Amos Benjamin, STAR-K Director of Far East operations, offers this first-hand report of a *koji* production in Japan.

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which he is assigned to inspect. Alternatively, he can request that this information be sent to him. He will need an approved product list for all brands, including private labels (e.g., supermarket brands) and an approved ingredient list. He should also have access to copies of the formulations and the *pareve*/dairy/meat status of all products/ingredients. He should also be aware of equipment issues or special instructions for this plant.

The *mashgiach* arrives at the facility (generally without an appointment) with all the necessary information. His review will include the following:

A) Raw Material Review - The ingredients in the raw material warehouse must match those on the approved ingredient list. A new ingredient, a different supplier, or the lack of a necessary kosher symbol means the plant is not in compliance. When finding an error, the best case scenario is that the ingredient does not require certification or is certified by an approved agency and can be added to the approved ingredient list. The worst case scenario - and this does happen - is that the ingredient is from a non-approved supplier and is non-kosher. This may mean that this plant may have produced a non-kosher product with an unauthorized kosher symbol due to a non-kosher ingredient. This "nightmare" scenario, albeit rare, will create a domino effect of an immediate investigation, alert, possible recall, and even termination of certification.

Such cases illustrate the importance of the job of the *mashgiach*. The office can review paperwork with a fine-tooth comb, but without a *mashgiach* conducting thorough on-site inspections, there is no way to determine what really transpires in the plant. The *mashgichim* are the "eyes and ears" of *kashrus* agencies.

B) Product, Formula & Production Area Review - The *mashgiach* should confirm that the STAR-K symbol appears on the corresponding product and does not appear on any non-certified products. Dairy products should also be properly labeled (STAR-K D if *Cholov Yisroel*, or STAR-D Dairy if *cholov stam*). Relevant additional label statements must be accurate (e.g., *pareve*, Kosher for Passover, fish, *Yoshon*, *Bishul Yisroel*, *Pas Yisroel*, the *brocha*, etc.).

If a *mashgiach* sees a kosher symbol on a non-approved product, it could indicate a major problem. The product may be non-kosher, and his discovery may have stopped the distribution of thousands of packages of *treif* products that consumers would otherwise consider to be kosher.

Furthermore, the *mashgiach* should review formulas and in-house batch records (either in paper files or on the computer)

to confirm that the formula submitted to the STAR-K office is the one currently in use. Companies often produce "New & Improved" products and may occasionally fail to notify their certifying agency of the new formulation. Therefore, the *mashgiach* needs to review records of finished goods in the warehouse and label room. The *mashgiach* should also ensure that products requiring *hashgacha temidis* were not produced while he was not present. The *mashgiach* must review the production area and records to ensure there are no *keilim* (equipment) issues,² and monitor *kashrus* safeguards in place (e.g., there are no compatible non-kosher ingredients).

C) Additional Steps Advised For *Mashgichim* - File a detailed written report and indicate any discrepancies. Know when a problem requires immediate attention and respond ASAP. Possess excellent technical knowledge of the plant. Companies respect this and, more importantly, the *mashgiach* is more likely to ascertain problems that affect *kashrus*. Keep all information confidential. Never share information with Company A about Company B. Never discuss other *kashrus* agencies with plant personnel - especially in a negative manner. Follow up on previously raised issues and review old policies, as well as *piskei halachah*, to confirm that they are still applicable to the current production setup. Discuss issues with the *Kashrus* Administrator and, when necessary, ask for a conference call with the STAR-K Rabbinic Administrator, Rabbi Moshe Heinemann, *shlit"á*, who is readily available to offer his assistance.

Maintain the necessary frequency of visits, and inform the office if the factory should be visited more often, or if the designated frequency can't be met. Notify all necessary agencies when a plant has dual *hechsherim*. Carefully follow in-house factory policies. Sometimes, legal issues must also be taken into consideration in case of a possible mishap, for example if *kashering* at high temperatures or with a blow torch is dangerous or could ruin the equipment. Therefore, there are times when certification may be impossible. Maintain a good relationship with other *kashrus* agencies and their field staff. Be courteous and on time (when an appointment is scheduled, for example to *kasher*). Maintain a good relationship with plant personnel.

Factories can be enormous operations, and many steps are necessary to certify a product. The "chain" of all steps involved is only as strong as its weakest link. The *mashgiach* forms a critical link in this chain. The STAR-K takes pride in its *mashgichim*, who travel to all corners of the globe, and work at all hours of the day and night to ensure that the food that ends up on the tables of kosher consumers worldwide meets the highest *kashrus* standards.

2. See Section II, Product Approval, for a brief discussion about equipment.



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The first stage of the koji process is to mix raw rice and cold water. The rice is then transferred to a pressure cooker, where it is 'par cooked'. The rice is barely edible. It still has a low moisture content and is nowhere near being fully cooked, so there would be no issues of *bishul akum*. After cooking, the rice is ready to be converted into the koji mold.

The rice is seeded with koji extract, which comes from a previously grown koji mold. The culture uses only rice, *Aspergillus Oryzae* (a fungus which is inoculated into the rice), and water. The koji extract propagates the 'par cooked' rice to create more koji. The rice is seeded with the koji extract, transferred to wooden trays and left to culture for five to seven days at a temperature of 45°C. Now the koji mold has spread and is ready for the next step.

The molded rice is dried for two days with warm air. The completed product is known as *tanakoji*. In order to produce the other finished product, koji-kin, the molded rice is passed through a sifter to separate the mold spore from the rice. The spore powder is blended with potato starch and is packed and ready to be used to convert the rice into rice wine, also known as *sake*, which provides the basis for rice vinegar.

In a rice vinegar fermentation process, the rice's natural starch is converted into a sugar, similar to the malting process of barley; this occurs when the rice is mixed with water. The koji is then added to the 'malted' rice syrup along with other enzymes. The rice fermentation process converts the sugars into rice alcohol, known as sake.

The sake alcohol is then separated from the solid rice. The liquid sake is then ready for a second fermentation process, whereby bacteria converts the alcohol into acetic acid, concentrated vinegar – in this case, rice vinegar. The concentrated vinegar is diluted with water to 4.3% acidity and is ready to be mixed with sushi rice and sold to the sushi bars.

From The Front Lines 3: The Making Of Nori

No-ri / nōrê/ an edible seaweed eaten either fresh or dried in sheets.

Nori is not a vegetable; it is a form of algae, a simple organism that grows in the water. Actually, nori starts its life on land, where the nori seeds are sprouted, and is then taken out to sea to grow on nets. As the nori grows in the sea nets, it is possible for unwanted sea creatures (e.g., sea horses) to get caught in the nori or in the nets. Once grown to maturity, the nori is then harvested. This harvested nori is then brought into a manufacturing facility where it first

undergoes a visual inspection to remove any hidden marine life or unwanted seaweed.

Next, the nori is washed and filtered to remove sand and other debris. After the nori is softened, it goes through a second filter. After washing and filtering, the nori is ready to be cut, sized, and toasted.

The seaweed is cut, shaped, and pressed down into shaping boxes. It is pressed to remove excess water and is formed into sheets, whereupon the nori is dried for two hours at 50°C. Upon completion of this first drying process, the nori is then separated from its shaping boxes and is transported for a computer visual inspection for abnormalities in color and texture. If an unwelcomed seahorse were to pass through the filtration systems and baking process, it would be spotted by the optisorter on the line and the nori sheet would be discarded. The sheets are then boxed for a second drying in an electric oven at 80°C to make them more crispy.

Now that we have cited and certified all of the basic sushi components, and the sushi maker has created his Far Eastern masterpieces, there is one last hurdle to surmount: What *brocha* does one recite over sushi?

From The STAR-K Institute of Halacha

by Rabbi Mordechai Frankel
Director, *Insights from the Institute*

Regarding the appropriate *brocha on sushi*, the general rule for a dish with numerous ingredients is to recite a *brocha* on the primary ingredient (the *ikkar*), and not on the secondary ingredients (the *taffel*). The varieties of *maki* have different names depending upon the filling, which is generally not considered by the consumer to be secondary to the rice. Irrespective of the filling, the food is known as 'sushi' due to the rice; it appears that the rice is not secondary to the filling, either. Furthermore, the filling and the rice are not cooked together, and remain distinct. Therefore, both the filling and rice are primary ingredients, and both necessitate a *brocha*. For this reason, **Rav Heinemann paskens that one should recite *Mezonos* on the rice, as well as the appropriate *brocha* over the filling. The nori is secondary to the rice and other ingredients, and does not require a separate *brocha*.**

Enjoy!



Insights from the Institute

SHAILOS FROM
THE INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHAH

Q: It has become common for businesses and stores to have security video cameras which monitor the foot traffic in front of their properties. Similarly, many apartment buildings have video cameras which record anything that enters or exits the building. Is a Jew allowed to walk in front of such a video camera on Shabbos? Can a Jew operate a video camera knowing that other Jews will walk in front of it on Shabbos?

A: In order to answer this question, we need to address four issues.

(1) The video camera may be connected to a monitor that displays the recorded image. May a person walk in front of a video camera on Shabbos if it will cause his image to be displayed on a monitor?

One of the forbidden *melachos* on Shabbos is *kesiva*, writing. Drawing a picture is also considered to be *kesiva mideoraissa* (writing which is forbidden by the *Torah*).¹ However, there are a number of reasons why it may not be *kesiva mideoraissa* to walk in front of a camera and cause an image to be displayed on a monitor:

(i) According to *Reb Shlomo Zalman Auerbach*, *zt"l*, writing on a monitor is not *kesiva mideoraissa*, as the image is formed by pixels of light.² However, *Rav Elyashiv*, *zt"l*, *paskens* that writing on a monitor may *halachically* be equivalent to writing on paper, and should be considered *kesiva mideoraissa*.³

(ii) The *Torah* forbids *kesiva* on Shabbos only if it has some permanence. *Rav Moshe Feinstein* has been quoted as saying that the image on a monitor is not permanent; therefore, it is not considered *kesiva mideoraissa*.⁴ However, *Rav Elyashiv paskens* that the image is considered permanent, since the image would remain unchanged if nothing in the picture moved.⁵ *Rav Elyashiv* would agree that the image would not be considered permanent if the monitor cycled between different images from different cameras, so that the image of any one camera would not constantly appear on the screen.⁶

(iii) The person walking in front of the video camera does not intend to create an image on the monitor. Even though this unintended consequence will certainly happen, it is not something that he cares about since he derives no benefit. An unintended and unwanted consequence is not considered a *melacha deoraissa*,⁷ so the image on the monitor will not be *kesiva mideoraissa*.⁸ However, *Rav Elyashiv paskens* that if a person lives in a house which has a video camera, and he wants the monitor to display the image of everyone entering and exiting the building, then it is considered a beneficial consequence to him even to have his own image displayed on the monitor, and it can no longer be considered an unwanted consequence.⁹

(iv) The act of writing is generally performed by a person's hand. Since creating an image on a monitor by walking past it is not the manner in which this *melacha* is generally performed, it is not *assur mideoraissa*.¹⁰ Furthermore, when the image appears on the monitor, it can be argued that the person is merely walking down the road and is not trying to perform any activity, and this is certainly not the normal manner of *kesiva*.¹¹

(v) The act of writing is normally performed by moving a writing implement over a surface. However, in this case the

security camera is stationary. For this reason, it may not be considered a normal method of *kesiva*, as it is not performed in the manner that occurred in the *Mishkan*.¹²

Thus, there are multiple reasons why it is not an *issur mideoraissa* to walk in front of a video camera, causing an image to be displayed on a monitor. Any one of the above arguments alone would still result in the action being *ossur miderabonnon* (forbidden by the Sages). However, as there are multiple reasons why this action is *not assur mideoraissa*, it is possible that the *rabonnon* did not forbid it at all.¹³ In fact, *Reb Shlomo Zalman Auerbach paskens* that, on Shabbos, one is permitted to enter a house which has a security camera connected to a monitor.¹⁴ *Rav Moshe Feinstein* has also been quoted as allowing this.¹⁵ *Rav Elyashiv paskens* that, if it is difficult to avoid and unintended and not beneficial to the person, it is permitted to walk past a video camera connected to a monitor.¹⁶

(2) The video camera may also record to a hard drive, so that the video can be replayed at a later time. May a person walk in front of a video camera on Shabbos if it will cause his image to be recorded to a hard drive?

Rav Heinemann once asked *Reb Chaim Kanievsky, shlit"a*, the following question. In Baltimore, when a person opens a faucet on Shabbos, the water meter measures how much water is used and wirelessly sends the information to the billing agency. The information does not appear on any screen in the agency, but is stored in their computers. Is this a problem? *Reb Chaim Kanievsky* answered that he sees no problem with this.¹⁷

In general, *Rav Heinemann paskens* that any activity on Shabbos which indirectly causes information to be stored on a computer is permissible, as long as nothing appears on a screen and no lights change color - i.e., nothing detectable by the five human senses occurs. The fact that the information is stored "invisibly" on the computer is not a problem, as the *Torah* does not forbid "invisible" things.¹⁸ For this reason, a person may walk in front of a video camera on Shabbos, even though it will cause his image to be recorded to a hard drive.¹⁹

(3) The video camera may be motion sensitive, such that it turns off when nothing moves in front of it and turns on when something moves. May a person walk in front of a video camera on Shabbos if doing so will turn it on?

Some *poskim* feel that this is a problem.²⁰ However, *Rav Heinemann paskens* that there is room to be lenient, and he maintains that this is not a problem if no visible change takes place.²¹

(4) If a Jew owns the video camera, may he leave it on if he knows that other Jews will walk in front of it on Shabbos?

Ideally, a Jew should not leave a video camera on during Shabbos. If it is necessary to leave it on for security reasons, *Rav Heinemann paskens* that he should turn off the monitor and make sure that no noticeable changes occur during Shabbos. If no change that can be detected by the five human senses occurs, it is not considered a *melacha on Shabbos*.²² However, it is not sufficient to merely cover the monitor, or conceal any noticeable change in a similar fashion.²³

1. מ"ב סי' שמ"ב כב. 2. נשמט אברהם ח"ד סי' שמ"ב א, הובא בשלחן שלמה סי' שמ"ב אות יא. 3. ע"י בספר אשרי האיש או"ח ח"ב פמ"ב אות ד' ואות ו'. 4. ובספר מאור השבת ח"ד ע"י עין אלקטרונית בשם הגרי"ש אלישיב זצ"ל "הצורה הנראית במסך יש בזה חשש כתיבה דאורייתא". 5. מאור השבת שם ע"י קצח בשם הגר"מ פיינשטיין. 6. מאור השבת שם ע"י ר' ראובן מנחם פיינשטיין. 7. מ"ב סי' שמ"ב נג. 8. מאור השבת שם ע"י קצח בשם הגר"מ פיינשטיין והגר"ש אויערבאך, וע"י בשו"ת שבט הלוי ח"ט סי' פט וח"י סי' י, וע"י בשו"ת חשב האפוד ח"ג סי' פג ובשלחן שלמה סי' שטז אות י' וסי' שכה הערה כט. 9. שמעתי ממור"ר ר' משה היינעמאן שליט"א (לקמן - הגר"מ) ששמע כן מהגר"ש אלישיב. 10. מאור השבת שם בשם הגר"ש אויערבאך. 11. ע"י במאור השבת שם ע"י ר' ראובן מנחם פיינשטיין. 12. שמעתי מר' הערשיל וועלדטשער שליט"א רב דק"ק אהבת ישראל דק"ו גערדענס הילס, שהגר"ש אלישיב אמר לו של"ה סברת השו"ת בנימין זאב הובא בט"ז י"ד סי' רעא ס"ק ח, ואף שהט"ז דחה את דבריו מ"מ יש לצרפו כסניף להקל. 13. מצינו היתר כזה בכמה מקומות בהל' שבת, ע"י במ"ב סי' שיד סי' יא ובמ"ב סי' שטז סי' ק ה ובמ"ב סי' ש"ק יח ובמ"ב סי' ש"ק יח וש"א סי' ק נז ובשעה"צ שם סי' ק סח ובשעה"צ סי' ש"ק יז ובמ"ב סי' ש"ק יז. 14. ע"י בשלחן שלמה סי' שמ"ב אות יב(ב). 15. ע"י במאור השבת שם ע"י קצח. 16. ע"י במאור השבת ע"י ר-רא, ושמעתי מהגר"מ שלא התיר ר' אלישיב אלא במקום שהוא פסיק רישא דלא איכפת ליה ולא במקום דניחא ליה, ואמר שר' אלישיב התיר רק במקום שהוא "אי אפשר בעיני אחר ולא כמכוון". 17. שמעתי מהגר"מ. 18. שמעתי מהגר"מ. 19. שמעתי מהגר"מ. 20. אמנם ע"י בשלחן שלמה ס"מ שמ"ב אות יא(ב) ובשמירת שבת כהלכתה פס"ז הערה קו, וע"י במאור השבת שם ע"י ר' ראובן מנחם פיינשטיין, וע"י שם ע"י קצח במש"כ לידן בדברי הגר"ש אויערבאך, וע"י שם ע"י ר' ראובן מנחם פיינשטיין. 21. ע"י במאור השבת שם ע"י ר' ראובן מנחם פיינשטיין. 22. שמעתי מהגר"מ. 23. שמעתי מהגר"מ.



NEW UNDER STAR-K KOSHER CERTIFICATION

WINTER 2015/5775

CONSUMER PRODUCTS

(only when bearing STAR-K symbol)

ADAM'S APPLE

Flushing, NY
VEGETABLES (FRESH)

ARISTOCRAT CATERING

Richmond Hills, NY
CATERER

AMIRA ENTERPRISES

CANADA
TOMATO PRODUCTS

ATLAPAC

Commerce, CA
FRUIT (CANNED)

ATMA INTERNATIONAL CORP.

PHILIPPINES
COOKIES

CANCILAR

TURKEY
FRUIT (DRIED)

CANTINA PRODUTTORI DI VALDOBBIADENE

ITALY
WINE

CASTLE ROCK WATER COMPANY

Dunsmuir, CA
WATER

CORPORACIÓN ARROCERA COSTA RICA S.A.

COSTA RICA
RICE

EPIC FOODS

Edison, NJ
FOOD SERVICE/CATERER

EUROPEAN FOODS WHOLESALERS

AUSTRALIA
VEGETABLES (DRIED)

EUROPHARMA, INC.

Green Bay, WI
VITAMINS & NUTRITIONAL SUPPLEMENTS

EURO VITA CORP.

Huntington, NY
FLAVORED WATER

FOOD SERVICES OF AMERICA, CANNED PEPPER DIVISION

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VEGETABLES (CANNED)

FRESH DIRECT, LLC

Long Island City, NY
SAUCES & DIPS

GALIL FOODS

Syosset, NY
OLIVES; PICKLED PRODUCTS

GARDEN OF LIFE, INC.

Palm Beach Gardens, FL
VITAMINS & NUTRITIONAL SUPPLEMENTS

GIBBLES FOODS

Chambersburg, PA
PRETZELS

GRANDI RISO

ITALY
RICE

GRAPEVINE EVENT

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CATERER

GRUPO BARSASH

PANAMA
VEGETABLES (CANNED)

HEALTHY BITES, INC.

Hackensack, NJ
OLIVES

HENA COFFEE

Brooklyn, NY
COFFEE

JAILBREAK BREWING CO.

Laurel, MD
ALCOHOLIC BEVERAGES

KARBETIAN IMPORTS

Los Angeles, CA
VEGETABLES (CANNED)

KOL FOODS

Silver Spring, MD
LAMB

MEDIFAST

Owings Mills, MD
VITAMINS & NUTRITIONAL SUPPLEMENTS; WEIGHT LOSS PRODUCTS

NORTHEAST MARKETING

Lakeville, MA
FRUIT (CANNED)

NUTRITIONAL LABORATORIES INT'L

Missoula, MN
VITAMINS & NUTRITIONAL SUPPLEMENTS

NUTWORKS CANADA

CANADA
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CATERER

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BHARAT GLUCO INDUSTRIES

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TURKEY
FRUIT (DRIED)

CIRAV GIDA

TURKEY
NUTS & SEEDS

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COCONUT PRODUCTS

CORPORACIÓN ARROCERA COSTA RICA S.A.

COSTA RICA - RICE

CSC JAKLECHEMIE

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EUROPEAN FOODS WHOLESALERS

AUSTRALIA
VEGETABLES (DRIED)

FAMILY TREE FOODS

THAILAND
RICE PRODUCTS

GRANDI RISO

ITALY
RICE

GUANGXI PINGGUO FENGHUA TECHNOLOGY

CHINA
FOOD CHEMICALS

HEBEI HONGRI NATURAL PIGMENT CO.

CHINA
ESSENTIAL OILS & OLEORESINS; SPICES & SEASONINGS

HUNAN KANG BIOTECH

CHINA
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FRUIT (DRIED); NUTS & SEEDS

NATUR BRAVO S.A.

MOLDOVA
JUICE & JUICE CONCENTRATE

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MEXICO
NUTS & SEEDS

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FOOD GUM

QINGDAO FUXINKANG FOOD

CHINA
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Broomfield, CO
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FRUIT (DRIED)

TALAT ELMAS TARIM

TURKEY
FRUIT (DRIED)

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BEVERAGES & DRINK MIXES

MCL4 EARTH

Los Angeles, CA
BAKERY

ORIENT FOODS INDUSTRIES

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QIVANA, LLC

Provo, UT
WEIGHT LOSS PRODUCTS

SWEET TIMES

Windermere, FL
BAKERY SUPPLIES

TABATCHNICK FINE FOODS

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PREPARED FOODS

THEO CHOCOLATE

Seattle, WA
CHOCOLATE PRODUCTS



STAR-K Capital Retreat Center Hosts AKO Attendees From Across North America and Australia

by Margie Pensak

STAR-K President/AKO Executive Committee member Avrom Pollak welcomed 80 attendees, who traveled from across North America and Australia, to the annual AKO (Association of Kashrus Organizations) *Vaadim* Conference held November 3-4, at the year-round STAR-K Kosher certified Capital Retreat Center in Waynesboro, PA. AKO's mission, as AKO Executive Director/Chicago Rabbinical Council (cRc) Kashrus Administrator Rabbi Sholem Fishbane noted, is threefold: to unify the community of *kashrus* organizations, to help everyone learn from each other, and to constantly improve *kashrus* – both *halachically* and professionally.

STAR-K Rabbinic Administrator *Harav* Moshe Heinemann, *shlit"á*, addressed the requirements for the proper sealing of certified products; STAR-S *Rav Hamachshir* Emanuel Goldfeiz,



shlit"á, [STAR-S is the STAR-K's division of Sefardic *hashgacha*], discussed the requirement to service the *halachic* needs of the Sefardi community; STAR-K Kashrus Administrator Rabbi Dovid Heber led a session on what major agencies expect when smaller agencies perform factory visitations on their behalf; and STAR-K Assistant Director of Supervision Rabbi Mayer Kurcfeid, who is directly responsible for the Capital Retreat Center's unique demanding and challenging high standard *Glatt Kosher/Cholov Yisroel kashrus*, 365 days a year, led a tour of the facility.



STAR-K Kosher Certification

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