

# Kashrus Kurrents

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## Erev Shabbos Gridlock:

### A Halachic Guide for the Delayed Friday Afternoon Traveler

BY RABBI DOVID HEBER  
STAR-K KASHRUS ADMINISTRATOR

Every few months, the phone rings on *Erev Shabbos* with a similar *shaila*: “We are not sure if we will reach our destination in time for *Shabbos*. What should we do?” If the call comes from people who are stuck in traffic, my response has been, “Are you calling to find out the *halachos*, or to hear the best alternate routes to reach your destination?”

After determining where they are, how much time they have until *Shabbos* begins, and their different options, I then advise them on what the *halachos* are. Last spring, there was a major storm on *erev Shabbos* and commuters from Baltimore who worked in Washington, DC were in a bind, as no late afternoon trains were running from Washington to Baltimore. At my *Shabbos* table that night, I related an earlier conversation and *halachic* discussion that I had with a *baal habayis* stuck with other *Shomer Shabbos* passengers on a train. After hearing the details, my wife suggested that I write an article about this important and very relevant issue.

The following is based on the *psak* of Rabbi Moshe Heinemann, *shlita*, Rabbinic Administrator of the STAR-K.<sup>1</sup>

#### I. Preparing Before *Shabbos*

It is important to leave enough time before *Shabbos* to reach one’s destination.<sup>2</sup> When traveling long distances, one should ideally travel early in the week or no later than Thursday. If this is not possible, then one should not schedule a trip (whether by car, bus or train) if one would arrive at the destination too close to *Shabbos*. Ideally, set aside double the amount of time it normally takes for Friday travel and take into account a possible bus or rail mechanical delay or highway traffic jam with traffic at a standstill, and no good alternate route. These occurrences are, unfortunately, quite common and will lead to possible *chilul Shabbos* and cause unnecessary stress. Leave enough time, especially before holiday weekends, if inclement weather is forecasted or if there is major construction en route. Similarly, one should not take the last pre-*Shabbos* flight<sup>3</sup> (i.e., the last Friday afternoon flight that reaches one’s destination before *Shabbos*) or flights that arrive too close to *Shabbos*. Traveling too close to *Shabbos* to work a few more hours or save some money with a more economical flight is generally not the correct thing to do.

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1. Ideally, if time permits, one should consult with his/her *Rav* to determine the ideal course of action, as each case is different. What follows are general guidelines that obviously cannot cover every possible scenario. For further detailed explanations of these *halachos*, see *Sefer Yoshav Ohel* by Rabbi Avrohom Ort and “*Halachos for the Traveler*” by Rabbi Donek Epstein.

2. These *halachos* are discussed in *Shulchan Aruch Orach Chaim* (O.C.) *Siman* 248 and 266.

3. “Last flights” before *Shabbos* on some airlines may be a lot earlier than one realizes. For example, during much of the year, the last pre-*Shabbos* flights on Southwest Airlines from the West Coast to the East Coast leave early Thursday afternoon. If there is a mechanical or weather delay, there is no way to make it home before *Shabbos* unless one pays a huge sum of money to a different airline for a “walk-up fare” on a flight that leaves Thursday night. This is because Southwest has no “red eye flights” and will not transfer passengers to other airlines. When flying overseas (e.g., to Israel or Europe), it is advisable to leave by Wednesday night to arrive at one’s destination by Thursday. Exercise caution when booking reservations – especially when one has to change planes en route. A missed connection may mean spending *Shabbos* in a foreign city causing much aggravation and expense. Furthermore, some Wednesday night flights to Israel stop in Europe for lengthy periods of time and one does not arrive in Israel until Friday. When traveling to the Far East or Australia, note that the Wednesday night flights arrive there on Friday. Tuesday night (or earlier) flights are advisable.



## KOSHER CONSUMER

### Misconceptions

BY RABBI TZVI ROSEN  
STAR-K KASHRUS ADMINISTRATOR  
EDITOR, KASHRUS KURRENTS

The Star-K Hotline is constantly abuzz with *kashrus* inquiries. Over 13,100 consumer calls were logged during the week before *Pesach* 5772. Questions ranged from product information to complex kitchen *shailos*, from reliable kosher airline caterers to wines whose kosher certification symbols are so small you need a high powered magnifying glass to read the *rav hamachshir’s* name.

Even with all the available information, consumers still get confused or make forgone conclusions that could result in incorrect assumptions with incorrect *halachic* consequences. The following examples of kosher consumer misconceptions are based on real Kosher Hotline inquiries. Hopefully, this article will help clarify some common errors.

#### 1. MISCONCEPTION 1 - Putting an oven into Sabbath Mode allows one to cook on *Shabbos*.

*Chas Vshalom!* The *Shabbos* mode does not allow one to cook on *Shabbos*. The *Shabbos* mode makes a modern oven *halachically* compliant so that it may be used on *Shabbos* and *Yom Tov*. The purpose of the *Shabbos* Mode was to address new technological and computerized features that have created issues regarding oven use on *Shabbos* and *Yom Tov*. These features include the following: 12 hour shut off; ringing and chiming at the end of the time bake cycle; inability to disable the oven light; digital displays rendering the modern-day oven impossible to use on *Shabbos* or adjust the temperature for cooking on *Yom Tov*. The *Shabbos* Mode is an internal program that addresses and bypasses these issues so that the oven can be used on *Shabbos* or *Yom Tov*. All laws of cooking and rewarming – *bishul*, *shehiya*, and

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# KOSHER CONSUMER

## Misconceptions

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*chazara* – still apply to the oven equipped with a *Shabbos* mode. Please note: Blanking and clearing of the control panel that allows for adjustment of the oven temperature on *Yom Tov* does NOT apply to *Shabbos* use.

- MISCONCEPTION 2** - Today, the kosher wine section in the liquor store carries Israeli wines produced from grapes grown in the *shmitta* year bearing the following claim, “*Otzar Bais Din* wine – after the *shaas habiur*.” The wine appears to have reliable certification. I should have no problem drinking this wine.

Proceed with caution. There are many factors that need to be clarified:

- Can one purchase *shmitta* wine outside *Eretz Yisroel*, since the wine is vested with *kedushas shviis*, the sanctity of the Sabbatical year?
- Regardless of whether or not the wine can be purchased after the grape/wine growing season has passed, and grapes are no longer found in the field, a *halachic* process has to take place prior to one’s partaking of the grapes. One has to take *shmitta* grapes/wine,<sup>1</sup> place them in a public domain and publicly declare in the presence of three people that these grapes are *hefker*, ownerless. This procedure of rescinding ownership of the grapes/wine, after the grapes are no longer found in the fields, is “commonly” referred to as being *mafkir* the *peiros laachar shaas habiur*. The nullifier, or anyone else, can claim or reclaim ownership of the grapes/wine, which would then be available for drinking.



However, the wine is still vested with *kedushas sheviis* and cannot be used for any non-sanctified purpose, such as extinguishing a *Havdala* candle, pouring out the remaining *Kiddush* wine, or pouring out the wine for the ten *makos* at the *Pesach seder*. The wine or produce has to be completely consumed.

Rabbi Moshe Heinemann, *shlita*, Rabbinic Administrator of STAR-K, is of the opinion that if one does not know if the *biur* procedure was performed properly, one would first have to rescind ownership of the wine in front of three people in a public domain. He would then be *mafkir* the wine, reclaim it and drink the wine *b’kedushas sheviis*.

- MISCONCEPTION 3** - Cold food may be placed directly in a warming drawer on *Shabbos*, without a *blech*, regardless of the temperature of the warming drawer because it only keeps the food warm.

Not true. Since a warming drawer can warm food beyond *yad soledes bo* (120°F), which constitutes *halachic* cooking, it would be forbidden to use the warming drawer on *Shabbos*. This is due to the fact that a warming drawer is *halachically* considered to be the same as an oven because it is thermostatically controlled. However, if the food in the warming drawer could only warm the food below *yad soledes bo* (120°F), it would be permitted for *Shabbos* use.

- MISCONCEPTION 4** - Products labeled DE may be eaten only on dairy utensils, and products labeled ME may be eaten only on meat utensils.

This is an incorrect assumption. DE means that a *pareve* product was cooked using clean dairy equipment, and ME means that the *pareve* product was cooked using clean meat equipment. Since the product was cooked in a gender specific utensil, it cannot be eaten with the other gender; a DE product

cannot be eaten with meat, and a ME product cannot be eaten with a dairy product. However, the restriction regarding the use of the other gender dishes or utensils only applies to using it while they are hot. Therefore, *pareve* ices stating that they are DE may be scooped into meat dessert bowls and vice versa, and should not be washed together with the regular dirty meat dishes in hot water; however, spaghetti sauce stating that it is ME cannot be mixed with cheese.

- MISCONCEPTION 5** - Frozen fruits or vegetables bearing kosher certification are pre-checked for *toloyim* and are *halachically* insect-free.

This is not necessarily so. Some certifications certify that the product does not require any further checking; other organizations may not address the issue, or their standards may be such that the product does not require inspection. This is a challenging problem for the kosher consumer, because different organizations maintain different standards and some certifications do not address the issue entirely.

- MISCONCEPTION 6** - An allergy disclaimer stating that the product is made in a facility or on equipment that is used for dairy products automatically makes the *pareve* product *milchig-dairy*.

False. Due to the severity of allergies – dairy, nut, gluten – companies are very careful to make disclosures to avoid any possible lawsuits. A company can pack a dry dairy chocolate covered peanut and

have a complete wipe down after the product is packed; the label will still bear the disclaimer, “Produced in a facility that manufactures milk products.” When a product states that it is *pareve*, and the disclaimer appears, the equipment is 100% *pareve* and there is no dairy contamination or intermingling with the *pareve* product.

- MISCONCEPTION 7**- All dairy products sold or produced in Israel are *Cholov Yisroel*.

This is a very important misconception, because the Israeli Chief Rabbinate will permit the use of non-*cholov Yisroel* powdered milk to be used as an ingredient. The product will state, “*avkat cholov nochri*” – non-*cholov Yisroel* powdered milk is a permissible dairy ingredient. This is based on the *heter* of Rav Tzvi Pesach Frank *zt”l*, former Rav of *Yerushalayim*, who maintained that the prohibition of *cholov akum* applies to fluid milk only, and not powdered milk. This is not accepted as a *cholov Yisroel* ingredient by those who are very strict adherents. But those who accept the *heter* of Rav Tzvi Pesach Frank *zt”l* will consume “*avkat cholov nochri*.” Bottom line: Read the labels carefully.

- MISCONCEPTION 8** - Stickers on kosher certified products make the product more kosher.

Depends. Sometimes a company makes a special production using alternative ingredients, leaving out ingredients, or making a product *bishul Yisroel*, and does not want to pay for special packaging. A sticker is a far more inexpensive special labeling method. Sometimes, the sticker is just a ploy to lead the consumer to believe that it is a special production; at times, a sticker is placed on a product, irrespective of the kosher certification on the product. Consumers should be alerted to the fact that at times, manufacturers will overwrap a KFP product using the same year-round overwrap packaging. This issue has been dealt with at length in a *Kashrus Kurrents* article entitled, *Sticker Shock*.

As you can see, in the ever-changing world of kosher food certification, an educated kosher consumer is the best method to ensure that everything is *kosher v’yosher*.

1. Or any other *shmitta* produce





## The Visitor's

# Halachic Guide to Hospitals<sup>1</sup>

A person visiting a hospital patient is performing the great *mitzvah* of *bikur cholim*. It is one of the *mitzvos* for which a person reaps benefits in this world, while the principal reward is saved for the next world. While visiting the sick, some *halachic* issues may arise. This article addresses these issues from the visitor's point of view.

### SHABBOS

Although visiting a patient in the hospital on *Shabbos* may present a number of challenges, this does not mean one should necessarily refrain from visiting the sick. To the contrary, the patient may benefit greatly from a *Shabbos* visit since fewer people tend to stop by on this day, and he may welcome the company or need an advocate.<sup>2</sup> One who has the opportunity to look around the hospital before *Shabbos* should do so, in order to identify any potential *Shabbos* concerns. (Unless otherwise noted, all references in this article to *Shabbos* include *Yom Tov*, as well.)

**Doors** – Ideally, one should use a manual door when entering or leaving a hospital on *Shabbos*. If there are none available, he should wait until a non-Jew triggers the electric-eye door with his movement, and then immediately walk through the doorway.<sup>3</sup> He should not linger near the door.

Interior doors may also be motorized. One should be on the alert for these types of doors and walk through them only when they are already opened, as stated above.

**Robots** – Hospital robots (which may look like mechanized carts) may be used to deliver medicine and supplies throughout the building.<sup>4</sup> They navigate to their destination, and can activate doors and elevators using sensors to avoid a collision. One should avoid walking near the robots, since this will cause them to change direction, stop, or ask that one move to a different area.

**Elevators** - Hospitals often have many floors. Is it permissible to use an elevator on *Shabbos*?

Use of an elevator involves a number of issues. Therefore, if at all possible, one should avoid using an elevator on *Shabbos*. If it is very difficult for a visitor to use the stairs, he should enter the elevator immediately after a non-Jew to avoid activating the door through the electric eye. He should not ask anyone to press a button for him; rather, he should exit on the nearest level and walk to the desired floor.

In case of need, one may use a “*Shabbos* elevator”, which stops on each floor and remains open for a short while. One should enter or exit the elevator as soon as the door opens. He should not block the elevator doorway, as this will activate the electric eye.

**Security** - There may be security cameras in the hospital. It is best to avoid being videoed by such cameras on *Shabbos*, since the image is projected onto a screen. In a hospital, however, it is difficult to avoid this and one is permitted to walk past the cameras.<sup>5</sup> In some hospitals, especially in the emergency room, visitors may be asked to pass through a metal detector upon entering the facility. One may do so only upon removing all metal items, so as not to set off the detector.

**Beds** - Some hospital beds, particularly in the intensive care unit, are responsive to movement and adjust automatically. A visitor should be aware that sitting down or resting his hand on this type of bed will cause it to move.

1. This article was written *l'iluy nishmas* the author's father, Asher ben Zvi A"H. The idea for this article was formulated while the author visited his father in the hospital. Due to space considerations, this article is abbreviated. A more complete version is available on our website, [www.star-k.org/kashrus/kk-halachicguidetohospitals.htm](http://www.star-k.org/kashrus/kk-halachicguidetohospitals.htm).

2. *Mishna Berura* 287:1 (see B.H.) discusses when *Shabbos* visits are appropriate. See also *Responsa Tzitz Eliezer* 13:36.

3. If one is uncertain if the person opening the door is Jewish, we follow the majority. Therefore, in the U.S. we may assume he is not Jewish.

4. There are currently 1,000 in use in the U.S., and that number is expected to grow rapidly. See [www.wsj.com](http://www.wsj.com), March 15, 2012.

5. When he has no interest in being seen by the cameras. *Rav* Yosef Shalom Elyashiv, in a personal conversation with *Rav* Moshe Heinemann (also cited in *Orchos Shabbos* 15, note 55); *Rav* Shmuel Vozner (*Responsa* quoted in *Orchos Shabbos* pg. 513). See *Shulchan Shlomo siman* 340, note 12b citing *Rav* Shlomo Zalman Auerbach.

BY RABBI ZVI GOLDBERG  
STAR-K KASHRUS ADMINISTRATOR



**Washrooms** - Hospitals may be equipped with toilets that are controlled by an electric eye. In a situation where there is no alternative, one may use the toilet on *Shabbos* due to the *kavod habrios* (human dignity) involved.<sup>6</sup> However, one may not use the sink if it is similarly controlled.<sup>7</sup>

**Food On Shabbos** – It is permitted to have non-Jews heat up food on *Shabbos* for patients who are ill,<sup>8</sup> however, this leniency does not apply to visitors. If a hot meal is brought for a visitor, he may not eat it until the food has cooled down to room temperature.<sup>9</sup> Even if a hot meal was brought for the patient, a visitor may not partake of it until it cools down.<sup>10</sup>

If a *kiddush* cup is unavailable, any cup is acceptable for *Kiddush*,<sup>11</sup> however, a non-disposable cup is preferred. If there is no wine or grape juice available for Friday night, one may wash and then recite *Kiddush* over *challah* (or even a slice of bread), substituting the *brocha* of *Hamotzi* for *Boreh Pri Hagafen*. If bread is unavailable, and the visitor cannot wait to eat upon returning home at a late hour, he may *daven* and eat without making *Kiddush*.<sup>12</sup>

**Eruv Chatzeiros** - An *eruv chatzeiros* is not needed in order to carry within a hospital.

### VARIOUS HOSPITAL ISSUES

**Meals** - A hospital may serve meals which are pre-packaged, similar to airline meals. If the meal is served in two segments, a hot and a cold portion, always check that the hot and cold portions come sealed and labeled. Furthermore, one should make sure that the portions correspond with each other; both parts should be labeled “Meat” or “Dairy.” It is possible that the components could be mixed, or that a non-kosher cold portion could be mixed with the kosher hot portion. This is especially true regarding bread, beverages and dessert, which may have inadvertently originated from the non-kosher kitchen.<sup>13</sup>

**Davening** - Many hospitals have an on-site non-denominational chapel. Although it is preferable to find another area in which to *daven*, one is permitted to *daven* in such a place in the absence of religious symbols or other worshippers.

In a hospital with a religious affiliation, there may be religious symbols hanging on the walls in the patient rooms. If there is no other alternative, one may *daven* in the room and face away from the symbol, even if it requires facing a direction other than east.<sup>14</sup>

One may not *daven* in the presence of human waste. If he is far enough away where no odor can be detected, and the waste is covered (even in a transparent receptacle), he may *daven* in the room.<sup>15</sup> The bed is not considered a covering for a pan which is placed beneath it. A visitor may *daven* in the presence of a catheter.<sup>16</sup>

### BIKUR CHOLIM POINTERS

Although “*bikur*” is commonly translated as “visiting”, the *Sefer Maavar Yavok* writes that it is derived from the word “*bikoret*”-- to research or investigate.<sup>17</sup> A visitor should try to determine if there are any patient needs to which he can attend, such as arranging

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6. Before he rises, he should cover the electric eye so that the mechanism will not be activated. It can be covered with a piece of paper, even though the paper may fall off at a later time. [See also *Nishmas Shabbos* 6:74(2nd)].

7. There are alternatives available to using the sink, for example, using water from a pitcher or a conventional sink. It is important to avoid spreading germs in the hospital.

8. *Shulchan Aruch* O.C. 328:17 and M.B. 47. On *Yom Tov*, food may be heated even for a visitor.

9. This assumes the meal was only heated, but not actually cooked on *Shabbos*.

10. *Shulchan Aruch* 318:2.

11. S.S.K. 57:11. See *Igros Moshe* 3:39.

12. M.B. 289:10. If he returns home that night, he should recite the *kiddush* he missed and eat bread. Of course, one should plan ahead and arrange for wine and *challah* at the hospital, if possible.

13. It should be noted that tap water in New York City hospitals may contain water insects called copepods. For a discussion of these insects, see [www.star-k.org](http://www.star-k.org).

14. M.B. 94:30.

15. O.C. 87:3, 76:1. See M.B. 76: 3 and B.H. *Siman* 79, who cite a dispute if a distance of 4 *amos* is required, as well. In the case of a hospital room, it would seem that one may certainly be lenient.

16. *Igros Moshe* O.C. 1:27. He writes that it is preferable to cover it. *Nishmas Avrohom* (O.C. 76:9) cites a ruling from *Rav* Shlomo Zalman Auerbach, that it is unnecessary to cover it.



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## Gridlock:



BY RABBI DOVID HEBER,  
STAR-K KASHRUS ADMINISTRATOR

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## II. Friday Afternoon Troubleshooting

When one knows that he will not reach his destination, it is advisable to find a hotel room well before *Shabbos*. For example, the drive from the Delaware Memorial Bridge to Baltimore typically takes an hour and a quarter. If it is one hour before sunset on a Friday afternoon, one may not continue to travel at 85mph to reach Baltimore. Besides putting oneself into a situation that may lead to *chilul Shabbos*, such “heroic acts” are illegal, foolish and dangerous. In such a situation, one should exit and, if possible, go to the closest Orthodox community or neighborhood that one can reach before *Shabbos*.<sup>4</sup> In this case, one might arrange to spend *Shabbos* in Philadelphia, PA or Wilmington, DE. If this is not possible, one should check into a hotel before *Shabbos* and purchase at least “basic necessities” for *Shabbos*, ensuring that all food products that require kosher certification have a reliable *hechsher*.

When traveling on Friday, it is advisable to take along a box of *matzos* or rolls, in case one gets stuck. If kosher wine or grape juice is not available, Friday night *Kiddush*<sup>5</sup> may be recited on *challos*, or any other *Hamotzi* item. In such a case, one should substitute the *brocha* of *Hamotzi* in place of *Borei Pri Hagafen* and ideally recite *Kiddush* on “*shalem*” (complete) *challos*, rolls, bagels, buns,<sup>6</sup> or *matzos* for *lechem mishneh*. If this is not possible, one may recite *Kiddush* on a slice of bread (i.e., even if one does not fulfill *lechem mishneh*). If none of the above are available, one may eat without *Kiddush*.<sup>7</sup> For *Shabbos* lunch and *Havdalah*, if kosher wine or grape juice is not available, one may use *chamar medina* (e.g., ideally beer but, if not possible, iced tea).<sup>8</sup> Candles should be lit before *Shabbos*. If candles are not available or permitted, one should use flashlights or *b'shaas hadechak* (if there is no other option), turn the hotel room incandescent lights<sup>9</sup> off and then on and recite a *brocha*.<sup>10</sup>

## III. Stuck on the Road When Shabbos Is About to Begin – General Guidelines

In order to understand these *halachos*, it is important to review some generally related *halachos*.

1. Danger – If necessary, one must be *mechalel Shabbos* if one is in danger (or there is a possible danger). For example, if on a Friday afternoon, a person is driving on an expressway with no viable exit in sight and the sun is setting, one may continue driving<sup>11</sup> until reaching a safe location. This is because getting out of one's car and walking on the shoulder of an expressway is *sakanas nefashos* (dangerous) – especially at night or in bad weather. The same is true if one is in a dangerous neighborhood. However, one may not be *mechalel Shabbos* to reach an “ideal” destination. For example, if one reaches a rest stop that is populated, serviced and open 24 hours a day (e.g., on the New Jersey Turnpike), or a hospital (if one can stay in the waiting room) before *Shabbos*,<sup>12</sup> one must spend *Shabbos* in such a location and may not drive to reach a more preferred location.

2. *Amira L'Akum* – In general, one may not ask a non-Jew to

perform work for him on *Shabbos*. Therefore, unless one is ill or in danger, on *Shabbos* one may not ask a taxi driver to drive him to his destination. During *bein hashemashos* (twilight), one may ask a gentile to perform *melacha* if it is *Itzorech mitzvah* (to perform a *mitzvah*).<sup>13</sup> Getting home is certainly a necessity to experience *oneg Shabbos*. So, if one is on a plane that landed just before *Shabbos*, one may enter a taxi that will travel even after *Shabbos* begins, provided that he will reach his destination within 30 minutes<sup>14</sup> after sunset.<sup>15</sup>

3. *Tchum Shabbos* – One may not go more than 2,000 *amos* (about two-thirds of a mile) past the end of the town in which he is located when *Shabbos* begins.<sup>16</sup> Therefore, one may not travel from one city to the next once *Shabbos* has begun – even if a gentile is driving.<sup>17</sup> Furthermore, one may not be in a taxi or on a train when *Shabbos* begins (at sunset) if he will leave the *tchum* on *Shabbos*. One should not fly on a plane that will take off or land on *Shabbos*.<sup>18</sup> Similarly, one should not board a train or plane – even before *Shabbos* – which will depart on *Shabbos*.<sup>19</sup>

Generally, if one reaches his destination from outside the *tchum* on *Shabbos*, one may only walk four *amos* (about 7 feet) in each direction.<sup>20</sup> In this case, we do not consider the entire city as inside his *tchum*. However, the following are considered “inside four *amos*”:

- Inside one building<sup>21</sup> (e.g., airport or home)
- A fenced-in area that includes a place where people generally eat and sleep (*mukefes chomah l'dirah*).
- Inside an *eruv*. For example, if someone from outside the *tchum* came *b'issur* (in a way that was *halachically* prohibited) on *Shabbos* to Northwest Baltimore, where there is an *eruv*, he would be allowed to walk anywhere inside the *eruv*.<sup>22</sup>

Furthermore, if one cannot stay in this location for the following reasons, one may go to the closest safe location:

- If one is being forced to leave his current location. For example, if one arrives at a train station which is not open 24 hours.
- If one needs to go to the bathroom, and none are available at his current location.<sup>23</sup>
- If his current location is a dangerous place.

If one boarded a plane thinking he would land before *Shabbos*, but then the plane ran late and landed on *Shabbos*, one must remain in the airport building for the entire *Shabbos*. One must de-plane before takeoff if he realizes that he will land

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13. For a full discussion of *amirah l'akum* and other *heterim* during *Bein HaShemashos*, see *Shulchan Aruch* O.C. 342.

14. There are various opinions regarding the length of *Bein Hashemashos*. For this *heter* in the *halachos* of *amira l'akum*, we recommend 30 minutes as the approximate time of *Bein HaShemashos* provided one has not been *mekabel Shabbos* (see *Teshuva* #44 of *Harav Moshe Feinstein* zt”l, in the back of *Halachos of Shabbos* by Rabbi Shimon Eider). Note: This time may be shorter in the southern United States.

15. Once nightfall has arrived, one may not ask a gentile to perform *melachos d'Oraysa*. Under certain circumstances (e.g., for a *mitzvah* or *Oneg Shabbos*), one may ask a gentile to perform a *melacha d'rabanana* even after nightfall and on *Shabbos* day. Therefore, he may be asked to carry one's belongings necessary for *Shabbos* in an area that is not a *reshus harabim d'Oraysa*.

16. “Town” does not mean the city limits but, rather, the end of where people reside. So, typically a densely populated city is in one *tchum*. If at the end of the city (where neighborhoods are more spread out) there is a gap of 141.42 *amos* (about 250 ft) between neighborhoods, one may only walk 2,000 *amos* from where houses first end. In unpopulated areas, one's *tchum* is 2,000 *amos* in each direction from where he was when *Shabbos* began. Determining the *tchum*, especially in cities, is quite complex and difficult to ascertain without consulting a local *rav*.

17. Even according to the opinions which hold that one does not establish a *tchum* while in motion (see *Emek Hateshuva* by Rabbi Y. Roth, *chalek 1 siman 20*), the above case is *assur* since one can assume the car will have to stop at a light or in traffic.

18. Regarding flying in and out of *Shabbos* by crossing the International Dateline, see *A Traveler's Guide to the International Dateline* at [www.star-k.org](http://www.star-k.org).

19. Regarding ships that travel or dock on *Shabbos*, see *Don't Miss the Boat: Halachic Guidelines of Kosher Cruises* by Rabbi Zvi Goldberg, available at [www.star-k.org](http://www.star-k.org).

20. “Each direction” means to the north, east, south and west. Diagonally, the distance is 5.6 *amos* (about 10 feet – see *Rama* O.C. 396:1).

21. This is true if people eat and sleep at this location (i.e., it is *mukefes chomah l'dirah* – see *Shulchan Aruch* O.C. 405:6).

22. *Mishna Brura* 405:22.

23. *Shulchan Aruch* O.C. 406:1.

4. Contact [Shabbat.com](http://Shabbat.com) at 718-705-5000 for assistance in finding a home for *Shabbos*.

5. Rabbi Heinemann once asked *Harav Moshe Feinstein* zt”l, whether one sings *Shalom Aleichem* if he is ill at home (since *malachim* did not escort him to his home). *Rav Moshe* said “Yes”, since he is an *ones* (difficult circumstance with no other option). So, too, a person stuck in a hotel would also sing *Shalom Aleichem*.

6. If they are sliced, they are acceptable with the following conditions: a. The two halves are still attached;

b. When picking up the smaller piece, the larger piece remains attached and does not break off.

7. *Mishna Brura* 289:4. If one knows that *Kiddush* will be available within the next few hours, it is preferable to wait.

8. During the day, if one does not have any of the above beverages then recite *Hamotzi* on bread (if available) for *Kiddush* before eating anything else (*Mishna Brura* 289:10).

9. The lights or flashlights may not be fluorescent or LED, as these may not be used for *neiros Shabbos*.

10. In general, if a woman was stuck on the road or in a place that is impossible for her to light candles, she would not have to light an extra candle for the rest of her life. This is because in such a situation, she is an *ones* (in an impossible situation). An extra light is added only if one was negligent or forgot to light (see *Shemiras Shabbos K'Hilchoso* 43:5). If one is in doubt regarding these matters, consult a *Rav*.

11. If possible, minimize the *chilul Shabbos* (e.g., use hand signals instead of electronic flashing signals, which involve performing a *melacha*) and upon reaching the destination, hint to a gentile to turn off the engine.

12. The same would typically apply if one reached such a destination on *Shabbos*.





# Erev Shabbos Gridlock: A Halachic Guide for the Delayed Friday Afternoon Traveler



CONTINUED FROM PAGE 4

after Shabbos starts. If the airport will close (e.g., a small town airport), one may take a taxi to the closest safe location.

#### IV. What To Do In Specific Situations

- A. Driving – Ideally, when one realizes that he will not reach his destination, he should find a hotel or safe rest stop before Shabbos begins. It is advisable to do this as early as possible before Shabbos. If it is close to sunset, one must exit, park his car and lock his possessions in the car (or find a gentile who will watch them on Shabbos) before sunset. He should then walk to his destination (if it is within the *tchum*). One may continue to drive if it is dangerous to stay where he is. He must stop driving when it is safe enough to walk.<sup>24</sup> For example, if one exited the expressway near his house and it is after sunset, he must get out of the car and walk the rest of the way.
- B. Train or Bus (driven by a gentile) – One must get off before sunset. If one is in the *tchum* when Shabbos begins, *b'shaas hadechak* one may stay on the bus or train until one reaches his destination. If one will leave the *tchum* (e.g., one is in Edison, NJ at sunset and the train is going to New York), one must get off before sunset. If this is not possible (e.g., the train or bus driver will not let him off, or if it is a dangerous location), upon arriving at his destination, he may only walk four *amos* (see above).
- C. Plane – As indicated above, one should not be on a plane that will take off or land on Shabbos. If one was on a plane in the air when Shabbos began, the following applies when landing: If the airport one lands in is inside the *tchum* of the city and one was over the city at sunset (e.g., a flight into Midway Airport,

and at sunset the plane was over Metropolitan Chicago), upon landing one may walk anywhere in the city (e.g., all of Chicago). However, if the plane was outside the *tchum* of the destination at sunset, or the airport is outside the *tchum*,<sup>25</sup> one must stay in the airport building for the entire Shabbos.

- D. Taxi – As discussed earlier, if necessary, one may travel by taxi during twilight. This is true, whether he enters the cab before or after sunset. If he enters the cab after sunset, the driver should open the door for him. The driver should also open the door when he reaches his destination. After *Tzais Hakochavim*, one may stay in the taxi driven by a gentile driver if one is ill or in a dangerous location. Some *poskim* allow one to stay in the taxi (or have a gentile drive his car) after nightfall in cases where there will be a significant monetary loss, or if one lacks basic necessities (e.g., he will have to spend Shabbos in his car). Upon reaching one's destination, to avoid handling *muktza*, the taxi driver should be shown where the money for payment is located.<sup>26</sup>

It is important to remember that when one needs to travel on *erev Shabbos*, it should be done in a way that does not risk sacrificing “*kavod* and *oneg Shabbos*”, and which does not *chas v'shalom* lead to *chillul Shabbos*. Although it is impossible to anticipate every possible scenario when traveling on *erev Shabbos*, it is important that our plans not compromise or jeopardize our observance of Shabbos and *kavod v'oneg Shabbos*. This will allow our families to serve the *Ribbono Shel Olam* through the “*Hailige Shabbos*” – *l'shaim ul'tiferes*.

25. The issue of *tchum* is quite complicated. In these cases, one can assume he has left the *tchum* when taxiing on the runway.

26. *Halachos for the Traveler*, page 65. See *tchum* issues above.

24. One should hint to a gentile to turn off his car.

## The Visitor's Halachic Guide to Hospitals

CONTINUED FROM PAGE 3

for proper nutrition, comfort and cleanliness, or even family needs including child care or coordinating meals. Even with all the care available nowadays, there are often things that the patient is still missing. Advice concerning the patient's medical care should be offered only when appropriate, as it is often not fitting to advise a patient in this regard.<sup>18</sup>

Before entering the hospital room, one should knock lightly at the entrance to ensure that the patient is ready to receive visitors. One should carefully consider if it is appropriate for a man to visit a woman or vice versa, as it is difficult to make a general statement. There are *tznius* and other considerations that will play a role in the decision.<sup>19</sup> Praying for the patient's welfare is a very important part of *bikur cholim*. Someone who visits and does not pray has not fulfilled the *mitzvah*.<sup>20</sup> This may consist of a simple *brocho* for a *refuah shelaima* or a lengthy recital of *tehillim*, when appropriate.<sup>21</sup> When *davening* for the patient while in his or her presence, one does not need to mention the patient's name.

An important goal of visiting the sick is to bring pleasure and joy to the patient.<sup>22</sup> Therefore, a visitor's demeanor should not reflect signs of sadness.<sup>23</sup> One should be a good listener if the patient wants to talk about his illness, but ought not to pry into the details of the illness. The visit should not be lengthy, unless one is specifically requested to stay. A long visit is likely to be a burden to the patient.<sup>24</sup> In some cases, any visit may be a burden and one should first consult with family members concerning the patient's

wishes. One may also consult with the family to ask if there is any gift that might raise the patient's spirits.

The patient need not arise when a visitor enters his room, even to honor a *talmid chochom*.<sup>25</sup> There is a dispute among authorities as to whether the patient may do so if he wishes, but he is certainly permitted to show honor by raising himself slightly.<sup>26</sup>

Although it is preferable to visit someone in person, if one is unable to do so or if the patient prefers, one may fulfill the *mitzvah* of *bikur cholim* by telephoning (or emailing) the patient.<sup>27</sup> One should also visit a non-Jewish person who is ill (e.g., a neighbor or co-worker), in the interest of *darchei shalom*.<sup>28</sup>

Rav Moshe Feinstein, *zt"l*, penned a response dealing with people who are deaf. He concludes, “I close with a blessing that all this should not be needed, G-d forbid, that there should be no deaf among *klal Yisroel*, and that all the deaf people should be completely healed upon the speedy arrival of *Moshiach*, whom we long for every day, and then this response will remain solely for the sake of the study of *Torah*.”<sup>29</sup> We eagerly anticipate the days of *Moshiach*, when hospitals and this article will no longer be needed.

To comment on this article, email Rabbi Goldberg at [hospitalguide@star-k.org](mailto:hospitalguide@star-k.org).

17. Cited in *Gesher Hachaim* pg 27.

18. *Gesher Hachaim* pg 28.

19. See *Sefer Zichron Meir* pg 71.

20. *Ramo Y.D.* 335:4.

21. On Shabbos, the correct *brocho* is שבת היא מלוקק ורפואה קרובה לבוא. *Shulchan Aruch, Ramo O.C.* 287.

22. *Sefer Zichron Meir* pg 80.

23. *Gesher Hachaim* pg 28.

24. See *Gesher Hachaim* pg 27, *Sefer Zichron Meir* pp. 77 and 83. The *Rambam (Aveilus 14:6)* details the

laws of *bikur cholim*, and writes that one should *daven* for the *choleh* “*v'yotzeh*” - and then leave. Rav Moshe Heinemann, *shlita*, commented that since obviously one leaves after the visit, this seemingly extra word in the *Rambam* is meant to indicate that he should not linger more than necessary.

25. If the patient does get up, the visitor should not tell him “*shev*”, sit down, because this also connotes “stay in your illness.” (*Ramo Y.D.* 376:1) However, Rav Moshe Heinemann distinguishes between the Hebrew word “*shev*”, which one should not use, and the English word “sit” which is permitted, since in English it does not have the same connotation.

26. *Gesher Hachaim* pg 212.

27. *Igros Moshe Y.D.* 1:223.

28. *Gittin 61, Y.D.* 335:9.

29. *Igros Moshe Y.D.* 4:49 (end), see *Medrash Tanchuma Metzorah (2)*.





# Insights from the Institute

SHAILOS FROM THE INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL  
DIRECTOR OF THE INSTITUTE OF HALACHAH

**Q:** I am going to Israel and will be visiting the *kosel* (Western Wall). I know that it is customary to tear *kriah* upon seeing the *kosel*, but what exactly is the procedure?

**A:** The *Shulchan Aruch* *paskens* that when a person sees the cities of Judea he should say, ערי קדשך היו מדבר and tear *kriah*.<sup>1</sup> However, it is not customary to do so, possibly because we do not know exactly where the ancient cities of Judea are located.<sup>2</sup> The *Shulchan Aruch* continues that when a person sees the Old City of *Yerushalayim*, he should say ציון היתה מדבר שממה and then tear *kriah* again.<sup>3</sup> *Rav Shlomo Zalman Auerbach* ז"ל writes that, even nowadays, one should tear *kriah* upon seeing the Old City.<sup>4</sup> However, *Rav Moshe Feinstein* ז"ל writes that this *halacha* applied only when the city was under non-Jewish control.<sup>5</sup>

The *Shulchan Aruch* continues that a person who sees the site of the *Beis Hamikdash* should say בית קדשנו ותפארתנו אשר הללך בו and then tear *kriah*.<sup>6</sup>

A person can tear *kriah* when he sees the Dome of the Rock, which is located on the site of the *Beis Hamikdash*,<sup>7</sup> or upon seeing the Western wall,<sup>8</sup> whichever is seen first. Women are also obligated to tear *kriah*.<sup>9</sup> Some *Poskim* state that children under *bar mitzva* or *bas mitzva* do not need to tear *kriah*.<sup>10</sup> A blind person does not need to tear *kriah*.<sup>11</sup> A person who has seen the site of the *Mikdash* within thirty days does not tear *kriah* a second time.<sup>12</sup> It is the custom that people who live in *Yerushalayim* do not tear *kriah*, even if they have not seen the site of the *Mikdash* for more than thirty days.<sup>13</sup>

A person who tears *kriah* does not need to tear his undershirt or *tzitzis*, but should tear the clothing that he is wearing above that.<sup>14</sup> Some *Poskim* state that the custom is to tear only one piece

of clothing,<sup>15</sup> but the *Shulchan Aruch* writes that a person should tear all the layers of clothing that cover his heart.<sup>16</sup> One can remove his jacket before seeing the *kosel*, tear *kriah* on his shirt upon seeing the *kosel*, and then put his jacket back on without the need to tear *kriah* on it.<sup>17</sup> The *kriah* can be started with a knife or razor, but a person must tear one *tefach* (approximately four inches) by hand.<sup>18</sup> The *kriah* should be performed on the left side of the garment,<sup>19</sup> and should be done while standing.<sup>20</sup> A person who is performing *kriah* on a shirt should begin tearing *kriah* above the top buttonhole (or top button on a woman's shirt), where the collar meets the shirt.<sup>21</sup> A person who is tearing a jacket can do so anywhere on the lapel.<sup>22</sup> A person can specifically wear an old shirt on which to tear *kriah*, and he can tear *kriah* multiple times on the same shirt, as long as there is a space of at least three fingerbreadths between each *kriah*.<sup>23</sup> After tearing *kriah*, one may pin the tear back up.<sup>24</sup>

One does not tear *kriah* on *Shabbos* or *Yom Tov*, and a person who sees the site of the *Mikdash* on *Shabbos* or *Yom Tov* does not tear *kriah* when he sees it again afterwards within thirty days.<sup>25</sup> It is customary not to tear *kriah* during *Chol Hamoed*,<sup>26</sup> but one should tear *kriah* when going to the *kosel* on *Rosh Chodesh* or *Chanukah*.<sup>27</sup> Some *Poskim* write that it is customary not to tear *kriah* when going to the *kosel* on Friday after *chatzos* (mid-day);<sup>28</sup> however, others write that there is no reason for this,<sup>29</sup> and *Rav Moshe Feinstein*<sup>30</sup> and *Rav Elyashiv* ז"ל *pasken* that one should tear *kriah* at that time.<sup>31</sup>

When tearing *kriah*, one should mourn the destruction of the *Beis Hamikdash*.<sup>32</sup> It is commendable to recite the *perek* of *Mizmor LaSaf* in *Sefer Tehillim* (*perek* 79) at that time and say יתעלה האמת ברוך דין (without the name of Hashem) when tearing *kriah*, followed by<sup>33</sup> כי כל משפטי צדק ואמת הצור תמים פעלו כי כל דרכיו משפט קל אמונה ואין עול צדק וישר הוא ואתה צדק על כל הארץ עלינו כי אמת עשית ואנחנו הרשענו.

23. מ"ב שם ס"ק ח בארחות רבינו ח"ב עמ' קנג  
24. שו"ע שם סעי' ד, ועי' בארחות רבינו שם עמ' קמח במש"כ "וכן הורה לי מו"ר וכו' ובאשרי האיש פע"ג ס"י כג  
25. בשו"ת אג"מ יו"ד ח"ג ס' נב אות ד כתב שאם ראה מקום המקדש בשבת וי"ט פנים ראשונה ואח"כ ראה תוך ל' פשוט שצריך לקרוע, ובאשרי האיש פע"ג ס"י יח כתב בשם הגרי"ש אלישיב זצ"ל שאף שמסתבר כדבריו מ"מ למעשה נהגו להקל בזה והוא מנהג זקני ירושלים משנות דור, וגם בשו"ת מנחת שלמה ח"א ס' עג כתב שפטר מלקרוע בכה"ג אלא שכתב שיש מקום לדון שיהא אסור לראות בתחלה את מקום המקדש בשבת וי"ט מפני הצער וס"ים שצ"ע  
26. שו"ת מנחת שלמה ח"א ס' עג, וכו"כ בארחות רבינו שם עמ' קמט ובאשרי האיש פע"ג ס' טז  
27. עי' בארחות רבינו שם עמ' קמט במש"כ "עוד אמר מו"ר שהורה וכו' ובאשרי האיש פע"ג ס' ז, וע"ע בספר הליכות שלמה (תפלה) פט"ו ארחות הלכה אות 17  
28. ספר ארץ ישראל פכ"ב סעי' יא  
29. בארחות רבנו שם עמ' קמט כתב שהחזו"א הורה שמחוייבין לקרוע בערב שבת לאחר חצות  
30. בשו"ת אג"מ יו"ד ח"ג ס' נב אות ד כתב שצריך לקרוע בערב שבת אחר חצות אא"כ יש מנהג קבוע ברור שלא לקרוע, וגם בשו"ת אג"מ או"ח ח"ה ס' לו אות ב חזר וכתב שיש לקרוע בעש"ק אחר חצות  
31. באשרי האיש פע"ג ס' טז כתב בשם הגרי"ש אלישיב זצ"ל שיש שהקלו שלא לקרוע בע"ש אחר חצות ואין הדעת נוחה מלהקל בזה, וממור"ר ר' היינעמאן שליט"א שמעתי שבנו שאל דבר זה לר' אלישיב והורה לו שחייב לקרוע בעש"ק אחר חצות  
32. מ"ב ס' תקסא ס"ק ו  
33. מ"ב שם בשם הב"ח, וע"ע בב"ח שם מש"כ בזה

12. שו"ע שם סעי' ה  
13. עי' בשמרי תשובה ס' תקסא ס"ק ב ובספר הליכות שלמה (תפלה) פכ"ג ארחות הלכה ס"ק 116 ובאשרי האיש פע"ג ס"ק יב, וע"ע בשו"ת אג"מ או"ח ח"ה ס' לו אות ג  
14. בשו"ע ס' תקסא סעי' ד כתב שצריך לקרוע כל כסותו שעליו עד שיגלה את לבו, והרמ"א יו"ד ס' שמ סעי' י כתב שאין קורעין החלק של פשתן שהוא בגד של זיעה, ועי' באשרי האיש שם ס"ק טו שצ"ע אינה חייבת בקריעה, ועי' בארחות רבינו ח"ב עמ' קמח מש"כ בזה, וע"ע שם ובעמ' קנ ובעמ' קנד מש"כ בזה  
15. דעת הראב"ד פ"ה מהל' תעניות הל' יז הוא שצ"ע לקרוע כל כסותו, והמגיד משנה שם כתב שכן נראה דעת הרמב"ן, ובשו"ת מנחת שלמה ח"א ס' עג כתב שהמנהג הוא כהראב"ד והרמב"ן, ועי' ג"כ באוסף מכתבים מהאדמו"ר האמרי אמת מגור זצ"ל מכתב שכתב שרבי קשישא שבירושלים אמרו לו שקורעים רק מלבוש אחד, ועי' בארחות רבינו ח"ב עמ' קמח במש"כ "ועוד הוסיף מו"ר וכו' ובעמ' קנג שם במש"כ מו"ר (שליט"א) צוק"ל החליף וכו' ובעמ' קנד שם במש"כ "וכן הקיל מו"ר וכו'  
16. שו"ע ס' תקסא סעי' ד  
17. שמעתי ממור"ר ר' היינעמאן שליט"א  
18. שו"ע שם סעי' ב וסעי' ד  
19. בשו"ע שם סעי' ד כתב שיקרע עד שיגלה את לבו, והיינו בצד שמאל כמש"כ הט"ו יו"ד ס' שמ ס"ק ו  
20. שו"ע שם  
21. שמעתי ממור"ר ר' היינעמאן שליט"א ע"פ מש"כ בשו"ע יו"ד ס' שמ סעי' ב שהקריעה במקום בית הצואר לפניו, אמנם עי' ברמ"א שם שכתב שאין לקרוע בשולי הבגד ומשמע שמן הצדדים שפיר דמי, ועי' בלח"מ פ"ח מהל' אבלות הל' ב ובב"ח ס' שמ סעי' יב ד"ה על כל מתים ובדרישה שם ס"ק ז מש"כ בזה  
22. שמעתי ממור"ר ר' היינעמאן שליט"א

1. שו"ע או"ח ס' תקסא סעי' א  
2. בספר ארץ ישראל להגרי"מ טוקציניקי ס"ב כב סעי' א, ועי' שם עוד טעם לזה, ויש להוסיף עוד טעם שלישי ע"פ דברי השו"ת אג"מ או"ח ח"ד ס' י ועי' המובאים להלן  
3. שו"ע שם וספר ארץ ישראל שם סעי' ב  
4. שו"ת מנחת שלמה ח"א סוף ס' עג, ועי' בספר ארחות רבינו ח"ב עמ' קמח-קמט  
5. בשו"ת אגרות משה או"ח ח"ד ס' ע אות יא כתב שאין לקרוע על ראית ירושלים כיון שאינה ברשות אמות עכו"ם, וכשרואים שאר ערי יהודה שהם ברשות האומות וכן אם אינא חלק מירושלים ברשות האומות צריך לקרוע, ועי' ג"כ בשו"ת אג"מ או"ח ח"ה ס' לו אות א בזה, וממור"ר ר' היינעמאן שליט"א תתתי שבימינו אף שכונת הערביים שבעיר העתיקה הרי הוא מנהל ממשלת היהודים, ועי' בארחות רבינו ח"ב עמ' קמח במש"כ "ועוד אמר לי מו"ר סברא וכו', וע"ע בשו"ת שבת הלוי ח"ז ס' עמ' מש"כ בזה  
6. שו"ע שם  
7. עי' ב"ח או"ח ס' תקסא ופאת העלחן הל' ארץ ישראל ס' ג סעי' ב וס' ארץ ישראל ס' כב סעי' ז  
8. שו"ת אג"מ או"ח ח"ד ס' ע אות יא, דלא כמש"כ בספר ארץ ישראל שם סעי' ה שאין לקרוע כשרואה הכולל המערבי כיון שהוא רק כותל הר הבית, ועי' בארחות רבינו ח"ב עמ' קמט במש"כ "עוד אמר לי מו"ר שזה לא ברור" וכו', וע"ע שם עמ' קנד במש"כ "בכל פעם ה"ל קרע מו"ר" וכו'  
9. עי' ארחות רבינו שם עמ' קמט ועמ' קנד  
10. ארחות רבינו שם בשם מרן הטייפילר ושו"ת אבני ישפה ח"ב ס' נה ענף ה בשם הגרי"ש אלישיב זצ"ל  
11. ספר ארץ ישראל שם ע"ג ס"ק כד בשם הגרי"ש אלישיב זצ"ל, וכו"כ בשו"ת ציצ' אליעזר ח"ט ס' לו, וע"ע בשו"ת אג"מ או"ח ח"ג ס' פה



# NEW UNDER STAR-K KOSHER CERTIFICATION

## CONSUMER PRODUCTS

(only when bearing Star-K symbol)

**AL WADI AL AKHDAR SAL HUMMUS DIVISION**  
LEBANON  
SAUCES & DIPS

**ATERET INDUSTRIES LTD.**  
ISRAEL  
TEAS

**BALOGLU GIDA TARIM**  
TURKEY  
VEGETABLES (CANNED)

**BELL-CARTER FOODS, INC.**  
Lafayette, CA  
OLIVES

**CANCHEW BIOTECHNOLOGIES**  
San Diego, CA  
CANDY & CONFECTIONERY ITEMS

**DAN-D FOODS, LTD.**  
CANADA  
COCONUT PRODUCTS

**FILTHY FOOD, LLC**  
Jericho, NY  
SYRUPS

**GLOBAL FOOD DISTRIBUTORS**  
AUSTRALIA  
RICE

**GO NATURAL AUSTRALIA**  
AUSTRALIA  
CANDY & CONFECTIONERY ITEMS

**JFE, INC.**  
Houston, TX  
RICE

**KOHANA COFFEE COMPANY**  
Austin, TX  
COFFEES

**KRADJIAN IMPORTING CO.**  
Glendale, CA  
VEGETABLES (CANNED)

**LUXE COFFEE, LLC**  
S. Norwalk, CT  
COFFEES

**MIN JIANG FOOD STORE, INC.**  
Vernon, CA  
VEGETABLES (FROZEN)

**MITSUI FOODS, INC., CANNED PINEAPPLE DIVISION**  
Norwood, NJ  
FRUIT (CANNED)

**MYOJO USA, INC.**  
China, CA  
PASTA PRODUCTS

**NATURAL VALUE, INC. COCONUT DIVISION**  
Sacramento, CA  
COCONUT PRODUCTS

**OASIS COFFEE COMPANY**  
Norwalk, CT  
COFFEES

**PERFECTION BAKERIES, INC.**  
Ft. Wayne, IN  
BAGELS

**PORT ROYAL SALES CANNED PEPPER DIVISION**  
Woodbury, NY  
VEGETABLES (CANNED)

**RED RIVER FOODS**  
Richmond, VA  
NUTS & SEEDS; FRUIT (DRIED)

**ROCKMAN CO. INC.**  
Commerce, CA  
COCONUT PRODUCTS

**SAFeway, INC. FLAXSEED DIVISION**  
Pleasanton, CA  
FLOUR & GRAIN PRODUCTS

**SAM'S CLUB**  
Bentonville, AR  
NUTS & SEEDS

**SARVESHWAR OVERSEAS**  
INDIA  
RICE

**SBF FOODS, LLC**  
Woodmere, NY  
TAHINI SAUCE

**SEBAHAT**  
BELGIUM  
JAMS/PRESERVES

**SFM, LLC, SPROUTS FARMERS MARKET COCONUT OIL DIVISION**  
Phoenix, AZ  
OILS

**SPARTAN STORES RICE DIVISION**  
Grand Rapids, MI  
RICE

**STARKIST**  
Pittsburgh, PA  
FLOURS

**STAR SNACKS CO. LLC**  
Jersey City, NJ  
FRUIT (CANNED)

**SWEETS ON CEDAR**  
Teaneck, NJ  
GIFT BASKETS

**THE HAIN CELESTIAL GROUP OIL SPRAY DIVISION**  
Azusa, CA  
OILS/OLIVE OILS

**THE PASTENE COMPANIES LTD.**  
Canton, MA  
VEGETABLES (CANNED)

**TWO RIVERS COFFEE, LLC**  
Passaic, NJ  
COFFEES

**UNISERVIS LTD.**  
ISRAEL  
JAMS/PRESERVES

**VDH ORGANICS PVT. LTD.**  
INDIA  
FOOD CHEMICALS

## INDUSTRIAL/ INSTITUTIONAL PRODUCTS

(see letter of certification)

**ANHUI DONGQIAN FOODS FACTORY**  
CHINA  
VEGETABLES (DEHYDRATED)

**ARTHUR ANDREW MEDICAL**  
Scottsdale, AZ  
VITAMINS, SUPPLEMENTS & NUTRITIONALS

**ATLANTIC CHEMICALS TRADING**  
Glendale, CA  
SWEETENERS

**BRAHMIN'S FOODS INDIA PVT**  
INDIA  
SPICES & SEASONINGS

**C. CRETORS**  
Chicago, IL  
DRY MIXES

**DANGSHAN GUANHONG FOODS CO., LTD.**  
CHINA  
FRUIT (CANNED)

**EKO FOOD GIDA TARIM**  
TURKEY  
VEGETABLES (DRIED)

**EMPIRE TEAS LTD.**  
SRI LANKA  
TEAS

**FIVESTAR DEHYDRATION PVT.**  
INDIA  
VEGETABLES (DEHYDRATED)

**FOLIENWERK WOLFEN GMBH**  
GERMANY  
PLASTIC FILMS

**GATA KOZMETIK KIMYA**  
TURKEY  
OILS/OLIVE OILS

**HASGONUL TARIM**  
TURKEY  
FRUIT (DRIED)

**J.A. KIRSCH CORP. BABY CORN DIVISION**  
Teaneck, NJ  
VEGETABLES (CANNED)

**JIANGSU SHENHUA PHARMACEUTICAL CO. LTD**  
CHINA  
HERBAL EXTRACTS

**JIAO ZUO JOINCARE BIOTECHNOLOGICAL CO. LTD.**  
CHINA  
FOOD ADDITIVES OR VITAMIN COMPONENTS

**JINHUA HEJINGTIAN FOODS CO.**  
CHINA  
FRUIT (CANNED)

**K. PATEL PHYTO EXTRACTIONS PVT. LTD.**  
INDIA  
HERBAL EXTRACTS

**KAIPING GENUINE BIOCHEMICAL PHARM. CO.**  
CHINA  
NUCLEOTIDES

**KRISHNAN FOOD PROCESSORS**  
INDIA  
NUTS & SEEDS

**KUIBURI FRUIT CANNING, CO.**  
THAILAND  
FRUIT (CANNED)

**LIMKETKAI MANUFACTURING**  
PHILIPPINES  
COCONUT PRODUCTS

**M/S. ALLIANCE ORGANICS, LLP**  
INDIA  
FOOD COLORS

**PURECIRCLE USA, INC.**  
Oak Brook, IL  
SWEETENERS

**KOHANA COFFEE COMPANY**  
Austin, TX  
COFFEES

**MAGNAKRON CORP**  
Jackson, NJ  
GLYCERIN; CHEMICALS (INDUSTRIAL)

**MILLARD**  
Omaha, NE  
HIGH PRESSURE PROCESSING

**NANJING AXIOM FOODS CO. LTD.**  
CHINA  
RICE PRODUCTS

**NEXT GENERATION FILMS, INC.**  
Lexington, OH  
PLASTIC FILMS

**NGON COFFEE COMPANY LTD.**  
VIETNAM  
COFFEES

**NINGBO GUOQUANG CHEMICAL ADDITIVES INDUSTRY & TRADE CO.**  
CHINA  
AMINO ACIDS

**OASIS COFFEE COMPANY**  
Norwalk, CT  
COFFEES

**OZSARI GIDA**  
TURKEY  
SPICES & SEASONINGS

**PIRAMAL ENTERPRISES LTD.**  
INDIA  
VITAMIN COMPONENTS

**PURE PRESS OIL, INC.**  
CANADA  
GRAPE SEED OIL

**REAL KOSHER LLC**  
Cherry Hill, NJ  
MEAT/POULTRY PROCESSOR

**REYKA KONSERVECILIK**  
TURKEY  
VEGETABLES (CANNED)

**SARVESHWAR OVERSEAS**  
INDIA  
RICE

**SEAFOOD IMPORTS, INC.**  
Edgewater, NJ  
FISH (FROZEN)

**SIMPLY SUSHI**  
Monticello, NY  
FISH (FROZEN)

**SWEET PACIFIC FOODFARMS PRODUCT**  
PHILIPPINES  
COCONUT PRODUCTS

**UNIVAR, KENT DIVISION**  
Redmond, WA  
DETERGENTS & CLEANSERS

**VESTA INGREDIENTS, INC.**  
Indianapolis, IN  
VITAMIN COMPONENTS

**WASHINGTON FLAVORS**  
Woodbridge, VA  
FLAVOR CHEMICALS

**WEGO CHEMICAL & MINERAL CORP.**  
Great Neck, NY  
DRY MIXES

**WUJIAQU CHALKIS TOMATO PRODUCTS**  
CHINA  
TOMATO PRODUCTS

**XI'AN DN BIOLOGY CO., LTD.**  
CHINA  
HERBAL EXTRACTS

**XU ZHOU DAFENG FOODSTUFF CO.**  
CHINA  
FRUIT (CANNED)

**ZHEJIANG KINGSURE FOODS CO.**  
CHINA  
VEGETABLES (FROZEN)

**ZUMDIECK KONSERVE DONDURULMUS GIDA**  
TURKEY  
FRUIT (CANNED);  
VEGETABLES (CANNED)



(only when bearing Star-D symbol)

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

**BETTER BAKERY, LLC**  
Valencia, CA  
PRETZELS

**CANDYCO, LLC**  
Heber City, UT  
CANDY & CONFECTIONERY ITEMS

**CLOVERHILL BAKERY**  
Chicago, IL  
DRY MIXES

**CREATIVE FLAVORS**  
Chagrin Falls, OH  
ICE CREAM MIXES

**HALFPOPS, LLC**  
Woodinville, WA  
POPCORN

**ORIGIN FOOD GROUP**  
Statesville, NC  
YOGURT

**THE FRUIT COMPANY**  
Hood River, OR  
GIFT BASKETS

**YOGURTOLIGO**  
Scottsdale, AZ  
YOGURT (DAIRY)

## ESTABLISHMENTS

(see letter of certification)

**KOSHER SPORTS INC.**  
Barclay Center  
620 Atlantic Avenue  
Brooklyn, NY 11217  
CONCESSION STAND/KIOSK/CART  
(MEAT/TAKE-OUT)



**STAR-K CERTIFICATION, INC.**  
122 Slade Avenue, Suite 300  
Baltimore, Maryland 21208-4996

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## STAR-K's Chicken Webinar VIEWED BY RABBONIM, MASHGICHIM, AND CONSUMERS AROUND THE WORLD



by Mrs. M. Pensak

STAR-K's successful interactive chicken webinar, held in November, attracted over 325 registrants from across the US, Canada, Israel, and Australia, including over 150 *rabbonim* and *rabbonim machshirim*. Utilizing pictures, audio, chat and videos, STAR-K's Rabbinic Administrator, Rabbi Moshe Heinemann, *shlit"a*, taught both consumers and *rabbonim* how to differentiate between a chicken's perfectly normal imperfection resulting from processing, and an imperfection that presents a true *shaila* in need of being addressed by your *Rav*.

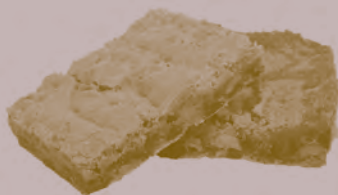
The chicken webinar is a part of STAR-K's ongoing, unique *halacha* webinar series, which includes an *Eruvinar* and *Mikvanar*. It featured a video of a slaughterhouse tour, which highlighted how post-*schechting* problems evolve due to handling. To learn more about

the status of chickens that have broken legs, broken wings, as well as joint and blood issues, view the posting of the Chicken Webinar at [www.star-k.org/programs](http://www.star-k.org/programs).

"By harnessing available technologies, we are able to reach out and teach *Torah* in an innovative way," notes STAR-K *Kashrus* Administrator, Rabbi Zvi Goldberg, who moderates the series. "It is much more hands-on than a typical lecture."

We also invite you to participate in STAR-K's monthly TeleKosher Conference Program, the last Wednesday of each month at 12 Noon EST. To join by phone, call 1-218-895-1203 and enter conference 2020#. For details on joining by web, visit [www.star-k.org/telekosher](http://www.star-k.org/telekosher).

## WEBINAR *Hilchos Brochos*



STAR-K *Kashrus* Administrator Rabbi Dovid Heber will present a webinar series on *Hilchos Brochos*, scheduled every other Monday at 12 Noon EST from December 17, 2012 through February 11, 2013.

Some of the topics will include: fruits, vegetables and processed grains, *ikker v'tafel*, cereals, *kadima*, and the various foods included in the *brochos* of *Hamotzi* and *Hagofen*.

To sign up, visit [www.star-k.org/telekosher](http://www.star-k.org/telekosher).



### Star-K Kosher Certification

A non-profit agency representing the Kosher consumer in promoting *Kashrus* through Education, Research and Supervision.

FOUNDING EDITOR:  
**A.J. Levin**

EDITOR:  
**Rabbi Tzvi Rosen**

MANAGING EDITOR:  
**Mrs. Pesi Herskovitz**

COPY EDITOR/COORDINATOR:  
**Ms. D. Rosenstein**

CONTRIBUTING WRITER:  
**Mrs. Margie Pensak**

Phone: (410) 484-4110  
Fax: (410) 653-9294  
E-mail: [info@star-k.org](mailto:info@star-k.org)  
[www.star-k.org](http://www.star-k.org)

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(The Star-K Passover Book, not included in this subscription, is available for purchase in Jewish bookstores during the Passover season.)

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