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

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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. For example, during a major storm on Erev Shabbos 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 ba’al 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, shli’a, Rabbinic Administrator of the STAR-K.

I. Preparing Before Shabbos

It is important to leave enough time before Shabbos to reach one’s destination.2 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 flight1 (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 Syfer Toshei Ohr El by Rabbi Aronshem Ort and “Halachos for the Traveler” by Rabbi Dovid Epsen.

2. These halachos are discussed in Shachah Aruch Orch 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.

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The Star-K Hotline is constantly abuzz with kosher inquiries. Over 13,100 consumer calls were logged during the week before Pesach 5772. Questions ranged from product information to complex kitchen shalbos, 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.

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

Chas V’Sholom! 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 rewarining – bishul, shehiya, and...
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.

2. MISCONCEPTION 2 - Today, the kosher wine section in the liquor store carries Israeli wines produced from grapes grown in the shmita year. The following claim, “Otzar Bayis Din wine – after the shaas habur.” 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:

i. Can one purchase shmita wine outside Ereiz Yisroel, since the wine is vested with kedushas shivis, the sanctity of the Sabbatical year?

ii. 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 shmita grapes/wine, place them in a public domain and publicly declare in the presence of three people that these grapes are helper, 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 maﬁhir the presence of a Chaver sheviis. 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 Heinnemann, 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 maﬁhir the wine, reclaim it and drink the wine b’veoras sheviis.

3. 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.

4. 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.

5. MISCONCEPTION 5 - Frozen fruits or vegetables bearing kosher certification are pre-checked for toloym 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.

6. 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.

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.

7. 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, “avchat cholov nochri” – non-cholov Yisroel powdered milk is a permissible dairy ingredient. This is based on the heter of Rav Tzvi Pesach Frank 21”, former Rav of Yerushalayim, who maintained that the prohibition of cholov abum 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 21” will consume “avchat cholov nochri.”

Bottom line: Read the labels carefully.

8. 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 overlap a KFP product using the same year-round overwrap packaging. This issue has been dealt with at length in a Kashrus Currents 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.
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 merits 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 hospital visit. If there are no available visitors, he should wait until a non-Jew triggers the electric-eye door with his movement, and then immediately walk through the doorway. 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 the door is 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. 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. 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.

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1. This article was written by Rabbi Zvi Goldberg, Star-K Kashrus Administrator.
2. 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.)
3. 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.
4. The idea for bikur cholim is derived from the word ‘bikoret’ that is similar to elektronik, which is an I.T. term.
5. For a discussion of these issues, see www.star-k.org/kashrus/kk-halachicguidetohospitals.htm.
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 Nebim Shabbos 67:22nd.]
7. If there are no available visitors, he should wait until a non-Jew triggers the electric-eye door with his movement, and then immediately walk through the doorway. He should not linger near the door.
8. The portion corresponds with each other; both parts should be come sealed and labeled.
9. Food on Shabbos - 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 havdor habrios (human dignity) involved. However, one may not use the sink if it is similarly controlled.
10. If a kiddush cup is unavailable, any cup is acceptable for Kiddush; 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 lor 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.
11. Ideal, 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.
12. 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.)
13. 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.
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16. 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.

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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 bet haShemashos (twilight), one may ask a gentile to perform melacha if it is tzorech mitzvah (to perform a mitzvah).13 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 minutes14 after sunset.

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.15 Therefore, one may not travel from one city to the next once Shabbos has begun – even if a gentile is driving.17 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.18 Similarly, one should not board a train or plane – even before Shabbos – which will depart on Shabbos.

Generally, if one reaches his destination from outside the tchum on Shabbos, one may only walk four amos (about 7 feet) in each direction.19 In this case, we do not consider the entire city as inside his tchum. However, the following are considered “inside four amos”:

a. Inside one building20 (e.g., airport or home)

b. A fenced-in area that includes a place where people generally eat and sleep (muktesh chomah id’arah).

c. 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.

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

a. 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.

b. If one needs to go to the bathroom, and none are available at his current location.

c. 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 de-plane before takeoff if he realizes that he will land

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13. For a full discussion of amira l’akum and other heteric determinations during bet haShemashos, see Shulhan Arukh O.C. 342.

14. There are various opinions regarding the length of bet haShemashos. For this letter in the halakhs of Amira l’akum, we recommend 30 minutes as the approximate time of bet haShemashos provided one has not already recited Kiddush (see Talmud Shabbos 141a). In the back of Halachos Gadol of Rabbi Shimon Eisler. Note: This time may be shorter in the southern United States.

15. Once nightfall has arrived, one may not ask a gentile to perform melachas d’Oyrosis. Under certain circumstances (e.g., as a neshamas or on Shabbos), one may ask a gentile to perform melachas d’Oyrosis 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 nesuch harabim d’Oraysa.

16. ‘Travel’ 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 141.4 amos (about 230 ft) between neighborhoods, one may walk only 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 see.

17. Even according to the opinions which hold that one does not establish a tchum while in motion (see Eruv Vehosha by Rabbi Y. Roth, Chiddos 1:203), the above case is sure since one can assume the car will stop at a light or in traffic.

18. Regarding flying in and out of Shabbos by crossing the International Date Line, see A Traveler’s Guide to the International Date Line at www.israel.org.

19. This is true of people eat and sleep at this location (i.e., it is muktesh chomah id’arah). See Shulhan Arukh O.C. 809:2.

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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.18

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.19 Praying for the patient’s welfare is a very important part of bikur cholim. Someone who visits and does not pray has been held accountable for the life of the patient.20 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.21 Therefore, a visitor’s demeanor should not reflect signs of sadness.22 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.23 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 chachom.24 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.25 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.27 One should also visit a non-Jewish person who is ill (e.g., a neighbor or co-worker), in the interest of daichai shalom.28

Rav Moshe Feinstein, z’tl, penned a response dealing with people who are deaf. He concludes, “I close with a blessing that our families to serve the observance of kavod v’oneg Shabbos, and that all the deaf people should be anticipated every possible scenario when traveling on eruv 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 Ribbons Shel Olam through the “Hiltige Shabbos” – Ishaim ul’tifers.

It is important to remember that when one needs to travel on eruv Shabbos, it should be done in a way that does not risk sacrificing “havod and oneg Shabbos”, and which does not chas v’shalom lead to chilul Shabbos. Although it is impossible to anticipate every possible scenario when traveling on eruv 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 Ribbons Shel Olam through the “Hiltige Shabbos” – Ishaim ul’tifers.

17. Gedik in Gerrer Hachum pp 27.
19. See Sefer Zichron Michoz pg 71.
22. Sefer Zichron Michoz pg 80.
24. See Gerrer Hachum pg 27. Sefer Zichron Michoz pp. 77 and 83. The Rambam (vesiculos 14:6) details the process of showing kavod v’tiferet to the patient 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 gentle 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.21 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 gentle) – One must get off before sunset. If one is in the tchum when Shabbos begins, b’shash 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 airplane 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,23 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 Halochim, one may stay in the taxi driven by a gentle driver if one is ill or in a dangerous location. Some poskim allow one to stay in the taxi (or have a gentle 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 mutzra, the taxi driver should be shown where the money for payment is located.26

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

A: The Shulchan Aruch pashtos that when a person sees the cities of Judea he should say, רָדָתָא וּלְאָבָא העָבָד קריאה indicating that he should tear kriah. However, it is not customary to do so, possibly because we do not know exactly where the ancient cities of Judea are located. The Shulchan Aruch continues that when a person sees the Old City of Yerushalayim, he should say "קריאה יוקדת," and then say kriah again. Rav Shlomo Zalman Auerbach writes that, even nowadays, one should tear kriah upon seeing the Old City. However, Rav Moshe Feinstein writes that his halacha applied only when the city was under non-Jewish control.

The Shulchan Aruch continues that a person who sees the site of the Beis Hamikdash should say ידוע לי אנכי עלי, pues את עשת הכתובות, and then say kriah. A person who sees the beginnings of the Western Wall, whichever is seen first, women are also obligated to tear kriah. Some Poskim state that children under bar mitzva or bar mitzvah do not need to tear kriah. A blind person does not need to tear kriah. A person who has seen the site of the Mikhalsen within thirty days does not tear kriah a second time. It is the custom that people who live in Yerushalayim do not tear kriah, even if they have not seen the site of the Mikhalsen for more than thirty days.

A person who tears kriah does not need to tear his undershirt or tzitzis, but should tear the clothing he is wearing above that. Some Poskim state that the custom is to tear only one piece of clothing, but the Shulchan Aruch writes that a person should tear all the layers of clothing that cover his heart. One can remove his jacket before seeing the kotel, tear kriah on his shirt upon seeing the kotel, and then put his jacket back on without the need to tear kriah on it. The kriah can be started with a knife or razor, but a person must tear one tefelah (approximately four inches) by hand. The kriah should be performed on the left side of the garment, and should be done while standing. 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. A person who is tearing a jacket can do so anywhere on the lap. 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 fingernails between each kriah. After tearing kriah, one may pin the tear back up.

One does not tear kriah on Shabbos or Yom Tov, and a person who sees the site of the Mikhalsen in Shabbos or Yom Tov does not tear kriah when he sees it again afterwards within thirty days. It is customary not to tear kriah during Chol Hamoed, but one should tear kriah when going to the kotel on Rosh Chodesh or Chanukah. Some Poskim write that it is customary not to tear kriah when going to the kotel on Rosh Chodesh or Chanukah. Some Poskim write that it is customary not to tear kriah during Chol Hamoed, but one should tear kriah when going to the kotel on Rosh Chodesh or Chanukah. However, others write that there is no reason for this, and Rav Moshe Feinstein and Rav Elyashiv pass that one should tear kriah at that time.

When tearing kriah, one should mourn the destruction of the Beis Hamikdash. It is commendable to recite the perek of Mitzvos L’asaf in Sefer Tefillim (perak 79) at that time and say "I am a mourner of the destruction of the Beis Hamikdash, without the name of Hashem" when tearing kriah, followed by a short prayer of mourning, a Kol Nidre, or a Kaddish.
## NEW UNDER STAR-K KOSHER CERTIFICATION

**CONSUMER PRODUCTS**

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<th>Company Name</th>
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<td>FLAXSEED DIVISION</td>
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<td>FLOUR &amp; GRAIN PRODUCTS</td>
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<td>JIMMY SNACKS, INC</td>
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<td>VEGETABLES (DEHYDRATED)</td>
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<td>THE HAN CELESTIAL GROUP</td>
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<td>OIL SPRAY DIVISION</td>
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<td>THE PALESTINE COMPANIES LTD.</td>
<td>Canton, MA</td>
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<td>ARAB</td>
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<td>TWO RIVERS COFFEE, LLC</td>
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<td>UNISERVIS LTD.</td>
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<td>ISRAEL</td>
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<td>VDH ORGANICS PVT. LTD.</td>
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**INDUSTRIAL/ INSTITUTIONAL PRODUCTS**

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<th>Category</th>
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<td>BRAHMINI FOODS INDIA PVT LTD</td>
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**NEW UNDER STAR-D KOSHER CERTIFICATION**

The Star-D is a kosher symbol of the National Council of Young Israel (NCYI). The Star-D, or its relationship with the NCYI, is administered by the board of the Star-D. All Star-D products are dairy-friendly under the Star-D.  

**ESTABLISHMENTS**

(see letter of certification)

**KOSHER SPORTS INC.**

Barclay Center
600 Atlantic Avenue
Brooklyn, NY 11217

**NEW UNDER STAR-D KOSHER CERTIFICATION**

Leadership in Kashrus Education
STAR-K’s Chicken Webinar VIEWED BY RABBIONIM, 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 shi'ut 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.

“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 1-218-893-1203 and enter conference 2020#. For details on joining by web, visit www.star-k.org/telekosher.

WEBINAR
Hilchos Brachos

STAR-K Kashrus Administrator Rabbi David Heber will present a webinar series on Hilchos Brachos, 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 brachos of Hamotzi and Hagofen.

To sign up, visit 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.

This publication is dedicated to the memory of M. Leo Storch, of blessed memory, through a grant from Mrs. M. Leo Storch & Family.

Subscriptions
210/USD annually for 4 issues - US & Canada
215/USD annually for 4 issues - Overseas

Kashrus Kurrents is also available on the web at www.star-k.org/cons-kash.htm.

To receive late breaking kashrus news and alerts in your email, send an email to alerts-subscribe@star-k.org or visit www.star-k.org/cons-new-alerts.htm