Don't Miss the Boat: Halachic Guidelines of Kosher Cruises

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Anyone having the opportunity to witness food preparation on a cruise ship can’t help but be struck by the enormity of the task. Activity begins even before the first passenger comes aboard. Upon arrival of all the guests, food is available day and night. Needless to say, food is central to a cruise. “Kosher cruise” may simply imply that the food is kosher; other halachic issues may not have been addressed by the kosher certification agency. In this article, we will examine kashrus as well as other topics including tznius, davening and Shabbos.

Kashrus

Providing kosher supervision on a cruise ship is not an easy task. “Mega-ships” carrying over 4,000 guests serve more than 12,000 meals per day! Food preparation occurs around-the-clock in multiple locations. Often a ‘kosher cruise’ means that an entrepreneur has booked a number of cabins aboard a large ship. In such an arrangement, kosher and non-kosher food will be prepared and served simultaneously.

The traveler must have confidence in the kashrus agency. In order to instill confidence, a reliable kashrus organization must address many issues.

What arrangements have been made to accommodate kosher cooking? Is a kitchen dedicated to kosher food preparation, or has only a portion of a non-kosher kitchen been designated as kosher? Since a ship’s kitchen is an extremely busy place, the latter situation is more problematic. In order to avoid mix-ups in either situation, the kosher preparation area must be tightly controlled. For example, the mashgichim must constantly be on guard so that a waiter does not take non-kosher food to the kosher passengers and that kosher utensils are returned to the kosher kitchen.

Kosher and non-kosher kitchens may use a common steam boiler to heat large soup kettles. While the steam does not enter the soup, it surrounds the kettle, transferring heat into the soup. Furthermore, the steam may be recouped, returned to the boiler and then recirculated. Since some of the soup is non-kosher, this could lead to a transfer of non-kosher flavor into the kosher food, which could render the food non-kosher. To remedy this, a chemical is added to the water in the boiler giving it an unpleasant taste, thereby permitting

CONTINUED ON PAGE 4
Q: On Shabbos does an observant Jew have to close a website that is selling products online?

A: Yes. As in the case of a regular business transaction, no electronic business transactions may be made on Shabbos or Yom Tov on a website belonging to a shomer Shabbos businessman. The website may remain open for informational purposes, if the shopping cart on the website is shut down. The time Shabbos or Yom Tov begins is determined by the entrepreneur's geographic location.

RAJBI HEINEMANN RESPONDS:

We have received many requests for greater elaboration of Rabbi Heinemann's answer. Below we present a more detailed discussion of websites and Shabbos.

The Torah forbids us to do melacha on Shabbos. Generally speaking, we are forbidden to perform an action that is creative on Shabbos. We are not responsible, however, for activities that happen by themselves. An example of this concept is that one may not light a candle on Shabbos, but one may light a candle on Friday and allow it to burn into Shabbos.

Additionally, there is no prohibition for a Jew to benefit from an action performed on Shabbos by a non-Jew, who is not obligated to observe Shabbos, as long as the non-Jew, who caused the action, intended to do it for his own benefit and did not have the Jew in mind. For example, if a non-Jew turned on a light in a dark room on Shabbos, in order to look for something, and did not bother to turn it off when he left, a Jew may use that light to read. This is true even if he would not have been able to do so prior to the non-Jew's action. It is also permissible to turn on an electric appliance, such as a fan, before Shabbos, and use it throughout Shabbos, provided that one does not tamper with the appliance in any way, e.g., changing the fan's speed on Shabbos.

There are certain exceptions to this rule of benefiting from an activity that comes from an action that a Jew did not perform on Shabbos. One is forbidden to have food on the stove during Shabbos if this will improve the food's taste, unless the burners are covered with a blech. Even though the individual is doing nothing to the food on the stove, without a blech this situation is forbidden.

The act of writing is one of the thirty-nine forbidden acts of melacha. Our Chachamim, our Sages, forbade doing business on Shabbos based on a concern that one may come to transgress the Shabbos by writing an invoice, a receipt, or details of a business transaction.

A business transaction is normally concluded with an act of acquisition such as paying for a product or taking the product home. Our Chachamim, forbade many acts of acquisition on Shabbos except when needed for a mitzvah or for Shabbos. For instance, if one received a cake as a present on Shabbos, and planned to eat it on Shabbos, he may acquire it immediately. If he does not plan to eat it on Shabbos, he may only acquire it after Shabbos. The issues are similar regarding people who have a business on the internet. The website owners do not do any business activity on Shabbos; they may be at shul davening or at home enjoying the Shabbos seudah, etc. The customers are ordering goods on the website.

This shaila under discussion mirrors the well-known question that concerns a Jew who owns a vending machine. Although the owner is selling merchandise on Shabbos, when the non-Jew purchases candy from the machine, the Jewish owner is not performing any positive action.

This question is discussed at length in various responsa. The Aruch Ha'Amud 129:20 analyzes this question from various angles. If the vending machine is located in a building or on a piece of property that is owned by a Jew, it would not be permitted to allow a non-Jew to purchase products from the vending machine, as it may appear as though the non-Jew was instructed by the Jew to take the item to another location. This problem does not apply to purchases made on the internet because there is no transfer of property, just placement of an order online. Even if there would be a transfer of ownership, there is no physical transfer of property.

The problem of transferring property in this case raises another issue that concerns vending machines. Every sale requires the implied consent of the owner. Even though the non-Jew seems to be making the purchase himself without any interaction with the owner, there is, in fact, this implied interaction of the owner agreeing to the sale.

The question also arises: if someone stipulates that an acquisition made on Friday should take effect on Shabbos - he transgresses the prohibition of doing business on Shabbos. We see from this that one may not do an action on Friday that will cause a transfer of ownership on Shabbos. Based on this, it would seem that when the owner fills a vending machine with a product on Friday, it is being filled with the understanding that whoever inserts a coin and acquires the product may do so whenever he wishes, including Shabbos. He has therefore transgressed the prohibition of doing business on Shabbos.

The Rambam, however, explains that this thinking of the owner does not apply to vending machines because the owner does not mind if the kinyan, the acquisition, were to take place on Friday. The owner could, and should, have in mind that ownership of the product be given on Friday to whomsoever will buy that product on Shabbos, provided that he will pay for it. Therefore, even though the candy was actually purchased on Shabbos, the acquisition really took place on Friday.

Again, this issue should not present a problem with regard to internet purchases because the orders are not processed until after Shabbos. The real issue pertaining to an internet purchase is the fact that the Jewish owner immediately acquires the money at the time of the sale.

In the case of the vending machine this problem can be resolved if the Jew specifically states that he does not intend to acquire the money until after Shabbos. We normally assume that a person expects to acquire the money immediately through his property, unless he declares otherwise, that he wants to defer the acquisition until Shabbos ends.

With regard to websites, however, it is very doubtful that such a declaration will help because purchases are accomplished by entering a credit card number, whereby the bank immediately transfers funds from the purchaser's account to that of the vendor. It is incongruous to contract with the bank to have the money transferred, while verbally stating that one does not want to acquire the money until after Shabbos. Upon inquiry of a major credit card company, we were informed that it is theoretically possible to work out an agreement with the bank to defer the payment. This would allow the website to remain open on Shabbos. Such an arrangement, however, is both difficult and unlikely.

Another difficulty with a website, which must be taken into account, is whether or not there is a chance that a Jew will be making purchases on Shabbos. If this chance does exist, there would be the problem of a melacha, putting a stumbling block in front of the blind, or ignorant. However, this only applies if the website owner is selling items that are not generally available from another source, e.g., antiques or original paintings. If the items are available elsewhere, the owner is only transgressing the prohibition of aiding a Jew in doing an avodah zarah. In this latter situation, one may rely on the Chazon Ish (Ch. 37) who states that it is permitted in this case. This is especially true here where it is only doubtful whether a Jew will be making a purchase on Shabbos.

Each individual should explore the possibilities available, and decide what would be the best way to ensure that the sanctity of Shabbos is preserved.

The Rav ( Rav Moshe Heineman) writes that whoever fulfills the will of the Torah to keep Shabbos without looking for loopholes is a fortunate person, and Hasidim will certainly grant him success in his business during the six days of the week.
New Under Star-K Kosher Certification

**Consumer Products**

(only when bearing Star-K symbol)

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**Industrial/Institutional Products**

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use of the common boiler. However, our research shows that some cruise lines are reluctant to treat this water. They state that the water must remain potable in case a need arises while at sea and no fresh water is available. (A large ship can use over 200,000 gallons of water each day, brought on board at each port or produced from the seawater.)

The short turnaround time for a cruise ship presents a problem. Often a ship that docks in port in the morning will embark on another cruise by afternoon, giving the kosher agency insufficient time for the necessary kashering of utensils.

This problem can be resolved if the mashgiach meets the ship at its last stop prior to returning to home port, thereby allowing him to kosher while enroute. There is a report of a conscientious mashgiach who missed the boat (literally). In order to reach the ship, he was taken out to sea by pilot boat, climbed on board using a rope ladder, and then began his work.

Food preparation on Shabbos presents its own set of challenges. Before Shabbos, everything must be cooked. On Shabbos, the mashgiachim must ensure that the staff follows the intricacies of the Shabbos laws of food preparation.

An option available onboard almost any ship, whether kosher or non-kosher, is pre-packaged kosher meals, similar to those served on airplanes. These may be heated in any oven, but must be served with the seals intact. These meals may not be heated on Shabbos, and must be opened according to halachic guidelines.

**Tznius**

It cannot be emphasized enough that cruises present very serious tznius issues. Lack of modesty can be widespread, particularly when sailing to sunny destinations.

Furthermore, separate swimming arrangements would be required. Women would require a discrete, secluded pool in which to swim.

**Davening**

A cruise generally will include at least one day - a Monday, Thursday or Shabbos - when the Torah is read. Therefore, it is necessary to have a Sefer Torah onboard and an honorable, secure place to house it.

On Friday night, the tefillah of **min ha'aretz** is not said when davening in a room which does not normally function as a shul, such as a temporary minyan in one’s home. Onboard a ship, a room may be designated for davening, but may serve other purposes as well. Therefore, **min ha'aretz** would not be said. However, if a specific room is dedicated as a shul for the duration of the cruise and the Sefer Torah is kept in that room, then **min ha'aretz** would be recited.

After an ocean cruise is completed, Birchas Hagomel must be recited. This bracha is customarily recited in **shul** after receiving an **aliyah**, preferably within three days upon disembarking.

**Shabbos**

**Setting sail before Shabbos**

Chazal decreed that it is forbidden to undertake a journey by sea within three days of Shabbos. Although the commentators do not agree on the reasoning behind the decree, the halacha is based on two primary concerns: Firstly, a person may get seasick and be unable to enjoy Shabbos. Sailing three days before Shabbos allows time for a person to adjust to the motion of the sea. Secondly, storms and other nautical hazards present an element of danger for sea travelers, and a seafarer will probably have to violate Shabbos to save his life.

This chilul Shabbos is actually permissible, as is all chilul Shabbos in any life-threatening situation. Nevertheless, one may not board a ship prior to Shabbos since he knowingly places himself in a situation where chilul Shabbos is a possibility, thereby giving the impression that he is not concerned. Since Sunday, Monday, and Tuesday are called **acharai Shabbos** (lit. after Shabbos), they are connected to the previous Shabbos, and the passenger need not concern himself with the coming Shabbos. Therefore, at the beginning of the week, one can place himself in a situation which may necessitate a chilul Shabbos such as this.

These concerns may seem negligible today, but once Chazal have established a decree, we have no right to abolish it. Moreover, some travelers do get seasick onboard cruise ships. Although ships may not toss in the sea, the high waves and constant motion often may wreak havoc on one’s equilibrium.

It should be noted that restrictions which apply to Shabbos are also applicable to **Yom Tov**. For example, if **Yom Tov** is on Wednesday, the three day prohibition would apply to the beginning of the week as well, restricting one’s voyages for that week. There are however, two lenient factors to keep in mind. Firstly, according to the Vilna Gaon, the ‘three days’ are

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1. In the absence of mashgichim, it is not an option to ask the kitchen staff to prepare fresh meals (e.g. salmon and potato, even double wrapped) or hard-boiled eggs. One reason is that the food would be prohibited due to Bishul Akum. A more detailed explanation is beyond the scope of this article.
2. It is interesting to note that the Tzitz Eliezer (10:35) was asked about a ship where the only place to keep food was under the beds. In a novel p’sak, he writes that food left under a bed on a ship is permitted. See Shulchan Aruch E.H. 21:1
3. See Shulchan Aruch E.H. 21:1
4. Cabin arrangements must also be checked since beds must be configured according to Jewish Law. On one cruise liner, the beds were bolted down and could not be moved.
5. In certain cases, a Sefer Torah may not be kept in one’s cabin. See Shulchan Aruch O.C. 240:6.
6. Mishna Berura 268:24
8. See a full discussion of this issue, see article by this author in The Journal of Halacha and Contemporary Society, published by RJJ School, Fall 1999, pg 39.
9. Shabbos 19a
10. The concept of acharai Shabbos is also the source for another well-known halacha – namely, that one who did not make havdalah on Motzai Shabbos can do so through Tuesday.
11. Fodor’s Worldwide Cruises 1998, pg 35 “The most common minor medical problems confronting cruise passengers are seasickness and gastrointestinal distress...If, however, you do feel queasy, you can always get seasickness pills aboard ship. (Many ships give them out for free at the front desk.)”
12. In a novel comment, Terror Hamor (Parshas Noach 7:13) writes that Noah entered his ark on Wednesday due to the halachic concern we are discussing. This is consistent with the Vilna Gaon’s ruling.
Halachic Guidelines of Kosher Cruises

Thursday, Friday and Shabbos. Wednesday was not included in the decree, permitting one to embark on a journey on Wednesday.[13] Secondly, according to all opinions, one is permitted to embark any weekday if the ship docks before Shabbos and remains in port during that Shabbos.[14]

Amirah L’Akum

Our assumption has been that one is permitted to embark on Sunday, Monday, or Tuesday, regardless of the nationality of the ship’s passengers. However, if the majority are Jewish, embarking even at the beginning of the week may be a problem. Prior Mishlaim[15] points out that according to all opinions, when a Jew needs or desires to travel specifically on Shabbos, there is a problem of amira l’akum, a non-Jew performing melacha for a Jew. Amirah l’akum is prohibited irrespective of departure day. On a cruise with a specific itinerary, the Jewish may very well want to travel on Shabbos in order to enjoy the full schedule of ports-of-call. This, therefore, may be forbidden.

However, since cruise ships typically follow a regular schedule, it is most likely they would embark even with only a minority of non-Jewish passengers, in order to avoid canceling the entire cruise. Therefore, the melacha would be performed regardless, and the Jewish passengers would not be viewed as having the crew performing melacha exclusively for them.

Furthermore, there is one innovation which might allow one to embark at the beginning of the week, even with a majority of Jews. This is the auto-pilot. This technology allows ships to set their course and travel on Shabbos without intervention. Often, auto-pilot is activated when sailing a straight course between two points in the open sea.[16] Therefore, any piloting performed by the crew is not considered as an act done specifically for the Jewish passengers. Rather, it is י״ע על יד שני, for the non-Jews benefit. The possibility of a ship’s operation without melacha would lead us to view all melacha performed by the non-Jews as for their own purposes, not for fulfilling the needs of the Jewish passengers. However, the scope of the auto-pilot leniency is limited. Whenever a human pilot is needed, e.g. to negotiate narrow straits, when in congested areas, or docking in port, the auto-pilot cannot be used. This leniency, therefore, requires careful consideration before practical application.

Electronics

Electronic cabin door locks and electric eye automatic door opening mechanisms have become commonplace on cruise ships. On Shabbos, guests may leave keys at the desk and ask non-Jewish staff members to open their door.[17] When walking about the ship, it is preferable to use manual doors. If this is not possible, one could wait until a non-Jew opens the door with his movement and walk together with him through the doorway. However, due to the difficulty in coordinating one’s movement together with that of another person, it is likely that the Jew will unwittingly activate the door. Therefore, one should avoid travel on a ship where he will constantly face the challenge of getting through the door at the same time as a non-Jew.

Ships may be equipped with sinks and toilets controlled by an electric eye. We suggest that one avoid travel on a ship that cannot offer a different system.

Techum

Chazal forbade a person from traveling more than 2,000 amos (approx. 7/10 mile) on Shabbos. However, at sea this restriction does not apply.[18] Nevertheless, if one is aboard a ship sailing at sunset on Friday and subsequently docks at a port on Shabbos, the 2,000 amos begin at the port. It is difficult for most people to measure this distance precisely; they risk violating the techum if they get off the ship. Moreover, consider the challenge a passenger faces when a world-renowned tourist attraction is outside the techum in a vacation spot he may never again visit! Because of the potential Shabbos violations, it would not be wise for a kosher cruise to dock on Shabbos itself.

Security

Security is another important Shabbos concern. Today, cruise ships, like airports, have metal detectors for boarding passengers. One who returns to his ship after a Shabbos stroll may set off alarms or lights at the metal detector.

Dateline

The International Date Line is, by convention, 180 degrees from Greenwich, England. At noon on Monday on the Eastern side of the dateline it is noon on Tuesday on the Western side. While halacha also recognizes the need for a dateline, the majority of poskim do not accept the International Dateline as the halachic dateline.[19] Issues related to the International Dateline are extremely complex. We present several examples here to suggest questions to pose to one’s Rav. It may be prudent to avoid these issues by foregoing such cruises.

As an illustration, let us look at Alaska, a popular cruise destination. According to Rav Yechiel Michel Tuczynskis, author of the Gesher HaChaim, the dateline is 144.8°W, exactly 180° from Jerusalem. A cruise to Juneau would not present a problem. However, according to Rav Tuczynskis’s opinion, if the cruise sails westward towards Valdez, Anchorage, Kodiak or the Aleutian Islands, the dateline has been crossed (at a line that corresponds approximately to Valdez). Rav Heimann, shlita, holds that in deference to Rav Tuczynski’s opinion, one should observe dinei deoraisa (prohibitions of the Torah) on Friday, since Rav Tuczynski considers it as Shabbos. Therefore, actions such as

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[13] If one follows the opinion of the Vilna Gaon, then in the case of a voyage before Yom Tov it follows logically that the first day of Yom Tov is included in the ‘three days’. If Yom Tov is on Wednesday, then one would still be permitted to depart on Sunday.

[14] Another issue is – if the ship first departed at the beginning of the week, would subsequent departures from ports-of-call be considered new departures which would be forbidden (since they are within three days of Shabbos) or would they be a continuation of the original trip which would be permitted? It is the opinion of Rav Heinemann, shlita, that they would be considered part of the original trip.

[15] Wednesday is also permitted according to the Vilna Gaon cited above.

[16] M.Z. end of 248. However, see Shevas Hayam (pg. 44), by the author of the Tzitz Eliezer.

[17] Per communication with officers aboard the m/s Radisson Navigator and the m/s RCI Sovereign of the Seas. It should be noted that the crew must listen to the radio and plot the course on a map while on autopilot. For various halachic reasons, these actions would not affect the issue under discussion.

[18] As this is a shevuas dibkus b’makom mitzva, it is unlikely to include the port.

Yom Tov?

Because these halachos are complex, it is important for consumers to have a clear grasp of the numerous issues and how to proceed in practice (מתקים ממתקים). The following are halachic guidelines of cosmetic use based on the psak of Rabbi Moshe Heinemann גבריאל, Rabbinic administrator of the Star-K.

I. Kashrus

We are familiar with the Torah law prohibiting one from eating non-kosher food. This halacha only prohibits the consumption of non-kosher food. One may, however, derive benefit from non-kosher food. The "minhag haraam" (custom) is to include in this category the application of non-kosher cosmetics to the skin. For example, it is permissible for one to apply facial creams or lotions containing animal derivatives. One may even apply non-kosher ingredients to one’s lips (e.g. lipstick, lip balm). This is true even though one may inadvertently swallow traces of lipstick that mix with food. These trace amounts of lipstick are butel mishkim (1:60 or less).

If there is no intention to swallow a non-food product (e.g. toothpaste, mouthwash, floss), one need not worry about the ingredients. Nonetheless, it is a mitzvah to use kosher products if they might inadvertently be swallowed. If a product is intentionally swallowed (e.g. breath spray and breath freshener strips), the product requires kosher certification.

II. Pesach

On Pesach, one may not consume, own or derive benefit from items that contain derivatives of ון וייס - wheat, barley, spelt, oats, and rye. This halacha applies to all such items that are fit for human or canine consumption, including perfume and other products containing ethyl alcohol. Therefore, one may not use such products on Pesach until the source of alcohol is determined.

According to halacha, if a makeup is unfit for human and canine consumption, it may be used on Pesach even if it contains chometz ingredients. Nonetheless, many individuals are strict and avoid using creams, lotions and liquids that contain chometz.

This is especially true for lipstick which one may inadvertently swallow.

III. Shabbos Issues

There are various halachic issues related to the use of cosmetics on Shabbos and Yom Tov.

A. Bechakat

One may not color on Shabbos. Therefore, one may not apply makeup, including lipstick on Shabbos.

This is true even if it is applied lightly, on top of existing makeup, with one’s finger, or with a special brush. Included in this prohibition is mixing or blending two different colors together.

B. Vilui

One may not shake out or use a wet cloth on Shabbos. One may also not use a wet cleansing pad or sponge. Similarly, pouring toner or other liquids onto a cotton ball or adding water to a cloth is not allowed. One may not use a brush to apply liquid makeup, as this may constitute "mispar.

C. Perek uni

This milk is a violation ofジェルシュケעס. The following guidelines apply:

1. Solids and Ointments - One may not smear cream or ointment, or use bar soap, stick deodorant, or toothpaste on Shabbos. Similarly, one may not apply lipstick on Shabbos. This is true even if the lipstick is applied lightly.

2. Viscous Fluids - Thick oils and creamy hand soaps that are viscous and pour slowly are also subject to this prohibition.

For example, Softsoap Liquid Hand Soap may not be used on Shabbos due to its thickness.

3. Fluids with Low Viscosity - Oils that pour faster (with a viscosity of 600 cP or less) are not subject to this prohibition. For example, the Star-K tested Ultra Dawn Concentrated Dish Liquid/Anti-Bacterial Hand Soap at room temperature (70°F) and determined that it is permissible to use on Shabbos. Regular liquid dishwashing soap may also be used.

Liquid deodorant in roll-on or spray form may also be used on Shabbos.

4. Diluting Thick Fluids - One may use a diluted fluid if the viscosity of the diluted product is 600 cP or less.

For example, Softsoap Anti-Bacterial Liquid Hand Soap with Light Moisturizers that is diluted one part water into two parts soap (i.e. 2/3 soap-1/3 water) is permissible for use on Shabbos.

D. Keyut

One may not grind on Shabbos. Some are of the opinion that one may not break up clumps of blush or take powder

The Kashrus and Shabbos Guide to Cosmetics

CONTINUED FROM PAGE 1

Los Angeles, annually publishes an Informational Guide to Passover Medications and Cosmetics, prepared by Rabbi Gershon Bess. For a further discussion of this topic, see Rabbi Bess’ introduction to the guide.

Powdered products (e.g. powdered blush and foundation) and pencil containing chometz may be used even by those who are generally chasidim since they are not part of the product itself.

Unless otherwise indicated, wherever Shabbos is referred to, Yom Tov is included, as the halachos regarding cosmetics are identical. On Chol Hamoed all of the activities regarding makeup that are addressed are permissible.

For example, the Star-K tested Soap at room temperature (70°F) and determined that it is permissible to use on Chol Hamoed.

Shabbos. This is true even if the source of alcohol is unknown.

Since the viscosity of soap is less than 600 cP "Regular" liquid dishwashing soap refers to liquid soap intended for washing dishes only.

This only applies to deodorant - however, anti-perspirant may be considered comprised.

"Our tests indicate that this product has a much higher viscosity than 600 cP."

"This product is used for both washing hands and washing dishing and has a viscosity of 600 cP."

"It should be noted that as the temperature decreases the viscosity of the product increases.

"Since the viscosity is less than 600 cP “Regular” liquid dishwashing soap refers to liquid soap intended for washing dishes only.

"According to some opinions, one should dilute the liquid hand soap before Shabbos.

"Our testing indicates that the dilution lowers the viscosity of this product to less than 600 cP. It should be noted that this ratio of 1.2 does not necessarily apply to all products. Some formulations may require a greater dilution with water. In addition, it should be noted that on the contrary, some products, when diluted with water, become even more viscous. [An additional factor in the discussion of יומין is the effect of surface tension on the properties of liquids. This complex topic is beyond the scope of this article.]"
The Kashrus and Shabbos Guide to Cosmetics

from a cake of blush on Shabbos. [26]

E. DRY FACE - One may not apply makeup onto a wet area (this will cause the makeup to stay on too long). Therefore, before applying makeup, one’s face must be dry and clean. When using “Shabbos moisturizer” (i.e. it is specially prepared and approved for use on Shabbos), one must wait until it has completely dried before applying Shabbos makeup.

C. NO MIXING - One may not mix cosmetic colors, because of ערב. Therefore, a separate brush must be used for each color. One may not apply Shabbos makeup on top of non-Shabbos foundation or makeup[14] (that was applied before Shabbos). However, one may apply “Shabbos blush” on top of “Shabbos foundation” or re-apply Shabbos makeup over existing Shabbos makeup that is the same color.[13]

D. LOOSE POWDER - According to some opinions,[32] before Shabbos, one should remove the makeup from the cake, break it up, and use this loose powder on Shabbos.[33]

V. Practical Applications on Shabbos

A. SKINCARE - On a weekday, before applying makeup, women often apply cleansers, toners and moisturizers. On Shabbos, the following halachos apply to the usage of these skin care treatment products:

1. Cleansers - One may not apply cream or gel (יוֹם) or wet pad astrignents (יוֹם). However, one may apply a watery liquid cleanser with one’s fingers. A cotton ball or cotton pad may not be used. To remove the cleanser on Shabbos, one should rinse it off with water or use a dry towel or facial tissue. One may not use a wet paper towel, pad or sponge.[15]

2. Toner - A liquid toner, used to freshen skin or to clean the pores, may be applied directly (e.g. by spraying) onto one’s face (without a cotton ball). One may not use a wet paper towel or sponge to rinse it off.

3. Moisturizer - Almost all varieties of this product are in a cream form and therefore may not be used on Shabbos (יוֹם). This is true for those dispersed by pump or from a jar. One possible substitute is a specially prepared watered down spray or roll-on moisturizer.[16] One must first confirm with a Rav that the product is watered down enough so that its usage does not constitute מרטות.[31]

4. Deep Cleansing Treatment, including facial scrubs, peels, and masks, are not permissible for use on Shabbos since they are always in cream form and constitute מרטות.

B. MAKEUP – The following are halachic guidelines regarding the use of different makeup on Shabbos.

Note: Whenever there is a reference to Shabbos makeup, this refers to powders that have been tested by a reliable halachic authority to meet the standards of Rav Moshe zt”l (as addressed in section IV). As previously noted, according to Rav Shlomo Zalman zt”l, no color powders may ever be used on Shabbos.

1. Foundation/Concealer - This product is used to even out skin tones, smooth away the appearance of fine lines and imperfections, and apply a hint of color.[30]

a. Moisturizing Foundation with oil is usually a liquidy cream. Due to its thickness it may not be used on Shabbos (יוֹם).

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b. Water Based Foundation has a less thick consistency, but may still not be used on Shabbos. (ר"ח שלום זלמן)

c. Pressed Cake Foundation that must be applied with a damp sponge may not be used on Shabbos. (ר"ח שלום זלמן)

d. Powder Foundation – Powder foundation generally may not be used on Shabbos. However, there are Shabbos makeup powdered foundations available that are not long-lasting and may be used according to Rav Moshe 251, under the conditions listed above (section IV).

2. Blush/Rouge – These powders are used to add color to one's face and to enhance cheek color. Regular powdered blush may not be used on Shabbos. However, as previously mentioned, there is "Shabbos makeup" powdered blush available that is not long-lasting and may be used according to Rav Moshe 251, under the conditions listed above (section IV).

3. Eye Makeup – There are four areas of the eye to which women apply cosmetics to highlight and enhance the appearance of the eye: the eyebrow, eyelid, eyeliner, and eyelash. Applying eye makeup in the form of cosmetic creams, regular non-Shabbos powders, cake (powder that one mixes with water), pencils, and liquid eyeliners, is strictly forbidden on Shabbos.

   a. Eyelid – Typically, women apply two or three colors of makeup to the different areas of the eyelid. It is preferable to avoid doing this on Shabbos, since these colors will touch one another and blend. Therefore, it is best to apply only one color of "Shabbos makeup" powder to the eyelid.

   b. Eyebrow and Eyeliner – Women typically use cosmetic pencil/liquid eyeliner on these areas. As indicated previously, these may not be used on Shabbos. However, there are Shabbos makeup powdered eyeliners available that are not long-lasting and may be used according to Rav Moshe 251, under the conditions listed above (section IV). If the Shabbos eyebrow or eyeliner powdered makeup color is different from the eyelid makeup color, it is preferable that the two colors do not touch.

   One may not apply eye-brows on Shabbos.

   c.Eyelashes – Mascara is used to color and lengthen eyelashes. The use of this product with or without a brush on Shabbos is forbidden. (42)

4. Lip Makeup

   a. Lipstick/Lipliner – One may not apply lipstick or lipliner on Shabbos, as according to all opinions, this constitutes ביטוחין וincare. (43) This is true even if it is applied lightly or on top of existing makeup. As previously indicated, one may apply regular or extra long-lasting lipsticks on Erev Shabbos.

   b. Lip Powder – According to some Poskim, non-long-lasting Shabbos makeup powder may be used on the lips (44) under the conditions listed above (section IV), based on the opinion that non-long-lasting powdered blush is permissible. Nonetheless, there are other Poskim who say even those who use non-long-lasting powdered blush should not use powder on their lips. (45) According to these opinions, women who wish to have makeup on their lips should not apply powder on their lips on Shabbos, but rather use long lasting lipstick on Erev Shabbos – המפורט לעז את האור בלש יר.

   c. Lip Gloss – This product may not be used on Shabbos. (46) This is true even if one applies un tinted/clear lip gloss, as the Poskim consider this a form of עבדות. (47) If one uses a brush, it also creates the problem of תיקון.

   Lip sealer on top of existing makeup is also not permitted. (48)

   d. Chapstick and Vaseline – These may be used on Shabbos, as their use constitutes תיקון (49). Chapstick and Vaseline are permissible for the eyelid.

5. Lip Gloss

   a. Lip Gloss – One may not apply lip gloss on Shabbos, as according to all opinions, this constitutes ביטוחין וincare. (50) This is true even if it is applied lightly or on top of existing makeup. As previously indicated, one may apply regular or extra long-lasting lipsticks on Erev Shabbos.

   b. Lip Powder – According to some Poskim, non-long-lasting Shabbos makeup powder may be used on the lips (51) under the conditions listed above (section IV), based on the opinion that non-long-lasting powdered blush is permissible. Nonetheless, there are other Poskim who say even those who use non-long-lasting powdered blush should not use powder on their lips. (52) According to these opinions, women who wish to have makeup on their lips should not apply powder on their lips on Shabbos, but rather use long lasting lipstick on Erev Shabbos – המפורט לעז את האור בלש יר.

   c. Lip Gloss – This product may not be used on Shabbos. (53) This is true even if one applies un tinted/clear lip gloss, as the Poskim consider this a form of עבדות. (54) If one uses a brush, it also creates the problem of תיקון.

   Lip sealer on top of existing makeup is also not permitted. (55)

   d. Chapstick and Vaseline – These may be used on Shabbos, as their use constitutes תיקון (56). Chapstick and Vaseline are permissible for the eyelid.

6. Permanent Makeup

   a. Permanent Makeup – In the process of applying permanent makeup, also known as micro pigmentation or cosmetic tattooing, a needle deposits colored pigments made from iron oxide below the top layer of the skin. This procedure, applied on lips and around the eyes, is a form of tattooing and is thus prohibited (57) by the Torah. The prohibition of תיקוןבש תקופת is applied even to makeup that is "semi-permanent" which only lasts for several years. (58)

   The cosmetic industry has greatly changed since the days of Ezra Hasofer. The traveling salesmen (תנין) of yesteryear have been replaced by the multi-billion dollar cosmetic industry of today. What hasn’t changed are the dinim and the importance of knowing and understanding the halachic guidelines of cosmetics that affect women.

   The author wishes to thank Rabbi Shmuel Fuerst, Rabbi David Weinberger, Dr. Yossi Scheller, Mrs. Shaindee Kelman of Shain-Dee Cosmetics (Baltimore, MD), and Mrs. Raizel Halon of Complete Added Touch (Lakewood, NJ), for their assistance in preparing this article.
Kabolas Shabbos

Although Shabbos can be accepted early on Friday, it cannot be more than 1½ hours before sunset, plag hamincha. (These hours are halachic hours, which depend on the length of the day.) When on land, one can simply verify the time in a Jewish calendar, or make a calculation based on latitude and longitude. However, when on the ocean this is not so simple. Let us consider a cruise which travels southbound at 4:00 p.m. on Friday, July 11th from Sitka, Alaska, and arrives at its home port in Vancouver, BC, on Sunday at 7:00 a.m. There is quite a difference between sunset in Sitka and sunset in Vancouver, as the sunset in Sitka is approximately 90 minutes after sunset in Vancouver.

This situation is problematic because it is difficult to know exactly where the ship will be at any given moment. For security reasons, cruise lines are reluctant to release this data to passengers. Therefore, in our example, one might use plag hamincha in Sitka (8:02 p.m.) in order to calculate when Shabbos can be accepted. On the southbound trip, the plag hamincha would be earlier, so one can be assured that the earliest time for accepting Shabbos had passed. An alternative would be to ask the captain what time the sun will set on Friday. In order to allow for a margin of error, Shabbos should be accepted no earlier than 75 minutes prior to that time. (On Shabbos, the captain again should be asked for the time of sunset. Shabbos would end 90 minutes after sunset, allowing for a margin of error.) These suggestions cannot necessarily be applied at other times of the year or in other geographic locations.

Eruv Chazteiros

An Eruv Chazteiros might be needed to permit ship passengers to carry. One should check with his Rav before embarking.

Ocean travel clearly has evolved from a necessity to a luxury. One who desires such a vacation must verify that every aspect of the trip will conform to the standards of halacha and yira shanayim.

The author would like to thank Moshe Shaller of ChosenVoyage.com and Joel Weinberger of Kosher Expeditions for their assistance.

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22 Bear in mind that this itinerary passes from Alaska Time to Pacific Time (one hour ahead).
23 A GPS device and a computer program to calculate davening times may be useful while onboard.
24 This question hinges on a dispute between the Igros Moshe and the Yad Avraham.
 WHEN VISITING AN OBSTETRICIAN/GYNECOLOGIST, A PATIENT MAY BE GIVEN PRESCRIPTIONS OR RECOMMENDATIONS FOR AN ARRAY OF PRODUCTS BY HER PHYSICIAN. THE PATIENT MAY BE CONFUSED ABOUT WHETHER A PARTICULAR PRODUCT IS KOSHER. THE FOLLOWING GUIDE WAS PREPARED TO HELP CLARIFY THE KOSHER ISSUES REGARDING THESE PRODUCTS.

IDEALLY, ONE SHOULD PURCHASE MEDICINAL PRODUCTS AND VITAMINS WITH A RELIABLE KOSHER CERTIFICATION. UNFORTUNATELY, THIS IS NOT ALWAYS POSSIBLE. IN THE EVENT A PRODUCT IS NOT KOSHER APPROVED, ONE SHOULD CONSULT HER RAV, AS ONE DOES WITH ANY HALACHIC QUESTION. THE FOLLOWING GUIDELINES IN THIS REGARD ARE THE HALACHIC RULING OF RABBI MOSE HEINEMANN, STAR-K RABBINIC ADMINISTRATOR.

NOTE: THE FOLLOWING ARE GENERAL HALACHIC GUIDELINES AND CANNOT POSSIBLY COVER ALL SCENARIOS. UNDER NO CIRCUMSTANCES SHOULD AN INDIVIDUAL FORGO TAKING A PRESCRIBED MEDICATION WITHOUT FIRST CONSULTING HER PHYSICIAN AND RAV.

**CHOLEH SHEYAISH BO SAKANA** - SOMEONE WHO IS ILL AND WHOSE LIFE MAY BE IN DANGER. THIS CATEGORY INCLUDES THE FOLLOWING:

- One who has a heart condition, diabetes, elevated blood pressure, severe depression or any other serious condition.
- One who has a infection (except for those skin infections known to be non-life threatening, e.g., acne) may take anti-biotics.
- A pregnant woman who is in danger (e.g., blood clotting disorder, toxemia).
- A woman who is in danger of having a miscarriage.
- A woman who has postpartum complications that are or may become life threatening. This may apply for an extended period of time depending on her condition.
- A woman who has given birth within the past seven days without any known complications.
- A woman who is in active labor.

In all situations listed above, one must use any necessary non-kosher medicine, vitamin or supplement if an equally effective kosher substitute is not available. If an expert says a product may help, it may be taken even if this method is non-conventional and not recognized by the medical profession.

**CHOLEH SHE’AIN BO SAKANA** - SOMEONE WHOSE LIFE IS NOT IN DANGER, BUT WHO IS NOTICEABLY NOT FUNCTIONING UP TO PAR DUE TO PAIN OR ILLNESS. THIS CATEGORY INCLUDES THE FOLLOWING:

- One who suffers from migraine headaches or mild depression.
- One who is experiencing non-life threatening postpartum complications. This may apply for an extended period of time.
- One who has given birth in the past thirty days without any known problems.

Those listed above may eat non-kosher or something questionable shel k’derech achila, in an uncommon way of eating, if a kosher alternative is not readily available. Items which are designed to be swallowed without chewing (caplets, swallow tablets or even gelatin capsules), poor tasting chewable tablets, and poor tasting liquids have a shel k’derech achila status.

One who suffers from menopausal symptoms (e.g. hot flashes) should consult a Rav to determine whether she is in the category of a choleh she’ain bo sakana. A pregnant woman often has the status of a choleh she’ain bo sakana. For a further discussion, see below.

**MECHUSH AND BAREE** - ONE WHO HAS A SLIGHT DISCOMFORT OR IS HEALTHY AND TAKES VITAMINS AND SUPPLEMENTS TO MAINTAIN GOOD HEALTH SHOULD MAKE EVERY EFFORT TO ENSURE THAT THE PRODUCT IS EITHER CERTIFIED OR CONTAINS ALL KOSHER INGREDIENTS. IF THIS IS NOT POSSIBLE, A RAV SHOULD BE CONSULTED, BECAUSE IN SOME INSTANCES NON-KOSHER PRODUCTS TAKEN SHELO K’DERECH ACHILA MAY BE PERMISSIBLE.

**DURING PREGNANCY** - AS INDICATED ABOVE, A PREGNANT WOMAN WHOSE LIFE MAY BE IN DANGER OR IS IN DANGER OF HAVING A MISCARIAL A CHOLEH SHEYAISH BO SAKANA. A PREGNANT WOMAN WHO IS SUFFERING FROM NON-LIFE THREATENING COMPLICATIONS (E.G. LOWER BACK PAIN OFTEN OCCURRING IN THE THIRD TRIMESTER OR Nausea) IS A CHOLEH SHE’AIN BO SAKANA AND MAY TAKE ANY MEDICATION SHLEO K’DERECH ACHILA, IN AN UNCOMMON MANNER, SO THAT SHE FEELS BETTER.

In addition, a pregnant woman with no known complications who is advised by her physician to take a specific medicine or vitamin for her benefit or for the benefit of the baby (even for preventive measures) may take a non-kosher product shel k’derech achila if an equally effective kosher variety is not available.

**PROMETRIUM**, WHICH IS CURRENTLY ONLY AVAILABLE IN GELATIN CAPSULES MAY BE TAKEN BY A CHOLEH SHE’AIN BO SAKANA OR A CHOLEH SHEYAISH BO SAKANA (E.G. ONE WHO REQUIRE PREGNANCY SUPPORT). **ESTRATEST**, WHICH CONTAINS GELATIN, AND **PREMARN**, WHICH MAY CONTAIN NON-KOSHER INGREDIENTS, MAY BE TAKEN EVEN BY A CHOLEH SHE’AIN BO SAKANA. THESE PRODUCTS ARE COMMONLY PRESCRIBED TO MIDDLE AGED WOMEN AS PART OF AN HRT (HORMONE REPLACEMENT THERAPY) TO AVOID DEVELOPMENT OF OSTEOPOROSIS, A CONDITION WHICH OFTEN OCCURS AS WOMEN AGE. IN SUCH A CASE, WITH THE ADVICE OF HER PHYSICIAN, A WOMAN MAY SWALLOW A NON-KOSHER CAPSULE IF AN EQUALLY EFFECTIVE KOSHER SUBSTITUTE IS NOT AVAILABLE.

**DAIRY** - ALMOST ALL PRODUCTS LISTED IN THE APPROVED OB-GYN PRESCRIPTIONS LIST (NEXT PAGE) CONTAIN LACTOSE, A DAIRY INGREDIENT. THESE DAIRY PRODUCTS MAY NOT BE TAKEN FOR ONE HOUR AFTER EATING MEAT, HOWEVER, SINCE THEY ARE SWALLOWED AND NOT CHEWED, THEY MAY BE TAKEN AFTER WAITING ONLY ONE HOUR.

**SHABBOS** - ONE WHO HAS A MECHUSH ON SHABBOS MAY NOT TAKE MEDICATION OR SUPPLEMENTS TO HELP ALLEVIATE THE DISCOMFORT. HOWEVER, SOMEONE CLASSIFIED AS A CHOLEH (WHETHER IN DANGER OR NOT) MAY TAKE ANY MEDICATION NECESSARY. A PREGNANT WOMAN MAY TAKE ALL NECESSARY MEDICATIONS AND VITAMINS ON SHABBOS. SOMEONE WHO IS A BAREE, IN GOOD HEALTH, AND TAKES A PRODUCT TO CHANGE THE NORMAL FUNCTION OF THE BODY (E.G. CAFFEINE PILLS TO AVOID FALLING ASLEEP), MAY ALSO TAKE THIS PRODUCT ON SHABBOS. MANY PRODUCTS LISTED ON THE APPROVED OB-GYN LIST (NEXT PAGE) ARE IN THIS CATEGORY. THESE PILLS MAY BE TAKEN ON SHABBOS.

Additional information regarding the kashrus of medications and vitamins can be found on our website at www.star-k.org. Passover guidelines and medications approved for use on Pesach are published annually by the Star-K in conjunction with Kollel Los Angeles.
Micronor Dairy (OM)
Mircette Dairy (ORG)
Modicon Dairy (OM)
MonoNesssa Dairy (WTS)
NatalCare Cfe 60
When bearing OU-D - Dairy (KV)
Necor Dairy (WTS)
Nestabs FA When bearing OU (FP)
Nestabs RX When bearing OU (FP)
Nor-QD Dairy (WTS)
Nora-BE Dairy (WTS)
Nordette Dairy (MNP)
Norinyl Dairy (WTS)
NovaNatal When bearing OU (FP)
NovaStart When bearing OU (FP)
NutriNate Chewables When bearing OU (KV)
Ogestrel Dairy (WTS)
Ortho-Cept Dairy (OM)
Ortho-Cyclen Dairy (OM)
Ortho-Est Dairy (WHT)
Ortho-Novum Dairy (OM)
Ortho-Preareth Dairy (MNP)
Ortho-Thri-Cyclen Dairy (OM)
Ovcon Dairy (CHL)
Ovral Dairy (WY)
Ovrette Dairy (WY)
Preneat Advance When bearing OU (SB)
Provera Dairy (PFZ)
Remeron Dairy (ORG)
Tri-Levlen Dairy (BLX)
Tri-Noril Dairy (WTS)
Trivora Dairy (WTS)
Ultra NatalCare When bearing OUD - Dairy (KV)
Wellbutrin Reg Tabs (GSK)
Yasmin Dairy (BLX)
Zovia Dairy (WTS)

ADDITIONAL KOSHER APPROVED PRODUCTS OFTEN RECOMMENDED BY OB-GYNs
Note: This is not a Pesach list. Also, several of the following products are not recommended during pregnancy. Consult your physician prior to taking any medication.

ALLERGY
Allerga Tabs (AVT)
Aller-D-Q Tabs (AVT)
Benadryl Allergy & Cold Caplets (PFZ)
Benadryl Allergy & Sinus Fastmelt Tabs Diary (PFZ)
Chlor Trimentol 4-Hr Allergy Tabs Diary (SP)
Clarithr Non-Drowsy 24-Hr Caps Diary (SP)
Clarithr Non-Drowsy 24-Hr Caps Diary (SP)
Clarithr-D 12-Hr Diary Caps Diary (SP)
Sudafed 12-hr Non-Drowsy Tablets (PFZ)

ANTI-DIARRHEAL
Imodium A-D Caplets (MNP)
Imodium Advanced Chewable Tabs & Caplets (MNP)
Kaopektate Reg/Vanilla, Cherry, Peppermint Liquid (PFZ)
Kaopektate Ex Stt Liquid (PFZ)

DIAGNOSTIC
Glucose Tolerance Beverage (WTS)
Glucose Tolerance Beverage (OU) (CH)
Glucose Tolerance Beverage (OU) (ND)
Golytely Beverage (BRT)
Nulytely Beverage (BRT)

FIBER
Citrucal Capsules (GSK)
Citrucal Reg & Sug. Fr. Powder (GSK)
FiberCaps Tablets (EL)
Metamucil - All Powders (PG)

TREATMENT
Colace Liquid & Syrup (SHR)
Ex-Lax Chocolate Pieces Diary (NVT)
Ex-Lax Reg. Max Str & Ultra Pills (NVT)
Peri-Colace Syrup & Tablets (SHR)
Phillips’ Original Milk of Magnesia Liquid (BYR)
Senokot-S (Stool Softener) Tablets Diary (PFZ)

PAIN RELIEVER
Aleve Tablets & Caplets (BYR)
Anacin Reg Tabs & Max Str Tabs (WY)
Bayer (BYR)
Children’s Chewable Aspirin (1mg)
Ex Str Plus Aspirin Caplets (500mg)
Darvocet - N50 Tablets (EL)
Darvocet - N100 Tablets (EL)
Ecotrin Aspirin Tablets (SKB)
(325mg & 500mg)
Imitrex Dairy (GSK)
Motrin-Children’s Jr Str Chewable Tabs (MCN)
Motrin Reg Str Tabs & Caplets (MCN)
Naprosyn Reg Tabs & Suspn (RC)
Perocet Tablets (END)
Perocodan Tablets (END)
Percolone Tablets (END)
Tylenol Ex Str Tabs & Caplets (MCN)
Tylenol Reg Str Tablets (MCN)
Tylenol Chlnds & Jr Str Soft Chews (MCN)
Tylenol With Codeine Tabs & Elixir (OM)
PRENATAL VITAMINS
Advanced NatalCare When bearing OU (KV)
Advanced NatalCare RF When bearing OU (KV)
NatalCare Cfe 60 When bearing OUD - Dairy (KV)
Nestabs FA When bearing OU (FP)
Nestabs RX When bearing OU (FP)
Novanatal When bearing OU (FP)
NovaStart When bearing OU (FP)
NutriNate Chewables When bearing OU (KV)
Prenate Advance When bearing OU (SB)
Ultra NatalCare When bearing OUD - Dairy (KV)

SLEEPING AIDS
Ambien 10mg Tablets Diary (SRL)
Sominex Original Formula Tablets (GSK)
Unisom Sleep Tablets (PFZ)
Vivarin Tablets (GSK)

SUPPLEMENTS - see also Prenatal Vitamins
Boost When bearing OUD - Dairy (MU)
Citracal Reg Tabs & Liquidats
Only When bearing OU (MSS)
Ensure When bearing OUD - Dairy (RS)
Fero Folic 500 Tablets (ABB)
Ferro-Sequels Tablets Diary (INV)
Folgard Ex Tablets (USL)
Folgard Tablets (USM)
Ibter Folic 500 Tablets (AB)
Niferex Tablets (50mg) Diary (SCH)
Niferex Elirix (100mg) (SCH)
SlimFast When bearing OUD - Dairy
Tums When bearing Diamond-K (GSK)
Regular - Asst Fruit, Peppermint Tabs
E-X - Asst Berries, Asst Fruit, Asst Tropical Fruit, Wintergreen Tabs
Ultra - Asst Berries, Asst Fruit, Asst Tropical Fruit, Peppermint, Spearmint Tabs
500 Calcium - Asst Frut, Peppermint Tabs
Cold Relief Cool Mint Tabs Diary
E-X Fresh Blendz Tabs Diary
Viactiv When bearing OUD - Dairy (NVT)

THYROID
Levothroid Diary (FR)
Synthroid Tablets Diary (KNI)
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This publication is dedicated to the memory of M. Leo Storch, of Blessed Memory
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