

Kashrus Kurrents

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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 טעם (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

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The Kashrus and Shabbos Guide to *Cosmetics*

RABBI DOVID HEBER
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Ezra Hasofer established ten *takanos* (laws) covering a wide spectrum of Jewish life.^[1] The purpose of these *takanos* was to enhance Torah study, *Shabbos*, the Jewish communal court system, and the sanctity of the Jewish home and marriage. One of the *takanos* was שיהו רוכלין מחזירין בעיירות משום תכשיטי נשים - that salesmen should travel from town to town to supply perfume and fragrances to the women of each community.^[2] It is clear that these items were important in Jewish life since ancient times.

The Star-K hotline receives numerous inquiries relating to cosmetics and *halacha*. One must know the answers to questions regarding these products that are commonly used. Does lipstick require kosher certification? During *Pesach*, may one use perfume or makeup that contains *chometz*? Are any cosmetics permissible for use on *Shabbos* and

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Hot off the Hotline



RABBI MOSHE HEINEMANN
RABBINIC ADMINISTRATOR

(In the last issue of *Kashrus Kurrents* the following appeared in "Hot Off the Hotline:":)

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 web site 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.

RABBI 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 electrical 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 *Shitah M'Nachot Yitzhak*⁽¹⁾ 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 *Shitah M'Nachot Yitzhak* 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 *Shitah M'Nachot Yitzhak* writes that 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 *re'ia* 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 *Shitah M'Nachot Yitzhak*, however, explains that this thinking of the *re'ia* 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⁽²⁾ to whomever 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 (אמרין יש בריחה ובמילי דרבנן).

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 *לפני עור*, 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 *aveirah*. In this latter situation, one may rely on the *Yitzhak* (י"ד סי' קנ"א ס"ק ר"ז) ש"ך 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 *Be'ur Halacha* (סי' רמ"ז) חפץ חיים writes that whoever fulfills the will of the Torah to keep Shabbos without looking for loopholes is a fortunate person, and Hashem will certainly grant him success in his business during the six days of the week.

¹ Written by Rabbi Yitzchok Weiss, the Rav of Manchester and later the head of the Badatz of Yerushalayim.

² In order for this to work, the owner must be אחר על די אחר.



New Under Star-K Kosher Certification

Consumer Products

(only when bearing Star-K symbol)

Aga Ranges LLC

Cherry Hill, NJ

AGA SABBATH COMPLIANT RANGES

For Sabbath compliance guidelines and models, see www.star-k.org.

Aldi Foods

Batavia, IL

GRANDESSA FROZEN FRUIT BARS

Crystal Farms

Lake Mills, WI

DAVID'S DELI BAGELS

Del Monte Fresh Produce Co.

Jessup, MD

DEL MONTE FRESH PACKAGED FRUIT

EJ's Place

Teaneck, NJ

EJ'S PIZZA

Hillandale Farms

Akron, OH

HILLANDALE FARMS BAGELS

New World Restaurant Group

Golden, CO

EINSTEIN BROS. SPREADS

Steve's Gold Medal Latkes

New York, NY

RUTHIE & GUSSIE'S TRADITIONAL

POTATO PANCAKE BATTER

United Natural Foods

Oakdale, CA

WOODSTOCK FARMS DRIED FRUIT

Zhangzhou Hongning

Canned Foods Factory

Fujian, China

ZHANGZHOU HONGNING

CANNED VEGETABLES

Zhijiang Longhua Food Co.

Hubei, China

LONGHUA CANNED FRUIT

Establishments

Fu-Xing

1688 NE 164th St, North Miami Beach, FL

MEAT RESTAURANT

The Candy Store

7002 Reisterstown Rd, Baltimore, MD

CANDY STORE/GIFT BASKETS

Fred Weiss' Knish Shop

508 Reisterstown Rd, Baltimore, MD

DELICATESSEN/PREPARED FOODS/ TAKE OUT

Industrial/Institutional Products (see letter of certification)

Cerestar Jiliang Maize Industry Co.

Jilin, China

SWEETENERS

Changsha Canned Food Factory

Hunan, China

CANNED FRUIT

Changzhou Shuguang Chemical Factory

Jiangsu, China

ACIDS & ACIDULANTS

Chemstation Chatanooga

Chatanooga, TN

DETERGENTS & CLEANSERS

Citrasource LLC

Winter Haven, FL

OILS

Cizgi Tarym Urunleri A.S.

Izmir, Turkey

PICKLED PRODUCTS

East Ocean Oils & Grains Industries

Zhangjiagang Co. Jiangsu, China

OILS

Herko Gida ve Mak San. ITH.IHR.LTD.STI

Izmir, Turkey

CANNED VEGETABLES

Hunan Gold Fruit Vegetable

& Foods Corp.

Hunan, China

CANNED FRUIT

Itochu Specialty Chemicals

Houston, TX

INDUSTRIAL CHEMICALS

Kidco Farms Processing

Dawson, ND

FRESH VEGETABLES

King Dnarmsa Spirulina Co.

Fujian, China

VITAMINS, SUPPLEMENTS & NUTRITIONALS

Linghua Group Co.

Shandong, China

NUCLEOTIDES

Saruhan Konservecilik A.S.

Izmir, Turkey

CANNED VEGETABLES, PICKLED PRODUCTS

Shanghai Wanxiang Group

Jiangsu, China

FLAVOR CHEMICALS

Silare Food

Izmir, Turkey

DRIED VEGETABLES

United Natural Foods

Oakdale, CA

DRIED FRUIT

Zhangzhou Hongning

Canned Foods Factory

Fujian, China

CANNED VEGETABLES

Zhejiang Xin-An-Jiang Canned Food Co.

Zhejiang, China

CANNED FRUIT

Zhijiang Longhua Food Co.

Hubei, China

CANNED FRUIT

New Under Star-D



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*).

Establishments

Krispy Kreme #4507

30 Rockefeller Ctr, New York, NY

DOUGHNUT SHOP

Products

Aldi Foods

Batavia, IL

GRANDESSA FROZEN FRUIT BARS

Butterfly Bakery

Wyckoff, NJ

BUTTERFLY CAKE & PASTRY PRODUCTS

House-Autry Mills

Four Oaks, NC

HOUSE-AUTRY DRY MIXES

Middle Eastern Food

Teaneck, NJ

MIDDLE EASTERN FOOD CAKE & PASTRY PRODUCTS

NSF International Announces New Alliance with Star-K Kosher Certification

ANN ARBOR, Mich.— NSF International (NSF), The Public Health and Safety Company™, today announced a new alliance with the STAR-K Kosher Certification organization to meet the growing kosher food certification demands of consumers and businesses worldwide.

“The new alliance between STAR-K and NSF International highlights the shared commitment of each of our organizations to help companies provide high-quality kosher certified products to consumers and to members of the food industry,” said NSF International President and CEO Kevan P. Lawlor.

For the past 60 years, NSF has worked closely with the food industry, regulators, and food service organizations to develop standards and provide certification to ensure product safety and efficiency. This alliance allows NSF to extend its efforts to even more consumers worldwide, including individuals from a variety of cultural and ethnic groups to vegetarians and others with special dietary needs.

“We at STAR-K are indeed excited as we embark on this new alliance with NSF,” said STAR-K President Dr. Avrom Pollak. “Like STAR-K, NSF is a not-for-profit organization dedicated to helping consumers know that they are getting real value from certified products. The bundling of our certification efforts will add further efficiency and value to our combined efforts on behalf of consumers throughout the world.”

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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 *kasher* 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 *mashgichim* 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.^[1] 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.^[2]

Tznius

It cannot be emphasized enough that cruises present very serious *tznius* issues.^[3] 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.^[4]

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.^[5]

On Friday night, the *tefilah* of *מגן אבות* is not said when *davening* in a room which does not normally function as a *shul*, such as a temporary *minyán* in one's home. Onboard a ship, a room may be designat-

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*.^[10] Therefore, at the beginning of the week, one can place himself in a situation which may necessitate a *chilul Shabbos* such as this.

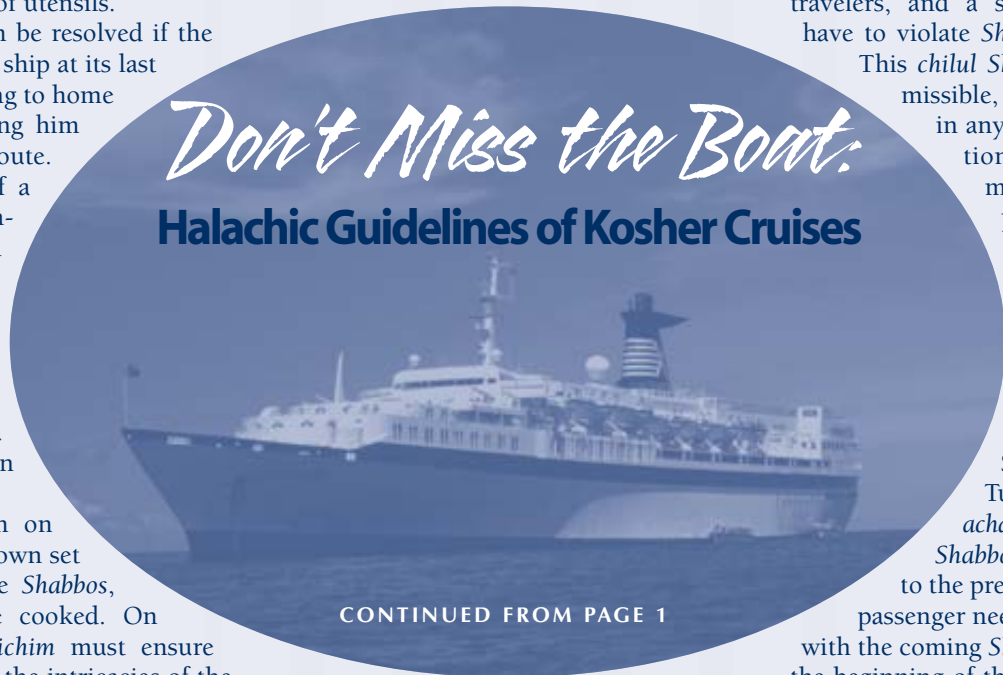
These concerns may seem negligible today, but once *Chazal* have established a decree, we have no right to abolish it. Moreover, some travelers do get seasick onboard cruise ships. Although ships may not toss in the sea, the high waves and constant motion often may wreak havoc on one's equilibrium.^[11]

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*,^[12] the 'three days' are



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ed for *davening*, but may serve other purposes as well. Therefore, *מגן אבות* 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 *מגן אבות* would be recited.^[6]

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.^[7]

Shabbos

Setting sail before Shabbos^[8]

Chazal decreed that it is forbidden to undertake a journey by sea within three days of *Shabbos*.^[9] Although the commentators do not agree on the reasoning

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 *psak*, he writes that food left under a bed on a ship is permitted.

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

⁷ *Shulchan Aruch* O.C. 219 and B.H (1).

⁸ For 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, *Tzror Hamor* (*Parshas Noach* 7:13) writes that *Noach* 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.^[15] This is true when the majority of the ship's passengers are non-Jewish. However, if the majority are Jewish, embarking even at the beginning of the week may be a problem. *Pri Migadim*^[16] points out that according to all opinions, when a Jew needs or desires to travel specifically on *Shabbos*, there is a problem of *amirah l'akum*, a non-Jew performing *melacha* for a Jew. *Amira l'akum* is prohibited irrespective of departure day. On a cruise with a specific itinerary, the Jew 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.^[17] Therefore, any piloting performed by the crew is not considered as an act done specifically for the Jewish passengers. Rather, it is *על דעת עצמן*, 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.^[18] 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.

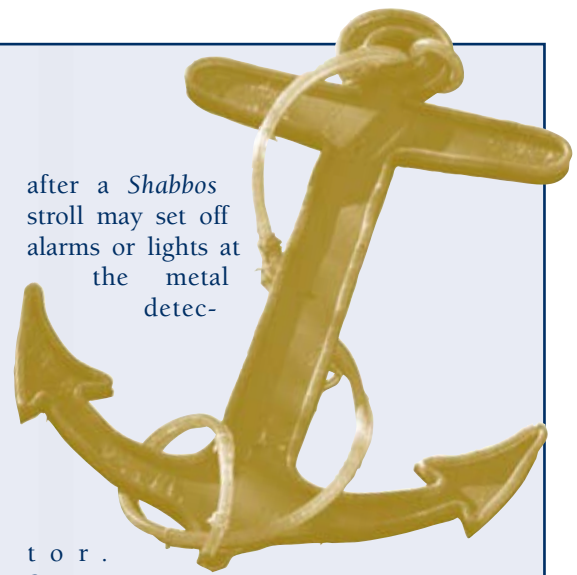
Techum

Chazal forbade a person from traveling more than 2,000 *amos* (approx. 7/10 mile) on *Shabbos*.^[19] However, at sea this restriction does not apply.^[20] 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.



to return.

Since one must show his ticket and/or passport upon returning to the ship, these must be carried off the ship, causing a *Shabbos* violation. Even if the city were to have an *eruv*, it is unlikely to include the port. Lastly, the ticket may be *mukzta* and forbidden to carry.

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 Date Line as the *halachic* dateline.^[21] Issues related to the International Date Line 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 Tucazinsky, 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 Tucazinsky'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 Heinemann, *shlit"a*, holds that in deference to Rav Tucazinsky's opinion, one should observe *dinei de-rais*a (prohibitions of the *Torah*) on Friday, since Rav Tucazinsky 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, *shlit"a*, 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 *sh'vus d'shvus b'makom mitzvah*.

¹⁹ Generally, people who live in large cities are able to walk much more than 2,000 *amos* as long as they are still within the halachic boundaries of the city. The 2,000 *amos* restriction begins at the edge of the city.

²⁰ There is no prohibition of *Techum* when higher than 10 *tefachim* off the ground, as it is a different *reshus*.

²¹ For a full discussion of the dateline in *halacha*, see "A Traveler's Guide to the International Date Line" on our site at www.star-k.org.



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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 (הלכה למעשה). The following are *halachic* guidelines of cosmetic use based on the *psak* of Rabbi Moshe Heinemann שליט"א, 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.^[3] The "*minhag haolam*" (custom) is to include in this category the application of non-kosher cosmetics to the skin.^[4] 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 *batel b'chishim* (1:60 or less).^[5]

If there is no intention to swallow a non-food product (e.g. toothpaste, mouthwash, floss), one need not worry about the ingredients.^[6] Nonetheless, it is a *chayav* 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.^[7]

II. Pesach

On *Pesach*, one may not consume, own or derive benefit from items that contain derivatives of *חמשת מיני דגן* - wheat, barley, spelt, oats, and rye.^[8] 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.^[9]

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*.^[10] This is especially true for lipstick^[11] which one may inadvertently swallow.

III. Shabbos Issues

There are various *halachic* issues related to the use of cosmetics on *Shabbos* and *Yom Tov*.^[12]

A. צובע – One may not color on *Shabbos*. Therefore, one may not apply makeup, including lipstick, on *Shabbos*.^[13] 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. סחיטה/ליבון – One may not squeeze 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 *סחיטה*.

C. ממרח – This *מלאכה* is a *תולדה* of *ממחק*. 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^[14] and pour slowly are also subject to this prohibition.^[15] For example, *Softsoap Liquid Hand Soap* may not be used on *Shabbos* due to its thickness.^[16]

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*^[17] at room temperature (70°F)^[18] and determined that it is permissible to use on *Shabbos*. Regular liquid dishwashing soap may also be used.^[19] Liquid deodorant in roll-on or spray form may also be used on *Shabbos*.^[20]

4. Diluting Thick Fluids – One may use a diluted fluid if the viscosity of the diluted product is 600 cP or less.^[21] 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*.^[22]

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

¹ נמרא בבא קמא דף פ"ב

² עוד עי מדרש תנחומא וישלח סי' ה' רבנן אמרי וכו'

³ However, one may not derive benefit from milk and meat mixtures heated while in an edible state above yad soledes. There are different opinions, ranging from 110°F–120°F, as to the temperature of yad soledes. HaRav Aharon Kotler zt"l was of the opinion that it is 120°F. According to some Poskim, one may also not derive benefit from products containing non-kosher wine or grape juice.

⁴ ביאור הלכה סי' שכ"ז סי' ד"ה בשאר - דזה מנהג העולם ודלא כהגר"א

⁵ וכן הוי דבר שאינו מתכוון ואינו פסיק רשא

⁶ אינו ראוי לאכילת אדם ולא מיקרי אחשביה

⁷ If one is ill and requires non-kosher medication, see "Kosher Medications Year Round and Pesach: Does Over the Counter Need to be Under the Hashgacha" at www.star-k.org.

⁸ The Ashkenazic custom is also not to consume kitniyos (legume products, including corn) on *Pesach*. However, one may own and derive benefit from these items. Therefore, makeup containing corn starch and other kitniyos derivatives may be used on *Pesach*.

⁹ Wheat alcohol is *chometz*. One may derive benefit from alcohol derived from corn and petroleum.

¹⁰ Examples of *chometz* ingredients include wheat protein, wheat germ, avena, beta glucan, oat extracts, and triticum vulgare. To assist those individuals who wish to be strict, the Star-K, in conjunction with Kollel Los

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

¹¹ Powdered products (e.g. powdered blush and foundation) and pencil containing *chometz* may be used even by those who are generally *mehader* since they are *אינו ראוי לאכילה ולא שייך סיכה כשתמי כאן*.

¹² 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 *לצורך המועד* (for *Chol Hamoed* or *Yom Tov*).

¹³ שו"ע או"ח סי' ש"ג סכ"ה עי' מי"ב שם. As to whether applying makeup is *דברבן* או *דאורייתא* see *Journal of Halacha and Contemporary Society*, Number IX, pg. 68. This essay by Rabbi J. David Bleich also addresses issues relating to the use of "Shabbos makeup." This topic will be addressed in the next section.

¹⁴ Viscosity is the property of resistance to flow, in a fluid. One unit of measurement is a centipoise (cP). Water has a viscosity of 1 cP. The viscosity of olive oil is 84 cP. The viscosity of store-bought honey at room temperature (70°F) is 8500 cP (this is a sample figure, other factors [e.g. type of honey, water content] may change the viscosity).

¹⁵ We measured the viscosity of various liquids using a viscometer. Our results indicate that products with a viscosity higher than 600 cP are subject to *ממרח*.

עי' קיצור הל' שבת סי' ל"ב אות ד' דעת אחרת בזה.

¹⁶ Our tests indicate that this product has a much higher viscosity than 600 cP.

¹⁷ This product is used for *both* washing hands and washing dishes and has a viscosity of 600 cP.

עי' אג"מ או"ח סי' קי"ג דעת אחרת בזה

¹⁸ It should be noted that as the temperature decreases the viscosity of the product increases.

¹⁹ Since the viscosity is less than 600 cP. "Regular" liquid dishwashing soap refers to liquid soap intended for washing dishes only.

²⁰ This only applies to deodorant - however, anti-perspirant may be considered *רפואה*.

ובזה מיושב הסתירה בין שו"ע או"ח סי' ש"ג סט"ו וסי' שכ"ח

סל"ו וכמ"ש בס' ברית עולם - טוחן סעי' ע"א

²¹ According to some opinions, one should dilute the liquid hand soap before *Shabbos*.

²² 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 *ממרח* is the effect of surface tension on the flow rates of liquids. This complex topic is beyond the scope of this article.]



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RABBI DAVID HEBER
KASHRUS ADMINISTRATOR

from a cake of blush on *Shabbos*.^[23]

E. **רפואה** – One who has a discomfort (מיחוש) may not use a remedy^[24] (even a simple external one) on *Shabbos*.^[25] For example, one who has chapped lips may not apply medicinal oil to soothe them.^[26]

F. **Additional מלאכות** that are prohibited and at times may be relevant to this matter include: מוליד ריח – Applying fragrance to clothing, and גוזז – Shearing.

Due to the various *halachic* issues regarding makeup and cosmetics on *Shabbos*, it is advisable for one to apply all makeup before *Shabbos* begins. All makeup may be applied on *Erev Shabbos*, even if it will remain on well into *Shabbos*.^[27] This includes long-lasting lipstick. This lipstick is sometimes referred to as “*Shabbos* lipstick,” since it lasts for up to 24 hours. This “*Shabbos* lipstick” may not be applied once *Shabbos* has begun (this would constitute *צורב* and should not be confused with “*Shabbos* makeup” in powdered form that some authorities permit on *Shabbos*, as will be discussed.

IV. “*Shabbos* Makeup”

HaRav Moshe Feinstein ז”ל was of the opinion^[28] that one may use powdered makeup that is not long lasting. This circumvents the problem of *צורב*. This powder is commonly known as “*Shabbos* makeup.” Rav Moshe only allows the use of certain powders that have been carefully tested to ensure they are not long lasting. HaRav Shlomo Zalman Auerbach ז”ל^[29] disagrees and opines that all makeup may not be applied on *Shabbos* regardless of how long it lasts. This opinion is more widely accepted by *Poskim*. According to Rav Shlomo Zalman, all makeup, even “*Shabbos* makeup,” is forbidden to use on *Shabbos*. One should consult a *Rav* to determine which opinion one should follow.

To conform with Rav Moshe’s ruling, *Shabbos* makeup may only be used under the following conditions:

A. **TESTED** - It has been tested by a reliable *Rav* or certifying agency to confirm that it is “temporary” enough to meet Rav Moshe’s standards. The product that one wishes to use on *Shabbos* must be specifically endorsed by the *Rav* or certifying agency. General statements should not be relied upon.

B. **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 *צורב*. Therefore, a separate brush must be used for each color. One may not apply *Shabbos* makeup on top of non-*Shabbos* foundation or makeup^[30] (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.^[31]



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**^[34] – 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 (ממרח) or wet pad astringents (סחיטה). 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.^[35]

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* (ממרח). This is true for those dispensed by pump or from a jar. One possible substitute is a specially prepared watered down spray or roll-on moisturizer.^[36] One must first confirm with a *Rav* that the product is watered down enough so that its usage does not constitute ממרח.^[37]

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 ממרח.

B. **MAKEUP** – The following are *halachic* guidelines regarding the use of different makeup on *Shabbos*. *Note: Whenever a reference is made to *Shabbos* makeup, this refers to powders that have been tested by a reliable halachic authority to meet the standards of Rav Moshe ז”ל (as addressed in section IV). As previously noted, according to Rav Shlomo Zalman ז”ל, 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.^[38]

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

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²³ כך שמענו בשם הגר' משה פיינשטיין זצ"ל וכל זה תלוי בגדרי אין טוחן אחר טוחן ע"י קצות השלחן סי' קכ"ט סקט"ז
²⁴ This was decreed by חז"ל lest one come to grind herbs to make medicine (שחיקת סממנים). The גזירה does not apply to מאכל בריאים - food items used by healthy people (e.g. one may drink tea for a sore throat). In addition, this גזירה only applies to one who has a מיחוש. A חולה שאין בו סכנה (one who is ill, whose life is not in danger) and certainly a חולה שיש בו סכנה (one whose life may be in danger) may take medication on *Shabbos* and are not subject to this גזירה.

²⁵ This halacha also applies on Yom Tov, but does not apply on Yom Tov Sheini (i.e. the second day of the Shalosh Regalim [Pesach, Shavuot and Sukkos], the last day of Pesach, and Simchas Torah). For purposes of this halacha, the second day of Rosh Hashanah is not considered Yom Tov Sheini and this halacha applies.

²⁶ Using Chapstick or cream may also constitute ממרח.

This issue will be addressed at the end of section V-B.

²⁷ There is no concern of מראית העין (i.e. we are not concerned someone may think this makeup was applied on *Shabbos*.)

²⁸ אג"מ אר"ח ח"א סי' קי"ד וח"ה סי' כ"ז וכ"כ יחזה דעת ח"ד סי' כ"ח הובא בשמירת שבת כהלכתה פי"ד ס"ק קנ"ח

²⁹ קצות השלחן סי' קמ"ו סק"כ

³⁰ In regards to applying *Shabbos* blush on top of *Shabbos* blush that is a different color or allowing different colors of *Shabbos* powdered eye makeup to touch, the following guidelines apply: Cosmetic chemists informed us that when two “*Shabbos* makeup” colors mix on one’s face, the new color is still a דבר שאינו מתקיים. Therefore, it would not constitute *צורב*. Nonetheless, since under certain circumstances blending colors could constitute *צורב*, according to some opinions, it is best not to allow different colors of

powdered blush or eye makeup to touch even in a כדו שלא אתי לדי תקלה – דבר שאינו מתקיים

³² כך שמענו בשם הגר' משה פיינשטיין זצ"ל וכנ"ל

³³ The powder should not be left on the cake, but rather stored elsewhere.

³⁴ The halachos in the Skincare section are independent of the dispute regarding *Shabbos* makeup and therefore, Rav Shlomo Zalman ז”ל would agree to the halachos in this section (V-A; Skincare).

³⁵ Removing makeup will be discussed later (section V-C).

³⁶ In regards to using *Shabbos* makeup after applying *Shabbos* moisturizer, see guidelines above (section IV-B).

³⁷ These guidelines were addressed above (section III-C)

³⁸ Therefore, *צורב* may apply. As will be indicated, other מלאכות may also apply.



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b. *Water Based Foundation* has a less thick consistency, but may still not be used on *Shabbos* (ממרח).

c. *Pressed Cake Foundation* that must be applied with a damp sponge may not be used on *Shabbos* (סחיטה).

d. *Powder Foundation* – Powder foundation generally may not be used on *Shabbos* (צובע). However, there are *Shabbos* makeup powdered foundations available that are not long-lasting and may be used according to Rav Moshe ז"ל, 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* (צובע). However, as previously mentioned, there is "*Shabbos* makeup" powdered blush available that is not long-lasting and may be used according to Rav Moshe ז"ל, under the conditions listed above (section IV). Blush in cream or stick form may not be used on *Shabbos* (ממרח וצובע).

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*.^[39]

Besides the normal conditions of *Shabbos* makeup, according to some opinions, eye makeup poses additional concerns regarding blending colors (צובע).^[40] The following are *halachic* guidelines when using eye makeup. Note: These conditions are in addition to the general *Shabbos* makeup conditions listed in section IV.^[41]

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 Eyeline** – 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 ז"ל, 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 tweeze eyebrows 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 *ממרח* and *צובע*.^[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 lipstick 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* – הממרח על זה תבוא עליה ברכה.

c. **Lip Gloss** – This product may not be used on *Shabbos* (צובע). This is true even if one applies untinted/clear lip-gloss, as the *Poskim* consider this a form of *צובע*.^[46] If one uses a brush, it also creates the problem of *סחיטה*. Lip sealer on top of existing makeup is also not permitted.^[47]

d. **Chapstick and Vaseline** – These may not be used on *Shabbos*, as their use constitutes *ממרח*.^[48]

C. **MAKEUP REMOVAL** – If makeup must be removed on *Shabbos*, the following guidelines apply:

1. One may not use cream, petroleum jelly, or thick makeup removers (ממרח).
2. One may use liquid eye makeup remover, liquid cleanser, or baby oil in order to remove makeup. These products must have a watery consistency, and one must apply them by finger. One may not use a wet cotton ball or wet Q-tip to remove the makeup, as this constitutes *סחיטה*.

3. According to some, one may not use a dry Q-tip, cloth, or tissue to rub off makeup.^[49] Others permit this.^[50] The custom is to be lenient.

D. **PERFUME** – One is permitted to apply perfume and fragrances onto one's body. One may not apply perfume or any fragrance to clothing or sheitels to make them smell nice. It is prohibited because it is *מוליד ריח*.

E. **NAILS** – One may not clip or file nails on *Shabbos* (גויז). One may not apply nail polish (צובע). Colorless nail polish may also not be used.^[51]

One may do all of these activities before *Shabbos* begins. If a woman needs to remove nail polish, it should be done before *Shabbos*. If one inadvertently left some nail polish on when *Shabbos* began, in preparation for *טבילה*, one may use nail polish remover on *Shabbos*. However, one may not pour the remover onto a cotton ball. Rather, one should pour it directly on the nail and rub it off with one's finger.

VI. 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^[52] by the *Torah* (כתובת קעקע). The prohibition of *כתובת קעקע* applies even to makeup that is "semi-permanent" which only lasts for several years.^[53]

The cosmetic industry has greatly changed since the days of Ezra Hasofer. The traveling salesmen (רוכלין) 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 Dovid 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.

creams and ointments in a regular way, if necessary.

³⁹ עי צפי אליעזר ח"ט פ"ב סי י"ז (אות י"ח. ל"א ול"ב) עמ ע"ז

⁴⁰ עי ש"כ פרק י"ד סקעי"ט בשם הגר"י שלמה זלמן זצ"ל

⁴¹ ש"כ שם סעיף נ"ז

⁴² ש"כ שם סעיף נ"ז

⁴³ ש"כ שם סעיף נ"ז

⁴⁴ ש"כ שם סעיף נ"ז

⁴⁵ ש"כ שם סעיף נ"ז

⁴⁶ ש"כ שם סעיף נ"ז

⁴⁷ ש"כ שם סעיף נ"ז

⁴⁸ ש"כ שם סעיף נ"ז

⁴⁹ ש"כ שם סעיף נ"ז

⁵⁰ ש"כ שם סעיף נ"ז

⁵¹ ש"כ שם סעיף נ"ז

⁵² ש"כ שם סעיף נ"ז

⁵³ ש"כ שם סעיף נ"ז

³⁹ All involve the *מלאכה* of *צובע* and other possible *איסורים* including *ממרח* and *סחיטה*.

⁴⁰ For a further explanation of this issue, see footnote #31.

⁴¹ As previously indicated, what is listed as permissible in this section is only according to Rav Moshe ז"ל when using approved *Shabbos* makeup. Rav Shlomo Zalman ז"ל holds it is not permissible.

⁴² The liquid application from the brush is *סחיטה* and may lead to *צובע*.

⁴³ אג"מ א"ח ח"א סי קי"ד

⁴⁴ Cosmetic chemists informed us that non-long lasting powdered blush will be equally non-long lasting on the lips and is a *ממרח* מתקיים.

⁴⁵ כ"י שלם אתי ל"ד תקל"ה

⁴⁶ ש"כ פרק י"ד סעיף נ"ח בשם הגר"י שלמה זלמן זצ"ל (הובא בס"ק)

⁴⁷ ק"נ"ב) וכן שמענו בשם הגר"י משה פיינשטיין זצ"ל דלא כהמתירים

⁴⁸ דזה הו"ד דבר המתקיים

⁴⁹ An additional problem may be *רפואה* (see III-E). It should be noted that a *סכנה* may be *דאב* on creams or ointments without smearing them. One whose lips are bleeding or a baby with diaper rash are included in this category. A *סכנה* may apply



Don't Miss the Boat:

Halachic Guidelines of Kosher Cruises

CONTINUED FROM PAGE 5

writing or turning on lights are prohibited. However, since Rav Tucazinsky's opinion is a minority one, Rabbinic prohibitions, such as shopping or handling *muktzah*, are permissible on that day. Furthermore, using a *shinui*, unusual manner, to perform a Biblically proscribed violation of *Shabbos* or doing so through the action of a non-Jew, would be permitted on Friday. *Shabbos* would be kept as usual on Saturday.

Furthermore, according to some *poskim*, mainland Alaska, even west of 144.8°, follows the date of Canada and the U.S. In other words, the dateline does not cut through the land mass of Alaska. (If it were to cut through, then a situation conceivably could arise where two people might be standing next to each other, and one would be observing *Shabbos* and the other not.) Rather, the dateline follows the coast of Western Alaska, down and around its peninsula, and up towards Valdez. At the 144.8° longitude line, the dateline cuts straight down into the Gulf of Alaska and the Pacific Ocean. A person who crossed this dateline while at sea on Friday would be sailing into *Shabbos*. If he then disembarks in Western Alaska, he is now relieved of *Shabbos* obligations, since, according to these opinions, it is Friday on land.

Generally, around-the-world cruises also present dateline concerns. For instance, one such cruise travels westward from the U.S. to China. On this cruise, all the possible halachic datelines are crossed. One would have to carefully track the ship in order to determine what he is permitted to do in each part of the world. What locals call Friday or Sunday in some places may actually be *Shabbos*.

Dateline determination also affects issues such as *Yom Tov*, *ta'anis*, *tefilah*, *tefillin*, and *sefiras ha'omer*.

Kabolas Shabbos

Although *Shabbos* can be accepted early on Friday, it cannot be more than 1¼ 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.^[22]) These suggestions cannot necessarily be applied at other times of the year or in other geographic locations.^[23]

Eruv Chazteiros

An *Eruv Chazteiros* might be needed to permit ship passengers to carry. One should check with his *Rav* before embarking.^[24]

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 *yiras shamayim*.

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

NSF International Announces New Alliance with Star-K Kosher Certification

CONTINUED FROM PAGE 3

Over the past 25 years, the demand for kosher certified products has increased dramatically. Growing at an annual rate of 15 percent for the past several years, 2003 data compiled by Integrated Marketing Communications, Inc., indicates that consumers currently spend approximately \$165 billion on kosher products. Nearly 10,000 companies produce 75,000 different kosher food products for the kosher consumer, and approximately 3,000 new products are being introduced into the kosher market annually.

As part of efforts to launch this new alliance, NSF and STAR-K will develop a range of collaborative initiatives that benefit companies and consumers interested in ensuring that products meet the comprehensive testing and certification standards of each organization. Current plans under discussion include a range of topics, such as: establishing web site links, collaborating on presentations for both national and international trade shows, and establishing a joint certification program. In the coming months, the organizations will develop plans involving collaborative certification efforts, use of each organization's mark and other parameters of the alliance.

STAR-K Kosher Certification, a not-for-profit agency, is one of the most trusted kosher certification organizations in the world. With offices throughout the U.S., China, India, Australia, and Israel, STAR-K certifies food products and establishments, as well as industrial food chemicals, in over 1,000 locations worldwide. The agency is internationally renowned for its extensive research on the complexities of food science and modern technology, as they apply to the laws of *kashruth*, putting it on the cutting edge of the ever-growing multi-billion dollar kosher food industry. Star-K is acknowledged for its outstanding expertise in the field of kosher pharmaceuticals, nutritional supplements, and medications. For more information about the STAR-K, call (410) 484-4110 or visit www.star-k.org.

NSF International, a not-for-profit, non-governmental organization, is the leading global provider of public health and safety risk management solutions in the areas of food, water, indoor air, and the environment. NSF provides product certification and safety audits for the food and water industries. Other services include management systems registrations delivered through NSF International Strategic Registrations, Ltd. and education through the NSF Center for Public Health Education. NSF is a World Health Organization Collaborating Centre for Food and Water Safety and Indoor Environment. Founded in 1944, NSF is headquartered in Ann Arbor, MI and serves companies in 80 countries. For more information on NSF, visit www.nsf.org.

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.



OB-GYN Kashrus Guide 2004



by: **Rabbi Dovid Heber**, Star-K Kashrus Administrator and
Joel Pleeter, M.D., F.A.C.O.G., Village OB/GYN Associates LLC

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 *kashrus* 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 Moshe 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.
- Someone with an 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.
- A woman who is experiencing non-life threatening postpartum complications. This may apply for an extended period of time.
- A woman who has given birth in the past thirty days without any known problems.

Those listed above may eat non-kosher or something questionable *shelo 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 *shelo 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 miscarriage is 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 *shelo 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 *shelo 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 requires pregnancy support). **Estratest**, which contains gelatin, and **Premarin**

and **Prempro**, 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.



KASHRUS GUIDE TO

OB-GYN Medications 2004

*This is not a Pesach List.
This list should not be used after 12/31/04.*

CERTIFIED PRODUCTS

The following is a list of companies with kosher certified supplements, health, and pharmaceutical products. Products are certified only when bearing the symbol of the certifying agency.

Amway/Access Business Group
Cell Tech
Maxus International
Melaleuca
Nature's Sunshine
Preventive Medical Group
Shaklee
Sunrider
Trout Lake Farm



Adwe KAJ
Fielding Pharm. OU
Freeda OU
KV Pharm. OU
Landau Volover
Maxi-Health OU
Mead-Johnson OU
Sanofi OU
Solgar Kof-K

APPROVED OB-GYN PRESCRIPTIONS

The following is a list of kosher approved **tablet** products often prescribed by an OB-GYN. Consult your physician prior to taking any medication. **This is not a Pesach list.** Note that this list only indicates the kosher status of the product. In regards to the use of many of these products due to other halachic issues, a Rav should be consulted. Also note, the following products not listed are addressed in the article above: **Estratest, Premarin, Prempro, Prometrium.**

Advanced NatalCare
 When bearing OU (KV)
Allesse Dairy (WY)
Aygestin Dairy (WY)
Brevicon Dairy (WTS)
Compazine Tablets Dairy (GSK)
Demulen Pareve (SRL)
 Placebo - Dairy
Desogen Dairy (ORG)
Diflucan Tabs & Susp (PFZ)
Estrostep Dairy (PD)
Estrostep Fe Dairy (PD)
Femhrt Dairy (PD)
Fosamax Dairy (MRK)
Jolivette Dairy (WTS)
Levlen Dairy (BLX)
Levora Dairy (WTS)
Lo/Ovral Dairy (WY)
Loestrin Dairy (PD)
Loestrin Fe Dairy (PD)
Low-Ogestrel Dairy (WTS)
Menest Dairy (MNP)
Microgestin Dairy (WTS)
Microgestin Fe Dairy (WTS)

Products Always Approved: The following are products that may always be used without kosher certification: Antibiotics for an infection - except for those skin infections known to be non-life threatening (e.g. acne), Enemas, Intravenous (IV), Externally applied products including: Antiseptics, Creams, Dermatologicals, Emollients, Gels, Injections, Rubbing Alcohols, Lotions, Oils, Ointments, Powders, Shampoo, Soaps.

Micronor Dairy (OM)
Mircette Dairy (ORG)
Modicon Dairy (OM)
MonoNessa Dairy (WTS)
NatalCare CFe 60
 When bearing OUD - Dairy (KV)
Necon 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 (WFH)
Ortho-Novum Dairy (OM)
Ortho-Prefest Dairy (MNP)
Ortho-Tri-Cyclen Dairy (OM)
Ovcon Dairy (CHL)
Ovral Dairy (WY)
Ovrette Dairy (WY)
Prenate Advance When bearing OU (SB)
Provera Dairy (PFZ)
Remeron Dairy (ORG)
Tri-Levlen Dairy (BLX)
Tri-Norinyl Dairy (WTS)
Triphasil Dairy (WY)
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
Allegra Tabs (AVT)
Allegra-D Tabs (AVT)
Benadryl Allergy & Cold Caplets (PFZ)
Benadryl Allergy & Sinus Fastmelt Tabs Dairy (PFZ)
Chlor Trimeton 4-Hr Allergy Tabs Dairy (SP)
Claritin Non-Drowsy 24-hr Tabs Dairy (SP)
Claritin-D Non-Drowsy 24-hr Tabs (SP)
Claritin-D 12-hr Tabs Dairy (SP)
Sudafed 12-hr Non-Drowsy Tablets (PFZ)

ANTI-DIARRHEAL
Imodium A-D Caplets (MCN)
Imodium Advanced Chwble Tabs & Caplets (MCN)
Kaopectate Reg/Vanilla, Cherry, Peppermint Liquid (PFZ)
Kaopectate Ex Str Liquid (PFZ)

DIAGNOSTIC
Glucose Tolerance Beverage OU (FS)
Glucose Tolerance Beverage OU (CH)
Glucose Tolerance Beverage OU (ND)
GoLyteLy Beverage (BRT)
NuLyteLy Beverage (BRT)

FIBER
Citrucel Caplets (GSK)
Citrucel Reg & Sug. Fr. Powder (GSK)
Fibercon Caplets (ESL)
Metamucil - All Powders (PG)

LAXATIVE
Colace Liquid & Syrup (SHR)
Ex-Lax Chocolated Pieces Dairy (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) Tabs Dairy (PFR)

PAIN RELIEVER
Aleve Tablets & Caplets (BYR)
Anacin Reg Tabs & Max Str Tabs (WY)
Bayer (BYR)
 Children's Chewable Aspirin (81mg)
 Ex Str Plus Aspirin Caplets (500mg)
Darvocet - N50 Tablets (EL)
Darvocet - N100 Tablets (EL)
Ecotrin Aspirin Tablets (SKB)
 (325mg & 500mg)
Imitrex Dairy (GSK)
Motrin-Childrens & Jr Str Chewable Tabs (MCN)
Motrin Reg Str Tabs & Caplets (MCN)
Naprosyn Reg Tabs & Suspn (RC)
Percocet Tablets (END)
Percodan Tablets (END)
Percolone Tablets (END)
Tylenol Ex Str Tabs & Caplts (MCN)
Tylenol Reg Str Tablets (MCN)
Tylenol Chldrns & 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 Dairy (SRL)
Sominex Original Formula Tabs (GSK)
Unisom Sleep Tablets (PFZ)
Vivarin Tablets (GSK)

SUPPLEMENTS - see also Prenatal Vitamins
Boost When bearing OUD - Dairy (MJ)
Citracal Reg. Tabs & Liquitabs
 Only When bearing OU (MSS)
Ensure When bearing OUD - Dairy (RS)
Fero Folic 500 Tabs (ABB)
Ferro-Sequels Tablets Dairy (INV)
Folgard Rx Tablets (USM)
Folgard Tablets (USM)
Iberet Folic 500 Tabs (ABB)
Niferex Tablets (50mg) Dairy (SCH)
Niferex Elixir (100mg) (SCH)
SlimFast When bearing OUD - Dairy
Tums When bearing Diamond-K (GSK)
Regular - Asstd Fruit, Peppermint Tabs
E-X - Asstd Berries, Asst Fruit, Asst Tropical Fruit, Wintergreen Tabs
Ultra - Asst Berries, Asst Fruit, Asst Tropical Fruit, Peppermint, Spearmint Tabs
500 Calcium - Asstd Fruit, Peppermint Tabs
Cool Relief Cool Mint Tabs Dairy
E-X Fresh Blends Tabs Dairy
Viactiv When bearing OUD - Dairy (MJ)

THYROID
Levothroid Dairy (FR)
Synthroid Tablets Dairy (KNL)
Unithroid Dairy (WTS)

Manufacturers

ABB Abbott Labs	EL Eli Lilly	INV Inverness Medical	MRK Merck	PFR Purdue Frederick	SHR Shire
AVT Aventis	END Endo Labs	KNL Knoll	MSS Mission	PFZ Pfizer	SP Schering Plough
BLX Berlex	FP Fielding Pharm.	KV KV Pharmaceutical - Ethex Brand	ND Nerl Diagnostic	PG Proctor & Gamble	SRL Searle
BRT Braintree Labs	FR Forest	MCN McNeil	NVT Novartis	RC Roche	USM Upsher Smith
BYR Bayer	FS Fisher Scientific	MJ Mead Johnson	OM Ortho-McNeil	RS Ross	WFH Women First Healthcare
CH Cardinal Health	GLX Glaxo	MNP Monarch Pharm.	ORG Organon	SB Sanofi-Bio	WTS Watson
CHL Warner Chilcott	GSK Glaxo Smithkline		PD Parke-Davis	SCH Schwarz	WY Wyeth



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