INSIGHTS from the INSTITUTE
HALACHOS PERTAINING to COVID-19

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2020 will be remembered for a long time to come as the year of the Covid-19 pandemic. These unusual circumstances have given rise to some unusual halachic questions. It is my fervent hope that everything will have returned to normal by the time that you read this, and the lasting legacy will be the chiddushei Torah and piskei halachah that were generated as a result of this event. Below are some examples.

Q: If there are two adjacent houses with decks, with five men on one deck and another five men on the other deck, can they join together to form a minyan?

A: A gathering of ten men is needed in order for their davening to be considered tefilab b’tzibur. Once ten men have joined together to form a minyan, anyone else who is able to see them and participates is considered part of the minyan, and his davening is considered tefilab b’tzibur even if he is not in the room. However, it is debatable as to whether or not the ten men forming the minyan need to be in the same room.

The Rishba writes that it is sufficient if some of the ten men are in one room and the rest are in an adjacent room, as long as the two groups can see each other. The Rishba argues that this is analogous to the halachah that two groups of people eating meals in adjacent rooms may join together to form a zimun for Birchas HaMazon as long as they can see each other. Just as three men are able to form a zimun if they eat in adjacent rooms with intent to bentsch together, so too, ten men in adjacent rooms may join together to form a minyan.

Therefore, the Rishba rules that ten people in a house may form a minyan even if nine are in one room and the tenth man is in a different room. Similarly, the Shulchan Aruch writes that if there are nine men in a house and a tenth man standing outside who is able to see them through a window, he may join with them to form a minyan. However, the Mishnah Berura states that a number of Achronim disagree with these rulings. The Mishnah Berura concludes that one should be lenient only in situations of necessity.

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NOW YOU SEE IT, NOW YOU DON'T: A KOSHER VIEW OF REFINED EDIBLE OILS

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“Your name is flowing like fine oil” (Shir Hashirim Rabah 1:3) ... Your name is flowing like fine oil”. Shir Hashirim Rabah makes the following insightful observation. Shlomo Hamelech compares Bnei Yisroel to fine oil. Just as fine oil is extracted from its source through crushing and squeezing, so do the innate qualities of Bnei Yisroel emerge as a result of our collective challenges and travails. Similarly, just as oil serves as a glowing source of radiation that fills a room with shining light, so does Bnei Yisroel serve as a light to other nations through their stellar performance of Torah and mitzvos.

Oil is an incredibly remarkable and versatile product of Hashem’s creations and is not limited to olives, the quintessential source of shemen. Oil is found in a plethora of sources, and the means of oil extraction are varied. Moreover, there are remarkable halachic ramifications with various oil extractions. Let’s explore the wondrous world of oil.

Oil can be obtained from various sources such as animals, vegetables, seeds and minerals. Today, edible oils are generally derived from vegetable sources; animal sourced edible oils are not as prevalent as they used to be. Oil can be classified into two categories: fixed and volatile. Fixed oil refers to oil that does not evaporate under normal conditions, while volatile or essential oil evaporates easily. Fixed oils are used in cooking and baking; essential oils are used in flavors. This article will discuss fixed oil extraction, and we will explore the halachic ramifications of grape seed oil and other vegetable oils.

Vegetable oils are produced from a variety of sources. Seed oils (as referred to in Europe), which have become very popular, are produced from seeds such as soybeans, rapeseed (canola), sunflower, cottonseed, flaxseed and hemp. Believe it or not, cocoa butter which is extracted from cocoa beans is actually the seed oil that is found in a cocoa bean. Cocoa beans, the main ingredient in chocolate, are seeds or beans rich in oil or fat. Other vegetable oils, such as palm and coconut, are derived from the fruit pulp surrounding the seed of the fruit such as olives. Olive oil is derived from both the fruit and the seed (extra virgin olive oil, virgin olive oil and refined oil, as well as pomace oil).

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The Rashba’s comparison between forming a minyan and forming a zimun is predicated on his understanding that three people eating in different rooms can combine to form a zimun. However, some Poskim rule that they may not form a zimun. According to this opinion, a zimun of three people in one room may combine with a zimun of three people in another room to form a combined zimun of six people, but three individuals in different rooms cannot combine to form a zimun. The Biur Halachah concludes that this is the more compelling position.1

The Achronim point out that there seems to be a contradiction in the Mishnah Berura. On the one hand, the Mishnah Berura leans towards the position that three people in different rooms cannot combine to form a zimun. On the other hand, he paskens that a tenth man outside a shul can combine with nine in the shul to form a minyan, if necessary. If the laws of combining to form a minyan are learned from the laws of combining for zimun, how do we explain this discrepancy? The answer would seem to be that when it comes to a zimun, it is not necessary to rely on the lenient opinions as it is possible for the three people to beentisch separately. However, in order to allow tefilah b’tzibur, at times of need one may rely on the lenient opinion when it comes to forming a minyan.

According to the Mishnah Berura, if necessary, eight people in a shul and two outside could combine to form a minyan. However, the Aruch HaShulchan has a different understanding of this halachah. The Aruch HaShulchan states that the Shulchan Aruch allows combining only one person outside the shul with nine inside but would not allow combining two outside the shul with eight in the shul.8

One further point must be noted. The Shulchan Aruch provides an additional limitation to the ruling that groups eating in different houses can unite to form a zimun. The Shulchan Aruch states that if a public street runs between the two houses, the groups may not combine. The Mishnah Berura quotes the Taz as adding that the same is true if a private path runs between the two houses. The Taz compares this to the laws of peah (the corner of a field left unharvested for the poor). The Torah states that a person is obligated to leave peah from his field. If a field is bisected by a public street or private path, the two sides of the street or path are considered to be separate fields and peah must be left from each one separately. The Taz rules that just as two sides of a street or path cannot combine to form one field, so too, people on both sides of a street cannot combine to form one zimun.

As the laws of combining for a minyan are learned from zimun, the Pri Megadim argues that it would follow that people on two sides of a street or path cannot combine to form a minyan.4 For this reason, the Teshuvos Minchas Yitzchok states that ten people who form a minyan in an open area need to ensure that they are not separated by a path running between them.5

Let us now turn to the question of two adjacent houses with decks. If there are five men on one deck and another five men on the other deck, can they join together to form a minyan? As noted above, the Mishnah Berura states there is a machlokes as to whether or not people outside a shul can combine with people in a shul to form a minyan. The Mishnah Berura maintains that at times of difficulty one may be lenient. However, he seems to contradict himself in bikchos zimun where he rules stringently. Additionally, the Aruch HaShulchan states that they cannot combine unless nine of the ten men are in one location. Furthermore, the Taz and Pri Megadim assert that two areas which would not combine for peah cannot combine for a minyan. Two fields separated by a steep hill or pit cannot combine for peah; therefore, two decks could not combine for a minyan either. Due to the considerable doubt as to whether the men on the two decks can combine, Rabbi Heinemann, sbichi’a, paskens that they should daven separately and not combine to form a minyan.6

Q: Under what conditions can ten men meet together in a public area to form a minyan?

A: The Teshuvos Minchas Yitzchok states that ten men in an open area may join together to form a minyan as long as they can see each other and hear the shalich tzibur. As noted above, the Minchas Yitzchok adds that ten people who form a minyan in an open area need to ensure that they are not separated by a path running between them.7 Rabbi Heinemann adds that the ten men should gather in one area and not be separated by a fence which is ten tefachim high unless the fence has a gap or opening that the men on one side can cross to the other side.8

Q: When davening alone, is there any way to make up for the fact that one is missing davening with a minyan?

A: Chazal tell us that teffilos recited when davening with a minyan are received directly by Hashem whereas teffilos recited without a minyan require angels to transport them. One of the Rishonim, RabbiBeinu Yehuda ben Yokor, understands that malochim do not respond to any language other than loshon hakodesh and, therefore questions the efficacy of reciting private teffilos in any other language.9

However, he concludes that teffilos which are said with a great amount of kavana are accepted in any language, because they do not require malochim to transport them. He deduces this from the Midrash which says that when King Menasha wanted to do teshuva the malochim refused to transport his teffilos due to his great wickedness, but Hashem Himself accepted the fervent teffilos.
Methods of Edible Oil Extraction

There are various methods of vegetable oil extraction: i) cold pressing, which is the method of extracting extra virgin olive oil; ii) mechanical or expeller pressing, which is the method of extracting seed oil and cocoa butter; and iii) solvent extraction, which is the method of extracting grape seed oil, to be discussed later in this article.

Grape Seed Oil Production

How is grape seed oil produced? According to the old adage, one man’s trash is another man’s treasure. This holds true even in the wine industry. After the grapes are harvested and crushed, what is to be done with the remaining seeds and pulp? One option is to throw them away. Another option is to put them to good use through the manufacturing of an array of marketable grape byproducts, e.g. grape skin extracts, grape concentrates, tannins, colors and grape seed oil. One country that is best suited for these grape byproduct productions is France, the home of thousands of vineyards. There is enough grape pulp produced to supply 22 French distilleries. These are companies that specialize in producing and manufacturing grape byproducts.

The Bezier, France facility is the only grape seed oil extraction facility in France. It is supplied by the 22 distilleries that process the grape byproducts of this country that prides itself on its award winning wine production. Understandably, this facility works non-stop 365 days a year to produce crude grape seed oil. 8,000 tons of grape seeds are extracted from 50,000 tons of grape seeds!

In order for the distillery to retrieve the grape byproducts, the “marc” i.e. the seeds, stems, and skins need to be washed. The washing retrieves the remaining wine that was not pressed out at the winery, while cleaning the grape seeds in the process. Some distilleries use hot water at approximately 140° F, while others use ambient (room temperature) water. The seeds are then dried to approximately 8% moisture. Considering the fact that a kernel of rice contains 11% moisture, and wheat is harvested at approximately 14% moisture, suffice it to say that 8% is fairly dry. After drying, the seeds are ready to be sent to the extraction plant for further processing.

Due to an abundance of produce, and the advent of technological know-how, grapes are harvested in most cases with automatic harvesters that look like mechanical fingers. The harvesters collect the grapes and bring the truckload to the winery. Due to the aggressiveness of the automatic pickers, as well as the weight of the load, grape juice has already exuded from the fruit before the actual crushing takes place. When the grapes arrive, a sample of juice is taken from the load to measure its sugar content. The sugar content is critical for a winery to determine the adjustments that need to be made in the fermentation process in order to obtain the desired results. Then the grapes are crushed, allowing the grape juice to be pressed from the skins, stems and seeds. From this point on, the wine color, type or region of the production is customized to achieve the desired taste, fragrance and aroma of each variety of wine.

The de-stemmed grapes are then broken down into three grape components: “must” (freshly pressed fruit juice [usually grape juice] that contains the skins, seeds, and stems of the fruit), pulp and skins. These components are then placed into fermentation vats. Fermentation is the natural process that converts the grape juice into wine. Naturally fermented wine does not require any additional ingredients, as the grape skins contain natural enzymes that effect the change. Natural yeast contained in the grape converts the sugar in the grape juice into alcohol and carbon dioxide gas. As the gas escapes, the juice bubbles violently (ferments). Some wineries produce red wines, while others produce white wines. The fundamental difference between the red and white wines is the length of time the grape skins remain in the grape "must". Grape skins that are left in the fermentation vats for a week to absorb the purple color produce red wine; white wine is produced from "must" that ferments without grape skins.

The byproducts of the wine production — the grape skins, the grape seeds and the stems — are separated and sold to companies called distilleries. These companies process the grape byproducts into an array of products, including wine alcohol, grape skin extracts, colors, and tannins to name but a few. The grape seeds are a derivative of the byproduct and are transported to a variety of companies for further processing.

In order for the distillery to retrieve the grape byproducts, the "marc", i.e. the seeds, stems, and skins need to be washed. The washing retrieves the remaining wine that was not pressed out at the winery, while cleaning the grape seeds in the process. Some distilleries use hot water at approximately 140° F, while others use ambient (room temperature) water. The seeds are then dried to approximately 8% moisture. Considering the fact that a kernel of rice contains 11% moisture, and wheat is harvested at approximately 14% moisture, suffice it to say that 8% is fairly dry. After drying, the seeds are ready to be sent to the extraction plant for further processing.

It is mind boggling to observe the deliveries of grape seeds to an extraction facility. Trailer after trailer, measuring 15 ft high and 25 ft long, were loaded with dried grape seeds ready to be processed. The Bezier, France facility is the only grape seed oil extraction facility in France. It is supplied by the 22 distilleries that process the grape byproducts of this country that prides itself on its award winning wine production. Understandably, this facility works non-stop 365 days a year to produce crude grape seed oil. 8,000 tons of grape seeds are extracted from 50,000 tons of grape seeds!

Mechanical Extraction

As previously noted, there are two methods of extracting crude oil. One technique is mechanical extraction, whereby the oil is pressed from the seed, bean or fruit. This method is used to produce cocoa butter and crude vegetable oils such as corn, soybeans and seed oils such as sunflower, flex and hemp.

Chemical Extraction

Grape seed oil and pomace olive oil are removed through a process known as chemical extraction, using a solvent. The solvent, in this case hexane, is used to remove the edible oil from the grape seed or olive byproducts. How is this accomplished? The grape seeds undergo a process called laminating, which crushes the seeds in a roller and cuts them into pieces so that the surface area is exposed. The crushed seeds are injected with steam and then advance through an extruder. The pieces are then fused together and look like pieces of a black electrical cord or smooth sticks. The laminated grape seeds are then immersed in a bath of cascading hexane, which washes out the grape seed oil. The same process is used to extract crude pomace olive oil.

The new combination of oil and hexane is then purified in a distillation still, similar to whiskey. The hexane boils off and is recaptured, leaving crude grape seed oil or pomace olive oil behind.
of Menashe.\textsuperscript{14} Apparently, such tefilos do not need malachim to transport them and are accepted directly by Hashem just as are tefilos recited b’tzivah.

There are additional measures that a person can take if he is unable to attend a minyan. Chazal encourage him to synchronize his tefilos with the tzivah and daven at the time of day as the minyan. Chazal also advocate that such a person daven the shachatim Shemonah Esrei at vasinik (sunrise).\textsuperscript{15}

Q: Is one allowed to walk down the street on Shabbos (in an area without an eruv) wearing a face mask and disposable gloves?

A: A person is not allowed to carry in a public area on Shabbos (unless there is an eruv). However, this prohibition does not apply to clothing worn in a normal manner. At the time of this writing, people are expected to wear a face mask in public; this is now considered a standard item of clothing.\textsuperscript{16} There are a number of additional reasons to permit wearing a face mask and disposable gloves in a public area on Shabbos:

1. The Shulchan Aruch cites two views as to whether gloves may be worn on Shabbos in a public area. The lenient opinion permits this because gloves are an item of clothing intended to warm and protect one’s hands in cold weather. However, the stringent opinion prohibits this due to the concern that a person may remove his gloves in order to gain full use of his fingers, which may result in his carrying the gloves in a public domain. The Mishnah Berura states that it is customary to follow the lenient opinion, but a conscientious person should avoid doing so.\textsuperscript{17} Arguably, the concern that a person may remove his gloves may not apply to those who feel a need to wear gloves for protection from contagion.\textsuperscript{18}

2. In Talmudic times, shepherds wore specific work clothes. The Shulchan Aruch states that a person who is not a shepherd may also wear these clothes in a public area on Shabbos, because an item worn by some men is considered to be clothing for any man.\textsuperscript{19} Doctors and nurses routinely wear masks and gloves as part of their work clothes. Therefore, these items may be categorized as clothing for everyone.

3. Additionally, clothes may be worn even when they are not serving their intended purpose. For example, one may wear a winter coat in a public area even on a hot summer day.\textsuperscript{20} Although gloves that are worn in cold weather look somewhat different from protective gloves, they are both essentially types of the same article of clothing which may be worn even when not needed as protection from cold weather.

4. Although the use of medicine is restricted on Shabbos, a person is permitted to fasten a bandage over a wound. This is because the bandage serves merely to protect the wound and does not heal. The Shulchan Aruch states that a person with such a bandage may not enter a public domain on Shabbos since the bandage is not considered to be an article of clothing. The Mishnah Berura states that the Gr’a permits this and seems to accept this lenient view. Common practice is to wear a bandage in public areas on Shabbos.\textsuperscript{21} Wearing a face mask for protection in public is seemingly no different. A counterargument would be that a bandage protects the wearer, whereas a mask protects others from the wearer but does not protect him from others. It would seem logical, however, that a mask also provides some measure of protection to the wearer and may, therefore, be worn.

For these reasons, a person is permitted to wear a mask and gloves in a public area on Shabbos. However, Rabbi Heinemann feels that one should be careful to keep the mask over the face and not lower it down to the chin.\textsuperscript{22}

Q: If every kelim mikvah in a city is closed, what should one do when buying a new kitchen utensil?

A: A new utensil which requires tevilah may be immersed in a river or stream which flows year-round or an ocean or sea.\textsuperscript{23} However, one should not toss kelim in a small stream if there has recently been significant rainfall such that the majority of the water present may be rainwater rather than stream water.\textsuperscript{24}

A person may be faced with a situation where this option is not available. For example, on Shabbos it is prohibited to perform tevilas keilim. The Shulchan Aruch states that in this case, one should give the utensil to a non-Jew as a gift and subsequently borrow it back from him. The utensil may then be used without tevilah because it is no longer owned by a Jew. However, the Tiz mainains that this is not a long-term solution as, over time, it will be forgotten that the utensil belongs to a non-Jew.\textsuperscript{25}

In a situation where a person will not have access to any mikvah or water source for the long-term, Rav Shlomo Zalman Auerbach, z”l, suggests that if there is no other recourse he may renounce ownership of new utensils by declaring in the presence of three men that he...
Refining Crude Oils

Refining is a six-step process. First, the oil is neutralized with caustic soda and phosphoric acid. Second, the caustic and phosphoric process causes the waxes to set up. This allows the waxy soap stock and oil to be pulled apart through a process called separation. Next, the separated oil is washed and dried to burn off any excess water. Then, the oil is bleached with bleaching earth and activated carbon to remove any residual green color. The oil is then filtered and sent to a deodorizer to remove any odor. Finally, the result is a clear, ready-to-enjoy edible oil.

The Shulchan Aruch discusses the two criteria for permitting grape seeds, tammdan, washing of the seeds and yibush, drying of the seeds to a point where the seeds are moistureless.

The Bottom Line

A myriad of questions surround the kashrus of grape seed oil, starting from its inception. When the grapes come to the winery from the field, they have been sitting in juice which is the result of the automatic pickers and the weight of the grapes. Once a sample is drawn by the worker in the winery, it is eligible for a disqualifying bamshecha. A bamshecha results when an aino Yehudi desires to take some of the grape juice. According to Ashkenazic ruling, once the grape juice sample is drawn, the rest of the wine becomes stam yavin, or yayin nesech according to the Sephardic ruling.

How does this impact the grape seeds? If the seeds are removed immediately and do not stay in the juice for 24 hours, then the seeds are not subject to the laws of kevisha. Kevisha is the disqualification of a kosher food item that is soaked in non-kosher liquid for 24 hours or vice versa. Red wine, however, would be subject to the laws of kavush k’mevushal due to the fact that the grape byproducts (the skins, seeds and stems) remain in the grape “must” for seven days.

At the distillery, where the “marc” is washed in hot water and the seeds are separated, the hot water cooks the seeds in the wine residue. This would be the second disqualification.

The Shulchan Aruch discusses the two criteria for permitting grape seeds, tammdan, washing of the seeds and yibush, drying of the seeds to a point where the seeds are moistureless. This is similar to the drying of the wine sediments on the side of the cask (Weinstein), the basic ingredient of cream of tartar. In the distillery, the seeds are definitely washed and dried well. This is critical because if a wet seed were to become moldy, the oil would not be able to be extracted. Furthermore, prior to extraction the seeds are dried once again during lamination. The question remains: Does a seed that has originally been soaked and cooked in non-kosher wine prior to washing, drying, and re-drying qualify as kosher grape seed oil?

The Shulchan Aruch clearly states that grape seeds are forbidden to be used within the first 12 months of their separation from the “must”. Furthermore, the balachab states that the seeds must be washed and free of any residual wine before the 12 month count can be successful. Moreover, does the drying of the seeds equal a 12 month waiting period? Similarly, the question was raised regarding the wine sediment which is the main ingredient of cream of tartar. Does the drying of the wine lees, the wine sediment, qualify for the 12 month waiting period? Many authorities maintain that it does.

Another opinion in favor of grape seed oil is that the oil bears no resemblance to the original grape seed in smell, taste, color or texture. The Chasam Sofer rules that since there is a complete transformation from grape seeds to oil, the prohibition of disqualified grape seeds does not apply. This is based upon the ruling of Rabbeinu Yona, who maintained that a forbidden item that has undergone a complete transformation is permitted. Moreover, the Pischei Teshuva which quotes the Chasam Sofer adds that an additional caveat to permit grape seed oil is that the lamination dries the seeds to a point that qualifies for fuel after the hexane is poured onto the cut seeds. The Chelkas Yaakov offers yet another reason to permit grape seed oil. Oil is contained inside the seed, and the wine is not converted into oil; therefore, it can be viewed as two separate entities. It is the opinion of STAR-K, as well as other major kashrus agencies, to permit grape seed oil that is manufactured in this manner.

Kitniyos Shenishtanu

It is interesting to note with regard to Pesach, there is a divergence of opinions amongst kashrus certification agencies as to whether we permit or forbid Kitniyos Shenishtanu.

Today, food science has found multiple applications for products derived from kitniyos. These kitniyos conversions and fermentations have given rise to a new kashrus term, “Kitniyos Shenishtanu”, kitniyos that have been transformed into a new product. These converted food grade ingredients include citric acid and ascorbic acid (that have wide food applications), NutraSweet sweetener, MSG (a flavor agent in soups and spice blends), sodium citrate (found in processed cheeses), sodium erythorbate (found in deli meats), and lactic acid that is used in olive production. These corn or soy-based ingredients go through a multi-stage conversion process until the final food grade material is produced.
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What is the reasoning for those who permit Kitniyos Shenishtanu? Interestingly, the reasoning behind permitting Kitniyos Shenishtanu is based on a different halachic query regarding a serious kasbrus concern as to whether or not a product extracted and converted from a non-kosher source could be considered kosher. The heter is based on the reasoning of the Chasam Sofer and the Chok Yaakov permitting the consumption of grape seed oil that was extracted from non-kosher grape seeds.6

The fundamental reasoning of the Chasam Sofer and the Chok Yaakov permitting the newly transformed grape seed oil provides the basis for permitting Kitniyos Shenishtanu. The reasons for permitting Kitniyos Shenishtanu are very compelling.

What are the counter arguments in favor of prohibiting Kitniyos Shenishtanu? When Rabbi Moshe Heinemann, iblit"a, Rabbinic Administrator of the STAR-K, discussed this issue with Rabbi Yosef Shalom Eliyashiv, zt"l, and Rabbi Shlomo Zalman Auerbach, zt"l, their position was to prohibit Kitniyos Shenishtanu as a Chenoma d'Pischa, a strict adherence to the minhas of prohibiting Kitniyos. For this reason, it is STAR-K policy not to certify products containing Kitniyos Shenishtanu.

It is indeed a great manifestation of the Ribbono Shel Olam's masterful handiwork to see the mysteries that can be found in nature, and the versatility of the fruits of Hashem's labor.☆

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is making the utensils hefker.26 The men should be adult shomrei mitezvot that are not related to him or each other. If he cannot do this in person, he may do so by declaring this over the phone to three men. Alternatively, before acquiring the utensil from a non-Jew he should have in mind not to assume ownership of it. When he subsequently has access to a mikvah he should reacquire ownership and tovel it, reciting a brochah if applicable.28

Q: How far away can a person stand from the baal koreh when receiving an aliya to the Torah?
A: The Shulchan Aruch states that a person who receives an aliya to the Torah must read along with the baal koreh and should not be given an aliya if he is unable to do so. For this reason, the Shulchan Aruch paskens that a blind person should not receive an aliya. However, the Rema paskens that one may give an aliya to a person who is not knowledgeable enough to read along with the baal koreh, and a blind person may also receive an aliya even though he is unable to read along.29

Some Poskim have suggested that a person may receive an aliya even if he is required to stand some distance away from the baal koreh due to health concerns. Even though he will be unable to see the letters of the sefer Torah and read along with the baal koreh, he is no worse than a blind person who may receive an aliya, according to the Rema.30 However, this is not necessarily the case.

The Biur Halachah explains that the Rema believes it became customary to give an aliya to an unknowledgeable or blind person in order to save him the indignity of never receiving an aliya. However, the primary halachic ruling is that a person must read along with the baal koreh; if a person is able to do so and does not, his brochah is considered a brochah Ivatala.31

Furthermore, it would seem that even a blind person receiving an aliya must stand next to the sefer Torah. Even though he is unable to read, he must demonstrate that he is getting an aliya. It is not sufficient for him to merely recite the brochah from his seat. Rabbi Heinemann, iblit"a, paskens that a person should not receive an aliya unless he is able to stand close enough to the sefer Torah to be able to read the words along with the baal koreh.32☆
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Madison, WI
FRUIT (FRESH PACKAGED); VEGETABLES (FRESH)

MILK AND HONEY DISTILLERY
ISRAEL
ALCOHOLIC BEVERAGES

MONTALBANO INDUSTRIA AGROALIMENTARE SPA
ITALY
SAUCES & DIPS

NEOSTAR USA LLC
Irvine, CA
FRUIT (CANNED)

OLEIN RECOVERY CORP.
Puerto Rico
DETERGENTS & CLEANSERS

POLISINACK S.R.L.
ITALY
BREAD PRODUCTS; PIZZA DOUGH

PRANA IMPORTS, INC.
Somerset, NJ
RICE

PROMISED LAND BEVERAGE CO.
Cedarhurst, NY
WINE; ALCOHOLIC BEVERAGES

RCN IMPORTS, INC.
Livingston, NJ
VEGETABLES (CANNED)

ROSE SISTERS CHIPS
Wilmington, DE
TORTILLA/TACOS

SAMROIYOD CORP., LTD.
THAILAND
FRUIT (CANNED)

SCHWEBEL BAKING COMPANY
Youngstown, OH
BAGELS

SHAVER-HAGGART CANNED BEETS DIV.
CANADA
VEGETABLES (CANNED)

SNACKKREZ LLC
Wrenthorpe, PA
POP CORN

SUNSET FOODS
Highland Park, IL
FRUIT (FRESH PACKAGED); VEGETABLES (FRESH)

SYLVIA’S SWEET & STATIONERY SHOPPE
Deal, NJ
GIFT BASKETS

TAC
Ashburn, VA
COFFEE

VIBRANT PROVISIONS CO.
DBA BIG PICTURE FOODS
Bartington, WI
OLIVES

V&M CAPRI DAIRY CATERING
Marganville, NJ
CATERER

INDUSTRIAL INSTITUTIONAL PRODUCTS
(see letter of certification)

ALDAHRA MOROCCO FACTORIES
MOROCCO
OLIVE OILS

ANAYA
Alama, CA
QUINOA, BEANS & LEGUMES; RICE, NUTS & SEEDS; CEREAL PRODUCTS; SPICES & SEASONINGS

ARMIS BIOPHARMA
Fort Collins, CO
DETERGENTS & CLEANSERS

BIOSAN LLC
Saratoga Springs, NY
INDUSTRIAL CHEMICALS

BIOSYNTHETIC TECHNOLOGIES
Indianapolis, IN
VEGETABLE/SEED OILS

BUCHER AG LANGENTHAL
SWITZERLAND
LUBRICANTS

CHESTMATION TORONTO
CANADA
DETERGENTS & CLEANSERS

CHESTERTON INT’L GMBH
GERMANY
LUBRICANTS

COLIMA PROCESSORS S. DE R.L
MEXICO
FRUIT BLENDS/PUREES

DATEIBLE TUNISIA
TUNISIA
SUGAR

DOGUS YIYECEK VE ICECEK
TURKEY
SNACK FOODS

DOSIC IMPORT & EXPORT CO., INC.
CHINA
VEGETABLE/SEED OILS

ETHNIC FOODS, INC.
Port Washington, NY
RICE

FRESH MADISON MARKET
Madison, WI
FRUIT (FRESH PACKAGED); VEGETABLES (FRESH)

GOLDEN BAY TRADERS LLC
Albuquerque, NM
FLAVORS & EXTRACTS; SPICES & SEASONINGS

HENAN XUJIAFU FOOD CO., INC.
CHINA
FRUIT (CANNED)

INNOVATIVE GREASES TECH.
SOVIET UNION
LUBRICANTS

JASTROLAGET
SWEDEN
YEAST

JCS TRADECOM, INC.
New York, NY
OLIVE OILS

KURT GURME TARIMSAL URETIM
TURKEY
FRUIT (DRIED); VEGETABLES (FRESH)

LODATL LLC
Oak Brook, IL
FRUITS; VEGETABLES

MICRODYN-NADIR GmbH
GERMANY
INDUSTRIAL FILTERS

OLEOMUNTILLA SL
SPAIN
OLIVE OILS

PERFECT DAY, INC.
Berkeley, CA
VITAMINS & NUTRITIONAL SUPPLEMENTS

QINGDAO HAIRUNFENG FOODS
CHINA
SPICES & SEASONINGS

RPM WAREHOUSE
Edison, NJ
COFFEE BEANS

SAMROIYOD CORP., LTD.
THAILAND
FRUIT (CANNED)

SUNSET FOODS
Highland Park, IL
FRUIT (FRESH PACKAGED); VEGETABLES (FRESH)

TRABZON TARIM GIDA
TURKEY
NUTS & SEEDS

NEW UNDER STAR-D
(only when bearing STAR-D symbol)

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

ICE COLD BRANDS LLC
St. Louis Park, MN
ICE CREAM NOVELTIES

MUNCH KING
New York, NY
POP CORN