**STAR-K** KOSHER CERTIFICATION ועד הכשרות רבאלטימאר

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Cookin' just ain't what it used to be. Technological advances have taken the old stovetop and oven and upgraded them to be safer, more efficient, and smart for today's lifestyle. They have also made them far more complicated. With these transformations, the observant Jew is faced with challenges that did not confront him in the past. To understand how these changes affect the *halachic* use of the range on *Shabbos* and *Yom Tov*, it is worthwhile to review some laws and concepts as they relate to cooking on *Shabbos* and *Yom Tov*.

#### **Definition of Melacha**

Cooking on *Shabbos* is a *Torah* prohibition derived from the constructive acts done in erecting the *mishkan*. This forbidden act is known as a *melacha*. There are 39 categories of acts that are prohibited.

#### Melacha of Cooking

The prohibition of cooking on *Shabbos* is defined as the act of using heat to make a substance edible or to change its state. In order for food to be considered hot, the food must reach a temperature of *yad soledes bo* (120°F), hot enough to cause one to withdraw his hand due to the heat. If the food will not reach a temperature of *yad soledes bo* there is no concern of cooking. Lighting a flame on *Shabbos* is also prohibited as it is written, ויש בכל מושבתיכם ביום השבתי "לא תבערו אש בכל מושבתיכם ביום השבת". The *Torah* prohibition of creating a fire on *Shabbos* also includes adding to an action that will "cause" the flame to go on if it is the end result of his action. The term for this is *gram havara*.

#### Aino Mechaven

There is a general rule regarding actions prohibited by the *Torah* that says that when one does an action and one's intent is not for the prohibited reaction that results, it is permitted. This is called *aino mechaven*, which literally means that there was no intent to do the activity. (For example, dragging a bench on the ground on *Shabbos* to bring it to another location is permitted even though it may make a groove in the ground [plowing].) However, if this unintended consequence must result in the prohibited activity being done, it is as if one had initially intended to perform the prohibited action, and the action is prohibited (i.e. dragging a heavy bench on soft earth where it will surely make a groove in the ground). This is called a *psik reisha*. Nevertheless on *Shabbos*, where the

resulting consequence is neither wanted nor intended, it is classified as a psik reisha d'lo nicha leih, which is permitted by Torah law although prohibited by Rabbinic law.<sup>2</sup>

25 years of

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### MESSAGE FROM THE **Dresident**

It has now been several weeks since word began spreading about Star-K's innovative program (see the article in this issue, "Striking Matches: Star-K Partnering with Shadchanim", by Mrs. M. Pensak) of offering a monetary incentive to



anyone who successfully arranges a *shidduch* for women above a certain age in our Baltimore community. Reaction has been very positive, although - not unexpectedly - we have also received a number of humorous responses.

One old acquaintance of mine good-naturedly inquired if he were to divorce his wife and then remarry her, would he be eligible for the reward? Many wondered how in the world we came up with the lower age limit of 22 years and 2 months. We even received a mock threatening letter from a disgruntled man, threatening us with a law suit for gender discrimination. Some felt that the \$2,000 incentive (no, it is not a bounty!) should be replaced with a sliding scale, depending on the actual age of the women matched. And, a mother of a single girl, who has not yet had her first date, suggested that engaged couples, as a sign of their "hakoras ha'tov" to Hashem for helping them find each other, make a concerted effort to help their single friends in need of a shidduch.

On the flip side of the coin, a number of individuals, including eligible men themselves seeking their "*bashert*", have suggested that a fund be established which would cover the high cost of

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kashrus leadership

# A KASHRUS GUIDE TOMedications, Vitamins,<br/>& Nutritional Supplements



**RABBI DOVID HEBER,** KASHRUS ADMINISTRATOR

tion שלא כדרך אכילה, in an uncommon way

of eating, if a kosher alternative is not

readily available.3 Items which are designed

to be swallowed<sup>4</sup> without chewing (caplets,

swallow tablets, and even gelatin capsules),

poor tasting chewable tablets, and poor

tasting liquids have a שלא כדרך אכילה status.

For example, if someone has the flu, and the

only fever reducer available is a non-kosher

gelatin capsule, one may swallow the

product. Similarly, one may swallow

Celebrex in a gelatin capsule or tablets

containing chondroiton (derived from non-

kosher bovine trachea cartilage) for chronic

debilitating arthritis pain.5 However, under

normal circumstances one may not take

non-kosher products if it requires eating in

a normal manner (e.g. non-kosher chewable

III. בריא and בריא - One who is experien-

cing slight discomfort6 (e.g. slight joint

pains or a runny nose) or is healthy7 and

takes vitamins and supplements to maintain

good health should make every effort to

ensure that the product is either kosher

certified or contains all kosher ingredients.

If this is not possible, a Rav should be

consulted since in some instances non-

kosher products taken שלא כדרך אכילה may

tablets that taste good).

be permissible.8

lobal sales of pharmaceutical products are expected to reach 500 billion dollars annually.1 It is therefore no wonder that the interest in kosher certification and approval for these products has also skyrocketed. Ideally, one should purchase these products with kosher certification. However, this is not always practical. It is for this reason that one of the most frequently asked questions on the Star-K hotline relates to the kosher status of these remedies. In an effort to clarify the numerous issues regarding these popular products, the Star-K has prepared the following halachic guidelines based on the psak of Rabbi Moshe Heinemann, שליט״א, Rabbinic Administrator of Star-K Kosher Certification.<sup>2</sup>

#### **CATEGORIES OF ILLNESSES**

Before determining whether a non-kosher product may be taken, one must first identify the category of illness. There are three categories of illness:

Additional examples include the following:

• One who has a heart condition, diabetes, substantially elevated blood pressure, kidney disease, 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 antibiotics.

• A pregnant woman whose life is in danger (e.g. blood clotting disorder, toxemia), or who is in active labor, or who is in danger of having a miscarriage.

A woman who has given birth within the

<sup>1</sup> Based on research conducted by IMS Health, Inc.

<sup>2</sup> This article is based on several different articles that have appeared in Kashrus Kurrents during the past decade. The purpose of this article is to address the kosher status and halachos of these remedies. It is in no way intended to advise consumers as to whether a specific product is effective. One should consult with his physician or health advisor regarding the effectiveness and side effects of each product and determine which products may be taken. This article addresses year round kashrus and is not a Pesach guide. For Pesach information, see the Star-K Pesach Guide published annually.

25 years of

past seven days without any known complications or who has postpartum complications that are or may become life threatening. This may apply for an extended period of time, depending upon her condition.

All instructions given by the doctor should be carefully followed, including taking the medication for the prescribed number of days, even though the symptoms may have subsided. This also applies to non-kosher medication that is flavored and tastes good. All of the above is equally applicable on *Pesach* to medication which contains *chometz*.

II. ראלה שאין בו סכנה - Someone whose life is not in danger. This includes anyone who is bedridden, is noticeably not functioning up to par due to pain or illness, or has a fever which is not potentially life threatening. A child under six years of age who has discomfort is also considered a חילה שאין בי . This category also includes the following:

• One who is experiencing symptoms of the flu.

• One who suffers from chronic debilitating arthritis pain.

• One who suffers from migraine headaches or mild depression.

• A pregnant woman suffering from non-life threatening complications (e.g. lower back pain).

• A woman who has given birth in the past thirty days without any known problems or who is experiencing nonlife threatening postpartum complications. This may apply for an extended period of time.

Those listed above may take non-kosher medica-

שו״ע יו״ד סי׳ קנ״ה ס״ג

י׳ מנחת שלמה סי י״ז<sup>4</sup>

<sup>5</sup>Glucosamine, another common arthritis remedy, is now available in kosher form. The Star-K certifies vegetable-based glucosamine distributed by Nutralife Health Products of Lakewood, NJ. Unless otherwise specified on the label, most other glucosamines on the market are derived from crab, shrimp, or lobster shell fish which are not kosher. Whether one may swallow such a non-kosher product may depend

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Taking non-kosher medication that requires eating in a normal manner (e.g. non-kosher chewable tablets that taste good) is not permissible.

IV. Prevention - If a person is healthy or has a slight discomfort and his physician advises that there is a high risk of him becoming a חולה שיש בו סכנה or even a חולה שאין בו סכנה, this person may take non-kosher supplements שלא כדרך אכילה, in an uncommon manner. For example, if a doctor advises HRT9 to a middle-aged woman to avoid osteoporosis, a common condition in older women, she may swallow a non-kosher capsule or tablet if an equally effective kosher substitute is unavailable. Similarly, if a doctor advises swallowing a specially formulated nonkosher vitamin for someone who has a high risk of developing macular degeneration (a disease in the central part of the retina that leads to blindness), one is permitted to swallow the product. However, if a healthy individual wishes to take non-kosher supplements to prevent an illness which is unlikely to occur, a Rav should be consulted, since the halacha is similar to one who has a מיחוש.

#### **TYPES OF MEDICATIONS & REMEDIES**

The following addresses the various *halachos* regarding specific products.

I. Gelatin Capsules – Gelatin is an ingredient that is derived from animals. Unless it is made under strict kosher conditions (i.e. kosher slaughtered animals or kosher fish) or it is made from gelatin substitutes (e.g. vegetable-based capsules), the product is not kosher. Swallowing a capsule is considered איש של חשל מעמע backen by a sick person even if he is not in danger. One who has a שמחני or who is in good health

should consult a  $\it Rav$  before taking a gelatin capsule.  $^{10}$ 

II. **Tablets** – In tablets, the most common possibly non-kosher ingredients are magnesium stearate, calcium stearate, and stearic acid. These inactive ingredients serve as lubricants that allow the medicinal powders to adequately "flow" through the processing equipment. The stearates also make it easier for the finished tablet to "release" from the machinery at the final compression stage where the tablet is formed. These stearate ingredients may be derived from either animal or vegetable sources. However, under normal circumstances, enough lubrication will be provided with less than 1.6% stearates, making them בטל בששים and permissible. Therefore, even one who has a מיחוש or who is in good health may take tablets if the only kashrus concern is whether or not the stearates are בטל.11

If the tablet is definitely non-kosher or contains ingredients that may be nonkosher (e.g. polysorbate 80, triacetin), a sick person - even though he is not in danger - may take it איר ארדרך אפילים.<sup>12</sup> However, one who has a שיחרש and finds it necessary to take such a non-kosher medication should consult a *Rav*.<sup>13</sup> The same is true for a sick adult or child who is not in danger but requires non-kosher flavored chewable tablets (i.e. איליל).

III. **Syrups and Liquids** – These products are considered אכילה because they contain flavors which give them a good taste. The most problematic ingredient (but by no means the only such ingredient) in these products is glycerin. This ingredient, which is not הכל בשעים in the elixir and if present is usually listed as an inactive ingredient, is derived from animal, vegetable, or petroleum sources. Unfortunately, it is very difficult to determine which is used because glycerin is sold by distributors who often sell both kosher and non-kosher grades to pharmaceutical manufacturers. Therefore, one should preferably purchase cough syrups, children's liquid medications, and other elixirs with a *hechsher* or review the label to ensure that the product does not contain glycerin or other possibly problematic ingredients.

What can one who has a מיחדש or even one whose life is not in danger do if he finds it necessary to take a good tasting liquid medication that contains glycerin which may not be kosher? The solution is to mix each required teaspoon of elixir into at least two fluid ounces of water, juice or soda. The possibly non-kosher glycerin would then be א.בטל בשים.<sup>14</sup>

IV. Vitamins - Ideally, one should take kosher certified vitamins. The Star-K and other kashrus agencies currently certify several vitamin companies, as listed in the Star-K approved over-the-counter medication list (see page 11). Many kosher brands of vitamins are available anywhere in the United States through local multi-level marketers and distributors who market their products through various means, including tollfree hotlines. However, in the event that a specific vitamin or nutritional supplement is not available with kosher certification, the following guidelines apply:

Multi-vitamins often contain non-kosher ingredients that are not listed on the label. In particular, natural vitamins A and D may come from non-kosher sources. In addition, vitamin E, beta carotene, and natural or synthetic vitamins A and D may be mixed with non-kosher gelatin.<sup>15</sup>

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<sup>9</sup> Hormone Replacement Therapy – These products are often derived from nonkosher animal sources. ingredients were produced on non-kosher equipment.

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<sup>14</sup> Cough syrups and pain relievers contain a maximum of 20% glycerin (a 1:5 ratio). When 1 tsp. is mixed into at least 2 fl. oz. (a 1:12 ratio) of water, juice or soda, the glycerin becomes התיכת נעשית נבילת is on problem of היש איש says there is no no run or עיי מיד מי ציי מיד מי איש and hur or מיד גדול" not add 60 times kosher food to non-kosher food to nullify it. For example, one cannot add pieces of bacon to a cholent sixty times larger than the bacon, thereby being very or the to food which is unquestionably not kosher. However, one is permitted to be איש מיש (the glycerin may be kosher), one could be the cough syrup is only applies to food which is unquestionably not kosher. However, one is permitted to be איש מיש (the glycerin may be kosher), one could be it by adding it to a kosher beverage. The Star-K discussed this with various companies who determined that cough syrup does not lose its potency by adding the prescribed amount to other beverages. These companies recommend mixing it with orange juice, apple juice, or water and drinking the entire solution. The reader is



on his level of pain. A Rav should be consulted. <sup>6</sup>He has a מיחוש.

<sup>&</sup>lt;sup>7</sup>He is a בריא.

עי ש״ך יר״ד סי קיר סקי״, based on the explanation of the אדם בנינת אדם סי ני״ב יחסי״. See also Mesorah vol. 14, pg. 90.

<sup>&</sup>lt;sup>10</sup> Opening the capsule and removing the "kosher" powder contents is not always advisable, since removing the gelatin capsule may cause the product to lose its intended effect. A pharmacist or doctor should be consulted to determine if this method is advisable. A liquid inside a gelatin capsule may be rendered non-kosher based on the principle of שים. Hence, squeezing out the "kosher" contents may not be a solution, as the contents may have been rendered non-kosher.

<sup>&</sup>lt;sup>11</sup> One can assume the stearates are not נותן טעם in the product even if they are more than one sixtieth. Regarding flavors added, although food products with natural and/or artificial flavors must have a reliable hechsher, one can assume they are batel in a medicine or vitamin (for various reasons של באלי באלי לא בטל does not apply). Regarding equipment, one need not be concerned that the medicinal

<sup>(</sup>עיי שו"ע יו"ד סיי קכ"ב ס"ו דסתם כלים אינם בני יומן) <sup>12</sup> As defined above in the חולה שאין בו סכנה.

<sup>&</sup>lt;sup>13</sup> See footnote 8.

# New Under Star-K Kosher Certification

#### **ESTABLISHMENTS**

(see letter of certification)

Yogi's Kosher Indian Vegetarian Cuisine 2450 Route 9 South, Howell, NJ RESTAURANT/TAKE OUT

#### **CONSUMER PRODUCTS**

(only when bearing Star-K symbol)

Aliments Tousain Quebec, Canada DUBON OLIVES & PICKLED PRODUCTS

Bi-Lo Mauldin, SC WALTER'S DRIED FRUIT, NUTS & SEEDS

**Boca Java** Jacksonville, FL **BOCA JAVA** COFFEES

Brasfrigo, S.A. Goias CEP, Brazil BRASFRIGO CANNED VEGETABLES

Centro De Servicio Artesanal La Khochalita Cochabamba, Bolivia LA KHOCHALITA, SUNDANCE FARMS DEHYDRATED FRUIT

Cibo Specialty Foods Linden, NJ DAL RACCOLTO PICKLED PRODUCTS

Cooperativa Agraria Ind. Naranjillo Lima, Peru NARANJILLO COCOA PRODUCTS & COFFEE BEANS

Cosmos Food Products West Haven, CT COSMOS PICKLED PRODUCTS

Dallis Coffee Ozone Park, NY DALLIS COFFEES

Gandules Lima, Peru GANDULES CANNED VEGETABLES

Giant Eagle Pittsburgh, PA LAURENTI OLIVES

Intex International Trade Brooklyn, NY INTEX PICKLED PRODUCTS

Krisp-Pak Company Norfolk, VA KRISP-PAK, FRESH PACKAGED FRUIT & VEGETABLES La Tourangelle Richmond, CA LA TOURANGELLE OILS/OLIVE OILS

Mancini Foods Chuluota, FL MANCINI CANNED VEGETABLES

Nutsco Camden, NJ NUTSCO NUTS & SEEDS

Taylor Farms Maryland Annapolis Junction, MD TAYLOR FARMS, FRESH PACKAGED VEGETABLES & SALADS

Vacaville Fruit Company Vacaville, CA VACAVILLE DRIED FRUIT & VEGETABLES

Vitarroz Corp. Jersey City, NJ VITARROZ BEVERAGES & DRINK MIXES, TORTILLAS/TACOS

INDUSTRIAL/INSTITUTIONAL PRODUCTS (see letter of certification)

A.S.I. International Watchung, NJ VITAMIN COMPONENTS

Advantage Botanicals Co. Carlstadt, NJ VITAMINS, SUPPLEMENTS & NUTRITIONALS

Ahcof International Development Co. Anhui, China CANNED FRUIT

Anhui Huabao Biologic Co. Anhui, China HERBAL EXTRACTS

BI Nutraceuticals Long Beach, CA VITAMIN COMPONENTS

**Boca Java** Jacksonville, FL *COFFEES* 

25 years of

**CEIEC, Shaanxi Co.** Xian, China JUICE & JUICE CONCENTRATES

Centro De Servicio Artesanal La Khochalita Cochabamba, Bolivia DEHYDRATED FRUIT Cooperativa Agraria Ind. Naranjillo Lima, Peru COCOA PRODUCTS & COFFEE BEANS

Dalian Jingang Food Co. LiaoNing, China SOY PRODUCTS

**De Zhou Rui Kang Food Co.** Shandong, China SOY PRODUCTS

Farmers Cooperative Elevator Co. Milford, IA OILS, INDUSTRIAL CHEMICALS

Fetter & Son Morral, OH KOSHER TRANSPORT

Gandules Lima, Peru CANNED VEGETABLES

Guangxi HeHua Bioengineering Co. Guangxi, China AMINO ACIDS

Jiangsu Tianhe Medical Institute Co. Jiangsu, China VITAMINS, SUPPLEMENTS & NUTRITIONALS

**Jilin Changbai Mountain Fine Chemicals Co.** Jilin, China *VANILLIN* 

**Little Bee Impex** Punjab, India *HONEY* 

Merrimack Valley Apiaries Billerica, MA HONEY

Professional Service & Supply Minneapolis, MN DETERGENTS & CLEANSERS

Quaker Chemical Corp. Conshohocken, PA LUBRICANTS

S.F.C. Co. Chunnam, South Korea INDUSTRIAL CHEMICALS

S.I.P.O. SRL Milano, Italy FOOD COLORS

SanTec Chemical Company Ft. Myers, FL DETERGENTS & CLEANSERS

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# Striking Matches:

# Star-K Partnering with Shadchanim

MRS. MARGIE PENSAK

The newest member of the Star-K "family" will not bear the familiar Star-K logo - not on a label, not on a plumba. In fact, this reflects the uniqueness of our non-profit lay organization, and, perhaps, explains our essence. Yes, milk and meat matters are only a part of Star-K's commitment in serving the kosher consumer the world over. However, research and education of all "non-edible" *mitzvos*, from *shatnes* to Sabbath mode appliances, is a priority at Star-K, as well.

The mitzvah of marriage, sparking a "kosher match", and providing an incentive for shadchanim, is the newest focus of Star-K. Attempting to do its part to alleviate the universal singles "crisis" the American Orthodox community is experiencing, Star-K is offering a \$2,000 cash "gift" for the successful shidduchim of women in Baltimore's Orthodox community - Star-K's hometown. This is an additional incentive, on top of the customary shadchanus from the parents of the choson and kallah. According to Rabbi Moshe Heinemann, Rabbinic Administrator of the Star-K, "The concept of offering monetary incentives to promote shidduchim is sanctioned by Chazal" (See Rosh, Kedushin 30b, paragraph 43).

#### The Problem

If you are a single woman, or the parents of daughters, chances are you, better than anyone, understand the problem. The eligible bachelor seems to have a long list of potential marriage partners. The eligible young lady sits patiently by the telephone, hoping that it will ring with a suggestion of a possible suitor. As the telltale saying goes in *shadchanus*: "A boy needs a secretary, a girl needs an agent."

There are various theories as to why this problem exists. Whatever the reasons, the fact remains that the singles population is getting larger and older. Thousands of single Jewish women, of all ages, who are *shomrei Torah* and *mitzvos*, are finding it difficult to find a suitable match. There are many single observant Jewish women in Baltimore, whose numbers are on the increase. A significant number of divorcees and widows, contribute to these statistics, as well.

National organizations, such as the Agudath Israel of America and the National Council of Young Israel, have long recognized the worsening problem, which is contributing to the emotional pain of our singles. Agudath Israel of America, together with N'Shei Agudath Israel, addressed this issue at the annual National Agudah Convention, in establishing the New York based shidduch agency, Invei Hagefen. Similarly, since 2001, the National Council of Young Israel initiated an annual Shidduchim conference for singles, marrieds, parents, and, matchmakers to help tackle the challenge. Other Orthodox organizations have recognized the crisis and are doing their part by introducing programs that facilitate the matchmaking process.

#### **Star-K's Contribution**

The Star-K is attempting to help remedy the Baltimore singles situation, which is typical of that in Orthodox communities throughout the United States. It is offering the \$2,000 cash incentive for a period of one year, to anyone who successfully arranges a shidduch for a woman in Baltimore's Orthodox community. Star-K hopes that *b'ezras Hashem*, its gift will act as a dual incentive: for professional shadchanim, worldwide, to put Baltimore women on the top of their singles lists, and for "would-be shadchanim" and acquaintances to keep Baltimore women in mind.

According to Dr. Avrom Pollak, President of Star-K, "What we are hoping to accomplish is to get anyone living in any community - who knows a Baltimore single woman, to make that extra effort in arranging an introduction with a suitable eligible man."

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# FOR SHABBOS USE

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#### Grama

The halachic interpretation of a melacha is the action one does which causes a direct result. For example, when one strikes a match one directly causes the fire to ignite. When the resulting prohibited action is an indirect result of one's action, it is called a grama. For example, setting a mouse trap is a grama for the melacha of tzod (hunting). Grama of a melacha is permitted by Torah law, but is Rabbinically prohibited.

Where there is a combination of factors that individually may have been restricted by Rabbinic law, there may be room for leniency when combined with one another. Therefore where a grama will cause a melacha to be done that is unintended and unwanted on Shabbos (lo nicha leih), the action may be done. This is the basis for allowing one to open a refrigerator door on Shabbos. In that case, a thermostat will sense the change in temperature and cause the compressor motor to run. Causing the motor to run is a grama. The running of the motor gives off sparks of fire which are not wanted or intended. Thus the melacha taking place is lo nicha leih. By opening the refrigerator there is a grama to an unintended and unwanted melacha. In the same vein one may open an oven on Shabbos when one removes all the food from the oven. The resulting grama (the melacha of havarah) will be unwanted and unintended.

#### **Rabbinic Ordinances Regarding Food Preparation**

Many Rabbinic laws were initiated to prevent one from transgressing the Torah's prohibitions. They are intended both to distance us from what is prohibited, and to prevent us from doing actions which can be misconstrued with a prohibited melacha.

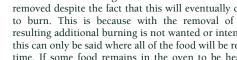
Shehiyah - Among these Rabbinic laws are shehiyah, literally, one is prohibited to leave the food on or in the place where it will

be cooking, even if it was placed there before Shabbos. There is concern that leaving food that is not ready to be eaten on the cooking surface or in an oven may lead one to add to the heat on Shabbos. The Rabbis are concerned that one may adjust the heat to enhance the food.

In the past, when cooking was done directly over burning logs, there was a concern that someone might stir the embers. This would add oxygen and heat. By stirring the embers, one transgresses two Torah



prohibitions: burning a fire on the Shabbos day and (if the food is not yet cooked) cooking. In order to prevent any wrongdoing, the Rabbis decreed that unless the food is edible before Shabbos,3 one may not leave it on or in the oven once Shabbos begins, unless the embers are removed or covered to prevent someone from stirring them.4 In lieu of covering the coals, we have the custom of placing a blech5 over the flames before Shabbos. It should be noted leniency and the initial action is permitted. Therefore food left in the oven or warming drawer from before Shabbos may be removed despite the fact that this will eventually cause the oven to burn. This is because with the removal of the food the resulting additional burning is not wanted or intended. However this can only be said where all of the food will be removed at that time. If some food remains in the oven to be heated, then the







drawer will cause the mechanism to call for increased burning to make up for the heat lost by opening the door or drawer. The resulting effect is a grama of havarah, which is prohibited. However as discussed earlier, where one does not want or intend for an action to take place, and has no need for its result, this is only prohibited by Rabbinic law. When coupled with the fact that the ensuing melacha is a reaction that was brought about indirectly but was initiated through a grama, there is room for

returning cooked food to the heat source on Shabbos. Even if the food is still hot and fully cooked, one may not return it to an oven or a covered stove unless it was removed with the intention of being replaced, and had not been put down and let out of one's hand from the time it was removed to when it is replaced on the heat. This certainly would prohibit taking a cold pre-cooked food and placing it on a blech on Shabbos. This Rabbinic decree was instituted because one's action of placing the food on the heat appears as if one is beginning to cook. It is important to note that reheating cooked foods that are liquid or have liquid content may be a transgression of the Torah's prohibition against cooking on Shabbos. Solids that have been fully cooked before Shabbos may be re-heated (i.e. kugel or roast) on Shabbos. However, because of chazarah, reheating must be done in a way that cannot be confused with cooking. Therefore one may place a kugel or challah on top of a pot of food that is on the blech, but not on top of the blech itself.

that the main function of the *blech* is to make sure that one does

not adjust the fire. Therefore, with a modern oven or cook top,

one should cover the temperature controls in addition to

Chazarah - Another Rabbinic prohibition is chazarah,

#### **Ovens and warming drawers:**

covering the flame with a blech.

Now that we have some of the basic principles, let us examine what happens in practice when using an oven or warming drawer.

As mentioned, aside from the prohibition against cooking on Shabbos there is a prohibition against initiating a fire or causing increased burning. In the case of thermostatically controlled ovens and warming drawers, opening the oven or warming



additional burning caused by the door opening is viewed as intentional and therefore prohibited. Most warming drawers and ovens are thermostatically controlled and would fall into the above category.

If a warming drawer is not controlled by a thermostat one must check with the manufacturer to be sure that by opening the drawer he is not turning off the heating element. If there are multiple temperature settings, these controls must be covered as discussed earlier regarding stovetop controls. Even where the warming drawer is not controlled by a thermostat and the opening of the drawer will not affect the flow of power to the heating element, one cannot place food into the warming drawer on Shabbos if its operating temperature is higher than yad soledes, 120 degrees, as this is prohibited under the laws of chazarah.

#### Sabbath Mode Ovens

Due to the *halachic* complications that technological innovations have placed upon the Jewish consumer, the Star-K has been working with some manufacturers to design ovens that are more user friendly to the Jewish consumer (see sidebar for names of appliance manufacturers). Some of the common problems found in new ovens are twelve hour safety cut off, lights, icons and temperature displays that may be turned on by opening the oven door, and time bake features that must be manually turned off to silence the bell. In certified models, many of these features are disabled. (Contact the Star-K office at 410-484-4110 for details of individual models.)

In addition, some Sabbath mode features such as temperature adjustment are quite practical and allow for easier use of the ovens on *Yom Tov* where the restrictions of cooking and burning are lifted when done under prescribed conditions. However, the Sabbath mode features do not in any way circumvent the regular restrictions involved in food preparations on *Shabbos Kodesh*. The laws of *Bishul, Havarah, Shehiyah* and *Chazarah* must still be observed even when using a Sabbath mode oven.

#### **COMMON QUESTIONS & ANSWERS**

Now that we have reviewed the basic rules, let us look at some frequently asked questions about oven and stovetop use on *Shabbos* and the responses given by Rabbi Moshe Heine-mann, *Shlita*, Star-K's Rabbinic Administrator.

#### I have a smooth top electric stove. The manufacturer says that





#### this should not be covered or it will crack. Can I leave my food on the smooth cooktop on Shabbos without a blech?

It is customary to cover the heat source as was done in the past when one cooked directly on the embers. The concern then was to prevent stirring the embers to add heat. As noted in our introduction, today the primary concern is that one should not try to raise the heat so that the food will cook faster. When one cannot place a *blech* on the stove top, it is sufficient to cover the controls and leave the cooked food on the stove top.

### May I adjust the temperature of an oven that has a Sabbath mode feature on Shabbos?

No! The temperature adjustment feature in the Sabbath mode oven is for *Yom Tov* use only. (This issue is addressed in the Kashrus Kurrents article titled, "Oven *Kashrus*: For *Yom Tov* Use."<sup>6</sup>) On *Shabbos*, one may not adjust the temperature, as that causes the fire to burn or be extinguished. Nor does the Sabbath mode allow you to put food up to cook or reheat on *Shabbos*.

### May I leave cooked food in an oven that is on if it was placed in the oven before Shabbos?

Yes. However, because of *shehiyah*, the controls for the oven should be covered or taped. It is customary to cook all food before *Shabbos* to the point that it is edible for the average individual.

#### May I open my oven to take food out on Shabbos?

First, one must be sure that opening the oven door does not automatically cause a light, icon or electrical switch or flame to go on. In the case of convection ovens, the door opening may cause the circulating fan to go off. Even though one does not intend to do these actions, it is prohibited, as if there were intent, since this is an automatic consequence. If opening the oven door

<sup>1</sup> Shemos 35:3. <sup>2</sup> Psik reisha d'lo nicha leih asur l'rov harishonim. <sup>3</sup> See Biur Halacha 253:1 Venohagu.

<sup>5</sup>Yiddish for metal sheets. <sup>6</sup>For a copy of this article, contact the Star-K office at 410-484-4110. <sup>7</sup>Also, it is a melacha she'aino tzricha legufo. <sup>8</sup>Psik reisha on the burning.

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Garuf v'katum



# Oven Knshmus: FOR SHABBOS USE

does not automatically set off an electrical reaction, then one may do so in order to remove food on *Shabbos*, provided that all the food is removed at that time. Note: Often the door will have a plunger switch which turns on lights or icons as a door is opened. If this plunger switch is disabled it may prevent any prohibited reactions from taking place. Some Star-K Sabbath mode ovens have a feature to disable icons, lights or signals so that the oven door may be opened on *Shabbos* and *Yom Tov*.

### May I take out some food from the oven and leave the rest to remove later?

No. When one opens the oven door. one is letting cool air into the cabinet. The thermostat will sense the loss of heat and make up for it by additional burning. When one opens the oven door, one indirectly causes additional burning. This is gram havarah which, in its own right, is Rabbinically prohibited. However, normally one does not want the burner to go back on if the oven is empty. Even though opening the oven door will cause the fire to burn longer, one does not want this to happen. On the con-trary, it is a needless waste of gas or electricity. This is considered a psik reisha d'lo nicha leih. Although we do not allow a psik reisha d'lo nicha leih on a Torah prohibi-tion, this action occurs in-directly as a grama and is only a Rabbinic prohibition.7 Therefore, here where there is a combination of factors (a grama on a psik reisha d'lo nicha leih), it is permitted. However, if one leaves food in the oven after the door has been opened, he obviously wants the oven to go back on. This is pro-hibited as a psik reisha d'nicha leih, as if one intended to cause the fire to burn longer. If one

### **Oven Use on Shabbos**

Dear Readers: We at the Star-K have worked with numerous appliance companies to make modern appliances more kosher consumer friendly for Shabbos and Yom Tov. During this process we have, in many cases, eliminated lights, icons, tones, and digital displays, provided for timed bake without tones and icons, and temperature adjustment on Yom Tov. However, these companies have chosen to name this feature the Sabbath Mode, and we are concerned from a halachic point of view that there may be some misunderstanding as to the proper use of these ovens on Shabbos. We would therefore like to make some clarifications.

We would greatly appreciate help from Rabbonim

in publicizing this information to their

congregants.

#### **/** No adjustment to the temperature is permitted on *Shabbos* even in the Sabbath Mode.

All food must be fully cooked and placed in the oven before Shabbos. No food (cooked or non-cooked) may be placed in the oven on Shabbos to re-warm or cook. This is true regarding ovens, as well as warming drawers.

It is the opinion of Rabbi Heinemann that on Shabbos, for a thermostatically controlled oven that is running (as opposed to one shut off by timed bake), the door may be opened once at any time and all the

accidentally opens the oven door, he must remove all the food. Therefore, the oven door cannot be opened to check on the food. If the door was accidentally opened and closed and no food was removed, the food is still permitted to be eaten provided that it was completely cooked before Shabbos.

### May I use a warming drawer on Shabbos?

As discussed earlier, one may not put food into a warming drawer on *Shabbos*. Most warming drawers are regulated by a thermostat. When you open the drawer to put the food in, you are going to cause the burner to go on and compensate for the heat loss that you created. By keeping food in the drawer, you are showing that you want this extra heat to be generated. This is prohibited on *Shabbos*.<sup>8</sup>

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If the food was placed in the drawer before *Shabbos*, a warming drawer must be emptied the first time it is opened. A warming drawer that has adjustable temperature settings that include temperatures over yad

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food removed at that time.

The oven may not be used

The controls of an oven

part of a Shabbos with a

a piece of aluminum foil.

not to cover the vents.

**Caution: Please be careful** 

**F** Please call our office at

410-484-4110 for further

information.

timed bake) should be

any further for that Shabbos.

that is left on for Shabbos (or

covered with something like

soledes (120°F) is like an oven and must have its controls covered. If the warming drawer's settings are all below yad soledes, there is no gezeirah, Rabbinic prohibition, regarding raising the setting. Therefore, the controls do not have to be covered. However, one may not change the setting on Shabbos.

#### My oven and warming drawer have a delayed start timer feature. May I set it to go on Shabbos morning and place the food to be heated there on Shabbos before the pre-determined time?

No. The food should not be placed there to be heated on *Shabbos*.



#### **PRESIDENT'S MESSAGE**

#### CONTINUED FROM PAGE 1

an "out of town" date. The Star-K leaves it to some of the other *kashrus* organizations to follow up on this excellent suggestion.

The buzz created by this program has already begun to create an awareness which will, *b'ezras Hashem*, result in more introductions, more meetings, and ultimately more couples standing under the *chuppah*. Last week, a recently married woman living in New York called the Star-K to say, "I have been procrastinating about introducing my seminary roommate who I thought would be good for my husband's cousin. After reading about your program, I immediately made the phone call. Thank you, Star-K. I feel so much better!" Finally, I must admit that it was with some trepidation that in launching this program we would, G-d forbid, inadvertently offend some of the women over what can be a most sensitive subject. However, *Boruch Hashem*, the reaction from single women, themselves, is best articulated in a thank you note written to Rav Moshe Heinemann, *shlita*, by one of Baltimore's singles.

The note reads: "I am writing to express my sincere thanks to you and the Star-K regarding the *Shidduch* initiative. Regardless of the results of the program, which we will be able to assess in a year from now, the Star-K is commended for taking action and attempting to attack a problem that has been plaguing our community, as well as every other Jewish community, for well over a decade. Even if, *chalilah*, the action does not result in success, you are sending a strong message to the single women of our community that you care about our plight and our future. That, in itself, provides more *chizuk* than I have felt in a very long time. Thank you."

# Striking Matches:

# Star-K Partnering with Shadchanim

CONTINUED FROM PAGE 5

For the *shadchan* of a successful *shidduch* to qualify for this gift, the following conditions apply:

• The single woman must be at least 22-years and 2-months old at the time the engagement is announced. There is no upper age limit.

• Widows and divorcees are included.

• The couple must be committed to observing the laws of kashrus, Shabbos, and taharas hamishpacha.

• Parents, grandparents, children, siblings, sibling-in-laws, and aunts and uncles of the single women are not eligible for the gift. Cousins and other relatives who arrange a *shidduch* are eligible.

• A Baltimore woman is defined as:

1) Her parents must have lived in Baltimore for one year and have purchased a house there, or have rented a dwelling there for two years. If she lives in Baltimore alone, without family, she must have lived in Baltimore for two years (student years do not count).

2) A Baltimorian living in New York or elsewhere, for less two years, whose parents are presently living in Baltimore, is eligible.

Requests for payment of the Star-K gift must be made, in writing, by the *shadchan* to Star-K (122 Slade Avenue, Suite 300, Baltimore, MD, 21208), within 30 days of the engagement. Both sets of parents, or both the *choson* and *kallah*, must confirm who the *shadchan* or *shadchanim* are.
If more than one person was involved in the introduction of the couple, the \$2,000 award will be divided amongst the parties according to traditional guidelines. For example, if one person thought of the idea

and asked a professional to arrange it, the one who thought of it gets 1/3 of the *shadchanus* and the professional gets 2/3 of the *shadchanus*.

• If the shidduch breaks up, *chas vshalom*, before the wedding, Star-K is exempt from paying the gift.

• Payment of the gift will be made by Star-K within 30 days after the *chasana*.

• The initial introduction of the couple (i.e., the first meeting of the couple) must not have been made prior to the starting date of this program, the first night of *Chanukah*, 5765 (December 7, 2004).

• All disputes, e.g., who is the *shadchan*, questions regarding eligibility, etc., will be settled by Star-K Rabbinic Administrator, Rabbi Moshe Heinemann, *shlita*, whose decision will be final.

"Although Star-K is initially funding this program for a one year period, we hope that it will be successful and that we will have the funding to continue," says Dr. Pollak. "We also hope that Star-K will serve as an inspiration for organizations or individuals in other "out-of-town" communities to launch similar programs."

Questions regarding this program should be forwarded to Star-K Shidduch Incentive Program: 122 Slade Avenue, Suite 300, Baltimore, Maryland 21208 Telephone: (410) 484-4110. Fax: (410) 653-9294 E-mail: shadchan@star-k.org



# **A KASHRUS GUIDE TO** Medications, Vitamins, & Nutritional Supplements

CONTINUED FROM PAGE 3

A kosher brand is recommended. Under normal circumstances, one may not take a chewable non-certified multivitamin.

Prenatal vitamins are a type of multivitamin taken by pregnant women. As previously indicated, multi-vitamins may contain non-kosher vitamin components. Fortunately, numerous kosher prenatals are now available.<sup>16</sup>

Single vitamin (e.g. vitamin C) or supplement tablets should ideally be certified with a *hechsher*. If one determines that the component and inactive ingredients are kosher, the product may be taken without certification.

V. Homeopathic and Herbal Remedies – In homeopathic remedies, the source ingredient, known as the mother tincture, may be non-kosher. For example, Lachesis is derived from snakes and Formica Rufa from ants. Non-kosher mother tinctures are usually Non-kosher mother tinctures are usually used to dilute the mother tincture). The non-kosher ingredient is בעל if the potency is 2X and higher or 1C and higher (as indicated on the label).<sup>17</sup>

Of course, one must also determine that the dilutants are approved. The most common dilutants are lactose (milk sugar) and alcohol.<sup>18</sup> These ingredients pose *kashrus* concerns and ideally require kosher certification. If the homeopathic remedy is not certified and is in a base of lactose and/or alcohol, take שלא כדרך (e.g. a tablet that is swallowed or



placed under the tongue and absorbed directly into the blood stream and not swallowed), and the mother tincture is either kosher or non-kosher/בטל בשעים, a *Rav* should be consulted.<sup>19</sup>

Herbal remedies generally consist of an herb, a solvent (for extraction), and inactive ingredients. If the inactive ingredients are kosher, these products are generally acceptable.<sup>20</sup>

VI. **Dairy** – Often, medicines contain lactose, a dairy ingredient which serves as a bulking agent.<sup>21</sup> If one eats meat, he should wait at least one hour before taking these dairy products.<sup>22</sup> This is

certainly true if it is אילא כדרך אכילה. This is very relevant to OB-GYN prescriptions for women, as they often contain lactose.

VII. Shabbos - One who has a מיחוש on Shabbos may not take medication or supplements to help alleviate the discomfort.23 However, someone classified as a חולה (whether in danger or not) may take all necessary medication. Someone taking medication to avoid a serious illness (e.g. someone with high blood pressure or high cholesterol) may do so on Shabbos even if there is no סכנה. On Shabbos one may take antibiotics for an infection.24 A pregnant woman may take all necessary medications and vitamins on Shabbos. Someone who is 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.

When taking medication, it is proper to say the following *tefillah*<sup>25</sup> where one asks that *Hashem* allow the medicine or procedure to cure the illness:

יהי רצון מלפניך ה׳ אלקי שיהא עסק זה לי לרפואה כי רופא חנם אתה

The Chofetz Chaim explains that the purpose of this tefillah is that one should not think that the medicine is the only part of the cure. Rather, it is the שולם who causes the medicine to take effect. With this tefillah, one who is n ill is given the opportunity to place his trust in the true חולים.

cautioned that these methods and percentages of ביטול cannot be applied to other cases (עי רמ״א י״ד ס״ צ״ב י״ד). If dilution presents a difficulty (e.g. for an infant), a Ray should be consulted.

<sup>15</sup> This is done in a process called micro-encapsulation where the vitamin is spray dried on a base of gelatin. The gelatin is often not listed on the label of the finished product. Whether one may take such a vitamin depends on the reason he requires the product, as addressed in the Categories of Illnesses section above.

<sup>16</sup> For a listing of kosher prenatal vitamins, see the Star-K OB/GYN Approved Medications List, available by contacting the Star-K office.

<sup>17</sup> For example, if the product label states lac caninum-4C, this indicates dog's milk (non-kosher) was mixed with 99 parts of a dilutant (the letter "C" means in the finished product the mother tincture is 1:100). The mixture was again mixed with a dilutant at a ratio of 99:1. The process was repeated four times (as indicated by the number 4). If one determines that the dilutant is kosher, the remedy may be taken, as the dog's milk is now only one part in 100 million! If the label states 60C, the non-kosher ingredient is diluted at a ratio of one part in 100<sup>60</sup> (i.e. 1:1000...[120 zeros following the 1!]).

If the label states 6X, this indicates the mother tincture was mixed 1:9 ("X" indicates the mother tincture is at a ratio of 1:10 in the finished product) and then again a portion of this mixture was mixed at a ratio of 1:9. This process was done six times. 6X constitutes  $\mu_{a}$  as the original non-kosher ingredient is  $\mu_{a}$  (at a ratio of 1:10° which is one to a million).

<sup>18</sup> It should be noted that alcohol used in flower remedies may be from brandy and is generally non-kosher (סתם יינם).

<sup>19</sup> One can say the primary ingredient of this remedy is בטל בששים. The dilutant (alcohol or lactose) is ספק דרבע עכרים) ספק דרבע (דים). Therefore, if it is

25 years of

impossible for the one who requires this remedy to determine this, one may be able to say שלא כדרך אנילה, especially in a case of שלא כדרך אנילה. It should be noted that a product containing a trace of a non kosher or possibly non kosher ingredient (even if it is batel bshishim) cannot be certified Star-K or Star-D.

<sup>20</sup> In remedies, one can assume the solvent is kosher (see previous footnote). One must review the other inactive ingredients. The herb is kosher. (However, if from Israel, one would have to address the Terumos and Ma'asros issue. Unless otherwise specified, one can assume it is not from Israel.) It should be noted that not all products sold with 'herbal remedies'' are derived from herbs. For example, royal jelly often sold with herbal remedies is not kosher, as it is secreted from the glands of bees. <sup>21</sup> If one keeps cholov Yisroel and requires medicine containing lactose, a Rav should be consulted. The possibility to be lenient is based on the following: Lactose is made from whey which is a by-product of cheese. There are Poskim who permit the use of non-cholov Yisroel cheese when the cow was milked to make cheese (here we'r w'' το'). Today, one can assume cheese was made from such milk. This heter also applies to whey and lactose.

עי פ״ת יו״ד סי׳ פ״ט סק״ג

<sup>23</sup> שריע אריח סיי שכייח סיא -This halacha also applies to Yom Tov but does not apply on Yom Tov Sheini (i.e. the second day of the Shalosh Regalim [Pesach, Shavuos and Sukkos], the last day of Pesach, and Simchas Torah) – איי מייב סי תציו סייד purposes of this halacha, the second day of Rosh Hashana is not considered Yom Tov Sheini and this halacha applies.

<sup>24</sup> Someone with acne should consult a Rav whether the medication may be taken on Shabbos. Whether one may take vitamins on Shabbos depends on each situation and is beyond the scope of this article. A Rav should be consulted.
<sup>25</sup> אין שרייג אריז שרייג שיו געיב סקיי

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### **APPROVED Over-the-Counter Medications**



#### CERTIFIED PRODUCTS

The following is a partial 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 Life Science Laboratories ☆ Melaleuca Nature's Sunshine Nutralife Health Products 🔆

Preventive Medical Group Shaklee 😿 Sunrider 😽 Trout Lake Farm 🔆 Adwe KAJ First Quality Health OU

Freeda OU Landau Volover Maxi-Health OU Navitco OU Nutri-Supreme Kof-K Solgar Kof-K

#### **APPROVED MEDICATIONS**

This medication list is a small sample of frequently used over-the-counter (OTC) medications. Prescription medications are not included on this list. If a medication is not listed, it still may be kosher. One should consult a Rav. Certifying agencies are indicated next to products that have kosher certification. It is imperative that each individual understand that under no circumstances should one refrain from taking a prescribed medication or withhold such a medication from children without discussing the matter with a competent Rav and physician. NOTE: Products are approved only when sold in the United States and in the indicated form (e.g. "caplets", "children's", etc.). This list should NOT be used for Passover.

#### ANTACIDS Alka Seltzer

Effervescent & Antacid Pain Reliever Tabs (Original, Cherry, Lemon Lime, Heartburn Relief, Morning Relief, P.M., Ex Str) Gas-X Reg & Ex Str Chewables With Maalox (Orange, Wildberry) Fastabs Gaviscon Antacid Reg & Ex Str Tabs Maalox Antacid Liquid Max Str Antacid/Anti-Gas Liquid Quick Dissolve Antacid Calcium Carbonate Chwbls - Reg & Max Str **Mvlanta** Reg, Children's, Max Str & Ultra Tabs Pepcid AC Chewable Tablets - Dairy Swallowable Tablets Pepcid Complete Tablets - Dairy Phazyme Quick Dissolve Chwbl Tabs (125mg) Rolaids Reg Str: Cherry, Original Peppermint, Spearmint Tabs Ex Str: Cool Strawberry, Freshmint, Fruit.Tropical Punch Tabs Tums - Diamond-K Regular - Asst Fruit, Peppermint Tabs E-X - Asst Berries, Asst Fruit, Asst Tropical Fruit, Wintergreen Tabs E-X Fresh Blends Tabs - Dairy Ultra - Asst Berries, Asst Fruit, Asst Tropical Fruit, Peppermint, Spearmint Tabs Cool Relief Cool Mint Tabs - Dairy Smooth Dissolve - Tropical Smoothies ANTI DIARRHEAL Imodium A-D Caplets Advanced Chewable Tabs & Caplets Kaopectate Reg Liquid - Cherry, Peppermint, Vanilla Extra Str Liquid Pepto Bismol Original & Cherry Chewable Tabs Original Liquid Maximum Strength Liquid ANTI-NAUSEA

Bonine Chewable Tablets Dramamine

Chewable Tablets Original Formula Tablets - Dairy Less Drowsy Tablets - Dairy COLD, ALLERGY & DECONGESTANTS Benadryl Allergy & Cold Caplets Allergy & Cold Fastmelt Tabs - Dairy Allergy Fastmelt Tablets - Dairy Benadryl-D Allergy & Sinus Fastmelts - Dairy Chlor-Trimeton 4-hr Allergy Tabs - Dairy Claritin Non-Drowsy 24-hr Tabs - Dairy Claritin-D 12-hr Tablets - Dairy Non-Drowsy 24-hr Tablets Coricidin HBP Cold & Flu Tablets - Dairy Cough & Cold Tablets - Dairy Max Str Flu Tablets - Dairy Singlet Caplets Sudafed 12-hr Non-Drowsy Tablets Severe Cold Non-Drowsy Caplets Sinus & Allergy Tablets - Dairy Triaminic Chest & Nasal Cong Liq (Citrus) - OU Cold & Allergy Liquid (Orange) - OU Cold & Cough Liquid (Cherry) - OU Cold & Night Time Cough Liq (Berry) - OU Cough Liquid (Berry) - OU Cough & Nasal Congestion Liquid (Grape, Strawberry) - OU Cough & Sore Throat Liq (Grape) - OU Flu Cough & Fever Liq (Bubblegum) - OU Night Time Cough & Cold Liq (Grape) - OU Trout Lake Farm 1st Sneeze - Star-K Tylenol - see also Pain Reliever section Child, Plus Cold & Cough Chwbl Tabs Infant's Plus Cold & Cough Drops Infant's Plus Cold Drops Severe Allergy Caplets Vicks Child. Nyquil Cold/Cough Relief Liq Nyquil Cough Liquid Nyquil Multi-Symptom Cold-Flu Relief (Original, Cherry) Liquid

FIBER Citrucel

> Caplets Reg & Sugar Free Powder

#### **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), Canker Sore Medication, Castor Oil (with no additives), Enemas, Injections, Intravenous (IV), Mineral Oil (with no additives), Sodium Bicarbonate (pure baking soda), Externally applied products including: Antiseptics, Creams, Dermatologicals, Ear Drops, Emollients, Epsom Salts, Eye Drops, Gels, Lotions, Oils, Ointments, Nasal Sprays, Powders, Rubbing Alcohols, Shampoos, and Soaps.

Fibercon Caplets Konsyl Powder Metamucil - All Powders LACTOSE INTOLERANT

LAXATIVES

Lactaid Reg, Ex Str & Ultra Caplets - OU Ultra Chewable - OUD Dairy

Colace Liquid 1% Solution Ex Lax Reg, Max Str & Ultra Pills Chocolated Pieces - Dairy Perdiem Overnight Relief Pills Peri-Colace Tablets Philips' Original Milk of Magnesia Liquid Senokot-S (Stool Softener) Tabs -Product may be dairy if expires before 2/06. PAIN RELIEVERS Aleve Caplets & Tablets Anacin Reg Tabs, Ex Str Tabs Baver Children's Chewable Aspirin (81mg) Ex Str Plus Aspirin Caplets (500mg)

Night Time Relief Caplets Ecotrin Aspirin Tabs (325mg & 500mg) Goody's

Ex Str Tablets

Powder

Motrin

Children's Chewable Tablets Regular Tablets & Caplets

St. Joseph Low Str Chwbl Tabs (81mg)

Tylenol - see also Cold, Allergy & Decong section Adult Extra Strength Liquid

- Children's Melt Away & Soft Chews Cool Caplets Extra Strength Tablets & Caplets Junior Str Melt Away & Soft Chews
- Regular Strength Tablets Vanguish Caplets

SLEEPING AIDS Nytol Quick Caps - Dairy Sominex Original Formula Tablets Unisom Sleep Tablets Vivarin Tablets

THROAT LOZENGES Luden's Throat Drops - OUD Fisherman's Friend - Manchester B.D. (no kosher symbol required)

# **New Under Star-K Kosher Certification**

CONTINUED FROM PAGE 4

Sensient Fragrances, S.A. Granada, Spain ESSENTIAL OILS & OLEORESINS, FLAVOR CHEMICALS

**Shanghai Wanxiang Group** Shanghai, China FLAVOR CHEMICALS

Stevian Biotechnology Corp., Sdn, Bhd Negeri Sembilan, Malaysia **SWEETENERS** 

Sunland Trading New Canaan, CT HONEY

Suntec Mineola, NY VITAMINS, SUPPLEMENTS & NUTRITIONALS

**TMA / Chemnet Systems** Florence, KY **DETERGENTS & CLEANSERS** 

Taicang Lulin Perfumery Co. Jiangsu, China INDUSTRIAL CHEMICALS

**Tongbao Biochemical Engineering** Co. of Deqing City Zhejiang, China AMINO ACIDS

**Top Foods Limited** Shaanxi, China JUICE & JUICE CONCENTRATES

Yixing Hongda Food Co. Jiangsu, China DEHYDRATED VEGETABLES

Zey-Tur-San Gida Sanayi ve Ticaret A.S. Bursa, Turkey **OLIVES & PICKLED PRODUCTS** 

## 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)



(only when bearing Star-D symbol)

**Angelic Gourmet** Naples, NY

CANDY & CONFECTIONERY ITEMS

Vacaville Fruit Company Vacaville, CA GIFT BASKETS

#### Fstablishments (see letter of certification)

Krispy Kreme #8848 51 Orange Plaza Lane, Middletown, NY DOUGHNUT SHOP

ate breaking kashrus news and alerts are available via e-mail by sending a blank e-mail to alerts-subscribe@star-k.org.

# Star-K Kosher Certification

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

FOUNDING EDITOR: A.J. Levin

EDITOR: Rabbi Tzvi Rosen

**COORDINATOR:** Mrs. Rikki Halberstam Phone: (410) 484-4110 Fax: (410) 653-9294 E-mail: info@star-k.org www.star-k.org

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

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