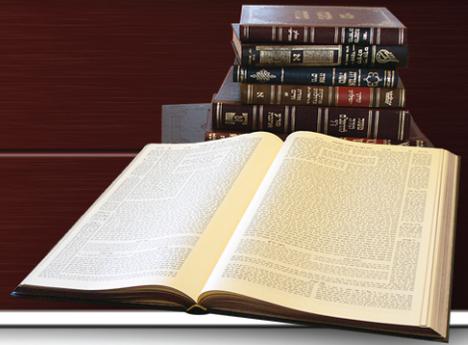


# HALACHICALLY SPEAKING



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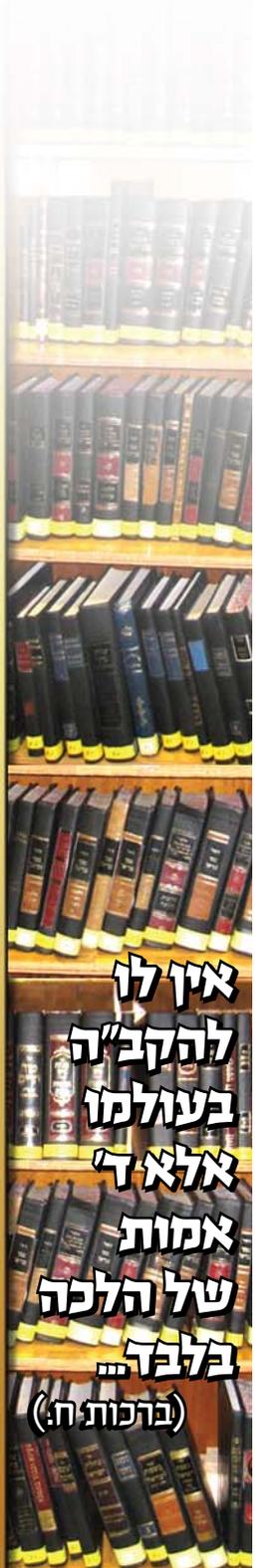
## THE HALACHOS AND KASHRUS OF MEDICATIONS

PART 2

### *Achshevai* and Medicines

There is a concept known as “*achshevai*,” which means if one eats something which is inedible it shows that he treats the item as food.<sup>1</sup> However, when it comes to ingesting medications, most *poskim* maintain that *achshevey* does not apply.<sup>2</sup> The reason is that when one consumes medications he does so for the healing and not to treat the medicine like food. The opinion of *Harav Aron Kotler zt”l* and *Harav Henkin zt”l* was that *achshevai* does apply to medications.<sup>3</sup> According to the lenient opinion, some *poskim* say that

1. Refer to Rosh Mesechtas Pesachim 2:1, Mishnah Berurah O.C. 442:43, Aruch Ha’shulchan 442:30, see Achi Ezer 3:33:5: (end), Refer to Nishmas Avraham Y.D. 84:page 21, Mishnas Rav Aron 1:17:page 72.
2. Igros Moshe O.C. 2:92 (first paragraph), Chazon Ish O.C. 116:8, Emes L’Yaakov Y.D. 84:footnote 33, Yechaveh Da’as 2:60, Minchas Shlomo 1:17, OU document I-97, see Kesav Sofer O.C. 111, Tzitz Eliezer 6:6, 7:32:8, 10:25:20, Mesora 7:page 91. Refer to Shagas Aryeh 75:page 411-412 (new) who is stringent.
3. As expressed by Harav Yisroel Belsky Shlita in OU document I-98:page 3.



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one may swallow a gel-cap pill.<sup>4</sup> The *Rama*<sup>5</sup> holds one who is able to get a *kosher* food (medicine) having the same effect as the non-*kosher* one should eat or drink the *kosher* one.<sup>6</sup> Since today it has indeed become common for veggie-caps to replace gel caps, only one who is sick should rely on the lenient opinion (see conclusion below).

### **Bitul**

Gelatin does not have a taste, and there is a discussion in the *poskim* if a flavorless item requires *bitul b'shishim* or *bitul b'rov*.<sup>7</sup> Therefore, whenever the question of *bitul* arises one should consult with his *Rav*. Sometimes the gelatin is *botel b'shishim* and other times it is not.

### **Swallowing the pill wrapped in a tissue**

Based on the stringent opinion above that swallowing is not considered an unusual manner, and that *achshevay* applies to medications, some *poskim* suggest that one should wrap a pill in a tissue and then may swallow the gel cap.<sup>8</sup> If it is too difficult to wrap it in a tissue one may consume it without the tissue.<sup>9</sup>

### **Opening the Gel-cap**

Some suggest not to consume the outer gelatin coating and instead one should open the pill and consume the inside powder.<sup>10</sup> One should consult a doctor before doing so

4. Divrei Chachumim page 183:24 quoting the opinion of Harav Yaakov Kamenetsky zt"l, Emes L'Yaakov Y.D. 84:footnote 33, Shevet Ha'Levi 7:135, Tzitz Eliezer 10:25:20, opinion of Harav Shachter Shlita (YU) quoted in Journal of Halacha and Contemporary Society 30:page 79, and in Daf Hakashrus November 2003, see Nishmas Avraham Y.D. 84:page 22. The custom of Harav Tuvia Goldstein zt"l was to ingest gel-cap pills (as related by Harav Yisroel Dov Webster Shlita). This is the custom of Harav Ephraim Greenblatt Shlita.

5. Y.D. 155:3.

6. Shevet Ha'Levi 7:135, opinion of Harav Shachter Shlita quoted in OU document I-97. In the Journal of Halacha and Contemporary Society it says in the name of Harav Shachter Shlita that this is even if one needs the medicine for a minor pain. However, see OU document I-40 footnote 2 which quotes Harav Shachter Shlita as saying the opposite.

7. Those who are stringent include the Shach 103:2, Chavos Da'as 103:4. Those who are lenient include the Chochmas Adom 54:4, Aruch Ha'shulchan 103:19, Igros Moshe Y.D. 2:24, Opinion of Harav Elyashiv Shlita quoted in Medicines and Kashrus page 58:footnote 25.

8. Harav Yisroel Belsky Shlita which is based on the opinions of Harav Aron Kotler zt"l and Harav Henkin zt"l, opinion of Harav Shlomo Zalman Aurbach zt"l as expressed in Halichos Shlomo Yom Kippur 5:footnote 41, see Halichos Shlomo Moadim (Pesach) page 73:footnote 11, Yesodo Yeshurin 6:pages 220—221, Kashrus pages 278-279, Yabea Omer Y.D. 2:2:10. Refer to Divrei Chachumim page 183:24. See Melamed L'hoyel Y.D. 2:35. In regard to wrapping not considered the normal manner of eating see Mishnah L'melech Hilchos Machalas Asuros 14:12, Zera Emes 2:48. In regard to wrapping something in a food item see Rambam Hilchos Chometz U'matzah 6:2, Shulchan Aruch Harav 475:27.

9. Harav Yisroel Belsky Shlita.

10. Orchos Habayis pages 29-30, Kashrus page 354. (Refer to Star-K Kashrus Kurrents in an article from Harav Dovid Heber Shlita).

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as many medications have delay-release coating etc.<sup>11</sup>

## Conclusion on Gel-caps

We have discussed at the length the usage of gelatin. Many *poskim* do not permit the consumption of gelatin in food items and this is the accepted custom of all *kashrus* agencies in America. In regard to gel-caps one who is sick and in need of this medication (and there is no *kosher* alternative) may consume the gel-cap.<sup>12</sup> Others are stringent and maintain that one should wrap the gel cap in a tissue. Most people are accustomed to ingesting the gel cap without wrapping it in a tissue, but one who does wrap it in a tissue is fortunate.

Please note: The entire above discussion does not apply to a person who is extremely sick that his life is in danger “*choleh sh’yeish bo sakana*,”<sup>13</sup> or if he does not treat his current sickness his life will be in danger.

## Vitamins

Although most *poskim* say that *achshevay* does not apply to medicines, this is not true for vitamins. Vitamins which are taken as food supplement and are not taken to cure an illness would be forbidden to ingest if they are coated with gelatin or made with other non-*kosher* ingredients.<sup>14</sup> One should see to it that he consumes only *kosher* vitamins (unless he is in danger).<sup>15</sup> This is easy today since there are many *kosher* certified vitamins.

## Tablets

The most common non-*kosher* ingredients in tablets are stearic acid, magnesium stearate and calcium stearate. These ingredients serve as lubricants that allow the medicinal powders to flow through the processing equipment. The stearates also make it easier for the finished tablet to release from the machinery when the tablet is formed.

These stearates may be derived from animal or vegetables sources. Nonetheless, the amount of stearates used is *botel b’shishim* or *botel b’rov*. Therefore even someone who has a headache or slight discomfort may swallow a tablet.<sup>16</sup> However, chewable tablets

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11. Refer to Star-K Kashrus Kurrents in an article from Harav Dovid Heber Shlita.

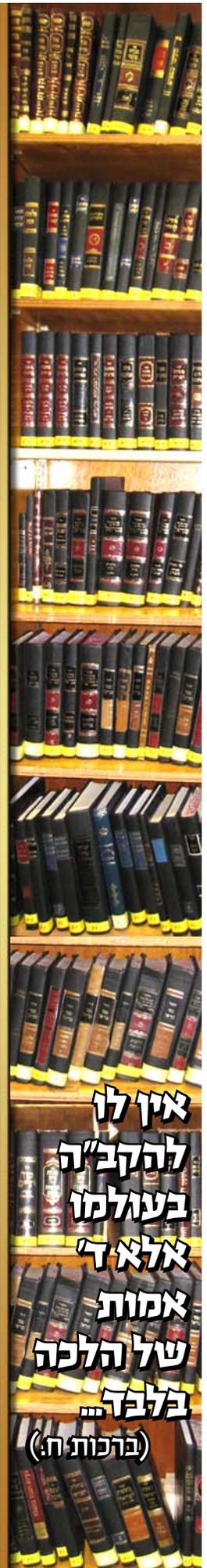
12. Refer to Shevet Ha’Levi 10:115.

13. Some examples of this is one who has a high fever, heart condition, infection, and a woman who is in active labor (Star-K Kashrus Kurrents).

14. Harav Yisroel Belsky Shlita as expressed in OU document I-98:page 3, and on [www.ouradio.org](http://www.ouradio.org), Opinion of Harav Elyashiv Shlita quoted in The Laws of Pesach: A Digest 2006 page 524. Refer to Daf Hakashrus November 2003:page 6.

15. Opinion of Harav Moshe Feinstein zt”l and others quoted in Divrei Chachumim page 183:24. Refer to OU document I-98:page 3 who quotes this as the opinion of Harav Yisroel Belsky Shlita.

16. Article from Harav Dovid Heber Shlita from the Star-K Kashrus Kurrents, Mesora 14:page 92:7.



are not permitted (since it is considered eating) for those whose lives are not in danger. One who has to take them should purchase one with a *hechsher* or consult their *Rav*.

### **Kashrus of Pleasant Tasting Liquid Medications<sup>17</sup>**

Many (if not most) of the pleasant tasting liquid medications have glycerin in them.<sup>18</sup> What is glycerin and why is it many times *treif*?

### **Glycerin**

Glycerin is a smooth, sweet tasting ingredient which is used in many applications. Glycerin can be either natural or synthetic. Natural glycerin can be obtained from animal and vegetable fat or oils. It is very difficult to determine if a particular glycerin is from a *kosher* or non-*kosher* source,<sup>19</sup> since manufacturers will use whatever is more readily available on the market or whatever is cheaper.<sup>20</sup>

One of the methods of making glycerin is applying steam at high pressure to fats and oils. Under these conditions the glycerin and fatty oils split. The glycerin is then concentrated and purified by distillation and bleaching.<sup>21</sup>

### **Is Glycerin “changed”?**

As mentioned in part one, some *poskim* hold if an *issur* changes to a different entity then it is permitted. Some want to extend this to glycerin since chemicals are added to it. However, many say that one needs the original entity to go through a radical change,<sup>22</sup> which is not the case with glycerin.<sup>23</sup> Glycerin is also not *pogem* or *nifsal* from neither a human nor dog since it is very pleasant tasting.<sup>24</sup> In addition the glycerin is in the liquid medication in large volumes in the medications and many times are not *botel* (see below).<sup>25</sup>

17. Our entire discussion does not pertain to taking medicine which may contain *chometz*.

18. The following medications have glycerin in them (a partial list). Dimetapp® Children's cold and Cough, Dimetapp long lasting cough plus cold, Pedia Care® Children decongestant, Motrin® Children's Medication all flavors, Infants Motrin, All of the Robittusin® brand of cough syrups, Children's Tylenol® Plus Flu, Infants Tylenol, Tylenol Cold Multi-Symptom Nighttime, Tylenol Cold Multi-Symptom Severe, Children Tylenol Plus Cold, Children Tylenol Plus Multi-Symptom Cold.

19. Refer to OU document I-12.

20. OU documents I-98:page 1 and X-74 quoting the opinion of Harav Yisroel Belsky Shlita.

21. Medicines and Kashrus pages 12-13.

22. Refer to Chasam Sofer Y.D. 107 (end), opinions of Harav Shlomo Zalman Aurbach zt"l and Harav Elyashiv Shlita quoted in Medicines and Kashrus page 52:6.

23. Medicines and Kashrus page 15. This is the opinion of Harav Yisroel Belsky Shlita.

24. OU document I-98 expressing the opinion of Harav Yisroel Belsky Shlita, also see OU document X-74:1.

25. Mesora 14:page 93.

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## Other *Treif* Ingredients

Besides for glycerin, liquid medications may also have other non-*kosher* ingredients in them such as “other flavors”.<sup>26</sup>

## Kosher Liquid Medication

Based on the above, one should see to it that he consumes only *kosher* liquid medications, either by buying it with a *hechsher* or by making sure there are no *treif* ingredients.<sup>27</sup> The Triaminic® company has many products which are *kosher* certified.

## Dairy Medicines

Some medicines may contain dairy ingredients, and one should refer to the following link <http://www.star-k.org/cons-appr-medecine.htm> for further details.

## A *Limud Zechus*

**Nullifying the Glycerin** - An item which is placed in food for taste (*milsa avida d'tama*) can not be *botel*.<sup>28</sup> Some say since the glycerin in many cases is placed in the medicine as a preservative and not to give it flavor it is *botel*.<sup>29</sup> Other flavors are placed in the syrups to give it taste and are considered “*milsa avida d'tama*.”<sup>30</sup> However, after speaking with some medicine companies, my understanding is that glycerin can be placed in medicines as a preservative and as a sweetener,<sup>31</sup> and therefore, it is difficult to ascertain that *bitel* would help.

According to the lenient opinion above one may be *mevatal*<sup>32</sup> the taste in the following manner: In most cases the amount of glycerin does not exceed 20 percent; therefore one can be *mevatal* it by taking 1 teaspoon of the medicine and place it in 2 ounces of water

26. OU document I-98.

27. Opinion of Harav Yisroel Belsky Shlita as expressed in OU documents X-58, and I-98:page 1, opinion of Harav Feinhandler Shlita (Avnei Yushfei in a personal e-mail). See The Laws of Pesach: A Digest 2006:page 530. This is the opinion of Harav Yisroel Reisman Shlita as well (as related by Rabbi Shimon Newmark).

28. Rama Y.D. 98:1, Shach 28, Chochmas Adom 53:29, see Ramabm Hilchos Shemittah V'yovel 5:22. This is even if it is an *issur d'rabbanan* (Shach 31). There is a dispute if this *halacha* is *d'rabbanan* or *d'oraisa* in nature. (Refer to Otzer Divrei Haposkim 98:page 85 in depth who quotes the opinions). The Shach 29 and Chochmas Adom 53:29 hold it is *d'rabbanan*, see Aruch Ha'shulchan 98:75.

29. Opinion of Harav Dovid Heber Shlita Star-K as expressed on a tape. (Based on the pesak of Harav Moshe Heinemann Shlita).

30. Harav Yisroel Belsky Shlita as expressed on [www.OURadio.org](http://www.OURadio.org) minute 3:15-3:55.

31. Based on a telephone conversation with a representative at the Tylenol Company.

32. Although one is not allowed to be *mevatal* an *issur* (Shulchan Aruch Y.D. 99:5), in the case of glycerin it is a *sofek* if it is *kosher* or not and in this situation some say one can be lenient and be *mevatal* an *issur* (Refer to Shach Y.D. 92:8 (towards the end), 114:21, 115:28, Aruch Ha'shulchan Y.D. 99:6, see Igros Moshe Y.D. 2:32 (end) who seems to argue, but it could be he is talking about a *issur d'oraisa* and here it is a *issur d'rabbanan* because it is *chatzi shiur* in a *taruvos* (As explained by Harav Heber Shlita in Mesorah 14:page 93).



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etc.<sup>33</sup>

If the glycerin is added to the liquid medication in very high quantities then *bitul* would not be valid, since one would not have *bitul b'shishim* or *bitel b'rov*.<sup>34</sup>

### Chatzi Shiur

One consumes medications in very small amounts. The *halacha* is that a *chatzi shiur*<sup>35</sup> is forbidden *m'doraisa*, and *bais din* will not give *malkes* if one consumed a *chatzi shiur* of a forbidden item.<sup>36</sup>

Some say when a forbidden item is mixed with a permitted food (as is the case with medication) and the permitted food is the majority, then the *chatzi shiur* is an *issur d'rabanan* to consume.<sup>37</sup> This leniency alone would not suffice to consume a medication,<sup>38</sup> but together with other leniencies one may be able to rely on this opinion.<sup>39</sup> One should consult his *Rav* before relying on this leniency.<sup>40</sup>

### Bitter Tasting Liquid Medication

Many times one is prescribed medication which tastes bitter and is non-*kosher*. The question is if one is allowed to consume such medication?

As explained above, something which is not fit to be eaten is permitted to be consumed. Although, *achshevai* would apply to it, but by medicine *achshevai* does not apply according to most *poskim*.

Therefore, one would be allowed to consume bitter non-*kosher* medicines. This is permitted even for someone who only has a slight discomfort.<sup>41</sup> This is common with some children medicines taste bitter.

### Giving Non-Kosher Pleasant Tasting Medicine to Children

Many children's liquid medications contain glycerin. Therefore it is imperative to

33. One can rely on this where there is a *choleh* since it is a *hefsed godol* if it is not taken. Refer to Mesorah 14:page 93 for a further explanation on why this is permitted. The diluting of the medicine does not make the medicine less potent (The Journal of Halacha and Contemporary Society 54:page 123).

34. Refer to Medicines and Kashrus pages 27-28 in depth.

35. Refer to Mesechtas Yoma 73b-74a.

36. Rambam Hilchos Shivas Issur 2:3, Hilchos Machalas Asuros 14:2, Mishnah Berurah 612:11, Yabea Omer Y.D. 2:12:2.

37. Refer to Minchas Kohen Taruvos 1:84, Tzitz Eliezer 6:16:3, 7:36:2. See Medicines and Kashrus page 55 who brings opposing opinions on this.

38. Rama Y.D. 155:3, Chochmas Adom 69 Nishmas Adom 3, Mesora 7:page 92.

39. Refer to Mesora 7:page 92.

40. Refer to Yeshiv Moshe page 165.

41. Based on an article from Rabbi Heber Shlita in Mesora 14:page 91, opinion of Harav Hershel Shachter Shlita based on a *shiur* available on [www.ouradio.org](http://www.ouradio.org). See Igros Moshe O.C. 2:92, Yechaveh Da'as 2:60.

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discuss the permissibility of giving these medications to children. (Obviously if the child is in danger these *halachos* do not apply).

There is an *issur d'oraisa* for one to feed a child food that is not *kosher*.<sup>42</sup> This is learned from three different *pesukim* in the *Torah*.<sup>43</sup> The reason is so the child does not become accustomed to doing *aveiros* which he may continue when he is over thirteen.<sup>44</sup> This *issur* applies to all people and not only to a child's parents.<sup>45</sup> One who sees his child doing an *issur d'oraisa* has to stop him.<sup>46</sup> Others say a father is obligated to stop his child even by an *issur d'rabanan*.<sup>47</sup> Some say a mother is also obligated to stop him.<sup>48</sup> If a child did not yet reach the age of *chinuch* there is no need to stop him from doing any *issur*.<sup>49</sup>

There are some *Rishonim* who hold that one is permitted to give a child an *issur d'rabanan* if it is for the child's sake,<sup>50</sup> while others maintain that doing so is forbidden.<sup>51</sup> Although, the custom is to be stringent, in regard to medicine one may be lenient.

The *Rama*<sup>52</sup> holds that one is not allowed to take a medicine if one is a *choleh sh'ein bo sakana*, even if it is an *issur d'rabanan*.<sup>53</sup> The opinion of *Harav Shlomo Kluger zt"l* is to permit the consumption of an *issur d'rabanan* for medicinal purposes. Based on the above opinion that one is permitted to serve food which is *issur m'drabanan* to a child, and the opinion of *Harav Shlomo Kluger zt"l* that one is permitted to give a child a medicine which is *issur m'drabanan*,<sup>54</sup> one may give a child liquid medicine which

42. Refer to Shulchan Aruch 343:1, Magen Avraham 2, Mishnah Berurah 4. Refer to Meir L'nefesh pages 18-19. This applies to other *isurim* as well (Mishnah Berurah 1). See Sharei Halacha U'minhag Y.D. page 36:8 on giving non-*kosher* medicines to children.

43. Vayikra 11:42, 12:12, 21:1.

44. Terumas Hadeshen Pesakim 62:page 349 new.

45. Mishnah Berurah 4, Kaf Ha'chaim 19.

46. Rama 1.

47. Be'er Heitiv 343:3.

48. Mishnah Berurah 2.

49. Rama 1, Mishnah Berurah 3, see Meir L'nefesh page 21.

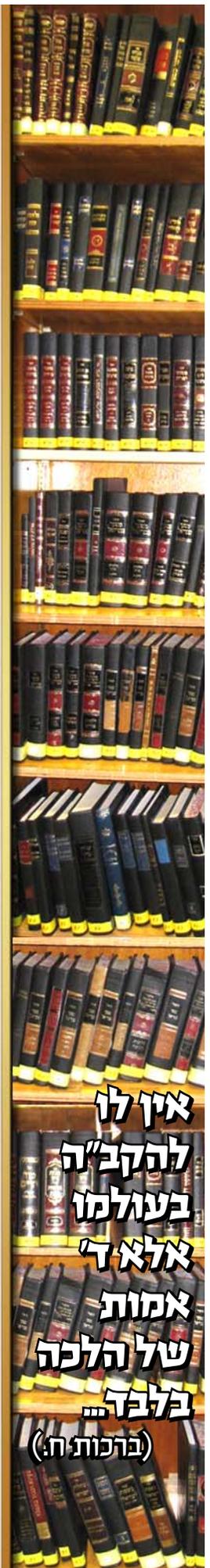
50. Biur Halacha "M'divrei Sofrim" quoting the opinion of the Rashba." See Bais Yosef 343. Many *poskim* hold like the opinions quoted in the Biur Halacha (Magen Avraham 343:3, Shulchan Aruch Harav 343:6, Yehuda Yaleh Y.D. 266, Mishnah Berurah 343:3, Hakotton V'hilchosuv page 82, Yalkut Yosef 2:pages 365-366, Yabea Omer Y.D. 2:12:11, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Medicines and Kashrus page 57:footnote 14). The opinion of Harav Elyashiv Shlita is that one should only rely on the lenient opinion if there are other factors to be lenient (Medicine and Kashrus page 57:footnote 14).

51. Rambam Machalas Asuros 17:27, Shulchan Aruch 343:1, see Biur Halacha 343 "M'divrei Sofrim." Refer to Arugas Habosem O.C. 173, Kitzur Shulchan Aruch 165:5, Ketzos Ha'shulchan 147:badi 11, Medicine and Kashrus page 56:13.

52. Y.D. 155:3.

53. This is how other *poskim* rule as well (Rav Akiva Eiger 1:55, Chochmas Adom 69 Nishmas Adom 3).

54. Based on the *chatzi shiur* paragraph above, medicine is forbidden *m'drabanan*. Refer to Mesora 7:page 95, Yabea Omer Y.D. 2:12:4.



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contain glycerin. This is because it is only a doubt if the medicine is *ossur* since the glycerin may come from a *kosher* source.<sup>55</sup>

The opinion of *Harav Hershel Shachter Shlita* is that if one does not have an alternative one may rely on the above reasoning.<sup>56</sup> Indeed in many cases an alternative is available.

### Mouthwash - Tasting a Non Kosher Item

The opinion of the *Taz*<sup>57</sup> and many other *poskim*<sup>58</sup> is that one is not allowed to taste a non-*kosher* food (this refers to one who just tastes it with one's tongue).<sup>59</sup> Some say if it is an *issur d'rabanan* then one can taste it without swallowing.<sup>60</sup> The reason why tasting the non-*kosher* is not allowed, is because we are concerned that one may come to eat it.<sup>61</sup> Mouthwash contains a large amount of glycerin (*treif*) which is the ingredient that gives the taste, and is sometimes swallowed and therefore, the above lenient opinion would not apply.<sup>62</sup>

Some claim that mouthwash is considered "*nifsal m'achila*."<sup>63</sup> However, the non-*kosher* mouthwash contains glycerin which is what makes the refreshing sensation, and therefore would make it not *nifsal*.<sup>64</sup>

The only mouthwash which is permitted to use without a *hechsher* is the brown (original flavor) Listerine®. Although Listerine does not contain glycerin,<sup>65</sup> it has flavors and there is no way to know if the flavors are *kosher*. Even though many use Scope®

55. Mesora ibid.

56. As quoted in The Journal of Halacha and Contemporary Society 53:page 80.

57. Y.D. 98:2.

58. Rama Y.D. 108:5, Shach 24 (this applies to other *issurei achilah* even if it is not an *issur hanah*), Pri Megadim M.Z. Y.D. 95:15, see Aruch Ha'shulchan 24-25. Refer to Tzohar 8:pages 527-527 in depth if tasting is like eating.

59. Taz ibid.

60. Refer to Tzemach Tzedek 47, Nodah B'Yehuda Y.D. 2:52. Some say this only means something which is *pogem*, and not every *issur d'rabbanan* (Nodah B'Yehuda Y.D. 2:52, see Pischei Teshuva Y.D. 98:1).

61. Rivash 288 (end). Refer to Nodah B'Yehuda Y.D. 2:52, Otzer Divrei Haposkim Y.D. 98:page 24.

62. Opinion of Harav Yisroel Belsky Shlita as expressed in OU document I-98 page 2. Refer to Koneh Bosesem 1:25.

63. Refer to OU document I-96, Star-K in Kashrus Kurrents. See Har Tzvi Y.D. 95. The opinion of the OK is to permit purchasing mouthwash without a *hechsher* ([www.kosherspirit.com](http://www.kosherspirit.com)). The opinion of Harav Sheinberg Shlita is that mouthwash does not need a *hechsher* (Divrei Chachumim page 183:footnote 24). This is the opinion of Harav Dovid Cohn Shlita (personal telephone conversation). The opinion of Harav Yisroel Reisman Shlita is that one does not need a *hechsher* on mouthwash although it is a *hiddur* to get one with a *hechsher* (as related by Rabbi Shimon Newmark). The opinion of Harav Tuvia Goldstein zt"l was that if one spits out the mouthwash and makes sure not to swallow any of it then it is permitted without a *hechsher* (as related by Harav Yisroel Dov Webster Shlita). This is the opinion of Harav Binyomin Forst Shlita as well (personal telephone conversation).

64. Opinion of Harav Yisroel Belsky Shlita as expressed in OU document I-98 page 2. Refer to Koneh Bosesem 1:25.

65. The same is true for Plax®, and Act® mouthwashes.

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mouthwash,<sup>66</sup> it is filled with glycerin and is not permitted. The argument made by some that since one does not swallow mouthwash, placing it in the mouth should be permitted is questionable.<sup>67</sup>

Even according to those who allow mouthwash without a *hechsher* it is preferable to make sure to only purchase mouthwash with a reliable *hechsher*,<sup>68</sup> especially today where there are some good companies which make *kosher* mouthwash.

## Toothpaste

The basic formula for toothpaste is chalk (calcium carbonate) which is used as an abrasive to scrape the residue off the teeth and glycerin (food item). Since the glycerin is only thirty percent of the toothpaste, *Harav Yaakov Kamenetsky zt"l*<sup>69</sup> said that since the other ingredients are not food ingredients the glycerin is *botel b'rov*, and it is not considered a food even according to the *machmirim*.<sup>70</sup> Some say since toothpaste is inedible one does not need *kosher* certification.

Recently,<sup>71</sup> in many types of toothpastes, calcium carbonate has been replaced with hydrated silica (a sand product)<sup>72</sup> which is listed as number two, three or four in the ingredient panel.<sup>73</sup> This means that the ingredients listed before are the main ingredients. Those ingredients are water, glycerin and sorbitol which are regular food ingredients. Therefore, most of the make up of the toothpaste is a food ingredient, and the inedible hydrated silica is about twenty percent of the toothpaste. Accordingly, *Harav Yaakov Kamenetsky zt"l*'s reasoning mentioned above would not apply.<sup>74</sup>

Based on the above, it is preferable to check the toothpaste to make sure there is no glycerin in it; choose the ones which have glycerin towards the end of the ingredient

66. All Scope® mouthwashes contain glycerin. In addition, Crest® Pro-Health mouthwash has glycerin.

67. Entire paragraph is the *pesak* of Harav Yisroel Belsky Shlita. Refer to Hechsheiros 21:49. The opinion of Harav Ephraim Greenblatt Shlita is that one should only buy mouthwash with a *hechsher*. Rabbi Eisen Shlita maintain that if the mouthwash has glycerin it may not be used. Harav Feinhandler Shlita (Avnei Yushfei) holds that mouthwash needs a *hechsher* (personal e-mail). Harav Doniel Neustadt Shlita maintains that mouthwash requires a *hechsher*.

68. Opinion of Harav Shachter Shlita as expressed in OU document I-96, opinion of Harav Felder Shlita (Lakewood), Opinion of Harav Moshe Heineman Shlita (Baltimore – personal e-mail from Rabbi Zvi Goldberg Shlita). Refer to Shevet Ha'Levi 10:115. In regard to purchasing mouthwash without a *hechsher* for *Pesach* see Koneh Bosem 1:25.

69. Emes L'Yaakov Y.D. 103:footnote 40.

70. Entire paragraph based on the *pesak* of Harav Yisroel Belsky Shlita. This is the opinion of Harav Hershel Shachter Shlita as expressed in Daf Hakashrus November 2003: page 5. One should purchase toothpaste for *Pesach* with a reliable *hechsher* (Harav Eider zt"l on Hilchos Pesach page 27 quoting the opinions of Harav Moshe Feinstein zt"l, and Harav Aron Kotler zt"l).

71. Aqua fresh® still uses the old formula of calcium carbonate, as well as the Arm and Hammer Company®.

72. A representative of Colgate® said that it was changed within the year (2008) (personal telephone conversation with Susan from Colgate).

73. This is true for almost all of the Colgate® toothpastes, many Crest® toothpastes and Listerine® Essential Care toothpaste.

74. Harav Yisroel Belsky Shlita as quoted in an article by Rabbi Sholem Fishbane Shlita from the cRc.



אין לו  
להקב"ה  
בעולמו  
אלא ד'  
אמות  
של הלכה  
בלבד...  
(ברכות ה')

panel;<sup>75</sup> or one can rely on the opinion that toothpaste does not need a *hechsher*.<sup>76</sup> Nonetheless, it is preferable to buy toothpaste with a *hechsher*.<sup>77</sup>

### Dental Floss

One does not need a *kosher* certification on flavored dental floss since it is not enjoyable and the taste which is left is very weak. In addition one's mouth is usually washed out after flossing.<sup>78</sup>

### Concluding Thoughts

We have discussed the *halachos* and *kashrus* of medications. Many medicines contain non-*kosher* ingredients. When we do not trust a certain *hechsher*, it is not because we think it is *treif*, but because we do not hold of certain policies etc. When consuming pleasant tasting medication one is consuming *treif*. This does not seem to bother too many people. However, one should think twice before consuming non-*kosher* medicines, mouthwash etc, and maybe consider using *kosher* medications when possible.

The bottom line with this is that people would have less of an issue with this if they did not have such a lust for taste. If one would not desire every pleasant tasting thing in this world, one would be able to give up pleasant tasting non-*kosher* medication, and other *treif* items which may have weak *heterim* attached to them.

*The author would like to thank Rabbi Dovid Heber Shlita from the Star-K who is an expert in the kashrus of medications and other fields of halacha and kashrus for reviewing these last two articles on medications and adding his input and comments.*

כל השונה  
הלכות  
בכל יום

מובטח  
לו שהוא  
בן עולם

הפא...  
(נדה עג.)

75. Such as Close up® and Ultra Brite®.

76. Rabbi Sholem Fishbane Shlita from the cRC. The opinion of Harav Moshe Fienstein zt"l is that toothpaste is not fit for a dog (Harav Eider zt"l on Hilchos Pesach ibid).

77. Harav Yisroel Belsky Shlita. This was the custom of the Debetziner Rav zt"l as quoted in [www.koltorah.org](http://www.koltorah.org). This is the opinion of Harav Moshe Heineman Shlita (Baltimore – personal e-mail from Rabbi Zvi Goldberg Shlita).

78. Opinion of Harav Elyashiv Shlita quoted in Hechsheiros 21:50:footnote 115.

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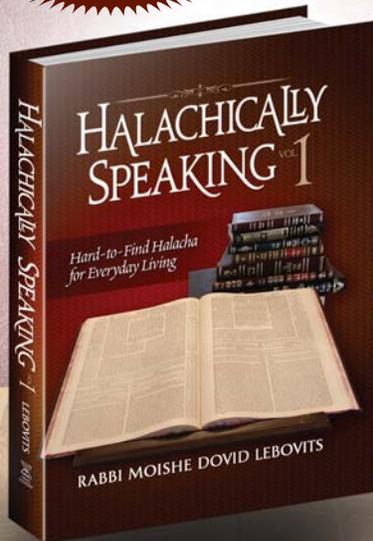
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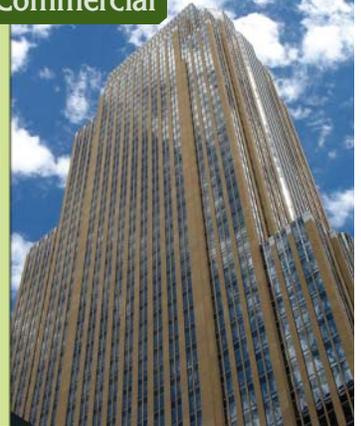


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