

HALACHICALLY SPEAKING



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FOOD IN THE HANDS OF A NON-JEW

There are many *halachos* which apply to leaving food in the hands of a non-Jew. Is there a difference between sending food in the hands of a non-Jew and *basar shenisalem min ha'ayin*? Which foods does this *halacha* apply to? Does this issue always apply or only in certain situations? Is it permitted to allow a non-Jew to make a delivery of food? May one send his non-Jewish employee shopping? Many stores get deliveries of bread in the morning in unsealed boxes. Is this permitted? Can Italian bread be sent to a store with the top of the bag opened? May one leave a sandwich unattended when on an airplane? These issues and much more will be addressed in this issue.



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Basar Shenisalem Min Ha'ayin

There is a discussion in the *Gemorah*¹ whether we must be concerned with the possibility of a bird taking unattended meat and switching it with non-*kosher* meat. We (*Ashkenazim*) follow the opinion that there is no such concern² (even in a city where most butchers are non-Jewish),³ if it is found in the same place where it was left.⁴ This differs from the concern which we will be focusing on, which is the possibility that a human exchanged *kosher* food for non-*kosher* food.

Based on the above, our discussion will focus on sending food in the hands of a non-Jew, since for all practical purposes *basar shenisalem min ha'ayin* is permitted (according to *Ashkenazim*).

Food in the Hands of a Non-Jew⁵

Generally speaking, any food item which is entrusted or sent⁶ in the hands of a non-Jew requires a seal to ensure that the item was not exchanged.⁷ Items whose consumption is *d'oraisa* in nature require two seals,⁸ including but not limited to⁹ wine (see footnote),¹⁰ meat, chicken¹¹ and fish.¹² Concerning *Pesach*, a food which the non-Jew may switch for *chametz* would require two seals.¹³ However, those foods whose consumption is of

1. Meseches Chullin 95a.
2. Rama Y.D. 63:2, Aruch Hashulchan 2. Some say even according to the stringent opinion it is only a *chumra* (Tosafos Meseches Avodah Zarah 39a "omar Rav," Aruch Hashulchan 3, Darchei Teshuva Y.D. 63:29, see Ritvah). The opinion of the Shulchan Aruch Y.D. 63:2 is to be stringent.
3. Shach Y.D. 63:9.
4. Taz 3. If it has a *simon* or *tevias ayin* it is permitted even if it is found in a different place (ibid).
5. Some say that sending food in the hands of one who does not bow down to *avodah zarah* such as an Arab is permitted (Refer to Kaf Hachaim 5).
6. Refer to Shach Y.D. 118:12.
7. Refer to Chelkes Binyomin 118 biurim "yayin" in depth if this is an *issur d'oraisa* or *d'rabbanan*. This is even if an area of mostly Jewish butchers (Shach 118:2).
8. Shulchan Aruch Y.D. 118:1, Chochmas Adam 70:1.
9. Some include *techeilis* as requiring two seals (Meseches Avodah Zarah 39a, Rambam Hilchos Tzitzis 2:6), but this is not common today so the *Shulchan Aruch* left it out (Darchei Teshuva 1, Kaf Hachaim 1, Chelkes Binyomin 118 biurim "v'chatichas").
10. Many say since *yayin nesach* is not common today the *issur* is *d'rabbanan* and one seal is sufficient (Taz 4, Aruch Hashulchan Darchei Teshuva 16, Chelkes Binyomin 118:2).
11. Refer to OU document T-16 regarding a seal on a chicken which broke in transit.
12. This only applies to pieces of fish since one can tell by the *simonim* on a whole fish (Shach 2, Kaf Hachaim 3, Chelkes Binyomin 118:3). Fish salads should have a seal on the outside of the container (opinion of Harav Yisroel Belsky Shlita as expressed in OU document X:1:69).
13. Chelkes Binyomin 118:8.

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d'rabbanan in nature such as cooked wine,¹⁴ milk,¹⁵ cheese,¹⁶ bread (see later on), honey, and oil¹⁷ only require one seal.¹⁸

Some explain that the need for two seals is because these items are expensive and the non-Jew might make an effort to exchange it for an inferior product. Therefore, two seals are required as a deterrent.¹⁹ In addition, when there are two seals it would be a bother for the non-Jew to undo them and switch the product, so for *d'oraisas* we require two seals.²⁰ Wine requires two seals because everyone likes wine and there is a concern of switching it for non-*kosher* wine.²¹

Sender Will See the Seal

If the food product being sent by the non-Jew will eventually be seen by the sender (after he sent it in the hands of the non-Jew) then there is no concern the non-Jew will switch the product, since he is afraid that the sender will notice the wrong seal. However, if the sender will not see the product then it would require the two necessary seals, unless the messenger is informed that the receiver knows how the seals look.²²

Meat

Everyone knows the scandals which took place regarding switching meats; therefore, one should require two seals and should not accept meat without it.²³

Unreliable *Frum* Jew vs. Non - Jew²⁴

There are some who differentiate between an unreliable *frum* Jew and a non-Jew

14. Kaf Hachaim 7. The same applies to wine flavors (opinion of Harav Yisroel Belsky Shlita as expressed in OU document X:1:64). The same is true for beer (Shulchan Aruch Y.D. 118:1, see Kaf Hachaim 8).

15. Shach 8, Pischei Teshuva 1, Kaf Hachaim 12, Chelkes Binyomin 118:12.

16. Shach 11, Kaf Hachaim 15. Refer to Chelkes Binyomin 118:15 regarding butter.

17. Shulchan Aruch Y.D. 130:3, Shach 7. Refer to Darchei Teshuva 6 who states the reason for the seal on oil. Refer to Rivevos Ephraim 6:page 387 on how the oil for *Chanukah* was permitted since it only had one seal and the oil for the *menorah* is a *d'oraisa* which needs two seals.

18. Shulchan Aruch Y.D. 118:1, Kaf Hachaim 4, Aruch Hashulchan 2. Refer to Darchei Teshuva 10 if cheese and meat were sent in one box with only one seal is the meat which normally requires two seals permitted.

19. Taz 1, Shach 5, Aruch Hashulchan 1. This reason is not the main reason accepted by most *poskim* (Aruch Hashulchan 3).

20. Chelkes Binyomin 118:1.

21. Taz 4, 5.

22. Shulchan Aruch Y.D. 118:1. Refer to Chelkes Binyomin 118:17-18. See Aruch Hashulchan 4.

23. Refer to Shulchan Aruch Y.D. 118:6, Shach 25-26, Aruch Hashulchan 22, Darchei Teshuva 2. The same is true for meat sauces.

24. Those Jews who do not do *mitzvahs* and are considered a *tinok sh'nishba* for other *halachas* are considered non-Jews regarding this *halacha* (Chelkes Binyomin biurim “b'yisroel”) page 206.



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in regard to these *halachos*. Some say that there is no need for two seals if the food is being sent through a non-Jew, and two seals are only required if the food is being sent through a unreliable *frum* Jew.²⁵ The reason for the differentiation is that the Jew feels that he is above suspicion and might exchange the item, but a non-Jew knows that we are concerned about switching, so only one seal is required.²⁶ As a matter of *halacha l'maseh* this is not relied upon *l'chatchilah* but only after the fact (*b'dieved*).²⁷

L'chatchilah or B'dieved?

There is a discussion if one is permitted to send items with a non-Jew if the food has the correct seal or seals. Some only permit the item after the fact (*b'dieved*), but prohibit the practice. The custom follows the opinion which permits it even *l'chatchilah*.²⁸

Hefker

If the item of food was left in a *hefker* place and not in the hands of the non-Jew there is no concern of him switching the food (we will see later how this relates to hospitals).²⁹

After the Fact

A food which was sent with a non-Jew without the required seals and was used by a Jew would render his utensils non – *kosher*.³⁰

Tevias Ayin

If one has a *tevias ayin* (recognizes) that this food is from a Jewish company because of the way the food is made or shaped, then there is no requirement for the food to have a seal.³¹

Bread

The *Shach*³² is of the opinion that if there are no non-*kosher* breads on the market, then if the non-Jew switches the *kosher* (with a *hechsher*) bread with different bread (without a *hechsher*) it is *pas paltar* which is permitted. However, modern breads are

25. Opinions quoted in the Rama Y.D. 118:1. Refer to Chochmas Adam 70:1. According to this opinion it is not different if the sender will see the seal or not (Chelkes Binyomin 118:22).

26. Taz Y.D. 118:2, Shach 16. Refer to Chelkes Binyomin 118:21.

27. Rama Y.D. 118:1. Refer to Kaf Hachaim 6, Aruch Hashulchan 8-10. According to the *Sefardim* even *b'dieved* this should not be relied upon (Kaf Hachaim 21).

28. Shach 3, Chelkes Binyomin 118:5.

29. Chelkes Binyomin 118:6.

30. Chelkes Binyomin biurim “tzorech” page 203.

31. Refer to Chelkes Binyomin 118:9.

32. Y.D. 118:10. Refer to Chelkes Binyomin 118:13.

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made with non-*kosher* ingredients; therefore the *heter* of the *Shach* would not apply (see below).³³

Although the concern of switching with *pas paltar* may not apply if the non-Jews do not place non-*kosher* ingredients into bread, still we should be concerned that the non-Jew will switch the bread with *pas ba'al habayis* (bread which was made in a non-Jew's home) which is not permitted.³⁴

Based on the above, one should not send *kosher* bread with a non-Jewish delivery truck and leave it outside, since there is no *siman*. Some explain that the Jewish owner might come to the store and see if his product is different. Therefore, the non-Jewish driver may be scared to switch the products (see below).³⁵ Based on the lenient opinion, a *kashrus* agency is permitted to give a *hechsher* to such a company.³⁶

Some say that it is proper that a seal be placed on these boxes, thus eliminating even a slight chance of switching the product.³⁷

Italian Breads

It is common to deliver Italian bread in open bags³⁸ (with a *hashgacha*) but without a seal. Is this permitted?

There is an opinion in the *poskim* that says the same reasoning which allowed an unsealed bread delivery, can be applied to Italian bread, since the Jewish store owner will see the bread and know if it is switched.³⁹ In addition, the non-Jew does not benefit from switching the *kosher* product for a non-*kosher* product (see below). However, in a non-Jewish store it is preferable to have a seal on the bread, even if it means the bread will be less tasty.⁴⁰

Baked Goods

Baked products which have a unique shape or look to them would not require a seal since one is able to tell if it is the *kosher* product or a substitute. However, if it is not identifiable then a seal is required. Since the price difference is greater for *kosher* than non-*kosher* the chances of switching is less of a concern and one seal is enough.⁴¹

33. Refer to Chelkes Binyomin 118:13. Also see opinion of Harav Shachter Shlita (OU) in OU document T-14:8

34. Refer to Kaf Hachaim 14, Chelkes Binyomin 118 biurim "v'pas." Refer to Rashba Meseches Chullin 6b "klala."

35. Shulchan Ha'Levi 1:page 86.

36. Ibid.

37. Opinion of Harav Yisroel Belsky Shlita as expressed in Shulchan Ha'Levi 1:page 86, also see OU document X:1:71.

38. This is done to make the bread crispier.

39. Refer to Opinion of Harav Schachter Shlita (OU) as stated in OU document T-14:8.

40. Opinion of Harav Yisroel Belsky Shlita as expressed in Shulchan Ha'Levi page 86.

41. Shulchan Ha'Levi 1:page 85.



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The Seals

We mentioned before that food sent in the hand of a non-Jew requires one or two seals. What is considered a seal? We will discuss this below.

The seal must be difficult for the non-Jew to tamper with or copy.⁴² There is a discussion in the *poskim* whether writing can be considered a seal.⁴³ Some *poskim* say that numerous seals in one place are considered one seal,⁴⁴ while others dispute this.⁴⁵ In any case, one should try to put a seal (i.e. tamper proof tape)⁴⁶ in two places.

Plumbas are placed on chicken as a seal. This seal is very hard to tamper with. Therefore, according to some opinions, it is considered like two seals (this would also apply to any seal which is very hard to forge).⁴⁷ Others say that the crates should be sealed and have the name of the company on the box.⁴⁸

A vacuumed packed seal is a *siman* but should be imprinted with another *siman* as well.⁴⁹

Leaving a Non-Jew Alone in One's Home

All too often, both spouses work all day, and have the practice of leaving a cleaning lady or a repairman alone in the home. There is a possibility that the non-Jewish worker will take the *kosher* product in the home and switch it for a non-*kosher* food. Is this a real concern? If so, what are the ways to avoid this?

“Yotzei V'nichnas” (Goes and Comes)

One option to allow a non-Jew to remain alone in the home (or store)⁵⁰ is for one to “go and come” from his home; this is known in *halacha* as *yotzei v'nichnas*.⁵¹ This is permitted even *l'chatchilah*.⁵² Even a child may be used for the purpose,⁵³ provided that he is old enough that the non-Jew will fear to do any switching in his presence. This age

42. Refer to Darchei Teshuva 5.

43. Refer to Shulchan Aruch Y.D. 118:3, Aruch Hashulchan 14.

44. Kaf Hachaim 37. Refer to Chochmas Adam 70:4.

45. Refer to Aruch Hashulchan 15.

46. This tape should be of such material that it can not be removed without coming apart (opinion of Harav Yisroel Belsky Shlita as expressed in Shulchan Ha'Levi page 85).

47. Opinion of Harav Schachter Shlita in an email from Rabbi Dovid Polsky (OU) dated July 22-08.

48. Opinion of Harav Yisroel Belsky Shlita as expressed in OU document X-1:74.

49. Opinion of Harav Yisroel Belsky Shlita as expressed in OU document X:1:66.

50. Meseches Avodah Zarah 69b, Chelkes Binyomin 118:95.

51. Shulchan Aruch Y.D. 118:10.

52. Shach 32, Chochmas Adam 70:9, Aruch Hashulchan 29, Kaf Hachaim 102. Refer to Chelkes Binyomin 118 biurim “v'im”.

53. Shach 33, Chochmas Adam 70:9, Aruch Hashulchan 29, Kaf Hachaim 103.

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is nine.⁵⁴

This option applies even if the owner stays away for an extended period of time, as long as the worker is not aware of the owner's schedule.⁵⁵ The reason is that the worker is afraid to make an exchange, as he is concerned that the owner might return at any moment and catch him in the act.⁵⁶ If you tell your worker, "I will be back in a number of hours," then it is prohibited to leave a non-Jewish worker in the home, since the worker knows when the owner is returning and might switch the food.⁵⁷ However, as mentioned below, if one is not concerned that the worker has any benefit from switching the food, it is permitted to leave the worker alone.

This option does not apply if the worker can lock the door, since he has no concern of being caught.⁵⁸ If the Jew can enter the house (i.e. with a key) then the non-Jew may be left alone since the Jew can enter the home.⁵⁹ However, if the Jew closed the door from the outside it is permitted to leave the non-Jew alone⁶⁰ since he does not realize that he is alone in the home. In any case, if the non-Jew shows signs of not being afraid of you (i.e. does not listen to you) then he cannot be trusted alone in the home.⁶¹ If a security camera is installed in the home and the non-Jew knows you can look at it any time, then he may be left alone in one's home.⁶²

What Constitutes *Yotzei V'nichnas L'chatchilah*

The *l'chatchilah* situation to leave a non-Jew in the home or store is when the Jew will be returning within eighteen minutes.⁶³

Concern of Switching

The only time a seal is required is if there is a concern that the non-Jew will exchange the *kosher* item for a non-*kosher* item. There are many details as to what it means "concern of being switched" which we will begin to discuss.

54. Kaf Hachaim 103, Chelkes Binyomin 118:97:footnote 213. Some add that the child has to be sharp (Chochmas Adam 67:4).

55. Shulchan Aruch *ibid*.

56. Shulchan Aruch Y.D. 118:10.

57. Chelkes Binyomin 118:105.

58. Shulchan Aruch *ibid*, see Shach 34. Refer to Chelkes Binyomin 118:100.

59. Chelkes Binyomin 118:100.

60. Aruch Hashulchan 29.

61. Chelkes Binyomin 118:99. Refer to Darchei Teshuva 75.

62. Chelkes Binyomin 118:100.

63. Refer to Gr'a Y.D. 129:2, Chelkes Binyomin 118:95. Some say even a longer period of time (Kaf Hachaim 105). Refer to Chelkes Binyomin 118 biurim "avol" page 224 if there is a fear that a Jew is sleeping in the house.



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Benefit From the Switching

One main factor which determines whether or not a food requires a seal is whether the non-Jew will benefit from switching the *kosher* item with a non-*kosher* item.⁶⁴ Some say that if the non-Jew will not benefit then one can send the food with him *l'chatchilah* (see below). However, others say one should try to avoid this when possible.⁶⁵ As stated above, the *halachos* regarding benefiting from switching pertain to leaving a non-Jew alone in one's home as well.⁶⁶

In any case, the *halachos* of switching apply as long as the non-Jew will benefit in some way from switching the *kosher* for non-*kosher*.⁶⁷

The Non-Jew Does it to Spite

There is a discussion in the *poskim* if the non-Jew will switch the food just to spite the Jew even if there is no real benefit from the switching.

The opinion of most *poskim* is that there is no concern about this issue.⁶⁸

Deliveries Left Outside

It is common for a supermarket to make a home delivery and leave the order outside without proper seals. However, the food is permitted since there is no reason why a non-Jew will exchange the food. If he is hungry then he will take it and you will notice that your order is missing some items.

Leaving Pots Unwatched

Obviously, a non-Jew alone in our homes has access to our pots. How is this permitted since the non-Jew can use our pots without knowing?

The *halacha* states that if one is not “going and coming” (*yotzei v'nichmas*) from his home⁶⁹ then he should not leave his utensils with the non-Jew.⁷⁰ The concern is that the non-Jew will add some non-*kosher* ingredients to a cooking dish in order to improve its taste.⁷¹

64. Shulchan Aruch Y.D. 118:10, Rav Poalim Y.D. 3:10, Aruch Hashulchan 30-31, Kaf Hachaim 111, see Rama Y.D. 118:2. Refer to Aruch Hashulchan 32. Refer to Darchei Teshuva 75 who brings those who say that one should be concerned for the non-Jew switching even without any benefit to the non-Jew.

65. Refer to Chelkes Binyomin 118 biurim “v'im”.

66. Refer to Chelkes Binyomin 118:108.

67. Avnei Yushpei 2:59:1.

68. Aruch Hashulchan 30, Kaf Hachaim 111. Refer to Tosafos Meseches Avodah Zarah 12a “v'shadei,” Knesses Hagedolah 41, Darchei Teshuva 87, Pischei Teshuva 7, Noam Halacha page 163:footnote 20.

69. Rama 118:12, Chochmas Adam 70:9. This is even permitted *l'chatchilah* (Aruch Hashulchan 35). Refer to Shach 37.

70. Shulchan Aruch Y.D. 118:12, Shulchan Aruch Y.D. 122:9, Chochmas Adam 70:9.

71. Shach 37, see Chelkes Binyomin 116.

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If the Jew serves lunch to the non-Jew, there is no concern of a non-Jew cooking non-*kosher* with one's pots.⁷² Others permit this practice since our utensils are placed in shelves with doors in an orderly fashion, and it would be obvious if the pots were used.⁷³

It is a good idea to be present when the non-Jew washes the dishes in order to make sure that she does not mix the meat and dairy together in the same sink (i.e. use the same sponge for both).⁷⁴

Some *poskim* say that if the non-Jew has cooking responsibilities in the home one must lock up the dishes if she is left alone in the home.⁷⁵

Passing Through a Heavily Populated Area

It is permitted *b'dieved* to send food without a seal with a non-Jew⁷⁶ who is delivering through a heavily populated area⁷⁷ (even if not by mostly Jews).⁷⁸ The reason is that he is afraid to switch the food, for someone might see him enter a non-*kosher* store and will tell the Jew who is getting the food. *L'chatchilah* one should not rely on this, and should send the food with the proper seal(s).⁷⁹ If the delivery man will go through an all Jewish area to deliver the food then it is permitted to send the food without a seal even *l'chatchilah*.⁸⁰

The above is only true if there are people in that area, but if it is early in the morning or late at night where there are not too many people around then the food would have to be sent with the proper seal(s).⁸¹

Food Sent With a non-Jew in a Car / Bus etc.

The above *heter* only applies if the non-Jew is delivering the food by foot or bike, but if he is traveling in a car or on a bus he can act at will. Therefore, a seal is required. For this reason, one should not send unsealed food with a car service since the driver can do

72. Shevet Hakehasi 6:281, Noam Halacha page 165. Refer to Avnei Yushpei 2:59:2.

73. Shevet Hakehasi *ibid*.

74. Shevet Hakehasi *ibid*.

75. Refer to Hechsheiros 9:page 262:footnote 326, Avnei Yushpei 2:59.

76. Some say this is only referring to someone who works for the sender not some other non-Jew (Refer to Shach 118:27, Aruch Hashulchan 24, 26). Refer to Chelkes Binyomin 118:72.

77. Some are of the opinion that this applies to an area of three people, however, this is not clear (Chelkes Binyomin biurim "l'rabim").

78. Taz 118:10, Chochmas Adam *ibid*, Kaf Hachaim 76, Aruch Hashulchan 24.

79. Shulchan Aruch 118:7, Chochmas Adam 70:8, Kaf Hachaim 78-79. Refer to Taz 11. See Darchei Teshuva 62. This is true even if it is your own servant or slave (Kaf Hachaim 75, Chelkes Binyomin 118:74, see Darchei Teshuva 63).

80. Chochmas Adam 70:8, Aruch Hashulchan 26, Chelkes Binyomin 118:73.

81. Chelkes Binyomin 118:70. Refer to Darchei Teshuva 58.



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what he wants⁸² (unless he is scared of getting caught and losing his job).

Airline Meals

One should not accept an airline meal if it is not double wrapped (aside from the *kashrus* issues of warming it in a non-*kosher* oven if it was not double wrapped) since the flight attendants may substitute it for non-*kosher* if there is no *kosher* meal available. There is a benefit for them because you will not be happy if you have no meal.

Leaving Foods in Hospitals etc.

It is permitted to leave food (i.e. meat sandwich) in a communal refrigerator or freezer in a hospital without the proper seal. There is no concern of the non-Jew switching the *kosher* for non-*kosher* since there is no benefit for the non-Jew to do so. Furthermore, none of the people present are the owners, and they all realize that they should not be touching other people's food. Nonetheless, the food should be sealed and labeled "do not touch".

Pizza Deliveries

It is very common for pizza to be delivered by a non-Jew to one's home without a seal or tape on the box. Is this a concern?

As mentioned above, if there is no concern that the non-Jew will benefit from switching the food then there is no need for a seal on the package. The non-Jew derives no benefit by switching the *kosher* pizza for non-*kosher*, since if he is hungry he can buy pizza anywhere. However, others say that it is preferable to make sure that the pizza box is sealed with tamper proof tape.⁸³

Sending a Worker to go Shopping

Sometimes a non-Jewish housekeeper will be sent to the store to buy some *kosher* items.

Since she can benefit from buying less expensive non-*kosher* items and keeping the extra money, one cannot accept the food without a proper seal.⁸⁴ However, one can ask the worker for an itemized bill of what she bought and check to see if it was purchased at a *kosher* store.

Workers Will Not Jeopardize Their Livelihood

There is a concept in *halacha* that a non-Jewish worker will not commit an act that can jeopardize his livelihood. This applies to these *halachos* as well.⁸⁵ Therefore, if it is

82. Chelkes Binyomin 118 biurim "muttar". Refer to Darchei Teshuva 56.

83. Opinion of Harav Yisroel Belsky Shlita as quoted in OU Madrich page 122, and OU document T-13.

84. Teshuvos V'hanhagos 2:372, Chelkes Binyomin 118:118.

85. Tzitz Eliezer 12:56.

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a situation where he can lose his livelihood if he is caught tampering seals, then we do not have to be concerned that he will do so.⁸⁶

Based on the above, the custom is to permit a non-Jew to cook food for someone in his home (aside from any *bishul akum* concerns).⁸⁷ However, one should not rely on this *heter* without consulting with a *Rav*.

Krispy Kreme Doughnuts

Krispy Kreme doughnuts are frequently offered for sale in mini stores. These doughnuts may be made with *kosher* ingredients, but if there is no certification on the showcase assuring that the doughnuts are in fact Krispy Kreme, then one cannot eat them. There are no seals on these doughnuts, and if the owner runs out he can get different ones and claim that they are Krispy Kreme.

Cholov Yisroel Milk in a Non-Jewish store

When going to a non-Jewish store to buy coffee and the store has *cholov yisroel* milk there, the Jew should make sure the non-Jew opens the milk in front of him, because the non-Jew may put in *cholov stam*.⁸⁸ One who is not *makpid* on *cholov yisroel* obviously does not have this concern.

The logo features a yellow Star-K symbol on the left, followed by the word "LIBRARY" in large, red, serif capital letters.

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להקב"ה
בעולמו
אלא ד'
אמות
של הלכה
בלבד...
(בדמותה)

86. Aruch Hashulchan Y.D. 118:23.

87. Noam Halacha pages 163-164. Refer to Star-K article entitled "It's a Siman that it's Kosher".

88. Ohr Yisroel 20:page 186.

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All about VITAMINS



VITAMIN D DEFICIENCY, *a "Silent Epidemic" Part II*



Eliezer Gruber, CN – educator, researcher and founder/developer of the Nutri-Supreme Research line of supplements – lectures widely on the role of nutrition in achieving and maintaining optimal health. Mr. Gruber's recommendations are based on cutting edge science and ongoing communication with leading medical experts. Nutri-Supreme acts as official nutritional consultant for Kof-K Kosher Supervision.

The D Advantage During Pregnancy and Fetal Development

Pregnant women need to be especially vigilant about maintaining adequate levels of vitamin D.

A recent study at the University of Pittsburg Schools of the Health Sciences, for example, showed that vitamin D

deficiency early in pregnancy is associated with a five-fold increased risk of pre-eclampsia, a serious condition that strikes during the latter part of the pregnancy and is marked by high blood pressure along with a high level of protein in the urine and, in many cases, swelling of the hands, feet and legs. If left untreated, pre-eclampsia can cause premature delivery and other serious complications. According to senior study author James M. Roberts, M.D., even a small decline in vitamin D concentration more than doubled the risk of pre-eclampsia. He also noted that because a newborn's vitamin D stores are completely reliant on vitamin D from the mother, low vitamin levels were also observed in the umbilical cord blood of newborns from mothers with pre-eclampsia.

Another study, this one authored by Dr. Hollick, showed a possible link between vitamin D deficiency and an increased risk of Caesarean delivery. During the two-year study, which was published in the *Journal of Clinical Endocrinology and Metabolism*, researchers examined the relationship between vitamin D levels in pregnant women and Caesarean section. Of the 253 women in the study, 43 (17 percent) had a Caesarean section. Dr. Hollick reported that pregnant women who were vitamin D-deficient at the time of delivery had almost four times the odds of Caesarean birth than women who were not deficient.

He noted that previous research has linked vitamin D deficiency with the strength and performance of certain muscles, which may help explain the findings.

Emerging research also suggests that vitamin D status during pregnancy has a crucial effect on fetal development.

A study reported in the *Lancet*, for example, showed that children born to mothers with insufficient vitamin D blood levels had weaker bones when they were nine years old. And researchers in Europe have concluded that the fetus of a mother deficient in the nutrient may have a predisposed factor for the future development of numerous immune system diseases, such as Diabetes Type 1, and - as was reported in the journal *Lancet*-issues related to bone development.

Vitamin D deficiency during pregnancy also seems to increase the risk of dental problems in children, according to evidence presented at the meeting of the International Association of Dental Research held in Toronto.

Mama Doesn't Get Around Much Anymore

There are a number of factors that may contribute to the fact that older adults are particularly prone to low vitamin D, among them less exposure to sunlight and decreased efficiency in producing vitamin D from sun exposure as compared to younger adults. Older adults also may not get enough vitamin D from dietary sources.

According to new research reported in the in the April issue of the *Journal of Gerontology: Medical Sciences*, many people over age 60 have low vitamin D levels. The study, which was conducted by a Wake Forest University School of Medicine team headed by Denise Houston, Ph.D-- an instructor in internal medicine gerontology -- found a significant relationship between low vitamin D in older adults and poor physical performance and disability.

In an interesting case reported by doctors at the Division of Endocrinology, Diabetes and Metabolism, State University of New York at Buffalo, five patients with severe myopathy (muscle weakness) were confined to wheelchairs. The

group included two elderly patients, a 37-year-old with type 1 diabetes, a patient with a condition known as carcinoid syndrome and a patient suffering from malnourishment due to poor oral intake.

Their muscular weakness had at first been attributed to old age and each particular ailment, respectively.

But after the patients were tested and treated for vitamin D deficiency, their conditions began to improve. Within six weeks of treatment with D, four of the patients became fully mobile and the fifth showed significant improvement. The report concluded with the observation that “myopathy, due to chronic vitamin D deficiency, probably contributes to immobility and ill health in a significant number of patients in the northern United States” and that an “awareness of this condition may significantly improve mobility and quality of life in patient populations vulnerable to vitamin D deficiency.”

In my own practice, I often see elderly patients suffering from vitamin D deficiency. One patient, a gentleman in his early 80s exhibiting signs of weakness and fatigue, is a case in point. His doctor had run a general blood workup, he told me, and all the results had been normal. When his condition failed to improve, he went to see a specialist who ran yet another battery of blood tests; again, the results were normal.

After reviewing his blood work, I suggested he take a vitamin D 25 Hydroxy test. When the test came back showing a major deficiency in vitamin D - as I suspected it would -- I recommended that we speak to his doctor about giving taking 50,000 IU of vitamin D2 for eight weeks, and then having him retested. The retest showed that his vitamin D levels had come back up to 54ng/ml, which is well into the normal range. (We then modified the dosage to 4000 IU daily for 12 weeks, followed by another retest.)

But most significantly, he and those close to him reported seeing, even in this relatively short period of time, a major improvement in both his physical and mental well-being.

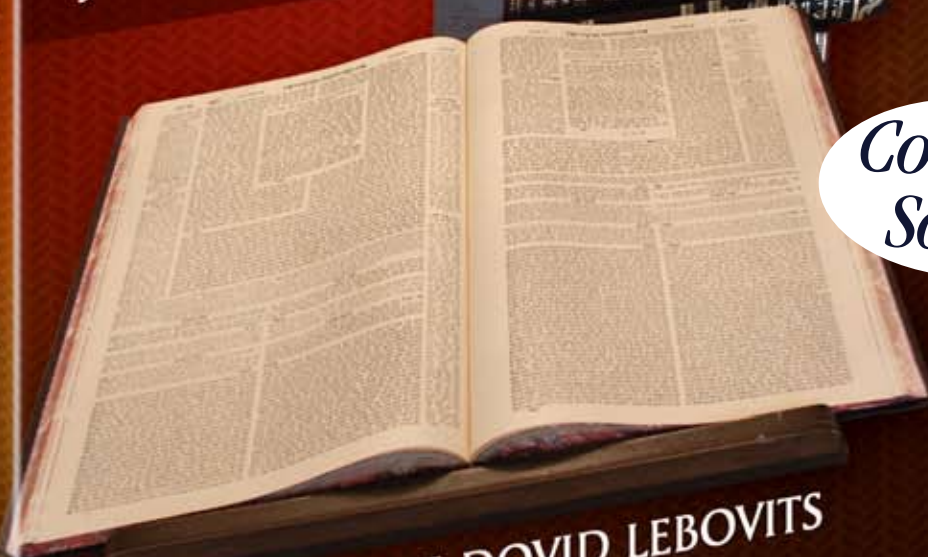
A Final Word on D—Get Tested!

With all the exciting research emerging from the scientific community about the incredible health benefits of vitamin D, it seems reasonable that everyone should have their blood levels tested (remember- the correct test is 25 (OH) D or “25- hydroxy vitamin D”) and, if found to be deficient, take a dosage of vitamin D3 sufficient to bring them up to optimal levels.

Because when it comes to our health, nothing less than optimal will do.

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