

בעזה"ת

מדריך לכשרות

כולל ידיעות, דיונים ובירורים בעניני כשרות

שבט - אדר ה' תשל"ט
קונטרס כ"ו גליון ה'

יוצא לאור ע"י

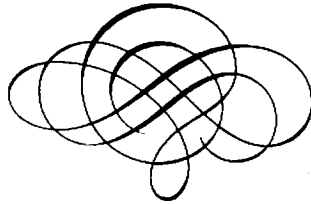
וועד הכשרות

ארגון מוקדש לתיקון מצב הכשרות

באמצעים של בירור, חקירה ודרישה,
התייעצות, הודעה, והצעה

ה ת ו כ ן

המזון בהלכה.
הלכות פסח
אזהרות הוועד
המתרחש בעולם הכשרות
מעדיצינען לגבי פסח.



מדריך לכשרות – ירחון המקיף עניני כשרות
יו"ל ע"י וועד הכשרות, ברוקלין יצ"ו – ארגון מוקדש
לתיקון מצב הכשרות בהשתתפות רבנים ולומדי תורה שליט"א
נתיסדה בפיקוח הרח"ג המפורסם מוהר"ר משה שטערן שליט"א
גאב"ד דקחל יסודי התורה (מלפניס אב"ד דעברעצין)

די פעסטשטעלונגען און באריכטען
זענען געווידמעט נאר צו די שטענדיגע ליינערס.

המזון בהלכה

ידיעה והערה

בדבר חיוב הפרשת חלה

היות שנהוג בשעה שאופים בבית, עוגות ומיני מזונות שונים, ועמ"י רוב אין במין אהד בעיסה שיעור חלה, ואע"פ שהנשים נוהגות שמפרישות חלה בלי ברכה, אפילו כשאין בהעיסה שיעור לחלה, אח"כ מכניסים לפעמים את כל המינים בכלי אחד גדול (קופסא, גיילון, קרטון, פריג'דר) ואז הכלי הגדול מצרף אותם ויתכן שמתחייבים בחלה, כדין סל מצרפן ולא נפטרו ע"י ההפרשה הקודמת.

כמו"כ לפעמים מכניסים ביחד מיני מאפה הנ"ל שמקבלים מאנשים שונים, אשר חלק מהם לא הי' בעיסה שיעור חלה, — ומצוי ביותר בשמהות כ"י, וב"משלוח מנות" בפורים — וע"י צירוף הסל נתחייבו בחלה. במקרים כאלו התיקון של הפרשת חלה מסובכת, כי אי אפשר להפריש מתוך ההערובת שצורפו בסל, משום שיתכן שחלק מהם היו פטור, ואין מפרישין מפטור על החיוב.

לכן העצה היעוצה (א) לא להכניס את העוגות והמזונות שיש בו שיעור חלה לתוך כלי אחד. (ב) לעשות עיסה שחייבה בחלה ובשעת הפרישה לכיין לתקן גם את כל שנתחייבו בחלה ע"י הסל. (ג) להפריש חלה מכל אחד ואחד מיני' ובי' מטעם ספק.

(ויעוין בספר "חק לישראל" מהגר"י וועלץ זצ"ל דף קמ"ד)

להפיר ממשול

היות ונפוץ באחרונה מכירת דגים טחונים (מוכנים בשקיות) אשר אין אפירות לבדוק כדין את סימני הטהרה הקשקשים. כמו"כ נפוץ מין דגים בלי העור שחייבים למצוא קשקשים אצלם הרינו מודיעים בזה בשם הרה"ג הבד"ץ שליט"א שחייבים בכדיקת הקשקשים וכל דג שאין מוצאים אצלו קשקשים, הרי יש חיוב להקפיד שיהיה בהשגחה מעולה.

ואם אין כנ"ל אסור לאוכלם.

ואין לסמוך על שם הרג שעל האריזה המודפס, ללא השגחה.

בזכות טהרת השלחן נזכה לכט"ס.

ט"ז טבת תשל"ח.

ועד הכשרות

שע"י העדה החרדית

פעיה"ק ירושלים ת"ו.

מדריך לכשרות

עפ"י הוראת הגאב"ד מדעברעצין שליט"א

בדיקת וביעור חמץ:

(א) הבדיקה צריכה להיות לאור נר יחיד, ולכתחילה צריך להיות נר של שעה. בכל מקום שאפשר יבדוק דוקא לאור הנר ולא בפלעש-לייט. במקומות שא"א לבדוק לאור הנר, יבדוק ע"י פלעש-לייט.

(א) ידקדקו שלא להניח חמץ גמור בכלי האשפה שבחצר אם אינו ידוע בבירור שיקחום קודם שעה חמישית שבע"פ. אם כלי האשפה מונחים ברה"ר אז שרי להריק חמצו, מאחר שאינם ברשותו.

(ג) נכון לדקדק אחר שהוריקו מלקטי האשפה את הפח, שלא יעזבו שום חמץ גמור שם. ובאם ישנו חמץ מודבק בכוחלי כלי האשפה יש ליצוק עליו נפט שלא יהי ראוי לאכילת כלב.

(ד) שניינים תותבות (פאלשע ציין) יגעלם ברותחים בערב פסח. אם ירא שיפסידו ע"י הרותחים יניחם ג' ימים במים ובכל יום יחליף המים. אם צריך להם תמיד וא"א בזה, אז עכ"פ יניחם במים במשך יום אחד. ואם גם זה א"א לא יאכל ג' ימים חמץ גמור. ונכון לשאול שאלה.

(ה) צריך לבדוק המכוננית (קאר). יש להסיר הכסאות ולנקות מה שנמצא תחתיהם, ואם א"א להסירם יש לשים הידים מתחתיהם ולבדוק עד שידו מגעת, שלרוב מצוי שם חמץ.

(ו) צריך לבדוק הארנק (פאקעט-בוק) ולהסיר הבושם (פערפיוס) וליפסטיק, וכדומה.

(ז) יש להצניע סידור ברכת המזון (בענטשערלעך) שמשתמשים בה כל השנה על השולחן.

(ח) יבדוק היטב הקאפס של המכנסיים, התיק של הילדים, עגלת חינוקות, תיק של טלית, הפנים של הטעלעפאן, והראדיעטאר ששם נמצא כמה פעמים חמץ. (ט) נחוץ מאוד שלא לשכוח לזרוק הכיס של הוועקיום-קלינער קודם זמן ביעור חמץ.

(י) אין להכשיר שום כלי פארצעלאן, פלעסטיק, כלים שמכוסין בטעפלאן, כלי חרס, כלי אדמה, כלים שנדבקו יחד. ונכון שלא להכשיר כלים בלי הצעת או פיקוח מורה הוראה.

(יא) כיוור (סינק), חנור (געזירענדזש, ברוילער, אויווען) וכוסות של יין שרף, קשה מאוד להכשיר ונכון למנוע ממנו. מי שמוכרח להכשירם ישאל שאלה.

(יב) הנוסע מביתו עם כל בני משפחתו קודם אור לי"ד, אם יוצא לאחר פורים, הגם שאינו חוזר עד לאחר פסח, יבדוק בנר אור ליום היציאה בלא ברכה.

(יג) מי שבדק חנותו ואח"כ ביתו יכול לבדוק בברכה אחת אם אינו מסיח דעת מהבדיקה. אם הוא מנהיג מכונה שבע"כ יסיח דעתו מהבדיקה בשעת הנהגת המכונה, וכן אם הוא בא ממקום רחוק בכאס או בסאבוועי יברך שנית בביתו.

(יד) אם חנותו או בית החרושת הוא במקום שא"א להתעכב עד הלילה, אז יבדוק חנותו לעת ערב בעוד יום ולא יברך, וכשיבדוק בביתו יברך.

(טו) המוציא חמץ בפסח ח"ו, כיו"ט יכפה עליו כלי, ובחזה"מ ישרפנו בלא ברכה, היות כי בזה"ז כל אחד אומר כל חמירא.

מדריך לכשרות

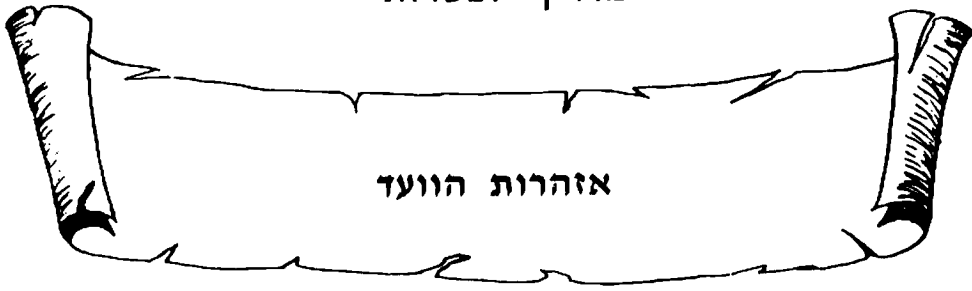
מכירת חמץ:

- (א) יש לאדם למנוע עצמו מלמכור חמץ גמור.
- (ב) קמח בארצה"ב חמץ גמור הוא.
- (ג) רוב חומץ (וויניגער) בארצה"ב הוא חמץ גמור.
- (ד) בעלי חנות וסוחרים מותרים למכור חמץ גמור אף לכתחילה. וטוב שיסדרו מכירה בפנ"ע, ולא במכירה הנהוגה בערבוביא, עם המון מוכרים.
- (ה) כל מי שיש לו שותפות במשקאות כגון "סקאטש" באנגלי' או פאריו צריך לזהר במאוד למכור התעודות ולרשום מספרם, כי בלא"ה יש חשש שהמכירה לא נחשבת לכולם, והחמץ ברשותו בפסח, ואחר הפסח דינו כחמץ שעבר עליו הפסח.
- (ו) הנוסע לא"י לא יניח שליח למכור חמצו שבארצה"ב, אם אין מוכרין אותו עד ער"פ, לפי כשמוכרין כאן בארצה"ב כבר חל איסור חמץ עליו בא"י. ע"כ מוכרח ליתנו במתנה גמורה לאחד וכשמגיע זמן המכירה כאן ימכרונו.
- (ז) למכירת חמץ יוחר טוב קנין שליחות.

זהירות בפסח:

- (א) אין להשתמש בשום דבר שמערבין בו עטיל אלקאהאל, כגון: רחיצת פה (מאוטוואש); בושם נשים (פערפיום); רסוס שער (העיר־ספרעי); מפיג ריח רע (דיאדערענט).
- (ב) מאלטאס, דבר שמכסים בו רפואות, הוי חמץ.
- (ג) נירות אלומיניום אין בהם חשש חמץ.
- (ד) אין להכשיר די־שׁוואשער שרוחצים בה כלים כל השנה.
- (ה) הדרכה מיוחדת נצרכת האיך להשתמש בתנורים בעד פסח, היות שהרבה הלכות תלויות בו צריך לשאול שאלה.
- (ו) כלים שהצניעו מפסח שעבר, ושכחו אם הם של בשר או של חלב יעשה שאלת חכם (ועי' תשובות מהר"ש ענגיל ח"י סי' כ"ז).
- (ז) מותר להשתמש בבגדים שיש בהם עמילן (סטארדזש), אבל אין להשתמש במפה על השולחן שיש בה עמילן הרבה.
- (ח) פירות שאפשר לקלוף טוב לקלוף, וש"א"א יש להדיח וסגי.
- (ט) מפות ניילאן אין בהם שום חשש.
- (י) ביצים נקיים שהדחו (געוואשען), לפי דעת הבקיאים אין עליהם עתה בזמנינו שום חשש, ונכון ליחד כלי מיוחד בשביל ביצים.
- (יא) לפי דעת הבקיאים אין חשש בליטשד אגוזים.
- (יב) בכלי נייר יש להחמיר שלא להשתמש בהם בדבר חם, לצונן שרי.
- (יג) אלו שמגדלים עופות חגים וכדו' בביתם לשחוק, צריכים להיות מאד נזהר במאכלם, כי רובם חמץ גמור הוא.

מדריך לכשרות



דער המון עם פארלאנגט אז עס זאלל געדרוקט ווערן א ליסטע פון די פראדוקטן וועלכע קענען גענוצט ווערן פאר פסח'דיגע געברויכען. עס קען אבער נישט ערפילט ווערן דער וואונטש, צוליב א געירש'נטע מנהג און אויך א קארדינאל פרינציפ

דער מנהג איז שטענדיג געווען, און וועט שטענדיג ווייטער זיין אז אין פסח מישט מען זיך נישט מיט קיינעם. אויף די פראדוקטן וועלכע מען קויפט אין געשעפט איז אויך געזאגט געווארן דעם זעלבן יסוד. סוף כל סוף מישט מען זיך מיט דעם פאבריקאנט [וועלכע איז פארשטענדליך מער ערנסט ווי מיט א חבר זיינעם] דורך עסען זיין פראדוקט.

אין פסח זאלל מען נאר ניצען פראדוקטן וועלכע מען מוז ניצען, ניצט ווי ווייניגער מאסען פראדוצירטע פראדוקטן און בלית ברירה, נאר די וועלכע זענען צום ווייניגסטן קאמפליצירט, מינימאלע מישונגען, איינפאכע פראדוקציע, און בעיקור וויכטיג צום לעבן. דאס איז כנוגע אפילו פראדוקטן מיט השגחות.

באמת, איז ווי באוואוסט דוכאויס אונזער גאנג אויף א גאנץ יאהר, אז מאסען פראדוצירטע פראדוקטן, אפילו מיט השגחות, זענען נישט רי זעלבע לגבי כשרות, ווי די פראדוקטן וועלכע זענען געמאכט ביי זיך אין קאך. און עס איז נישט מער ווי רעכט אז עס זאלל זיך דערקענן א חיליק צווישען פסח און א גאנץ יאר.

אזוי ווי פראצורארן טוישען זיך שטענדיג, און זענען כדרך כלל זייער קאמפליצירט נאכפאלגן, און פסח איז צו הארב, אז מען זאלל זיך קענען ערלויבן פעסטושטעלן א רייע פראדוקטן פאר די געברויכען פון איינקויפער. אויף די פראדוקטן וועלכע מוזען געקויפט ווערן זאלל מען זיך נאכפארשען אלע פונקטליכע פאקטן.

עס איז בכלל נישט פארהאנען קיין שום זיסע סאדע געטראנק, כשר לפסח אפילו מיט א "שטרענגע השגחה", וועלכע נוצט באזינדע אדער ספעציעלע ציקער וועלכע זאלל הייסען דוקא למהדרין.



פעסטשטעלונגען

. . . עס איז באזיכט געווארען די פאבריק ווי עס ווערט געמאכט די רייניגונגס פראדוקטן פאר די ברענד נאמען "נקיון". עס ווערט פאבריצירט פליסיגע האנט זייף און פליסיגע זייף פאר וואשען געשיר. די צוויי פראדוקטען זענען כשר צו נוצען א גאנץ יאהר און אויך פאר פסח'דיגע געברויכען.

לאקשען

די לאקשען וועלכע ווערן געמאכט מיט דעם נאמען Landau Noodles ("לאנדוי") צייכענען זיך אויס מיט די פאלגענדע כשרות פונקטען. 1- געמאכט דורך שוחומ"צ אויף א היימישען שטייגער. 2- די מעהל ווערט געזיפט צו פארמיידען פראגעס וועגען ווערעם. 3- עס ווערט גענוצט אייער וועלכע ווערן באקיקט צי פארמיידען בלוטס-טראפען. 4- עס ווערט גענוצט אייער וועלכע ווערן געעפענט תיכף פארן ניצען און נעכטיגען נישט איבער נאכט. 5- מען נעמט חלה. די מעלות זענען גילטיג נאר פאר לאקשען מיטן "לאנדוי" נאמען, און נישט פאר די אנדערע ברענדס וועלכע ווערן אויך געמאכט און פארקויפט דורך דער זעלבער פירמא און מיט דער זעלבער השגחה.

הערות הווער

צעהלימער שחיטה

. . בערך א האלב יאהר צוריק האט זיך פארמאכט א גרויסער גסות שלאכט-הויז אין ניו דזשורסי "Allen Packing Co.". די שלאכט הויז איז געווען אונטער די השגחה פון הרב טייץ פון עליזאבעט. אויסער די בשר כשר שחיטה פין הרב טייץ פלעגען דארט אויך שחט'ן די פאלגענדע גלאט כשרע שחיטות: צעהלים, לויבאוויטש און עדת ישורון (בריער).

נאך דעם ווי די שלאכט הויז האט זיך פארמאכט (צוליעב די פינאנציעלע באנקראט פון W.C. Field וועלכע פלעגט אויך אנפירען מיט עטליכע "סופערמארקעט טשעינס"). האבען זיך די גלאטע שחיטות געזוכט אנדערע ערטער ווי צו שחט'ן.

פרינץ (צעהלימער שחיטה) האט זיך נישט אנגעהאלטן מיט א באזונדערע שחיטה. זיי האבען זיך פאראייניגט מיט די וויינשטאק גסות שחיטה. די אזוי גערופענע צעהלימער שחיטה עקזיסטירט שוין מעהר נישט. עס זענען נאך אלץ פארהאנען באזונדערע פלאמבעס אבער עס איז נישט פארהאנען א באזונדערע שחיטה. דער גרויסהענדלער פון די שחיטה איז וויינשטאק און די שוחטים זענען אונטער זייער אויפזיכט.

אגב מעג מען באמערקען אז די לעצטע יאהרען איז נישט געווען קיין פערזענליכע השגחה פון דעם צעהלימער רב שליט"א. די שחיטה האט בלויז געהאט דעם קהלי'שען נאמען.

מדריך לכשרות

הערת הציבור

לכבוד . . .

. . . האיך כחבתם שהוועסען אויל (Wesson oil) כשר בלי חשש הלא עושים שם גם שמן שאינו כשר יחד עם שמן צמחי? . . .

יוסף בג (ניו יארק)

תשובה: האַנט-וועסען (Hunt-Wesson) האט עטליכע ערטער ווי מען רעפינירט נאר גרינצייג אויל און פעטענס. נאר אויף איין פלאץ אין שיקאגא רעפינירן זיי אנדערע פעטענס נישט פון גרינצייג. אין יענים פאבריק זענען פארהאנען צוויי באזינדערע 'ליינס' פאר כשר'ע געברויכען און פאר נישט כשר'ע. א משגיח גייט אריין יעדן טאג. עס איז נישט פעהאנען מען זאל טוישען די 'ליינס': עס נעמט עטליכע שעה'ן צוזאמענשטעלן די רערלרך וכדומה.

לכבוד . . .

נאכן ליינען דעם לעצטע מדריך וועגען "ביטש נאט" האב איך נאך-געקוקט אין א סאך געשעפטען אין בארא פארק, און האב געפינען אז אלע זענען געסטאקט מיט די Beech Nut גרינצייג און פרוכט זשארס אהן די או. יו. (®) אויף דעם פאפיר. זיי זענען אלגעמיין אויסגעמישט צוזאם מיט די אנדערע זשארס וועלכע האבן יא די או. יו. עס איז ממש א שאנדע אז נאך אזוי פיהל שרייבען דערפין, איז מען נאך אלץ נישט פארזיכטיג . . .

מרדכי שניידער (ברוקלין)

טבילת כלים - די עלעקטרישע עפליענסעס (Appliances Electrical) וועלכע זענען מחויב בטבילה קען מען אינגאנצען איינטונגען אין וואסער. דאס וואס די פאבריק שרייבט אז מען זאלל נישט אריינלייגען די עלעקטערישע מאכאניזם אין וואסער איז נאר ווייל עס איז א סכנה דאס נוצען ווען עס איז נאך נאס. אבער אויב מען ווארט 42 שעה נאך דעם טובל'ן איז בכלל נישט פארהאנען קיין סכנה. די כלי ווערט בכלל נישט פארדארבען דורך די וואסער.

געשיר געשעפטען

עס ווערט פארקויפט גענוצטע כלים אלץ נייע, אין עטליכע געשיר געשעפטען. דעריבער זייט פארזיכטיג אז איהר זאלט נאר קויפען כלים אין די אריגינעלע פאקונג, איבערהויפט פאר פסח. אויב די געשעפט האט א מקוה אין פלאץ, ביטע ווערט געוואויר ווער עס האט מבשיר געווען די מקוה, און ווען עס איז לעצטענס אונטערזוכט געווארען. א טייל פון די מקואות וועלעכע געפינען זיך אין געשעפטען זענען נישט כשר עפ"י הלכה.

**Keebler Products
Not Kosher**

(Editor's Note: Mr. Kramer had inquired of Keebler Co. if their cookies & crackers could use vegetable shortening. The following is the response)

Dear Mr. Kramer:

Thank you for your letter regarding the use of animal shortenings in Keebler Hearty Wheat.

I am sure you realize that there are many factors we have to consider when choosing a shortening ingredient. We want to please the majority of our customers while keeping the price as low as possible. But we are also very concerned with producing the tastiest snack foods. Traditionally, animal shortenings have been used in the baking industry because they are preferable in many products, and we like to bake our goods in the traditional way.

The formulations we are using are those which produce cookies and crackers which have been determined to appeal to the largest number of consumers possible. We are aware of customers with special dietary needs and preferences, and they are constantly being kept in mind. In fact, our Marketing Department receives a detailed tabulation of letters such as yours, so they may be aware of specific interest in this area.

It is essential that we hear honest comments from our customers, and we thank you for expressing your opinion.

Judy Peters
Supervisor Customer Relations
Keebler Co.

Unnecessary labeling

I am all for label information as a form of consumer education and the "right to know." But the purpose of this information is, in my opinion, occasionally carried too far—so far that it becomes confusing to those it is supposed to serve.

A case right now is baking powder. If a current regulation is not taken back shortly, labels on bakery products will no longer be per-

mitted to say "baking powder" but will have to state the chemical ingredients, such as sodium bicarbonate, of this long-familiar product.

Would you want salt listed as "sodium chloride" and other common substances spelled out the same way? If not, this is a "recall" we should call for by writing the Food and Drug Administration, Parklawn Building, 5600 Fishers Lane, Rockville, Md. 20852.

WOULD YOU EAT

NORBODY WATCHED HIM NOT TO USE LINEN

MATZOS BAKED WITHOUT SUPERVISION?

Certainly not. But all garments even those where the store keeper asserts he made it himself, are sewn at contractors without supervision. The workers use occasionally linen lying in the factory. The same Torah which prohibits Chometz prohibits Shatnes L.A. Linen in a Wool garment (15:22).

THE FOLLOWING FIRMS HAVE YOUR GARMENTS TESTED BY THE SHATNES LABORATORY — IF YOU REQUEST IT, ANY LINEN WILL BE REPLACED FREE! WITHOUT ANY HARM TO GARMENT. ASK YOUR FRIENDS TO OBSERVE "SHATNES." SEAL OR LABEL ALONE ARE NOT RELIABLE. AT SOME IT IS "FURNISH" ONLY WHEN YOU SHOW OR MENTION THIS ADVERTISEMENT.

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IRVING BARON CLOTHES 243 Grand St.	JOSEPH H. KLEIN 113 Stanton St.	— HARRY ROITHMAN 111 5th Ave.	— MARCY CLOTHING 210 Broadway	COAT & SPORTWEAR
DIETZMORE CLOTH. 149 5th Ave.	— S. B. C. DISC. CTR. 90 Livingston St.	BROOKLYN	4499 12th Ave.	Dartington Coat
— BOND CLOTHES Add. in Tel. Book	LEBOWITZ 93 Stanton St.	— GAI CLOTHING 1360 Coney Island Ave.	PARK AVE. FASHION 4203 73 Ave.	Factory Warehouse
— CHATHAM CLOTHES 59 50th Broadway	— EQUUS LEVY CLOTHES 9 Elizabeth St.	— CROWD CLOTHES 1424 Coney Island Ave.	— RICHFIELD CLOTHES Kings Plaza	1187 Seneca Way
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MADE GINZBURG CLOTH. 162 5th Ave.	HEWMAN BROS. 84 Stanton St.	— FRANKFURTER 214 Building St.	— SINGER QUAL. CLOTH 157 Wimp St.	TUXEDOS TO HIRE
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Vaad Hakashrus

The Jewish community has been witnessing present-day innovations with a feeling of bewilderment. On the kashrus scene, there has been an upsurge in kosher certifications, with new symbols and endorsements making their debut. In contrast, some manufacturers have plants that are not supervised, and maintain that their products are kosher nevertheless. Still other products are endorsed by rabbis who are not accepted authorities on kashrus or manufacture. Products certified to be 100% kosher have been found to contain unkosher ingredients. All this adds up to uncertainty and confusion in the mind of the well-intentioned consumer, who does not know on whom to rely and to what extent a product is actually kosher.

A group of leading rabbis, yeshiva alumni and lay leaders met to find a solution to these growing kashrus problems and quandries in America and formed a public service organization known as Vaad Hakashrus. Under the aegis of the famed Rabbi Moshe Stern, rabbi of Congregation Khal Yesode Haotrah, in Brooklyn, New York, and prominent halachic authority, the organization closely resembles the well-known Consumers Union, which issues periodic public reports of its research. The Vaad Hakashrus is comprised of concerned volunteers, who contribute their talents and time

as investigators, researchers, clerical workers, writers and editors. The basic requirement for volunteer eligibility, in addition to ability and incentive, is a genuine interest in strengthening Kashrus.

The purpose of this organization is to investigate and to present candid and impartial reports on the status and reliability of products, plants and endorsements.

The work of the Vaad consists of visiting food processing plants; consulting with technical and rabbinical experts and with individuals and groups involved in Kashrus supervision; counselling manufacturers on improving or initiating kashrus standards; and keeping the public informed. Many manufacturers have changed ingredients and methods of manufacture on the Vaad's advice. The Vaad Hakashrus does not give or solicit endorsements, and vehemently declines offers of monetary compensation for a positive product report. The Vaad has also been instrumental in fighting to stabilize kosher food prices.

The Vaad's counselling service is not limited to manufacturers. It answers questions from the public and publishes its research, investigation, substantiation or disapproval of endorsements, factual findings, halachic interpretations and other noteworthy news in a bi-monthly English-Yiddish magazine called Madrich Lakashrus.

"We know our work is needed and appreciated," says Mr. Friedman, one of the Vaad's most energetic workers and writers," because the subscription list to our publication has climbed to 3,000 and continues to increase. People don't want to be defrauded. Today's consumer is sophisticated; he will not accept half-truths. We provide the service and information he wants."

"We want the Vaad Hakashrus to continuously increase its service to the community," added Rabbi Lichtenstein, Special Adviser to the organization. "We are dedicated to working for the benefit of the community, to improve kashrus standards, to correct prohibited practices, and to guard against deception. Although it is difficult to reach us by telephone because, in addition to our regular occupation, we do most of our work outside the office, people should not hesitate to write to us in any language to ask questions; report on something; comment on, contribute material or subscribe to the Madrich; or to volunteer their services. Our address is 1476-44th Street, Brooklyn, New York 11219." To those who are concerned to subscribe to the "Madrich Lakashrus" and to become a member of the organization, the amount is \$6 for a year. Membership is tax deductible.

Boro Park takes pride in being the home of this praiseworthy enterprise.

מדריך לכשרות

ARE YOU REALLY INFORMED ON THE SUBJECT OF KASHRUS?

- * DON'T BE DEFRAUDED BY KASHRUS SYMBOLS AND CLAIMS!
- * LEARN THE TRUTH ABOUT SO-CALLED HALACHIC PRONOUNCEMENTS!
- * BE SURE THAT THE FOOD PRODUCT YOU EAT IS ENDORSED BY AN UNDENIABLY RELIABLE PERSON OR GROUP!
- * KEEP INFORMED OF CURRENT INVESTIGATIONS AND RESEARCH INTO THE RELIABILITY OF FOOD PRODUCTS AND PLANTS! LEARN WHICH PRODUCTS YOU MAY AND WHICH YOU MAY NOT RELY UPON!
- * READ AND PARTICIPATE IN READERS' REPORTS OF THEIR REACTIONS AND EXPERIENCES!
- * READ WHY YOU SHOULD NOT ACCEPT ANYTHING LESS THAN ULTIMATE KASHRUS!
- * BECOME ENLIGHTENED AND LEARN THE METHODS OF TODAY'S MASS FOOD PRODUCTION AND HOW KASHRUS IS ADVERSELY AFFECTED!
- * READ EDUCATIONAL AND INFORMATIVE REPORTS!
- * READ AND PARTICIPATE IN HALACHIC QUESTIONS AND EXPLANATIONS.

HOW TO BECOME INFORMED:

SUBSCRIBE TO MADRISH LAKASHRUS, a bi-monthly Yiddish-and-English publication, a courageous and dedicated service to a public which demands to know the truth. Complete and mail this coupon today:

.....

VAAD HAKASHRUS

1474-44th Street
Brooklyn, New York 11219

Enclosed is my check for \$6 for a one-year membership and subscription to Madrich Lakashrus.

Name

Address

City, State, Zip

Support the Vaad Hakashrus, which is a non-profit public service organization dedicated to the strengthening of kashrus through research and investigation. Contributions and subscriptions are tax deductible.

The Dilemma of the Religious Consumer

continued from page 13

each component of every food entering the home is beyond his ability. He has no choice other than reliance on competent rabbinic supervision. On the other hand, competence here has expanded beyond the ability

of any human being to fulfill all its criteria. It is therefore incumbent upon us, the consumers - aware of these problems and frightened by their implications - to determine what can be done to bring together pertinent scientific information and halachic expertise.

Silver Bill Specifies Kosher Poultry Regulations

ALBANY. — Assemblyman Sheldon Silver (D-Manhattan) Chairman of the Assembly Sub Committee on Food Products, has announced that legislation amending the Agriculture and Markets Law to require the dating and washing of kosher poultry which has not been soaked and salted immediately after slaughter passed in the Assembly.

The bill provides that such poultry must have a tag or plumba affixed which states the date and time of day, either a.m. or p.m., of slaughter and must be washed in accordance with orthodox Hebrew religious requirements within 72 hours after slaughter by a rabbi or a person authorized by him. The tag must then legibly indicate the date and time of day of each washing and the person who performed the washing. These washing requirements will not apply to poultry which is continuously packed in ice in containers which are sufficiently perforated to permit the free flow of water out of the containers.

The existing Agriculture and Markets Law requires that any food product which is offered for sale as kosher must, in fact, have been prepared in accordance with orthodox Hebrew religious requirements. However, there are no statutory provisions directly addressed to the dating and hand-

ing of kosher poultry as there are to the dating and handling of kosher meat.

Most kosher poultry sold in New York is soaked and salted immediately after slaughter and bears a plumba or tag indicating that fact. However, there is still a significant quantity of poultry sold in the state which is not soaked and salted. It is estimated that 60,000 to 100,000 pounds of poultry is non-eviscerated poultry, commonly known as "New York dressed poultry."

The consumer who purchases this poultry has no way of knowing when the bird was slaughtered nor whether it has been washed within the prescribed time. Although it may be labeled or offered for sale as kosher, neither the consumer nor inspectors responsible for enforcing truth-in-labeling requirements have any way of knowing if the "kosher" representation is in fact true.

This bill will provide consumers with essential information and assist inspectors in removing mislabeled products from the channels of trade. Consumers pay premium prices for kosher poultry. To some degree these prices reflect the additional costs which processors and handlers incur by observing kosher procedures. If those procedures are not in fact observed, the misrepresentation of the product as kosher is a serious consumer fraud. This bill will provide an important protection against that type of economic fraud.

מדריך לכשרות

Perhaps most insidious is the large body of imported foods available both to the consumer and to industry. For example, colorfully-wrapped candies are available in almost every grocery store in the land, and the countries of manufacture are clearly printed on the wrappers: Italy, Japan, Belgium, France, England, Germany, and Denmark. These are the most common, and never a trace of a *hechsher* on 99 percent of them. How can possible problems in all those items be traced, let alone solved?

As always in the past, the Jew turns to his rabbi. Where a competent *mashgiach* is in charge, we say none need have further qualms; this is indisputable. But even assuming the impeccable integrity of every *mashgiach*, assuming he truly supervises as scrupulously as possible, what about the definition of "competence"? Can each *mashgiach* and rabbi be a scientist, a legal jargonist, a food technologist? Does the rabbi who is himself not competent in these areas — does he have access to unbiased professionals in these fields?

The Mashgiach's burden

Let us suppose that flour arrives at a bakery after having been spun in a centrifuge, and that all the insect eggs therein were disintegrated. How was this done? To what purpose? What is the halachic status of this flour now?

A cereal manufacturer receives from abroad a shipment of a chemical used to lengthen shelf life. What is its origin? What are its properties? Does it have a stabilizing effect on the

product in addition to its durability-enhancing quality? May it be halachically ignored regardless of origin? Only a properly informed rabbi can make these decisions.

Gelatin is a product for which *heterim* from rabbis of past generations can be quoted. Does gelatin production today follow the same procedure as it did when those rabbis made their decisions? Fact: modern methods enable gelatin to be produced without the total dehydration and subsequent pulverization of bones and skin of non-kosher animals. The factors in its permissibility have been altered.

Halachic sources are the natural habitat of the *mashgiach*; chemistry and food technology sources, the province of the scientist. Are the sources being suitably applied to the technological situation of present-day food production?

There is no turning back. In a sophisticated civilization, even the most industrious housewife, with even the most available, skilled, and knowledgeable husband, cannot be in full control of all that she puts on her table. If she raises and he *shechts* their own chickens, can she also mine her own salt? When we are told that ground pepper can be falsified in a dozen ways, it seems unarguable that black-and-white categories are no longer applicable to edible products.

Clearly then, today's religious consumer finds himself on the horns of a dilemma. On the one hand, determination of the halachic status of

מדריך לבשרות

The Dilemma of the Religious Consumer

composed of its own list of esoteric ingredients. Stabilizers, emulsifiers, oxides, glycerides – new ones are discovered and new names coined constantly. If appearance, shelf life, or marketability can be enhanced by a new component, it is immediately accepted, be its origin animal, vegetable, or unknown!

Further, the modern age has seen international trade grow to embrace innumerable and unexpected products. A finished food product manufactured in one country may well contain components originating in three or more other countries. The government of each country may control (or not!) food processing in accordance with a totally different set of laws.

Treif till proven kosher.

In the United States, it has been apparent to the religious consumer for some years now that everything is *treif* until proven or certified kosher. Diligent research reveals that the U.S. labeling laws, while stringent in certain respects, constitute no assurance of *kashrus*. For one thing, certain types of food – ice cream, for example – require no listing of ingredients at all, though gelatin may well be among them. For another, definitions of terminology are specifically assigned by the government. “100% pure vegetable shortening” may include up to 2% animal fat according to law. “Non-dairy” has a legal definition that has nothing to do with halachic definitions, much to the chagrin of the uninformed. “Tuna” is a label permitted on eleven different species of fish, of

which only four may be eaten by a Jew. Ingredients which constitute under 2% of the finished product need not be listed at all. A prominent *kashrus* authority in the U.S. tells a harrowing tale of labeling legality: One cookie manufacturer, upon replacing all the vegetable shortening in his factory with pure lard, had no difficulty obtaining permission to use up his old labels on products made with the new recipe, though the labels would last two more years!

Such information long ago led the religious consumer in the U.S. to the conclusion that rabbinical supervision is the *sine qua non* for nearly all processed foods entering his home.

Consumer awareness in Israel

In Israel, consumer awareness of this type of problem has been slower to develop. First, one assumes that typically, a manufacturer in Israel has at least a concept of *kashrus*. For another, the *treif* animal is simply not as readily available to industry here as outside Israel. Unfortunately, even granting complete truth to these assumptions, stumbling-blocks are legion. In Israel, as in all of the industrialized world, the complexity of the finished food product is the core of the problem. What is the origin of the artificial color listed on this candy label? (A source for one red color is dried insect bodies). Whence this ever-present glyceride, acid, or stearate? That sourmilk product taken for granted by so many consumers – how is the culture started? What additives does it contain?

The Dilemma of the Religious Consumer

TODAY'S intelligent, educated Jew, in his effort to observe the mitzvos to the best of his ability, faces obstacles and challenges unknown to his grandparents. Perhaps the most frightening and paradoxical of these is the problem of *kashrus* in our time.

Housewife of an earlier age

The housewife of an earlier age had little trouble keeping her kitchen kosher. The stumbling-blocks were known to all:

- * Meat and fish which did not fulfill the well-known criteria of fins and scales were avoided.

- * Milk and its products – finite in number – were kept separate from meat and its products, as were utensils.

- * Fruits and vegetables were checked for worms and insects; eggs were checked for blood.

- * Certain precautions – with wine, baked goods, and milk and its products – were taken to ensure a distance between gentile and Jew.

- * The Jew in Eretz Yisroel took care to observe its specific mitzvos.

- * On Pesach, similarly, the housewife could supervise the food she

brought into her home to ensure its compliance with Halocha.

There were some additional points of concern, certainly, but all would agree that in a simpler age the problems were finite – black and white – and a query brought to the neighborhood *rov* could always be handled with clarity.

At mercy of scientists

Slowly but inexorably, however, the industrial revolution and ever-progressing refinements in food technology have invaded (*yec, invaded*) our kitchens. Today's religious consumer, as he (or she) will henceforth be called, is at the mercy of a veritable host of scientists – some are even professional food “counterfeiters” – whose aims frequently clash with those of Halocha.

For the convenience and variety afforded us by the availability of prepared foods, we pay a handsome price indeed. It could almost be said that the ingredients in edible products on today's market are infinite in number. The artificial flavor in a listing of ingredients may in turn be

Seek To Prohibit The Identification And Labeling Of Non-Dairy Products Which Contain Milk

A bill now pending before the agriculture committee by Assemblyman Howard L. Lasher (D-Brooklyn), prohibits the labeling of milk and cream substitutes which contain milk as non-dairy products.

The Assemblyman was quoted as saying: "At the present time, there are companies producing creamers and milk substitutes who are printing on the label 'non-dairy creamer' or 'not a dairy product' when, in fact, the product contains a milk derivative and is therefore dairy. There is no provision in the law which prevents them from doing this. As a matter of fact, the law now prohibits the advertising of such articles without the words 'not a dairy product' or 'non dairy'."

Lasher explained that the problem lies in the ingredient Sodium Caseinate, which is commonly used in creamers, as being a phosphor protein of milk. Although Jewish law states that the product is a dairy product, the N.Y. State law considers the product as non-dairy.

Assemblyman Lasher further defined Sodium Caseinate as being a product which is produced when milk is curdled by rennet. "It is obvious that the Sodium Caseinate is a dairy product and should be denoted as such." Besides prohibiting the use of words non-dairy or not a dairy product the bill also mandates that the producer or manufacturer are to place a capital "D" on the label which will identify the product as being dairy.

"This bill is most important to religious Jews who adhere to the Kosher Dietary Laws and are

Agudath Harabanim Issues Regulation On Weddings In Non-Kosher Hotels

The office of Agudath Harabanim has recently been receiving deplorable reports concerning various distortions which occur by Kosher Caterers, especially by caterers who arrange weddings in non-kosher hotels.

According to reports presented by Rabbi Chaim Yitzchak Pupko and Rabbi Chaim Baruch Faskowitz, there is a terrible disorder during the procedure of koshering the kitchens and vessels of non-kosher hotels, and despite the fact that at every engagement a "mashgiach" is present, it is very far from a guarantee for authentic Kashruth.

A special meeting of the Vaad Hakashruth of Agudath

Harabanim convened last week to consider what actions to be taken to insure that the koshering of the kitchens and vessels should be attended to with greatest precaution, according to Halacha.

This problem was also discussed at a meeting of the Administrative Comm. After long deliberations, it was resolved along with the approval of the President, HaGaon Rav Moshe Feinstein, to issue a regulation which should state explicitly that the procedure of koshering, must always be in the presence, besides a "mashgiach", of a Rav who is an expert in the laws of Hagalah Keilim.

REGULATION FOR THE IMPROVEMENT OF KASHRUTH

After a thorough search and investigation of the procedures being used in Hagalah and Libun of Trefa kitchens and vessels in non-kosher hotels, even in the presence of a "mashgiach", we have found in many cases that it is not being done according to Halacha. We therefore feel it is our duty to establish the following regulation and thereby prevent thousands of Jews from eating Trefa:

"IN ALL PLACES WHERE HAGALAH AND LIBUN ARE REQUIRED, A RAV WHO IS AN EXPERT IN THE LAWS OF HAGALAH AND LIBUN MUST BE PRESENT — FROM THE BEGINNING UNTIL THE END OF THE PROCESS OF HAGALAH"

We request and demand from all organizations and individuals who engage in Kashruth supervision that this regulation be immediately enforced. Therefore, when a "Mashgiach" is to be sent to supervise in Hagalah a Rav who is an expert in Hagalah must also be present.

Union of Orthodox Rabbis of U.S.A. & Canada
RABBI MOSHE FEINSTEIN, President

misled by the 'non-dairy' designation on the label", said Assemblyman Lasher.

Assemblyman Lasher further stated that it is not only the religious Jewish person that is being helped, but would put on guard those who are not allowed to eat

or drink a milk or dairy derivative for health reasons.

The bill will begin to untangle a maze which faces the consumer as to which milk substitutes contain any dairy ingredient or derivative.

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מודבקות על החלות.

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— Miami Florida

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— Davenport, Iowa

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and have NEVER been endorsed by us. ONLY
Lady Fair - Pantry Pride Bread and Rolls
FROM JACKSONVILLE, FLORIDA are under our
Kosher Certification.

Streeter Quality Bakery in Florida is NOT and
has NEVER been under our supervision.

O.K. LABORATORIES
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Rabbi Bernard Levy Kashruth Administrator

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and SHERRY WINE EXTRACT**

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our Kosher certification. The letter "K" was
printed in error and is being recalled.



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Teaneck, NJ 07666

The Vaad Harabonim of Queens wishes to advise
the public that the following establishments are
no longer under our Hashgacha (supervision).

North Shore Caterers
of the Flushing Jewish Center
Flushing, New York

and
MEHADRIN KOSHER MEATS
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the market.

Ⓚ **KASHRUTH DIVISION
UNION OF ORTHODOX
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OF AMERICA**

Violators Of The Kosher Food Law

The following cases were settled during the months of September, October, and November through the civil penalty procedure by the New York State Department of Agriculture & Markets for violations of kosher food misrepresentation.

1. **ECLAIR INC.**, 141 West 72nd Street, New York, NY 10023, represented as a restaurant & bakery. A violation was issued on 4/19/78 for allegedly possessing with the presumptive intent to sell non-kosher for Passover food as kosher for Passover food.

2. **BAGEL COFFEE INC.**, 111 Court Street, Brooklyn, NY 11201. A violation was issued on 6/21/78 for allegedly offering for sale non-kosher food as kosher.

3. House of Joy Inc., **AVON LODGE, SOUTH FALLSBURG**, NY 12779, represented as a kosher hotel. A violation was issued on 4/24/78 for allegedly possessing with the presumptive intent to serve non-kosher for Passover food during the Passover Holiday.

4. **GLICK SAM & SONS INC.**, 72-09 Kissena Blvd., Queens, NY 11367, represented as a kosher butcher. A violation was issued on 9/14/78 for alleged non-compliance with the soaking and salting of kosher meat. (Note: This store has no relation to the Herman Glick of Queens Blvd).

5. H & G Operating Corp., d/b/a **RALEIGH HOTEL**, Thompsonville Rd., S. Fallsburgh, NY 12779, represented as a kosher hotel. A violation was issued on 2/16/78 for allegedly possessing with the presumptive intent to serve non-kosher food as kosher.

6. **ACME MARKETS INC.**, 416 486 Kenmore, Kenmore, 14223. A violation was issued on 2/1/78 for non-compliance with regulations 255.3 of Agriculture and Markets which states, "No person other than manufacturer of packer, shall possess or affix kosher labels of identification".

7. **SHOPWELL INC.**, 176-60 Union Tpke., Queens, NY 11366. A violation was issued on 7/3/78 for allegedly not complying with the proper posting of signs separating kosher from non-kosher food. Prior violation issued for similar unsatisfactory conditions.

8. Supermarkets General Corp., **PATHMARK** at Whitestone, 31-06 Farrington St., Queens, NY 11354. A violation was issued on 7/24/78 for allegedly not complying with the posting of signs separating kosher from non-kosher food. Prior violation and warnings issued for similar unsatisfactory conditions.

9. Big Mel of Levittown Inc., d/b/a **FOODTOWN**, 3550 Hempstead Tpke., Levittown, NY 11756. A violation was issued on 8/9/78 for allegedly not complying with the posting of signs separating kosher from non-kosher food. Prior violation and warning issued for similar unsatisfactory conditions.

The following cases were referred to the Attorney General's Office to recover the amount of civil penalty levied.

1. **NIGRI BENJAMIN, 1214 Ave. J, Brooklyn, NY 11230.** A violation was issued on 4/26/78 for offering for sale non-kosher for Passover food as kosher for Passover during the Passover Holiday.

2. **OCEANSIDE KOSHER MEAT MARKET INC.**, 18 Atlantic Ave., Oceanside, NY 11572, represented as a kosher butcher. A violation was issued on 4/13/78 for allegedly possessing with the presumptive intent to sell non-kosher slaughtered fowl as kosher.

3. Royal Knights Entr. Inc., d/b/a **FAMOUS, 222 WEST 72nd STREET, NY 10023.** A violation was issued on 4/26/78 for allegedly possessing with the presumptive intent to serve non-kosher for

Passover food during the Passover Holiday.

4. 49th Street Farmfood Inc., d/b/a **Farmfood, 142 West 49th Street, NY 10019.** A violation was issued on 4/24/78 for allegedly possessing with the presumptive intent to serve non-kosher for Passover food as kosher for Passover food during the Passover Holiday.

5. Tarrybrae Hotel Inc., **GILBERTS HOTEL, S. FALLSBURG, NY 12779,** represented as a Kosher Hotel. A violation was issued on 7/11/78 for alleged improper preparation of food to be served as kosher.

6. Cohen Irving, **GIBBERS COFFEE SHOP, KIAMESHA LAKE 12751,** represented as a kosher restaurant. A violation was issued on 7/27/78 for allegedly possessing with the presumptive intent to serve non-kosher fowl as kosher.

7. Rowab Enterprises Inc., **CARNEGIE DELICATESSEN, 854-7th Ave., Manhattan 10019.** A violation was issued on 6/29/78 for allegedly offering to sell non-kosher as kosher.

8. **GOLDEN CATERERS INC., 1416 Ave. J, Brooklyn NY 11230,** represented as a kosher delicatessen restaurant. A violation was issued on 4/20/78 for allegedly possessing with the presumptive intent to sell non-kosher for Passover food as kosher for Passover during the Passover Holiday.

9. **HILLS SUPERMARKET INC., 600 Hempstead Tpke., Elmont, NY 11003.** A violation was issued on 5/18/78 for allegedly not complying with separation of kosher and non-kosher food. Previous violation was issued for similar unsatisfactory condition.

March 16, 1979

JEWISH PRESS

מדריך לכשרות

די פסח'דיגע חששות אויף מערצינען

אויף פסח מוז מען זיין פארזיכטיג וועלעכע מערצינען מען ניצט, צוליב די פאלגענדע טעמים:

(א) אלע טאבלעטען און אפט מאהל אויך קעפסאלס ערהאלטען מאטריאלען אין וועלעכע מען צושפרייט די רפואה, עס ווערט גערופען „ביינדערס“ וכדומה, עס ווערט גענוצט סטארטש דערצו, עס קען זיין אן ערנסטער חשש פון ווייץ (מאלט) און חמשת מיני דגן דערין.

(ב) די סטארטש קען כאשטיין פון מאטריאלען וועלעכע זענען קטניות. די פוסקים זענען נישט מחמיר אויף קטניות כיי א חולה שאין בו סכנה.

(ג) אין די פליסיגע רפואות ווערט געמישט אלקאהאל וועלעכע טוהט ערהאלטען די רפואה וכדו', הגם עס איז אויך פארהאנען אלקאהאל וועלעכע איז נישט פון חמץ, מוז דאס ווערען ריכטיג פעסטגעשטעלט. אויב נישט קען מען נישט נוצען קיין פליסיגע מערעצין אויף פסח (עס איז נישט שלא כדרך אכילתן, עס האט א גוטען טעם, ועוד). אויב עס איז מעגליך זאל מען נעמען נידעלס, אנשטאט די אויבנדערמאנטע אופנים.

די אפטייקערס דארפען פארקויפען זייערע חמץ, זיי מוזען אויך פרעגען א שאלה מיט וועלעכע מערעצינען זיי מעגען האנדלען, וועלעכע זיי מעגען אנרירען אין פסח וכדומה. ווען מעגליך זאלען די אפטייקערס נוצען איבעראל נאר נייע פלעשלעך אויף פסח.

איבעראל וואו איהר זעהט דעם סימן • איז קטניות, און מען זאל פרעגען א שאלה.

וואו איהר זעהט דעם סימן •• איז א שאלה אויף כשרות א גאנץ יאהר, פרעגט א מורה הוראה.

עס זענען שטענדיג פארהאנען טעכנאלאגישע און וויסענשאפטליכע שינויים פון צייט צו צייט, ביטע פאלגט נאך.

מדריך לכשרות

N

NEMBUTAL—SLEEP
 NITROGLYCERIN
 TABLETS—HEART
 NOLUDAR TABLETS—SLEEP
 NORGESIC—PAIN

O

ORINASE—DIABETES
 •• ORTHO-NOVUM—(ONLY
 WITH PERMISSION OF A ROV)
 OTRIVIN DROPS—COLDS
 OVRAL—(ONLY WITH PERMIS-
 SION OF A ROV)
 • OVULEN—(ONLY WITH PER-
 MISSION OF A ROV)

P

PAVABID—CIRCULATION
 PENBRITIN—ANTIBIOTIC
 PENTIDS TABLETS —
 ANTIBIOTIC
 PEN-VEE-K—ANTIBIOTIC
 •PERCODAN—PAIN
 PERITRATE—HEART
 PHENAPHEN—PAIN
 PHENERGAN TABLETS—ANTI-
 HISTAMINE
 POLYICILLIN CAPSULES—ANTI-
 BIOTIC
 •• POVAN—WORMS
 •• PROBANTHINE
 TABLETS—STOMACH
 PROLOID—THYROID
 •• PREMARIN—ESTROGEN
 • PYRIBENZAMINE
 TABLETS—(Not The 25mg.
 Tablets) ALLERGY
 •PROBITAL TABLETS

Q

QUAALUDE—SLEEP
 QUADRINAL—ASTHMA
 QUINAGLUTE
 DURATABS—HEART
 QUINIDINE SULFATE CAPSULES
 (LILLY)—HEART

R

ROBAXISAL—PAIN
 REGROTON—BLOOD PRESSURE
 RESERPINE—(See Serpasil)

S

SALUTENSION—PRESSURE
 •SECONAL SODIUM
 CAPSULES—SLEEP
 SER-AP-ES—BLOOD PRESSURE
 SERPASIL—PRESSURE
 SINEQUAN—NERVES AND
 DEPRESSION

T

TALWIN TABLETS—PAIN
 TAPAZOLE—THYROID
 TEDRAL TABLETS—ASTHMA
 •• TELDRIN—ANTI-HISTAMINE
 •• TOFRANIL—DEPRESSION
 TERRAMYCIN CAPSULE—ANTI-
 BIOTIC
 TETREX—ANTI-BIOTIC
 •• THORAZINE
 TABLETS—NERVES
 TIGAN CAPSULES AND
 SUPPOSITORY—NAUSEA
 TRANXENE—NERVES
 •• TRIAVIL—NERVES
 AND DEPRESSION
 TUINAL—SLEEP
 TITRALAC—ANTACID

U

URISPAS—URINARY
 CONDITION

V

VALIUM—NERVES
 VASODILAN—BLOOD
 CIRCULATION
 VIBRAMYCIN—ANTI-BIOTIC
 VISTARIL—NERVES

Z

ZACTIRIN—PAIN
 ZYLOPRIM—GOUT

•DORBAN—LAXATIVE
 DRAMAMINE (TABLETS ONLY)
 —TRAVEL SICKNESS
 DULCOLAX
 SUPPOSITORIES—LAXATIVE
 DYAZIDE—WATER AND BLOOD
 PRESSURE
 DYMELOR—DIABETES
 DYRENIUM—WATER PRESSURE

E

••ELAVIL—DEPRESSION
 EMETROL LIQUID—NAUSEA
 EMPERIN WITH CODEINE —
 PAIN
 ENDURONYL—PRESSURE AND
 WATER
 •ENOVID—(ONLY WITH PER-
 MISSION OF A ROV)
 •ENOVID-E—(ONLY WITH PER-
 MISSION OF A ROV)
 •EQUAGESIC—PAIN AND
 HEADACHE
 ••EQUANIL—NERVES
 ••ERYTHROCIN—ANTI-BIOTIC
 ESIDREX—PRESSURE AND
 WATER
 ESIMIL—PRESSURE
 ••ETRAFON—DEPRESSION AND
 NERVES

F

FIORINAL CAPSULE, TABLETS
 —HEADACHE
 FLAGYL—VAGINAL INFECTION
 FULVICIN—FUNGI

G

GANTANOL—URINARY
 INFECTION
 GANTRISIN—URINARY
 INFECTION
 GAVISCON—ANTACID
 GRISACTIN—FUNGI

H

HALDOL—NERVES
 HIPREX—URINARY CONDITION
 HYCOMINE COMPOUND,
 TABLETS—COUGH
 HYDRODIURIL—WATER AND
 BLOOD PRESSURE
 HYDROPRES—PRESSURE
 HYGROTON—PRESSURE

I

INDERAL—HEART
 INDOCIN—PAIN
 ISMELIN—PRESSURE
 ISORDIL—HEART
 ISUPREL (MISTOMETER)
 —ASTHMA

K

••KAON TABLETS—POTASSIUM
 KAOPACTATE—DIARRHEA

L

LANOXIN—HEART
 LASIX TABLETS—WATER
 LETTER—THYROID

M

MACRODANTIN—URINARY
 CONDITION
 MARAX (TABLETS)—ASTHMA
 MEPHYTON—VITAMIN K
 MINOCIN CAPSULES—
 ANTIBIOTIC
 •MYLANTA TABLETS,
 LIQUID—ANTACID
 MYSOLINE—EPILEPSY
 MYSTECLIN-F—ANTI-BIOTIC

MEDICINES

Medicines that are marked with one DOT • contain starches which are from kitniyos.

Medicines that are marked with two DOTS •• should, most preferably, be taken covered in a thin tissue paper or by using other such Halachic solutions as mentioned before in the article entitled Kashrus and Medicine, paragraphic C, even for year round use. Please see note no. 5, above.

A

ACHROMYCIN—ANTIBIOTIC
 AFRIN DROPS—NASAL
 CONDITION
 ALDACTAZIDE—PRESSURE
 ALDACTONE—PRESSURE
 • AMODRINE
 ANTIVERT—DIZZINESS
 (not the chewable tablets)
 APRESOLINE—PRESSURE
 ARMOUR THYROID—THYROID
 ARTANE—NERVES
 •• ATROMID—S-CHOLESTROL
 AZULFIDINE—TABLETS
 COLITIS

B

BACTRIM—URINARY
 CONDITION
 BENADRYL CAPSULES—
 ANTI-HISTAMINE
 BENEMID—GOUT
 •• BENDECTIN—NAUSEA
 IN PREGNANCY
 • BUTAZOLIDIN ALKA—PAINS,
 ARTHRITIS—THYROID

C

CARBRITAL CAPSULES,
 TABLETS—SLEEP
 CARDILATE—HEART
 CHLORTRIMETON 4 M.G.—
 ANTIHISTAMINE
 ••CHYMORAL—ENZYME

CLEOCIN—ANTIBIOTIC
 • CLOMID—FERTILITY
 COGENTIN—TREMOR
 ••COMBID—STOMACH
 COPYRONIL—ANTI-HISTAMINE
 COUMADIN—BLOOD THINNER
 CYCLOSPASMOL—CIRCULA
 TION
 ••CYTOMEL—THYROID

D

•DALMANE—SLEEP
 ••DARVOCET-N—PAIN
 •DARVON—PAIN
 DECHLOMYCIN
 CAPSULES—ANTI BIOTIC
 •DEMULEN—(ONLY WITH PER-
 MISSION OF A ROV)
 DIAMOX (TABLETS ONLY)
 —PRESSURE-EYE
 DICUMEROL (TABLETS ONLY)
 —HEART
 DIGOXIN—HEART (see Lanoxin)
 DILANTIN KAPSEALS—EPILEPSY
 ••DISOPHROL—COLDS AND
 ANTI-HISTAMINE
 DIUPRES—PRESSURE
 DIURIL—WATER AND BLOOD
 PRESSURE
 DONNATAL
 TABLETS—STOMACH

IMPORTANT INFORMATION
REGARDING MEDICINES

1. For medicines that are prepared by the druggist or any medicine that is not listed herein, consultation with a Rav is necessary. For additional information on MEDICINES which are not mentioned here please write to the Vaad — 1474-44th St., Brooklyn, N.Y. 11204. Or call: 436-3711 bet. 7-9 p.m.
2. All medicines, capsules, or liquids must be placed in new bottles.
3. If possible, it is preferred that medicines should be prepared before Pesach.
4. Permissibility of medicines that are questionable varies according to individual medical circumstances.
5. Any medicine not marked by two dots, is assumed to be topically bitter or otherwise comparably inedible. If the fact is contrary to this assumption then follow the procedure mentioned in note no. 9 below.
6. Please note that our printed list includes medicines that have kitniyos.
7. Most poskim agree that kitniyos may be used for a sick person on Pesach. However, it is preferable to consult a Rav to determine the person's circumstances as to its necessity.
8. Medicines that are marked with one DOT • contain starches which are from kitniyos.
9. Medicines that are marked with two DOTS •• should, most preferably, be taken covered in a thin tissue paper or by using other such Halachic solutions as mentioned before in the article entitled Kashrus and Medicine, paragraphic C, even for year round use. Please see note no. 5, above.

ANTACIDS—Bicarbonate Of Soda,
Citra Carbonate—Unflavored, Milk
of Magnesia—Unflavored, anti-gas-
flothylin

ANTI-BIOTICS (LIQUID) —
Keflex, Liquipren,
Mysteclin-F, Pen-Vee-K, V-Cillin-K,

LAXATIVES (In general-new
containers)—• Dorbane, • Dulcolax
Suppositories, Epsom Salt, Freedas,

Glycerine Suppositories, Milk of
Magnesia-Unflavored, Mineral Oil,
Senna Leaves, Webers Tea

PAIN, HEADACHES, AND
FEVER—Alka-Seltzer, • Anacin,
Bayer's White Aspirin, • Bufferin,
Empirin, • Excedrin, Freeda's
Aspirin, Tylenol Standard Tablets
(not in any liquid form or
chewables).

COLDS—••Contac

SACHARINE—Freedas

NOSE DROPS—Neosynephrine

מרייך לכשרות

The correct approach to take is as follows;

A) If necessary, any medicine or vitamin that can be obtained with a reliable hechsher (endorsement) and that can be used effectively, should be bought.

B) Concerning those that don't have hechsherim — (the vast majority of medicines) — it is best to consult your Rav or the Vaad Hakashrus which will try as best as possible to answer and assist you.

C) However, if there is an immediate necessity to take the medicine, and there is no time to inquire, the following factors should rule:

1) *Bitter, noxious, nauseating*, or the like, uncoated tablets or preparations, or *Hard* capsules, are usually permissible.

2) The addition of a bitter substance to the medicine making it inedible, per say, usually makes it permissible to be taken.

3) The swallowing of the medicine surrounded by a thin piece of tissue paper usually makes it permissible to be taken.

4) In certain situations it is halachically permissible to be *Mevatel* (to mix the item in a certain percentage of permissible food) the medicine in a permissible liquid. (Consult your Rav for the general criteria about *Bitul*).

However from a medical standpoint, not all tablets (capsules) may be crushed and mixed.

5) In general, concerning Pesach, notes C) 1, 2 and 4 must be done before Pesach at the time when it is still permissible to use *Chometz*.

Please feel free to contact us about any questions you might have. *Yidden, zeit gezunt* and be blessed with all the best.

וויכטיגע מעלדונג

די עפעל דזשוס פון

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Code # CT251 זענען כשר נאָר מיט דעם

אַלע אַנדערע דזשוסעס זענען נישט פעסטגעשטעלט

פון אונז אַלס כשר

וועד הכשרות

1474 — 44th St., Brooklyn, N.Y.

KASHRUS & MEDICINE

Though one should not necessarily be machmir (prohibitve) on health questions, yet, practical and halachic knowledge is quite necessary for a proper approach to kashrus and medicine.

As a general rule, the actual medicinal ingredient (the "active ingredient") is usually permitted, either due to its source or due to its state of edibility and the like.

The inactive ingredients, "excipients", "fillers", etc., are often questionable with respect to kashrus. It is quite hard to allow, on a general basis, the use of a true non-kosher edible substance just because it contains within it a different medicinal ingredient.

Let us just mention a few of the problems:

- 1) Wheat, rice and (or) corn starch are often used to form a tablet or the powder in the capsule. (Pesach Shealo)
- 2) Lactose (which is a milk sugar) is often used in tablets and capsule powders. (Eating after meat meals, Shealo. Cholov Israel, Shealo)
- 3) Stearic acid, magnesium stearate, and (or) calcium stearate — often of animal source derivation — are *generally* used in tablet and capsule formulations. (Kashrus Shealo)
- 4) Both the hard & soft capsules, are made of gelatin, an animal derivative. (Kashrus Shealo)
- 5) Gelatin (of animal origin) coatings are often used in tablet formulations. Also (Kashrus Shealo)
- 6) Liquid medicines often contain alcohol. (Pesach Shealo)
- 7) Alcohol is often used in the process of production of tablets, and capsule powders in sufficient quantities to warrant Pesach kashrus consideration. It is evaporated in the drying process using a heated oven or the like. (Pesach Shealo)
- 8) Glycerine — often of animal derivative — is used in many liquid preparations. It is also used in some tablets and in many soft capsule formulations.
- 9) These are just some common problems. There are still some other possible kashrus questions.

Vitamins, in general, are *very* problematic, both as pertaining to Pesach and concerning year round kashrus.

מדריך לכשרות

Reason being, when the selling takes place in the U.S. (between the Rav and the gentile) prohibition of chometz has already taken effect in Eretz Israel. Therefore one should give the chometz as a gift to another who will sell it here (in the U.S.) at the proper time.

GENERAL LAWS CONCERNING PESACH

1. One should not use anything containing ethyl alcohol on Pesach. (e.g. mouthwash, perfume, hairspray, deoderant.)
2. Maltose, an ingredient in medicine coatings, is chometz
3. There need not be suspicion of chometz in aluminum foil.
4. A dishwasher that is used all year round should not be kashered.
5. One should seek special instruction on how to use ovens for Pesach. Many halochos are connected in its use and a reliable, Orthodox Rabbi should be consulted.
6. Dishes that were put away since last Pesach and it was forgotten if they are milchig or fleishig, consult a reliable Orthodox Rabbi.
7. It is permitted to use starched clothing; however, a tablecloth that is heavily starched should not be used on the table.
8. Fruits that can be peeled should be peeled. Those that cannot, must be thoroughly washed.
9. Plastic tablecloths may be used.
10. Commercially washed eggs can be used, but must be in a pot that is set aside specifically for eggs.
11. Bleached nuts may be used.
12. Paper plates can be used for cold foods but not for warm foods.
13. People with pets should not use or buy pet foods during Pesach. Most of them are Chometz.

מדריך לכשרות

before the time that all chometz must be burned at 10:35 A.M.

10. Porcelain, plasticware, teflon-coated utensils, earthenware, or utensils that are pasted together, should not be Kasher. It is proper to Kasher utensils only with the advice or supervision of a competent Orthodox Rabbi.

11. Sinks, gas ranges, ovens, broilers and whiskey glasses are extremely difficult to kasher and it is better not to attempt kashering them. If it is absolutely necessary to kasher them for use on Pesach, a competent Orthodox Rabbi should be consulted as to the procedure.

12. An entire household who leaves its home before the night of the 14th of Nissan (Erev Pesach) must make a Bedika without a B'rocho the night before he leaves, (if he leaves after Purim).

13. A person who makes a Bedika, both in his store and in his home, may do so with one B'rocho if his train of thought is not interrupted between them. If he must drive, or if he must come from far away by bus or train he must make a second B'rocho.

14. If his store or factory is in a place where he can not stay until night then he should make a Bedika in his store or factory towards evening when it is still day without a B'rocho. When making the Bekika in his home at night he should make the Brocho.

15. If chometz is found on Yom-Tov it should be covered in its place (where it was found). It has to be burned without a Brocho on Chol-Hamoed.

SELLING CHOMETZ

1. Everyone should refrain from selling absolute chometz. (chometz gomur).

2. Flour in the United States is chometz gomur.

3. Most vinegar in the United States is chometz gomur.

4. Store keepers and wholsalers are permitted to sell chometz gomur.

5. One who travels to Eretz Israel should not leave a third party to sell the chometz for him in the United States.

מדריך לכשרות

IMPORTANT HALOCHOS FOR PESACH

According to Rabbi Moshe Stern-Debrein

SEARCHING (BEDIKA) AND BURNING OF THE CHOMETZ

1. The bedika should be conducted by the light of a single candle, preferably a wax candle. In any event, one should begin the bedika with a candle and not with a flashlight. In places where it is impossible to check by candle one may check by flashlight.

2. One should be careful not to place chometz gomur in garbage cans that are in his yard, unless he is certain that they will be taken out before the fifth hour on erev Pesach (10:35 A.M.). If the garbage cans are in the public domain then it is permitted to throw chometz in it since they are not in his property.

3. It is proper to check the garbage cans after they have been emptied if chometz gomur has been left behind. If indeed there is some chometz stuck to the garbage can, one should pour petroleum over it so it shouldn't even be edible for a dog.

4. Dentures should be kashered in boiling water on erev Pesach. If they will spoil in the process, then they should be left in water for three days, changing the water every day. If one cannot be without them for days then the dentures should be left in water at least for one complete day. If this is also impossible, do not eat chometz gomur for 3 days. It is proper to ask a competent Orthodox Rabbi in this matter.

5. One should check the car for chometz. The seats should be taken out and cleaned underneath. If it is impossible one should check with his hands as far as possible under the seats, since there is usually chometz there.

6. Pocketbooks should be checked. Perfume, lipstick and the like should be removed.

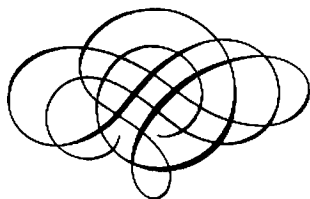
7. "Benchers" that are used on the table all year-round should be put away for Pesach.

8. Cuffs of trousers, children's briefcases, carriages, and talis bags should all be checked. Telephone receivers should be unscrewed and cleaned. Radiators should be checked. These places very often have chometz.

9. Do not forget to throw away the vacuum cleaner bag

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