

Kashrus Kurrents

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The Traveler's Halachic Guide to Hotels

RABBI ZVI GOLDBERG
KASHRUS ADMINISTRATOR

Yosef chose the particular hotel he was staying in for its many amenities, not the least of which was the free Continental Breakfast it offered its guests. Surely, when kosher symbols on products are becoming more and more prevalent he wouldn't starve! The breakfast menu included cereals, pancakes, waffles, muffins, pre-cut fruits and vegetables, hardboiled eggs, as well as hot coffee and juices. Can Yosef eat anything offered on the Continental Breakfast menu, or should he prepare his own breakfast using the microwave and coffeemaker in his hotel room?

Chana's brother's bar-mitzvah, held in a hotel during Shabbos, turned out to be a real nightmare! The closet light went on automatically when she opened the closet door; the housekeeper had turned off the light in her room, preventing her from reviewing her Parsha notes; she drank a bottle of water from her room's "refreshment bar", which unbeknown to her set off an electric sensor; and her bathroom's toilet and sink were controlled by an electric eye. These were just some of the many Shabbos issues Chana faced. How could she have prevented them?

We live in a time in which keeping a kosher home is relatively easy. However, when travel plans interrupt our regular routine, we frequently encounter situations we do not normally experience at home. In this article, we will outline how to deal with some of the challenges facing Jewish hotel guests.

Our discussion focuses on hotels in the U.S. that are not kosher certified.¹ Staying at a kosher certified hotel alleviates many of the issues mentioned here. However, the consumer should be aware that while some *kashrus* agencies ensure that the entire hotel experience is "kosher," including the food, other agencies may certify the food only. They may not feel it is their responsibility to ensure that the *eruv* around the hotel, the swimming pool or other amenities are *halachically* acceptable.

KASHRUS

Continental Breakfast – Many hotels offer a variety of foods for breakfast. Prepared foods (e.g. pancakes, waffles, or bakery items) may not be eaten due to the ingredients and preparation utensils used; however, fresh whole fruit² or any sealed item bearing a reliable kosher symbol may be eaten. Plastic cutlery may be available upon request for guests to cut their produce. Pre-cut fruits or vegetables should be avoided, since they may have been cut with a knife that was used for non-kosher food.³ Cooked eggs, even in their shells (hard/medium/soft boiled), are forbidden due to *Bishul Akum*.⁴ Unflavored coffee is acceptable, as is milk (for those who drink milk that is not *Cholov Yisroel*).⁵ Hot water from an urn may be used.

Kosher Meals – Hotels may be able to order kosher frozen "airline meals" upon request. Some hotels keep them in their inventory, should the need arise. The hotel must leave the wrapping intact for the guest.

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FOOTNOTES ON BACK COVER

The Grapes of Worth

RABBI TZVI ROSEN, EDITOR
KASHRUS KURRENTS

Webster defines oil as any greasy substance that does not dissolve in water. There are many different categories of oil, which are obtained from numerous sources i.e. animal, vegetable and mineral. Edible oils are typically derived from animal and vegetable sources. These can be broken down into two categories: fixed and volatile. Fixed oil refers to oil that does not evaporate under normal conditions, while volatile oil or essential oil evaporates easily. Essential oils are used in flavors; fixed oils are used in cooking and baking. This article will discuss fixed oils, vegetable oils and seed oils. More specifically, we will explore grape seed oil, including how it is manufactured, its *halachic* ramifications, and the brilliance of *Chazal*.

Vegetable oils are found through a variety of sources, some of which are more likely than others. Typically, seed oils (as referred to in Europe) can be found in seeds such as corn, soybeans, rapeseed (canola), sunflower and cottonseed. Believe it or not, cocoa butter, which is extracted from cocoa beans, is actually the seed oil or fat that is found in a cocoa bean. Cocoa bean, the fundamental ingredient in chocolate, is a seed or bean rich in oil or fat. Other vegetable oils, such as palm and coconut, are

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The Traveler's Halachic Guide to Hotels



RABBI ZVI GOLDBERG
KASHRUS ADMINISTRATOR

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Microwave – One must assume that hotel room microwaves have been used for non-kosher food products. Therefore, any kosher food that is heated within them must be enclosed in two separate leakproof wrappings.

Refrigerator – One may use a clean refrigerator in which to store kosher food. Meat, fish, and *non-mevushal* wine require a proper seal if they are left alone while the guest is away and the room is to be cleaned.⁶

Coffeemaker in Room – Many hotel rooms provide a coffeemaker and kosher coffee; however, it is suggested that one should not use the coffeemaker. Although most people who stay in hotels do not pack food to heat up in the carafe (this is generally a kosher traveler phenomenon), it is still possible that it was used for non-kosher products. Therefore, it is recommended that one refrain from using the carafe.

Some hotels now have coffeemakers without carafes. The hotel provides individual hot cups into which the coffee drips. The machine is used for coffee only and, therefore, one may make coffee in this type of machine.⁷

Ice Maker – One is allowed to use the ice in the hotel, as the ice machines are dedicated to making ice.⁸

Passover – A hotel kitchenette requires the same method of *kashering* for Passover as a home kitchen. Please consult the [Star-K Passover Guide](#) for more information. *Kosherization* must be completed before Passover.

One who is staying at a hotel and did not bring any *chometz* into the room should perform *bedikas chometz* without a *brocha*.⁹ Some hotel rooms have a "mini-bar" that is pre-stocked with drinks and snacks by the hotel. If there are food items in the mini-bar which are not kosher for Passover, one should ensure that the staff removes those items. Alternatively, the mini-bar should be sealed off and the staff informed that the guest bears no responsibility for those items.¹⁰ Ice from the icemaker may be used, but the ice bucket in the room should not be used. The coffeemaker also may not be used.

SHABBOS (includes *Yom Tov* unless otherwise noted)

One must check with the hotel prior to his *Shabbos* stay, in order to assess whether or not he will encounter any of the issues described below. He should then devise a course of action through which he can avoid or circumvent their occurrence. Upon arriving at the hotel, he should meet with the personnel to discuss his special needs. Oftentimes, staff is very willing to cooperate when approached in a friendly manner. For example, housekeeping should be asked not to turn on or off the lights in the hotel room on *Shabbos* morning; rather, they should

leave the lights as they found them upon entering the room. (Putting out the "Do Not Disturb" sign should prevent the staff from entering the room.)

Sensors for Lights and Heating/Air-Conditioning – Guests tend to leave the heating and air conditioners running while they are away from the room; therefore, some hotels are installing energy-efficient thermostats. When it senses that the room is unoccupied, the thermostat adjusts the climate to an energy-efficient setting. When the guest opens the door to re-enter the room, the thermostat readjusts to the original setting. The sensor may also turn the lights on or off, depending upon whether or not someone is in the room. It can also alert housekeeping that the room is empty and may be cleaned. One may not stay in such a room on *Shabbos* unless these sensors are disabled by the staff prior to *Shabbos*.¹¹

Pre-stocked Refrigerator – The hotel room may have a pre-stocked "mini-bar". The hotel charges a per item fee for each refreshment product that is used by the customer. Generally, the housekeeping staff is responsible for monitoring these items.

In this case, it would be permitted to remove a product from the bar during *Shabbos*, since such assessment would not be performed at that time.¹² The purchase is recorded and charged whenever the staff checks the room.

Some hotels now use electronic sensors which confirm each sale at the time of purchase and automatically post charges to the guest's account. In this case, since the customer is directly initiating the purchase, as well as the electronic recording, no product may be removed during *Shabbos*.

Hot Food – It is a *mitzvah* to eat hot food on *Shabbos*, especially for the daytime meal. If the hotel is amenable, one may use a hotplate in his room and place cooked food on it before *Shabbos*.¹³

Many hotels offer morning coffee to their guests. If the hotel caters to non-Jewish clientele, then we may assume that the coffee is prepared for them and nothing is added for the Jews who comprise the minority of the guests. In this case, one may partake of the coffee even on *Shabbos*.¹⁴ However, if there is a contingent of Jews staying at the hotel, and there is a special place such as a "Kiddush room"

set aside for them, then the coffee there would not be permitted to those individuals on *Shabbos*; however, it would be permitted on *Yom Tov*.

Electronic Locks and Doors – Although electronic door locks have become commonplace, certain hotels, especially near large Orthodox communities, still have a few rooms set aside that use a key and it is worthwhile to attempt to find these. Although electronic card keys may not be used and are *muktza* on *Shabbos*,



The Traveler's Halachic Guide to Hotels

guests may leave them at the front desk before *Shabbos*, and then on *Shabbos* ask non-Jewish staff members to open their door.¹⁵

When walking into or out of the hotel, one should use manual non-electronic doors. Service or staff doors are likely to be non-electronic, and may be available to guests with special authorization. If there are no manual doors, one should wait until a non-Jew opens the electric-eye door with his movement and then proceed through the doorway. Due to the difficulty of coordinating one's movements with those of another person, caution should be taken to avoid unwittingly activating the door.

Bathrooms – Hotels may be equipped with sinks and toilets that are controlled by an electric eye, particularly in the lobby. The bathroom may have automated lights that are activated when the door is opened or one walks into the room. We suggest avoiding hotels on *Shabbos* that do not offer a different system.¹⁶

As always, toilet paper should be prepared before *Shabbos*. Boxes of tissues should be checked to ensure that the tissues are separated from one another (some might be perforated but not separated).

Security Cameras – There may be security cameras in the hotel. It is best to avoid being videoed by such cameras on *Shabbos*, since the image is projected onto a screen. However, if this is difficult to avoid and one has no interest in being seen by the cameras, then he is permitted to walk past them.¹⁷

Shabbos Candles – Even if one lights many candles at home, common custom allows the lighting of two candles while away.¹⁸ If one will be eating in the hotel's dining room, he should arrange to light the candles near the table where he will be dining.¹⁹ An electric light should also be left on in the hotel room (or bathroom, if it can shed light in the room) so that one will not stumble in the dark.²⁰ If it is not possible to light candles in the dining room, or if one is eating in his own room, then he should light the candles in his sleeping quarters. (*Do not leave the candles unattended.*) If the hotel does not allow the lighting of candles in the room due to the potential fire hazard, then *Halacha* prohibits one to light there.²¹ Instead, one should light, with a *brocha*, an electric incandescent lamp or an incandescent flashlight²² in his room.²³

A man who is away from home in a hotel room cannot rely upon his wife's lighting candles at home, and is obligated in *hadlakas neiros* with a *brocha*.²⁴

Carrying – An *Eruv Chatzeiros*²⁵ might be necessary to permit carrying within the hotel premises (e.g. from a room to an enclosed hallway) on *Shabbos*. One should check with his *Rav*.²⁶ However, if there is only one Jew or Jewish family among the hotel guests, an *Eruv Chatzeiros* is not needed.²⁷ A motel is usually comprised of rooms that open up to the outdoors. Since there is no proper enclosure, one may not carry outside of his room.

Elevators – Hotels are often comprised of many floors. Use of an elevator involves a number of issues, including:²⁸

1. Elevator doors are equipped with a mechanism which prevents them from closing when people are in the elevator entranceway. One who triggers this mechanism is transgressing a *Shabbos* prohibition.
2. One generally presses a button to reach a specific floor. This starts the elevator and may cause the button to illuminate.

Therefore, if at all possible, one should book a guest room on a lower floor so that he does not require use of the elevator on *Shabbos*. If there is no alternative, he may use the elevator by entering immediately after a non-Jew to avoid activating the door through the electric eye. (This is not easily accomplished since due to limited space, the electric eye might unfortunately be triggered.) He should not ask anyone to press a button for him; rather, he should exit on the nearest level and walk to the desired floor.

In some elevators, a buzzer sounds every time a person breaks through the electric eye. Therefore, entering after a non-Jew is not a viable solution since the buzzer will sound as the Jew enters. One who requires use of this type of elevator may ask a non-Jew to stand in the doorway.

In case of need, one may use a "*Shabbos* elevator" which stops on each floor and remains open for a short while. One should enter or exit the elevator as soon as the door opens. He should not block the elevator doorway, as this will activate the electric eye.

Escalators – May be used on *Shabbos*.²⁹

DAVENING

A man should try to arrange his hotel stay in an area where he will be able to attend a *minyan*. If there is a *minyan* within 18 minutes of his hotel, then he is obligated to attend that *minyan*. If he does *daven* by himself, he should *daven Shemona Esray* at the same time as the local *minyan*.³⁰ One should face towards Jerusalem. If he cannot determine the proper direction, then he should mentally gear his thoughts towards Jerusalem. One should not *daven* facing a mirror or painting. According to some authorities, if there is a Gideon Bible in the room, it should be placed in a drawer prior to *davening*.³¹

We eagerly await the days of *Moshiach*, when "each man will rest securely under his grape vine and palm tree".³² At that time, people will not need to vacation in a hotel for pleasure, as the home will provide complete spiritual and physical contentment.

The author thanks Abby Fitzpatrick of Sheraton Hotels for her assistance in preparation for this article.

To comment on this article, email Rabbi Goldberg at hotelguide@star-k.org





The Grapes of Worth



RABBI TZVI ROSEN
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found in the fruit pulp surrounding the seed of the fruit such as olives.

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

Where does grape seed oil come from and how is it produced? According to the old adage, one man's trash is another man's treasure. This holds true even in the wine industry. After the grapes are harvested and crushed, what is to be done with the remaining seeds and pulp? One option is to throw them away, another is to put them to good use through the manufacturing of an array of marketable grape by-products, e.g. grape skin extracts, grape concentrates, tannins, colors and grape seed oil. A country that is best suited for these grape by-products is France, the home of thousands of wineries. It is staggering to note that, although the grape crushes take place in September and October only, enough grape pulp is produced to supply 22 French distilleries. These are companies that specialize in producing and manufacturing grape by-products. It takes six months of non-stop work for a distillery to separate grape seeds from the skins and stems. Enough seeds are produced to keep the grape seed oil operation busy year-round, 24/7!

In order to clearly understand the process and *halachic* ramifications of grape seed oil, it is important to accompany a grape seed on its journey from the vine to the refinery.

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

The de-stemmed grapes are then broken down into three grape components: "must" (freshly pressed fruit juice [usually grape juice] that contains the skins, seeds, and stems of the fruit), pulp and skins. These components are then placed into fermentation vats. Fermentation is the natural process that converts the grape juice into wine. Naturally fermented wine does not require any additional ingredients, as the grape skins contain natural enzymes that effect the change. Natural yeast contained in the grape converts the sugar in the grape juice into alcohol and carbon dioxide gas. As the gas escapes, the juice bubbles violently (ferments). Some wineries produce red wines while others

produce white wines. The fundamental difference between the red and white wines is the length of time the grape skins remain in the grape "must". Grape skins that are left in the fermentation vats for a week to absorb the purple color produce red wine; white wine is produced from "must" that ferments without grape skins.

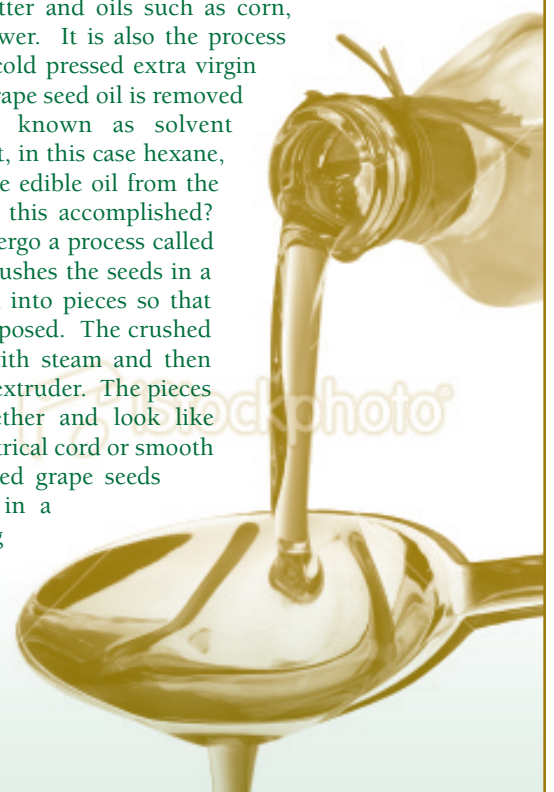
The by-products of the wine production - the grape skins, the grape seeds and the stems - are separated and sold to companies called distilleries. These companies process the grape by-products into an array of products, including wine alcohol, grape skin extracts, colors, and tannins to name but a few.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

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

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

As previously noted, there are two methods of extracting crude oil. One technique is mechanical extraction, whereby the oil is extruded from the seed, bean or fruit. This method is used to express cocoa butter and oils such as corn, soybeans and sunflower. It is also the process utilized to produce cold pressed extra virgin olive oil. However, grape seed oil is removed through a process known as solvent extraction. A solvent, in this case hexane, is used to remove the edible oil from the grape seed. How is this accomplished? The grape seeds undergo a process called laminating, which crushes the seeds in a roller and cuts them into pieces so that the surface area is exposed. The crushed seeds are injected with steam and then advance through an extruder. The pieces are then fused together and look like pieces of a black electrical cord or smooth sticks. The laminated grape seeds are then immersed in a bath of cascading hexane, which washes out the grape seed oil.

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NEW UNDER STAR-K KOSHER CERTIFICATION

CONSUMER PRODUCTS

(only when bearing Star-K symbol)

ADRIA IMPORTS, INC.

Long Island, NY
FRUIT (CANNED)

BAKER'S CHOICE

Spring Valley, NY
CANDY & CONFECTIONERY

BARRIE HOUSE COFFEE & TEA CO.

Yonkers, NY
SWEETENERS

BLUE MARBLE BRANDS

Edison, NJ
SALT PRODUCTS

BRUNO SCHEIDT, INC.

New York, NY
VEGETABLES (CANNED)

COMPASS FOOD SALES

CANADA
FRUIT (DRIED)

CUSTOM CONCENTRATES

East Rutherford, NJ
COFFEE BEANS; COFFEE

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FRUITS (FRESH PACKAGED);
GIFT BASKETS

FAMILY FOOD

Kapolei, HI
OILS/OLIVE OILS

FEED YOUR SOUL COOKIES

Jersey City, NJ
COOKIES

FIBER GOURMET

Miami Beach, FL
SUGAR

GIANT EAGLE

Pittsburgh, PA
NUTS & SEEDS

GUANGXI YULIN FAMILY LOVE FOOD CO. LTD.

CHINA
FRUIT (CANNED);
VEGETABLES (CANNED)

HADDON HOUSE FOOD PRODUCTS, INC.

Medford, NJ
OILS/OLIVE OILS

HOPEWELL INT'L CORP.

TAIWAN
SNACK FOODS

HUNAN CHIC FOODS

CHINA
FRUIT (CANNED)

IMBIBE, INC.

Wilmette, IL
BAKING MIXES; DRY MIXES

INFOST FINE FOODS

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VEGETABLES (CANNED)

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BAKERY

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RX NATURAL USA, INC.

Long Island City, NY
TEAS

S&K INDUSTRIES

Manassas Park, VA
TORTILLAS/TACOS

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(CHOLOV YISROEL)

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SCHREIBER FOODS INTERNATIONAL

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OLIVES

SOL VITALITY

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COOKIES

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TARGET CORPORATION

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(see letter of certification)

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TURKEY
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GIDA SAN VE TIC AS
TURKEY
PASTA PRODUCTS

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JAMS/PRESERVES; TEHINA

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TURKEY
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BRAZIL
HERBAL EXTRACTS

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NINGXIA DADE TRADING CO. LTD.

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NOVO AGRITECH LTD.

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OLEOFATS INC.

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SOY PRODUCTS

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Frazer, PA
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CHINA
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YASCO GIDA TURIZM SAN TIC.

TURKEY
PICKLED PRODUCTS

NEW UNDER STAR-D

(only when bearing Star-D symbol)



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

DAWN FOOD PRODUCTS

Jackson, MI
CROISSANTS

EDIBLE ARRANGEMENTS #1131

Baltimore, MD
FRUITS (FRESH PACKAGED);
GIFT BASKETS

MONTANA MONSTER MUNCHIES, LLC

Bozeman, MT
SPECIALTY COOKIES

THE FOOD SOURCE, INC.

Frazer, PA
DRY MIXES

WFM PRIVATE LABEL, L.P. (WFMPL)

Austin, TX
CHEESE & CREAM

ESTABLISHMENTS

(see letter of certification)

CAFE K

6165 Strickland Avenue
Brooklyn, NY 11234
RESTAURANT/TAKE-OUT

Star-K 7th Annual Kashrus Training Program

Star-K's *Kashrus* Training Program will be held July 12 through July 15, 2010. This intensive seminar, held at Star-K's offices in Baltimore, Maryland, is limited to 25 students – *rabbonim*, *kollel* fellows, and others serving as *klei kodesh* – who have studied *Yorah Deah*.

To apply call the Star-K office at 410-484-4110 and speak with Rabbi Zvi Goldberg, or go to www.star-k.com to download the application form.



Insights from the Institute

SHAILOS FROM THE
INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL
DIRECTOR OF THE INSTITUTE OF HALACHAH

Q: I am the mother of a young baby. The Size 1 Pampers diapers have a yellow stripe which turns blue to indicate that the baby should be changed. Can this diaper be used on *Shabbos*?

A: It is forbidden to feed non-kosher food to a child, even if that child has not yet reached the age of *chinuch*, as one is prohibited to directly cause a child to perpetrate an *issur*.¹ Similarly, it would seem that, regarding the above question, one is causing the child to transgress the *melacha* of *tzoveah*, dyeing, on *Shabbos*. However, this case should not be compared to that of feeding *treif* to a child. The prohibition of performing *melacha* on *Shabbos* is violated only when it is a *melech machsheves*; the person who carries out the *melacha* must be aware of his actions.² This is in contrast to the *issur* of eating non-kosher food, where the prohibition has been violated even if the person was unaware that the food he ate was not kosher. Since the baby has no knowledge of the diaper's color change, using such a diaper would not be comparable to feeding him non-kosher food.³

Even though the baby has no knowledge of his actions, the adult who is changing the baby is certainly aware of what he is doing. He knows that by using the diaper in question, he is causing the yellow stripe to eventually turn blue. One could argue that this is analogous to putting grain in a mill on *Shabbos*. It is forbidden to put grain in a running watermill on *Shabbos*, since he is placing the grain in a location where it will eventually be crushed, thereby transgressing the *issur* of *tochen*.⁴ Similarly, in the case of the diaper he is causing the *melacha* of *tzoveah* to occur. However, there is a significant distinction between our case of the diaper and that of the mill. In the latter instance, the water which will cause the grain to be crushed already exists, and it is just a matter of time until the *melacha* takes place. In the former instance, however, the agent which will cause the color change in the diaper does not yet exist.

A more accurate comparison to our case would be the following: On *Yom Tov*, a person is permitted to place a lit candle in an open area where no wind is currently blowing, even though he knows that eventually a strong gust of wind will extinguish the flame.⁵ Regarding this *halachah*, the *Rema* differentiates between *Yom Tov* and *Shabbos*. He states that if one will not incur a loss by leaving a fire burning on *Shabbos*, he should not perform any action which will cause the flame to be extinguished.⁶ Therefore, it could be argued that on *Shabbos*

one should not place the diaper in a position where *tzviah* will take place.

However, the *Rema* was stringent specifically in a situation where a person's intent in performing a particular action is to extinguish the flame. *Rav Shlomo Zalman Auerbach zt"l* suggests that the *Rema* would be lenient if the person's intention was not to extinguish the flame.⁷ For this reason, we need to differentiate between someone who buys a diaper specifically for the features it offers – a color change indicating when a baby would need to be changed – and someone who simply buys whatever diaper is available, regardless of its particular features. The stringency of the *Rema* would not apply if neither he nor the baby have any need for the color change, and he is buying the diaper simply because it is available.

Rav Heinemann shlit"l^a suggests that there is further reason to be lenient in the case of the diaper with a color-changing stripe. *Rav Moshe Feinstein zt"l* states that, on *Shabbos*, one is allowed to wear photo-gray glasses which darken when exposed to sunlight, even though walking outside will cause the lens to change color.⁸ Similarly, *Rav Moshe Feinstein* told *Rav Heinemann* that a person is allowed to sit in the sun on *Shabbos*, even though by doing so he is causing his skin to tan and change color.⁹ Since the person is merely engaging in an everyday activity and the color change is incidental, he would not be performing an act of *tzviah*.¹⁰ Similarly, any color change which results from diapering a baby would not be classified as *tzviah*, as this is not the *derech* of the *melacha*. If so, it could be argued that even a person who desires the color change feature would be permitted to use the diaper on *Shabbos*.

Nevertheless, *Rav Heinemann paskens* that someone should preferably not use such a diaper on *Shabbos* if it was bought particularly because of its color changing feature. He may, however, use such a diaper if this particular feature is insignificant to him.¹¹

Halachic queries regarding all topics may be presented to The Institute of Halachah at the Star-K by calling 410-484-4110 ext. 238 or emailing halachah@star-k.org.



¹ שרע ארז'ה ס'י שמג סעי' א' ב' דף כו ע"ב. ² ע"י בשרת אחיעזר ח'ג ס'י פ"א אות כג. ³ ע"י ביה"ל ס'י רנב סעי' ה ד"ה להשמעת רמ"א ס'י תקד' סעי' ג. ⁴ רמ"א ס'י שלד' סעי' כב, וע"י משי"ב בשע"ח ס'י תקד' ס'י לא. ⁵ ע"י שרת מנחת שלמה ח"א ס'י י אות ו ד"ה ג"ם. ⁶ שרת אג"מ ארז'ה ח'ג ס'י מ"ה. ⁷ שמועתי ממור"ר היינעמאן שליט"א. ⁸ ע"י בשלחן שלמה הל' שבת ס'י ש"כ אות כט, ובהערה כ"ט שם כתב "שהאדם לא עושה שום פעולה במשקפיים רק הולך לתומר, ואף שיש מקום לחלק בין הנידון שם ונידון דידן מימ ממוכתבו של הגרש"ז אוער באך זצ"ל בספר מאור השבת ח"ד ע"מ ת"ח נראה להקל, וע"י בספר נשמת שבת ח"א ס'י קלו משי"ב בזה. ¹¹ שמועתי ממור"ר היינעמאן שליט"א.



The Grapes of Worth

CONTINUED FROM PAGE 4

The new combination of oil and hexane is then purified in a distillation still, similar to whisky. The hexane boils off and is recaptured, leaving crude grape seed oil behind. At this point, the crude oil is sent to

the fourth facility, a refinery in Provence outside Marseille, where the oil will be refined.

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

Or is it? A myriad of question surround the *kashrus* of grape seed oil, starting from its inception. When the grapes come to the winery from the field, they have been sitting in juice which is caused by the automatic pickers and the weight of the grapes. Once a sample is drawn by the worker in the winery, it is eligible for a disqualifying *hamshacha*.¹ A *hamshacha* results when an *aino Yehudi* desires to take some of the grape juice. According to *Ashkenazic* ruling, once the grape juice sample is drawn, the rest of the wine becomes *stam yayin*, or *yayin nesech* according to the *Sefardic* ruling.

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

¹ *Yoreh Deah (Y.D.) 123:17*

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

The *Shulchan Aruch* discusses the two criteria for permitting grape seeds, *tammdan*, washing of the seeds and *yibush*, drying of the seeds to a point where the seeds are moistureless.² This is similar to the drying of the wine sediments on the side of the cask (*Weinstein*), the basic ingredient of cream of tartar.³ In the distillery, the seeds are definitely washed and dried well. This is critical because if a wet seed were to become moldy, the oil would not be able to be extracted. Furthermore, prior to extraction the seeds are dried once again during lamination. The question remains: Does a seed that has originally been soaked and cooked in non-kosher wine prior to washing, drying, and re-drying qualify as kosher grape seed oil?

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

Another opinion in favor of grape seed oil is that the oil bears no resemblance to the original grape seed in smell, taste, color or texture.⁴ The *Chasam Sofer* rules that since there is a complete transformation from grape seeds to oil, the prohibition of disqualified grape seeds does not apply. This is based upon the ruling of *Rabbeinu Yona*, who maintained that a forbidden item that has undergone a complete transformation is permitted. Moreover, the *Pischei Teshuva* which quotes the *Chasam Sofer* adds that an additional caveat to permit grape seed oil is that the lamination dries the seeds to a point that qualifies for fuel after the hexane is poured onto the cut seeds. The *Chelkas Yaakov* offers yet another reason to permit grape seed oil. Oil is contained inside the seed, and the wine is not converted into oil; therefore, it can be viewed as two separate entities.

It is the position of the Star-K, as well as other major *kashrus* agencies, to permit grape seed oil that is manufactured in this manner. It is indeed a great manifestation of the *Ribbono Shel Olam's* masterful handiwork to see the mysteries that can be found in nature, and the versatility of the fruits of *Hashem's* labor.

² *Y.D. 123:14*

³ *Y.D. 123:16*

⁴ *Pischei Teshuva (Y.D.) 123:20*

This year, *Haddar Chabura Shmura Matzos*

are the only *matzos* certified by Star-K. These *matzos* adhere to the strictest 18 minute standard. The 18 minutes are calculated from the time the water is first poured onto the flour, until the very last *matza* of that batch is put into the oven. Please be aware that not all 18 minute *matzos* are the same. Most brands calculate the 18 minute interval so that the actual time is significantly greater than 18 minutes.

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For more information, visit the Star-K website by typing www.star-k.org/cons-kash-recent.htm and selecting the Spring 2009, Vol. 29 No. 1 issue of *Kashrus Kurrents*, "Machine *Matzos*: Timing is Everything."



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Footnotes to The Traveler's Halachic Guide to Hotels

- 1 At Israeli hotels, other issues arise. For example, even raw fruit may not be eaten without kosher certification since tithing and *shemitta* need to be addressed.
- 2 Strawberries, blackberries and raspberries, as well as potentially infested vegetables, should be checked before consuming.
- 3 The *Rema* Y.D. 96:4 is lenient under certain circumstances; however, those conditions are not fulfilled in a hotel setting.
- 4 Y.D. 113:14. Also, the pots used to cook the eggs are non-kosher.
- 5 At hotels in New York City, one should be aware that unfiltered water may contain copepods - small but visible crustaceans. See www.Star-k.org for details.
- 6 Due to the prohibitions of *basar shenisa'lem min ha'ayin* and *stam yeinam*.
- 7 Even if the machine was used previously for non-certified coffee, it may be used by the kosher traveler for kosher coffee. *Kashrus* concerns relating to coffee are such that one who is traveling on the road may be more lenient in this regard.
- 8 See footnote 5. One may not remove ice on *Shabbos* if this requires activation of the machine.
- 9 The rooms may be like a *makom she'ain machnisim bo chometz*. One must also check his car, clothes pockets, and luggage, without a *brocha*. For further discussion, see *Piskei Teshuvos* 437:1.
- 10 Otherwise, he may have *achrais*, responsibility, for the *chometz* should it be damaged or stolen, and one may not take responsibility for *chometz* on Passover.
- 11 One may inquire with management if covering the sensor before *Shabbos* will solve this problem.
- 12 *Shulchan Aruch* O.C. 323:4. All *halachos*

- regarding opening packages on *Shabbos* must be followed. Unflavored bottled water does not require kosher certification.
- 13 On *Yom Tov* cooking is allowed.
- 14 See *Shemiras Shabbos Kehilchasa* (S.S.K) 30:48. One must ensure that no lights are activated when removing coffee from the machine, and that water does not enter automatically when coffee is removed. As mentioned above, unflavored coffee is acceptable without certification.
- 15 As this is a *sh'vus dshvus b'makom mitzvah* or *oneg Shabbos*. Activating the lock mechanism is an *issur d'rabonon*. One should not ask the non-Jew to open the door for minor reasons.
- 16 Handicapped rooms have different toilets than regular rooms and may possibly be non-electric. Inquire with the staff. It should be noted that some closets have an automatic light that is activated when the closet door is opened.
- 17 *Rav* Yosef Shalom Elyashiv, in a personal conversation with *Rav* Moshe Heinemann (also cited in *Orchos Shabbos* 15, note 55). See also Responsa of *Rav* Shmuel Vozner quoted in *Orchos Shabbos* pg. 513, and *Shulchan Shlomo* 340: note 12b citing *Rav* Shlomo Zalman Auerbach.
- 18 S.S.K. 43:3. One would also fulfill the *mitzvah* with one candle.
- 19 S.S.K. 45:9. See note 44 where he frowns upon lighting in a separate room near the dining room.
- 20 M.B. 263:2.
- 21 One should not light candles if the smoke detector will be activated. However, a knowledgeable hotel staff member stated to the author that in their hotel, lighting candles is not prohibited and the smoke detectors would not be activated due to merely one or two candles.

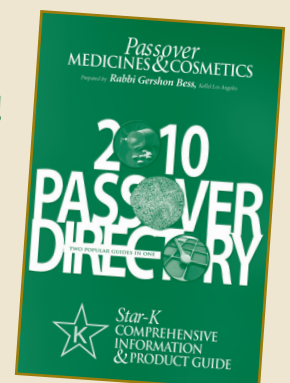
- 22 One should ensure that there are fresh batteries in the flashlight so that they will last until after dark.
- 23 *Toras Hayoledes* 38:5. See S.S.K. 43:4, note 22, Responsa *Tzitz Eliezer* 1:20:11, and Responsa *Yabia Omer* O.C. 2:17. If the light was already on, it should be turned off and then turned on again specifically for *Shabbos*.
- 24 M.B. 263:28 and *Biur Halacha* (*Bochurim*), *Toras Hayoledes* 38:2, *Chovas Hadar* pg. 88. A man recites the *brocha* before lighting.
- 25 An "eruv *chatzeiros*" refers to *matza* or bread set aside to allow carrying between different areas inside, and is distinct from what is commonly called an "eruv", constructed of poles and wire which allows carrying outside.
- 26 This question hinges on a dispute between the *Igros Moshe* (O.C. 1:141) who permits carrying without an *eruv chatzeiros* in a

- hotel, and the *Dvar Avraham* (3:30) who takes a strict approach. In any event, no *brocha* is recited in deference to the opinion of *Igros Moshe*.
- 27 *Shulchan Aruch* O.C. 382:1 and M.B. 3. Unless one knows otherwise, one may assume that the other guests are not Jewish.
- 28 S.S.K. 23:49 writes that going down in an elevator is more problematic than going up. However, there are various types of elevators, as well as changing technology, and this point is not applicable everywhere. See also *Shevet Halevi* 6:39.
- 29 S.S.K. 23:52.
- 30 For further details, see *Orach Chaim* 90:9,16, *Kehilas Yaakov - Brochos* 3, *Halichos Shlomo* 5:18, *Shaarei Zmanim* 18.
- 31 *Derech Pikudecha* (*Lo Sa'aseh* #11: *Hagah*), *Shaylos U'teshuvos B'tzel Hachochma* 2:84.
- 32 *Melachim* 1:5:5.

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