



רפואה דראג סטאר

# RAFIEH PHARMACY, INC.

Post Office Box 163  
Dyker Heights Station  
Brooklyn, New York 11228

Z. Brody  
Registered Pharmacist

Director, Quality Control Department  
Winthrop Products  
11450 Broadway  
New York, NY 10018

Re:

Dear Sir:

As a pharmacist I respectfully request additional information, not available elsewhere, concerning your above captioned pharmaceutical products.

The population catered to by our pharmacy mainly consists of members of the Orthodox Jewish faith who are bound by the Jewish Dietary Laws. In essence, these laws restrict the intake of foods and medicines (excepting in emergency situations) to Kosher food. Attached is a brief monograph (Exhibit "A") describing the Kashrus Laws.

It is in this regard that we respectfully request your assistance--- which will help us serve our customers (who have placed their trust in us), and sell your products.

On a separate sheet (Schedule "A") you will find a list of several of your products. We would appreciate your informing us, on this scheduled form, whether the mentioned products meet the indicated kashrus criteria.

Since pharmaceuticals relates to the health treatment of customers, I trust you will extend us the professional courtesy of a timely and authoritative response.

Respectfully yours,

Sholom Y. Gross,  
Manager

SYG:sh

ATTACHMENTS

עם איז דא ביי אונז צו באקומען אלע מעדעצינען מיט  
הבשרים אויף פסח און אויך אויף א גאנץ יאהר.

# BASIC LAWS OF KASHRUS

Prepared for the International Kashrus Association by Rabbi Oker Horim (5736-'76)

*KOSHER denotes that which is usable, suited for use or permitted as food pursuant to the Jewish Dietary Laws. The antonym is treife. Food, as well as medicinal products, require kashrus supervision.*

Briefly stated, the policy and obligations of food processors *vis a vis* kosher food production, are as follows:

## I. DEFINITION AND PROCEDURE

In general, products are eligible for *Kosher* certification if they meet the following criteria:

1. *Active* and *Inert* ingredients are:
  - (a) free of:
    - (i) meat, meat fat or meat by-products of animal, fowl, mammal, reptile, amphibians, insects or worms, and fish not bearing scales, or their derivatives.
    - (ii) milk, milk by-products or derivatives
    - (iii) wine, wine by-products or derivatives
  - (b) processed in equipment which has *not* processed the above enumerated meat, meat fat, meat by-products or derivatives, milk, milk by-products or derivatives, fish not bearing scales, or wine, wine by-products or derivatives.
  - (c) free of any *ingredient* which fails to comply with (a) or (b) above  
Examples of *non-kosher* foods are: *ova* eggs, gelatin, shellfish, cognac, brandy, bread baked in pans greased in fat.
2. Meat or meat by-products, as well as milk and milk by-products are *kosher* when prepared in a rigorously supervised manner, as attested to by an *orthodox* Rabbi.
  - (a) The Torah designates as *Kosher* only those animals that have cloven hoofs and chew their cud, and certain fowl. However, in order for this meat to be *Kosher* for consumption, they must be slaughtered in accordance with Jewish ritual, by an ordained *Shochet* (Ritual Slaughterer). Meat must be purchased only from a *Kosher* butcher who is under supervision of rabbinical authority. The butcher must know and practice the art and laws of *treiberin*, which means the removal of all fat deposits and the fat and blood veins before selling the meat to any customer.
  - (b) Poultry is first eviscerated. The claws and tips of the wings cut off and the jugular vein severed or removed.
  - (c) The heart of both poultry and meat is cut open and the tips of the extremities clipped off, before soaking and salting (in a prescribed method specified by Jewish Law).
3. Only those fish that have both fins and scales are *kosher*.
4. The eating or cooking (in any form or manner) of milk and meat together is prohibited. All meat products and all milk products are considered the same as their milk and meat origin. A Jewish home, as well as food manufacturers and processors, must have two sets of dishes and utensils, of different design and which are separately stored, for dairy and meat diets. Meat and dairy dishes or utensils must not be washed together, nor even separately in the *same* basin.
5. Equipment used to produce *non-kosher* products *cannot* be used to process *kosher* products unless it is subjected to a *kosherizing* operation under the supervision of a qualified orthodox rabbi.
6. All *unadulterated* and *unprocessed* produce, such as fruits, vegetables, cereals, minerals—all things that grow from the soil, vines or trees—are inherently *Kosher*.
7. All manufactured products which may contain any ingredients derived from doubtful origins must be checked by a rabbinical authority as to whether the *Dietary Laws* were not violated during their preparation.
8. A neutral group of foods, which is neither of milk or meat derivation, like eggs, fruits, vegetables, cereals and fish are known as *pareve*. All of the above mentioned, except for fish, may be prepared with *milchig* (milk) or *fleishig* (meat), after which they cease to remain *pareve*. *Pareve* things also become either *milchig* or *fleishig*, according to the utensils used for their preparation.
9. *Kosher* fish is *pareve* and can be prepared for both *milchig* or *fleishig* use. While we are allowed to eat fish during a meat meal, it is forbidden to cook or serve both together. Fish must be served on separate dishes.

## II. KOSHER SUPERVISION—NORMAL

1. In order to claim that a product is *kosher* (by appropriate designation on the package label, or otherwise), there must be certification, by an *orthodox* rabbi, that the *kosher* requirements have been met.
2. This is usually accomplished through a contract with a rabbi or *kashrus* certification organization who, through their regular inspection of the plant and food production facilities and detailed knowledge of the formulas, various ingredients and their *originating* source, certify the products as *kosher*.
3. *Inert* as well as *active* ingredients must be of *kosher* origin. *Inert* ingredients are defined as emulsifying agents, binders, flavorings, dispersing agents, buffer substances, preservatives, colorings, dilutants, coatings, lubricants, fillers, disintegrators, etc.

4. During the canning season or production schedule the rabbi normally visits every cannery and every refinery several times. In these inspections he may review or ask questions about the processes, ingredients, and labels involved in any or all of the products produced at that location.
5. He also visits "corporate headquarters" where he consults with the "corporate staff" on any new products, formulas or *kashrus* problems which may arise.
6. A refinery or Food Production Facility which processes *kosher and non-kosher* products in equipment immediately adjacent to each other, is a special situation and requires *daily* supervision by an *orthodox* rabbi to assure that the "*kosher* item" produced there, and that all ingredients shipped from there to other refineries, are indeed *kosher*.

### III. PASSOVER SUPERVISION

- (a) The *Passover* season brings with it all the above Dietary Laws, plus additional *Passover* rules in connection with the proscription of *Chometz* and *Chometz* products (described in (b) below).
- (b) Each spring there is a special demand for kosher products which are *Kosher for Passover*. To qualify, an *otherwise kosher* product must, in addition, be free of the following grain products, by-products or derivatives and be packaged under the direct supervision of an *orthodox* rabbi:
  - (i) wheat (all classes) (*triticum aestivum* L) (*T. compactum* host) (*T. durum* desf)
  - (ii) Barley (*hordeum vulgare*)
  - (iii) Spelt (*triticum [emmer] diccicum*)
  - (iv) rye (*secale cereale*)
  - (v) oat (*avena sativa*)  
(an example would be starch, ethyl alcohol, whiskey, all wheat flours, bulgar, semoline, farina, grain sorghums)
  - (vi) Dockage of items (i) through (v)
  - (vii) legumes (e.g. soybean oil, cake and meal, lechitin, peas, beans, corn syrup (e.g. glucose) etc.)
  - (viii) rice

### IV KOSHER EQUIPMENT

1. Equipment which has *not* been used to process meat, meat fat or meat by-products (see I-1 above) is acceptable for processing *kosher* products. Hence, a cannery or vegetable oil refinery which *never* handles any meat by-product will normally produce *kosher* products.
2. Care must be taken, however, to maintain the *kosher* status of a plant by studiously avoiding the introduction of any animal derivative or secondary product containing animal derivative (see II 3 above) (e.g. emulsifiers) into the system. Once such contamination has taken place, the affected equipment must be *kosherized*, which can be an expensive, laborious process, involving washing, steaming, a 24 hour wait, and supervision of the process by an *orthodox* rabbi.
  - (a) In some simple processes, the *kosherizing* of the equipment to permit production of other products is easily done over a weekend.
  - (b) In more complex ones, such as a refinery deodorizer, where visual inspection of the *kosherized* equipment is almost physically impossible, and the time delays unacceptable, separate *kosher* and non-*kosher* equipment is absolutely *necessary* if both types of products are to be produced at the same location.
3. The above precautions with processing equipment must also be taken with tanks, tankcars, and tank-wagons. Hence, any such vessels must be *kosherized* after they have contained animal fat, and *before* they can be used for *kosher* vegetable oil.

### V. POLICY

Preferably, it should be the policy of food processors to identify their food products as *kosher* whenever appropriate and possible, and to have these products and the plants in which they are produced certified as *kosher* by a qualified *orthodox* rabbi or rabbinical organization.

### VI. CERTIFICATION OF NEW PRODUCTS

1. When a new product is still in the concept stage, a marketing decision should be made by the manufacturer as to whether it should be a *kosher* product.
2. If yes, the product development personnel should prepare ingredient specifications calling for *kosher* ingredients and a process should be developed which is also *kosher*.
3. Before labels for the product are approved, (in which the *kashrus* symbol would be incorporated), the *orthodox* rabbi should be contacted and given full particulars as to the formula, the source and nature of the ingredients, and the location and nature of the processing equipment. If these meet with his approval, permission is granted to use the *kashrus* symbol on the label of the packages.
4. The *orthodox* rabbi will usually want to be present at the first production run, to personally verify that the ingredients and equipment are *kosher*.