

Appearances

1. Rabbi Yisrael Meir Kagan (19th-20th century Poland), Mishneh Berurah 301:165

כתבו התוספות והרא"ש דוקא במקום שיש חשש שיחשדוהו הרואים שעשה איסור דאורייתא כגון כאן בכיבוס בזה אסור אפילו בחדרי חדרים משא"כ בדבר שהוא איסור דרבנן אפילו למה שיסברו הרואים לא החמירו לאסור בזה כ"א בפרהסיא

Tosafot and the Rosh wrote that the issue of appearances applies only where there is a concern that observers might suspect him of violating biblical law – then it is prohibited even in private. If the suspected act is prohibited only rabbinically, they prohibit only in public.

2. Talmud, Keritot 21b, with Rashi

אמר רב דם דגים שכינסו אסור

רש"י: דמיחלף בדם בהמה והרואה אומר מותר לאכול דם.

Rav said: Fish blood, collected [in a vessel], is prohibited.

Rashi: Because it can be confused for animal blood; the on-looker will think one may eat blood.

3. Mishnah Shekalim 3:2

אדם צריך לצאת ידי הבריות כדרך שצריך לצאת ידי המקום שנאמר (במדבר ל"ב) והייתם נקיים מד' ומישראל ואומר (משלי ג') ומצא חן ושכל טוב בעיני אלקים ואדם

One must satisfy others just as one must satisfy Gd, as it is written, "And you shall be innocent in the eyes of Gd and Israel," and, "Find favour and [a reputation for] good insight in the eyes of Gd and man."

4. Rabbi Moshe Isserles (16th century Poland), Shulchan Aruch Yoreh Deah 87:3

ונהגו לעשות חלב משקדים ומניחים בה בשר עוף הואיל ואינו רק מדרבנן, אבל בשר בהמה יש להניח אצל החלב שקדים משום מראית העין

People make almond milk and put poultry in it, since [even were it real milk] it would only be rabbinically prohibited. However, for beef one should put almonds beside the milk, because of appearances.

5. Rabbi Chizkiyah deSilva (17th century Israel), Pri Chadash Yoreh Deah 87:7

מה שאסר הרשב"א לבשל בשר בחלב אשה מפני מראית העין הוא חידוש והבו דלא לויסוף עלה שאין לנו לגזור ולאסור מדעתנו מפני מראית העין זולתי במה שנתבאר בתלמוד... וכך כתב התוס' (חולין קד.) דאין לדמות גזרות חכמים זו לזו אלא במקומות שהש"ס מדמה

The Rashba's prohibition against cooking meat in human milk because of appearances is a novelty, and let us not add to it. We should not decree and prohibit on our own because of appearances, other than the cases explained in the Talmud... And so wrote Tosafot that we should not compare the sages' decrees other than where the Talmud does.

6. Mishnah Kilayim 9:2, with Rabbeinu Shimshon

השיריים והכלך אין בהם משום כלאים אבל אסורים מפני מראית העין.

ר"ש: ואין לאסור אותן לולאות שמשימין בסרביל של צמר שהן של משי... שהרי מצוין בינינו הרבה...

Shirayim and *kalach* silk are not *shaatnez*, but they are prohibited due to appearances.

Rabbeinu Shimshon: One should not prohibit the silk loops they place in a wool robe... for these are very common...

7. Rabbi Moshe Feinstein (20th century USA), Igrot Moshe Orach Chaim 2:40

אף ליכנס לשם לאכול דברים הידועים שאין בהם שום חשש איסור יש לאסור מפני מראית עין וחשד. אך אם הוא רעב ביותר שמצטער טובא ואין שם מקום אחר לאכול יכול ליכנס לשם לאכול דברים הידועים למותרין, אבל צריך שיהיה בצנעא דבמקום צערא ופסידא לא גזרו רבנן

Even entering to eat foods known to be free of any concern is prohibited due to appearances and suspicion, but if one is especially hungry such that he is in great pain and there is no other place to eat, one may enter and eat food known to be permitted, but this must be in private. The sages did not decree in cases of pain or loss.

What about coffee?

8. Talmud, Chullin 111b

דגים שעלו בקערה רב אמר אסור לאכלן בכותח...

If fish is put in a [hot, clean] dish [that had been used to cook meat], Rav says one may not eat it with yogurt...

9. Rabbi Yosef Karo (16th century Israel), Shulchan Aruch Yoreh Deah 93:1

קדירה שבשל בה בשר, לא יבשל בה חלב.

One may not cook dairy in a pot that has been used to cook meat.

10. Detailed articles: http://www.crcweb.org/starbucks_overview.php, http://www.crcweb.org/Ami_Starbucks2.pdf

Trusting the restaurant's claims

11. Talmud, Chullin 97a

אמר רבא מריש הוה קא קשיא לי הא דתניא "קדירה שבשל בה בשר לא יבשל בה חלב, ואם בשל בנותן טעם..." מאן טעים ליה? השתא דאמר רבי יוחנן סמכינן אקפילא ארמאה, הכא נמי סמכינן אקפילא ארמאה.

Rava said: I was troubled by the law, "One may not cook dairy in a pot that has been used to cook meat, and if one did so then the result is prohibited if one can taste [the meat]." Who will taste it? But once Rabbi Yochanan ruled that one may depend upon a non-Jewish chef, we can depend on a non-Jewish chef here, too.

12. Rabbi Yosef Karo (16th century Israel), Shulchan Aruch Yoreh Deah 114:5

יין רמונים שמוכרים לרפואה, מותר ללקחו מהתגר אפ"י שלא מהחבית, אע"פ שדמיו יקרים מהיין, משום דכיון דאית ביה קפידא לא מרע נפשיה.

Pomegranate wine which is sold for medicine may be purchased from a merchant even absent the original barrel, and even though it is more valuable than wine [such that the merchant has incentive for fraud]. Since people would be upset [at substitution], the merchant will not harm himself [by committing fraud].

13. ABC News, Investigation Uncovers Rampant Fish Fraud, Oct. 25, 2011

As part of a special "Fishy Business" series, the Boston Globe spent five months buying fish from dozens of establishments throughout Massachusetts and sending the samples off to a lab in Canada. DNA tests found 48 percent of the fish had been mislabeled as a more expensive type of fish.

Fish samples were gathered from 134 restaurants, grocery stores and seafood markets, and the results were staggering. Every one of 23 white tuna samples tested turned out to be something other than tuna. In most cases the fish labeled tuna was escolar, which the Globe said was "nicknamed the Ex-Lax of fish by some in the industry for the digestion problems it can cause."

14. Brian Lee, Effect of Routine Inspection on Improving Food Hygiene at Food Service Establishments (Sept. 2013)

National Collaborating Centre for Environmental Health

Enforcement alone may not improve food safety compliance among small and medium enterprises (SMEs). A UK report suggests that the ineffectiveness might be the result of insufficient guidance on food safety requirements. Yapp (2004) found that this shortcoming could be remedied when enforcement was delivered with educational interventions. Activities such as food hygiene seminars, newsletters, and verbal advice were shown to significantly improve personal hygiene compliance. However, the report suggested that education activities had no effect on structural hygiene compliance, including condition of equipment and facilities as well as placement of sanitation facilities. The study also found that level of deprivation (i.e., lower socioeconomic status) did not affect food safety compliance.

15. Brian Lee, The Effectiveness of Specific Food Handler Training Programs on Improving Food Safety (Sept. 2013)

National Collaborating Centre for Environmental Health

Food safety training has been shown to improve food safety knowledge, but a variety of factors influence the translation of such knowledge into practice. As a follow-up to their previous study, Frash et al. (2010) concluded that employee attitudes and self-efficacy were major contributing factors to training application. Similarly, Salazar et al. (2006) indicated that food safety training, as well as job satisfaction, motivated staff to apply the acquired hygiene knowledge. Most studies were unable to control for behavioural factors and failed to capture the true effect of these programs. Howells et al. (2008) examined barriers to food hygiene compliance and suggested that the barriers were the same between those with ServSafe training and those without.