

# THE *Daf HaKASHRUS*



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

## FISH GELATIN

**RABBI ELI GERSTEN**

*RC, Recorder of OU Psak and Policy*

**THE OU FOLLOWS THE PSAK** of Rav Moshe Feinstein זת"ל (*Igeros Moshe Y.D. II:27*) that kosher gelatin, made from properly slaughtered and kashered hides, is considered pareve. Although hides themselves are meat d'rabbanan, the gelatin extracted from hides has the status of tzir from basar d'rabbanan, which is pareve. What about regarding fish gelatin? Does the process of changing the fish skins into gelatin remove the sakana, such that one may eat fish gelatin with meat? Fish skins are edible, so they have the same status as fish. But if gelatin is viewed as tzir, then it is not clear if tzir dagim and meat poses a sakana (see *Darchoi Teshuva 70:10*). Additionally, the process of creating gelatin can perhaps be viewed as a *shinuy* (inherent change). Rav Schachter felt there was good reason to be lenient, since *Magen Avrohom (173:1)* questions whether today the same degree of sakana exists. However, Rav Belsky felt that the question still has no clear resolution. Therefore, products containing

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## KOSHER PROTOCOL FOR RECEIVING LIQUID BULK COMMODITIES

*A paper distributed at the OU Kashrus Conference May 4-5, 2014*

**RABBI SIMCHA SMOLENSKY**

*Sr. RFR, IL, IN, MI*

**COMPANIES** that receive ingredients in the form of bulk commodities must be careful to verify the kosher status of those ingredients by obtaining specific documents associated with their shipment. These documents are necessary because, unlike packaged goods, there is no product label on a bulk commodity that shows its origin and kosher status. The purpose of this guide is to summarize the requirements pertaining to these shipments and provide examples of documentation the OU Rabbinic Field Representative (RFR) will expect to be available for his review when visiting his plant.

First, it is important to define the term "bulk." For the purposes of this document it means that the ingredient is shipped by

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*Israeli Ashkenazi Chief Rabbi Dovid Lau (left) and Rabbi Simcha Kook of Rechovot (right) meet with OU Kashrus staff*

## BULK

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▶ a tanker truck, railcar, ship, barge or ISO-tanker. Further, we are only addressing liquids; powder or granular ingredients rarely, if ever, raise any kosher concern.

Most people familiar with their plant's kosher program are aware that the laws of kosher specify that vessels used for holding or processing liquids can take on the kosher status of those liquids. Equipment used to process non-kosher product may become non-kosher or, when used to process dairy may become dairy. These laws also apply to transport. For example, a tanker trailer used to transport lard will, in the process, become non-kosher. Subsequent loads transported in the same trailer may then also become non-kosher. If a trailer is used to transport (kosher) milk chocolate, the trailer will, in the process, assume a dairy status, potentially affecting future loads hauled in that trailer.

Because of this issue, bulk shipments must be confirmed not only to originate from an approved supplier but also to have been shipped on an approved unit of transportation. There are a number of possible documents associated with any given shipment that will provide information addressing these two points. We will focus here on the most standard. As always, your inspecting rabbi or your Rabbinic Coordinator (RC), can guide you regarding any specific nuances your company may encounter.

The documents typically used to establish the kosher status of a bulk transfer are:

- ▶ Bill of Lading (BOL)
- ▶ Kosher Certificate of the Ingredients
- ▶ Wash Ticket
- ▶ Kosher certificate of the Bulk Container (truck, railcar, etc.)

With truck, rail and ISO-tanker shipments, we usually find these four documents accompanying the delivery of the shipment. (Ships and barges are a bit different, but being far less common we will focus on truck and rail.) These documents are what the RFR will need to have available during his inspections. To better understand what documents we are looking for, an example of each – representing a typical truck shipment – has been provided.

A BOL will indicate the source of the ingredient. In some cases, as in the example displayed, the corporate source (ADM) must be further specified as to the plant of production. In the example given,

## FISH

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▶ fish gelatin, especially those that might be used with meat should be labeled OU-fish. However, if the fish gelatin is batel b'shishim in a product, we need not label the product OU-fish, whether or not fish gelatin is identified on the ingredient label.<sup>1</sup>

### FISH SCALE GELATIN

There is a variety of fish gelatin that is made exclusively from fish scales. Because scales are inedible, they are not considered like fish. Rav Belsky said this type of gelatin would not need to be labeled OU-fish.

### NON-KOSHER FISH GELATIN

The OU will not certify gelatin made from the skins of non-kosher



[circled in blue] we see the origin of this shipment was Memphis, Tennessee. Next [circled in orange], we see the specific ingredient that was sent and the means by which the load was sent [circled in green]. In this case, the load was sent via Opies Trucking Company tank number 2788.

### SAMPLE BILL OF LADING

The information highlighted on the BOL will be inspected

SHIPPING ORDER									
ADM ARCHER DANIELS MIDLAND COMPANY DECATUR, ILLINOIS 62525									
Page 1 of 5 Subject to Section 7 of Conditions of appropriate bill of lading. If this shipment is to be delivered to the consignee, the carrier shall not make delivery of the shipment without payment of freight and all other lawful charges. The carrier shall not make delivery of the shipment without payment of freight and all other lawful charges.									
ORIG OFFICE	ADM ORDER DATE	REQUESTED SHIPPING DATE	ADM OFFICE CODES	INDUSTRY CODE	ADM ORDER NUMBER	DUE AT DEST: 10/21/2013 08:00			
1013	10/03/2013	10/18/2013	31717		431351				
TERMS	FRT	RA	F&B	CUSTOMER ORDER NO.	CAR RENTAL #/NO	DATE SHIPPED			
RONREC	PPD	STR	ELGIN	239472	OPIES 2788	10/18/2013			
DRAFT THRU					INVOICE NO				
DEL CARRIER		SHP VIA		TRAFFIC CODE		PREPAID			
		OPMH				329476			
SHP FROM		ADM - Memphis, TN - 293		T2					
PRODUCT	DESCRIPTION	CONTRACT	CONTAINER	QUANTITY	WEIGHT	PRICE	P/B	AMOUNT	
820600	COTTONSEED COOKING OIL	HSP/LT	PK/BSZ	47000	87100				
***** WEIGHT CERTIFICATE *****									
WEIGHED OUT ON 10/18/2013 @ 3:52 PM		GROSS WT		78,020 lb					
WEIGHED IN ON 10/18/2013 @ 3:05 PM		TARE WT		30,520 lb					
WEIGHED BY: RR SCALE: 1 TEMP: 80		NET WT		47,500 lb		189700			
***** SEAL NUMBERS: 02310641, 02310642 *****									
CARRIER NAME									
CARRIER ADDRESS									
CARRIER PHONE									
LOAD / /									
ARRIVE 10/21/13 08:00 AM									
TRUCK MUST HAVE PUMP									
						P.O. # 239472		VENDOR # 696	

### Sample Bill of Lading

to verify that it matches the other documents that should be part of the packet (it is crucial that the approved supplier identified on the Schedule A, the list of approved suppliers and ingredients, be listed as the shipper on the BOL). If the broker is identified and the broker is not the approved supplier, the kosher integrity of the shipment will be called into question.

### SAMPLE LETTER OF CERTIFICATION OF INGREDIENTS

On the next page is a portion of the Letter of Certification (LOC) that goes with this sample shipment. Notice that the product and location match the information on the BOL perfectly. This comparison is

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fish. Although gelatin has the status of tzir, and tzir of non-kosher fish is only assur d'rabbanan (*Shulchan Aruch Y.D. 83:5*), nonetheless it is still assur. When gelatin manufacturers receive bulk deliveries of fish skin, there is often the chance that a small amount (well below *bitul*) of non-kosher skins might be mixed in. *Shulchan Aruch (114:10)* says that mixtures of small fish that may contain some non-kosher by-catch are assur, even if the amount of non-kosher is very small, since we are concerned that one may end up eating a piece of the treif. However, in this situation Rav Belsky and Rav Schachter agreed that since the skins are dissolved and become a *ta'aruvos lach b'lach*, any potential non-kosher skins will be *batel*. Therefore, we need not sift through the skins; however, the mashgiach needs to know the difference between the kosher and non-kosher skins so that he can guarantee that the number of non-kosher skins will be well below *bitul*.

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## KASHERING SYNTHETIC MATERIALS

**RABBI ELI GERSTEN**

RC, Recorder of OU Psak and Policy

**THE GEMARA** (*Pesachim 30b*) discusses whether a material called “*kunya*” can be kashered. The Gemara (based on the explanation of Tosfos) answers that since we see that “*kunya*” sweats through to the outside just like pottery, we should consider *kunya* to also be a type of *cheres*. “והתורה העידה על כלי חרס שאינו יוצא מידי דופיו לעולם” And the Torah testified that pottery cannot be fully purged through *hagalah*. Tosfos points out that after the kashering we can no longer observe any sweating. The only way we know that the kashering was unsuccessful is based on the עדות of the Torah. It should follow to reason, that any other material, unless we see that it too sweats through to the other side, can be kashered.

With this background we can assess the following:

### GLASS

There is a three way machlokes Rishonim as to the status of glass.

- ▶ *Rashba* (*Teshuva 1:233*), *Ran* (*Pesachim 9a*) - glass is smooth, hard and does not absorb (or absorbs very little) and therefore does not need to be kashered. דשיעי וקשים ובליעתם מעוטה מכל הכלים
- ▶ *Ra'ah* (Brought by *Ritva Pesachim 30b*) – Glass is boleya and is polet like metal, but may not be kashered with *hagalah* because we are concerned that it might crack, שמא פקעה, משום דחייס שמא פקעה.
- ▶ *Mordechai* – Glass has the status of *cheres*, והואיל ותחלת ברייתו מן החול.

*Mechaber* (O.C. 451:26) paskens like the *Rashba* that glass does not absorb. However, *Rema* says that the *minhag* is to consider glass like *cheres*<sup>1</sup>.

In light of what was explained above, how are we to understand the *Mordechai*? Glass certainly does not sweat through to the other side. Why should we be concerned that glass is *cheres*?

*Issur V’Heter Ha’aruch* (58:50) explains that the *Gemara Shabbos* (15b) says that glass utensils are *mikabel tumah* והואיל ותחלת החרס שייגודו רבנן ככלי חרס ברייתו מן החול - שייגודו רבנן ככלי חרס because glass is made from sand Chazal equated it with *cheres*. Just like glass was equated with

*cheres* for *tumah*, it was equated with *cheres* for kashering.

Still, *Magen Avrohom* (451:49) based on *Rema* in *Darchei Moshe* says that if *hagalah* was done, *bidieved*, it is acceptable<sup>2</sup>. Although at times there is room to say “*shas hadchak k’dieved*” and permit one to do *hagalah*, one should only kasher glass with a psak from the office.

Common examples of glass include crystal, Pyrex, Vitrelle (Vitrelle is a three-layer glass laminate that is used to make Correlle dishes, however it should be noted that most Correlle mugs are not made from Vitrelle), Duralex and porcelain enamel. Porcelain enamel is made from sheets of glass which are ground, returned to the kiln and fused to metal utensils.

## THERE IS A THREE WAY MACHLOKES RISHONIM AS TO THE STATUS OF GLASS

### PLASTIC AND SYNTHETIC RUBBER

Plastics and synthetic rubber are typically made from petrochemical. Plastics can also contain inorganic additives and fillers, such as chalk. Because plastic and synthetic rubber are not *cheres*, they are not included in “התורה העידה”, and we therefore assume they can be kashered<sup>3</sup>, provided they will not get ruined by the kashering. *Igeros Moshe* (E.H. IV:7) allowed kashering Teflon plastic. However, since *Igeros Moshe* (O.C. II:92) writes that regarding Pesach one should be machmir, many are careful not to kasher synthetic materials for Pesach. However, the OU allows kashering factories for productions made before Pesach, and it is possible *Igeros Moshe* would have allowed this as well. This is because before Pesach, the *chumros* of *chametz* (e.g. *aino ben yomo*) do not apply. So long as the *kli* was an *aino ben yomo*, everyone should agree the food can be eaten on Pesach. The OU also permits kashering even for use on Pesach if there is a *tzorech*.

Common examples of plastic include: acrylic (Plexiglas), vinyl (PVC piping) and synthetic resins, and laminates.

### SILICONE

Silicone is a rubber-like synthetic polymer made from a silicon oxide backbone bonded to organic compounds. Although, glass is also made from silicon, silicone is not glass-like and there is no reason to assume it should be classified as glass regarding being *mikabel tumah*, or kashering. Therefore, the OU allows kashering silicone, but the *chumra* of *Igeros Moshe* would apply here as well.

### CEMENT

Cement is made by heating limestone and clay in a kiln at very high temperature. Cement is considered *cheres*. Concrete is made by mixing cement with sand and water. Concrete is viewed as *cheres* as well. However, there is a *tzad* to be *maikel*, since the proportion of sand to cement is roughly 3:1. Some Poskim<sup>4</sup> attribute the status of the material to the majority ingredient. Since the sand is the majority, perhaps concrete should be viewed as *klei adama* and not *cheres*. According to most Poskim *klei adama* can be kashered, however it should be noted that *Chazon Ish* (O.C. 120:2) wonders how it is possible that *klei adama* could be better than *cheres*. Rav Belsky has said that when there are many other *tzadadim* to be *maikel*, we can be *mitzaref* this *sevara* as well.

### QUARTZ COUNTERTOPS

Caesarstone and Silestone are names of quartz surfaces that are made from crushed quartz stone (97% by weight) and synthetic resin. Since both stone and plastic resin can be kashered, this material can be kashered as well. Rav Belsky says that even those who do not kasher plastic can be more lenient, since *rov* of the material is stone (*klei evan*) which can certainly be kashered. As noted above, many Poskim hold that we attribute the status of the material to the majority ingredient. ■

1. *Rema* makes no distinction between kashering glass for Pesach or for other *issurim*. However, some *Achronim*, such as *K’neses Haggdolah* (according to the reading of *Pri Migadim* (451:31)), hold that one can be lenient to kasher other *issurim*, just not for Pesach. The OU does not rely on this leniency.

2. Although *Taz* is lenient even if *hagalah* was not done, *Mishna Berurah* says that we should follow *Magen Avrohom*. Presumably, we are being *mitzaref* the opinion of the *Re’ah* that *hagalah* works provided that there is no concern of cracking.

3. This is the opinion of most Poskim including *Chelkas Yaakov* 2:163, *Minchas Yitzchok* 3:67, *Tzitz Eliezer* (4:6). Rav Belsky says that Rav Yaakov Kaminitzky was *maikel* as well.

4. See *Sefer Hagalos Keilim* (מבוא אות ה') pg. 32)



# OU PASSOVER 2014 WRAP UP: SHARED EFFORT, BIG NUMBERS

## EVEN AS THE 50-DAY SEFIRAH

countdown to Shavuot (June 4-5) proceeds, OU Kosher has released a different set of holiday-related numbers, reflecting the performance of the Orthodox Union during the recently concluded Passover festival.

As always, Passover was a gargantuan effort for the Orthodox Union, but the work was organizational rather than departmental, and shared over a period of many months leading up to the holiday.

“Passover was a combined effort of different departments of the Orthodox Union, working together with Kashrut to produce the materials we disseminated to the kosher consumer,” declared Rabbi Menachem Genack, CEO of OU Kosher. “Working with Dr. Samuel Davidovics, chief information officer of the OU and his team; Mayer Fertig, chief communications officer and his team, including Carrie Beylus, director of design and branding, and Gary Magder, director of digital media, and their staffs, the materials were produced in the various formats needed to deliver our message. The entire effort was overseen by Rabbi Moshe Zywica, executive rabbinic coordinator and director of kashrut operations; and Rabbi Eli Eleff, rabbinic coordinator and consumer relations administrator of OU Kosher.”

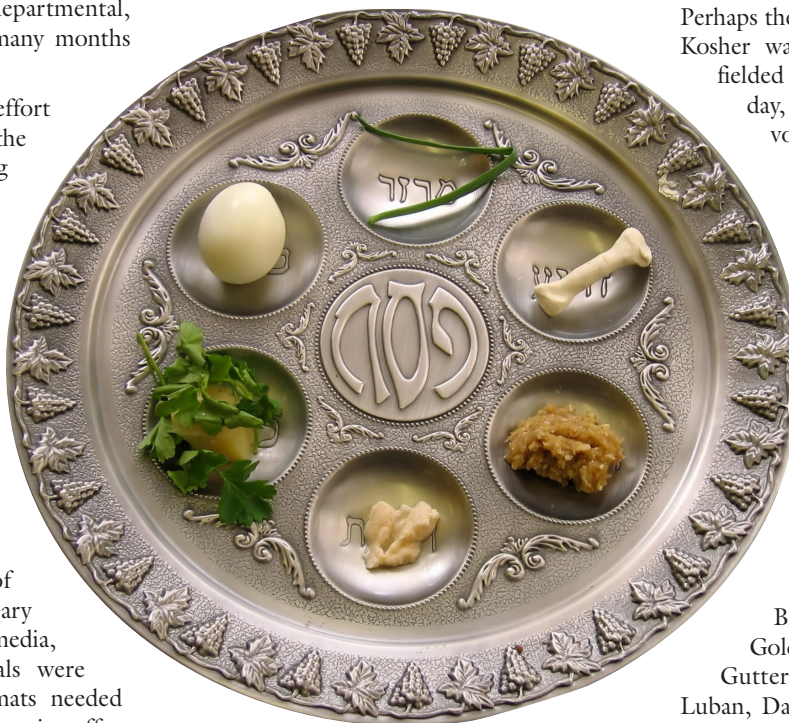
The most direct contact between the kosher consumer and OU Kosher was through the [oupassover.org](http://oupassover.org) website which recorded 130,000 visits, with the busiest day being Sunday, April 13, the day before the first seder, when 15,000 visitors logged on. The iconic OU Guide to Passover, which was also available online, had its 100,000 printed copies snapped up by synagogues, yeshivot/day schools, kosher stores and individual consumers. The OU Passover App, available for iPhone and Android, had almost 45,000 users in just its second year of existence.

There were more than 1,300 emails to OU Kosher received prior to the holiday, averaging about 100 a day; a full-time team of three Kashrut staff researched and

responded to these messages. In addition, social media users interacted with OU Kosher on

both Twitter and Facebook.

Experts from OU Kosher were busy on the radio dispensing Passover wisdom. Rabbi Moshe Elefant, chief operating officer of OU Kosher and the OU’s world-renowned Daf Yomi maggid shiur, appeared every night for a month on Zev Brenner’s Talkline Show,



responding to a wide variety of questions with his limitless knowledge and his ability to clarify even the most complex aspects of the festival. Rabbi Yoel Schoenfeld and Rabbi Eli Gersten made their annual appearance on JM in the AM, the morning radio program hosted daily by Nachum Segal;

## THE NUMBER OF PRODUCTS BEARING THE OU-PASSOVER SYMBOL: 8437

Rabbi Eli Eleff was a guest on That’s Life, with Miriam Wallach, on the Nachum Segal Network; and Rabbi Nachum Rabinowitz appeared on an online program on JRoot Radio hosted by Rabbi Yosef Wikler, editor of Kashrus Magazine.

Rabbi Yosef Grossman, senior educational

rabbinic coordinator, arranged three ASKOU programs for varied constituencies that together attracted an audience of more than 500. Rabbis Akiva Tendler and Zvi Sobolofsky (of Yeshiva University) went to Riverdale; Rabbis Abraham Juravel and Moshe Klarberg spoke in Lakewood; and Rabbis Elefant and Juravel led the program in Boro Park.

There was an online pre-Passover webcast for rabbis only, with Rav Hershel Schachter, OU Kosher posek (halachic authority) and Rabbis Dov Schreier, Gavriel Price and Eli Gersten answering questions related to their specialties.

Perhaps the largest effort on the part of OU Kosher was the Passover Hotline, which fielded almost 5,600 calls — 550 a day, on average, with the highest call volume on Tuesday, April 8, when 741 calls were answered. The hotline was available Sunday, April 13 and Monday, April 14 to accommodate last-minute Passover questions. It was also available Chol Hamoed, the intermediate days of the holiday.

To answer these calls, a team of 15 rabbis and three assistants was assembled, with as many as three of these experts responding to calls at peak times. The team consisted of the following rabbis: David Bistricher, Eli Eleff, Shaul Gold, Jay Goldberg, David Gorelik, Yitzchok Gutterman, David Jenkins, Yaakov Luban, Daniel Nosenchuk, Zvi Nussbaum, Gavriel Price, Nachum Rabinowitz, Dov Schreier, Leonard Steinberg, and Akiva Tendler. Assistants who provided coverage were Aviva Gottesman, Debbie Kaufman, Aliza Levinger and Chana Raizel Segal.

The leader of the group was Rabbi Zvi Nussbaum, who provided primary coverage Monday-Friday, throughout the day, and also was on the phone on Monday, April 14, Erev Pesach and on Chol Hamoed. In total, he worked about 100 hours prior to and during Passover. The others on the team filled in when call volume was particularly heavy or for lunch coverage.

Since November, Rabbi Nussbaum has been “the Voice of OU Kosher,” as the “Kosher Hotline Rabbi,” so it was an easy transition to be the “Passover Hotline Rabbi.” Under Rabbi Nussbaum’s direction, the team prepared intensively for the holiday, receiving updates from colleagues on latest Passover developments, including of course OU Kosher’s certification for the first time

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**FISH**

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**GLUCOSAMINE AND CHONDROITIN**

Glucosamine and chondroitin sulfate are common dietary supplements that are taken to alleviate arthritis. Although vegetable glucosamine does exist, more commonly it is sourced from the shells of shrimp, lobsters and crabs. Chondroitin can be sourced from shark, bovine or porcine cartilage. The shells and cartilage are processed in a manner similar to gelatin. Although the OU does not rely on the *heter* of *nishtaneh* or *עצמות יבשות* (dried bones) to permit gelatin, however Rav Belsky and Rav Schachter held that we can certify pills that are intended as an arthritis remedy that contain glucosamine and chondroitin. This is because pills are considered *nifsal mei'achila* and are permitted as a *refuah bedukah* (a known remedy) see *Rema (155:3)*. However, glucosamine or chondroitin may not be added to any food, and *keilim* that processed these ingredients would need to be kashered, just as we would kasher after gelatin.

<sup>1</sup> Ordinarily, we require labeling a product **U**<sub>FISH</sub> even if the fish is batel, if fish is not identified on the ingredient label. This is because otherwise a consumer who wishes to be *machmir* for the opinion of *Taz* that fish is not *batel b'shishim*, would have no way to know. However, regarding fish gelatin, Rav Belsky said one need not be concerned for the *Taz*, since the halacha follows the *Shach* that there is *bitul* with fish and there is reason to say that in this case even the *Taz* would be lenient.

**BULK**

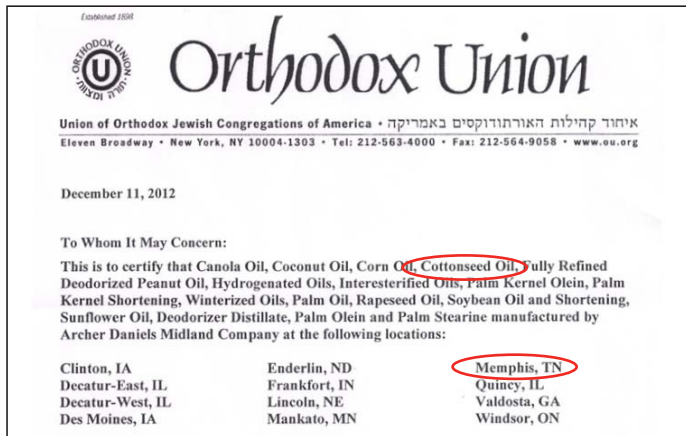
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something that your plant staff should be checking as part of its receiving process to ensure that the correct kosher material has arrived at the plant.

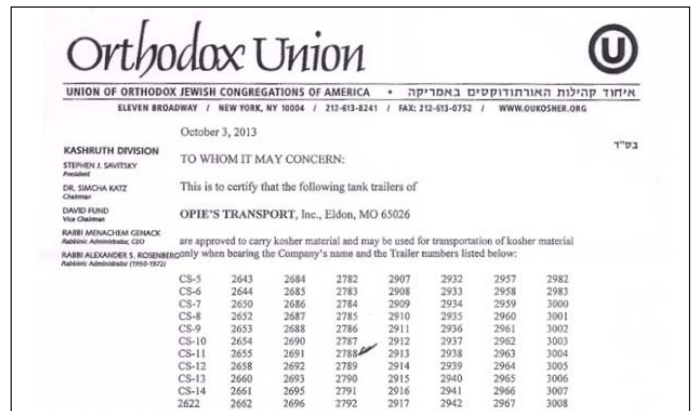
an important document in the event that the container has uncertain kosher status, since a proper kosher wash may remedy the situation and permit the load.

Often, the wash ticket will indicate the prior product carried in that truck. This information is not present in the example provided.

**SAMPLE KOSHER CERTIFICATE OF BULK CONTAINER**



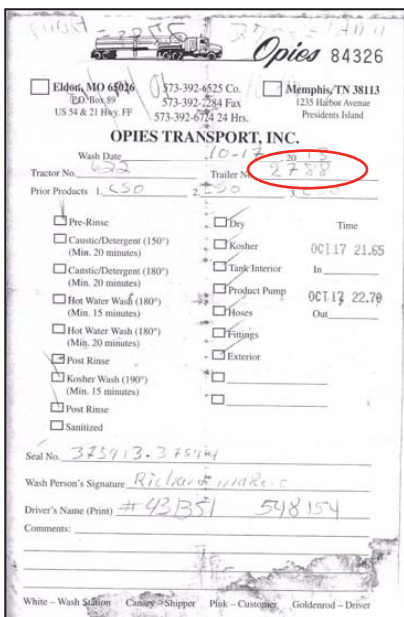
Sample Letter of Certification of Ingredients



Sample Kosher Certificate of Bulk Container

**SAMPLE WASH TICKET**

Next, we have an example of a wash ticket for this shipment.



Sample Wash Ticket

The wash ticket shows us that a particular tank – in this case, Opies 2788 – has been washed. This information should match what appears on the BOL as the container in which the product was shipped.

The date and, typically, time of the wash is present as well as the nature of the wash that was performed. The date needs to match with the shipment date indicated on the BOL – not too long before the loading date, and obviously not after it.

The wash ticket can be

Finally, it is typical for trucks that deliver kosher materials to have their own certification proving that they are fit to convey kosher commodities. In this case, the truck used is in fact certified for kosher commodities and comes with a certification letter that attests to that fact.

The certification letter shows the truck numbers that are approved for kosher use. Matching the truck number used to this certification, we see that 2788 is in fact a kosher tanker.

Included in the plant's receiving procedure should be verification that the incoming ingredient is from the correct kosher certified source and arrives in a kosher container. Plant staff should check the documents prior to unloading to ensure that only kosher materials enter the plant bulk system.

Having a proper set of documentation available for the inspecting rabbi will make his job more efficient and save you time during his visit. It is recommended that copies of each set of shipment documents be kept in one location for easy access. Please note that it saves a lot of time when the document set is kept together and not filed by day, month, vendor, etc.

If you have any questions about maintaining a good kosher bulk receiving program, do not hesitate to discuss them with your OU Rabbinic Field Representative or contact your Rabbinic Coordinator at the OU office.



**PASSOVER**  
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of quinoa as Kosher for Passover. “We discussed not only products but medications, vitamins and probiotics,” Rabbi Nussbaum said. “We went over calls received in past years and halachic decisions.” Among the texts Rabbi Nussbaum used in his preparation was the OU Guide to Passover 2014, which he essentially committed to memory.

Even after the sederim were finished, calls came through on Chol Hamoed. “We dealt with all the crises,” Rabbi Nussbaum said, particularly if products without OU certification were really kosher for Passover. Among the callers was the Chief Chaplain of the Israel Defense Forces with a question that must remain a military secret.



As might be expected, throughout the holiday period, there were questions on quinoa. “We got calls on quinoa from the entire spectrum of the Jewish community – modern, chassidic, yeshivish,” Rabbi Nussbaum said. “Everyone wants to know about quinoa.”

There is one more number that must be considered – the

number of products bearing the OU-Passover symbol: 8437.

Meanwhile, planning for Passover 2015 is already under way. The dates are April 4-11.



*The Orthodox Union is proud to announce that the world renowned posek HaGaon HaRav Asher Weiss Shlita has consented to make himself available as a halachic consultant to the OU. Rav Weiss is the Av Bais Din of Bais Din Darchei Horoah and Rosh Yeshivas Tchechenov in Yerushalayim and mechaber of Sefer Minchas Asher.*






to our dedicated RC **RABBI MORDECHAI MERZEL AND HIS WIFE** on the bar mitzvah of their son Menashe.

to our devoted RC **RABBI NOSSON NEUBERGER AND HIS WIFE** on the engagement of their son Moshe Mordechai to Numi Janowski of Miami Beach, FL.

to our dedicated RC **RABBI KALMAN SCHEINER AND HIS WIFE** on the engagement of their son Avrohom Dovid to Miriam Judowitz of Monsey, NY.




**KASHRUS ADVISORY**



The  symbol was inadvertently left off the most recent printing of packaging of **ORONOQUE ORCHARDS 9" DEEP DISH PIE SHELL** UPC 70427 13709 produced by Mrs. Smith's Bakeries. The product and UPC listed above is Kosher Parve and certified by the OU, even without the  symbol. Future packaging will bear the  symbol.





**KASHRUS ALERT**

**THE COCA-COLA COMPANY MANUFACTURES A WIDE RANGE OF CONCENTRATES WHICH ARE USED BY 7-ELEVEN IN THE PRODUCTION OF SLURPEES.** These concentrates are under the supervision of the Orthodox Union. The Orthodox Union, however, does not certify slurpees sold at 7-Eleven stores. One of these concentrates is Fanta Pina Colada. This concentrate is certified D. In some 7-Eleven stores placards for this product are on display. The placards contain an error in that the “Dairy” designation of the concentrate has been omitted. Corrective action is being taken.



**SHURFINE CHILI LIME ALMONDS** produced by John B. Sanfilipo & Sons, INC. Elgin, IL is an D product. This product contains dairy ingredients as indicated in the allergen and ingredient statements. Some packaging is labeled with an  without the D-Dairy designation. Corrective actions were implemented.

**ALL SALADS, TAHINI AND CHUMUS VARIETIES UNDER THE MEDITERRANEAN OR PRESTIGE BRANDS** produced by Mediterranean Foods, Netherlands bear an unauthorized  symbol. These products were sold in Slovakia. Corrective actions are being implemented.

**SUNFLOWER GROVE RANCH FLAVORED SUNFLOWER SEEDS** produced by Aldi, INC., Batavia, IL is certified by the Orthodox Union as an D product. This product contains dairy ingredients as indicated in the ingredients and allergens statements. Some packaging was printed without the D-Dairy designation. Corrective actions have been implemented.



# WHAT'S THE BERACHA ON...

## SOUPS - PART 1

SOUPS	BRACHA RISHONA	BRACHA ACHRONA
Barley Soup <sup>1</sup>	Mezonot	Al Hamichya
Bouillon	Shehakol	Borei Nefashot
Broth	Shehakol	Borei Nefashot
Chicken Soup (plain)	Shehakol	Borei Nefashot
Chicken Soup (with kneidlach or noodles) <sup>2</sup>	Mezonot + Shehakol	Al Hamichya + Borei Nefashot
Consommé	Shehakol	Borei Nefashot
Mushroom Soup	Shehakol	Borei Nefashot
Mushroom & Barley Soup <sup>1</sup>	Mezonot	Al Hamichya
Noodle Soup	Mezonot	Al Hamichya
Rice Soup	Mezonot	Borei Nefashot

<sup>1</sup> To say an Al Hamichya one must eat a k'zayit of barley within a kdei achilat pras (2-9 minutes). Otherwise, one says a Borei Nefashot.

<sup>2</sup> Al Hamichya on the kneidlach and Borei Nefashot on the soup.

HARRY H. BEREN



OUTREACH

PRE-PESACH  
COMMUNITY  
SHIURIM



*Rabbi Moshe Elefant gives shiur on kitniyos and quinoa at Borough Park Agudah*



*Rabbi Akiva Tendler discusses kosher for Pesach products and medications at Riverdale Jewish Center*



*(L-R) Rabbi Moshe Klarberg, Rabbi Avrohom Juravel and Moreh D'Asra Rabbi Shlomo Yitzchok Grossman at Bais Medrash Lev Avos in Lakewood*



*Portion of crowd at Lev Avos in Lakewood*



*Portion of crowd at Agudas Yisroel of Borough Park*



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HARRY H. BEREN



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