

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

DAF NOTES

The following guidelines were prepared for personnel at railcar companies that kosherize railcars on behalf of OU companies. These guidelines benefited from the input of a number of mashgichim who kasher railcars. For a sample protocol contact priceg@ou.org

OU GUIDELINES FOR KOSHERIZATION OF RAILCARS

RABBI GAVRIEL PRICE

RC, Ingredient Registry

DEFINITIONS:

Kosher Upgrade: The kosherization of a railcar, otherwise known as a kosher-upgrade wash, is a cleaning procedure through which an uncertified railcar becomes certified to transport kosher commodities.

This document will provide a general background of principles underlying a kosherization procedure. The method by which a railcar facility actually performs a kosherization will vary.

PRINCIPLES

The OU requires that:

- ▶ A railcar be cleaned of all visible residue and
- ▶ Whatever is absorbed in the railcar (and not visible) be purged.

CLEANLINESS

A prerequisite to kosherization is that all residue or build-up must be removed from a railcar. This requirement applies not only to the

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SYNOPSIS OF OU KOSHER WHEY PLANT INSPECTION WEBINAR

RABBI AVROHOM GORDIMER

RC Dairy

WITH THANKS to all who tuned in for the OU Kosher Whey Plant Inspection Webinar on Friday, October 11 (and with special thanks to Ms. Avigail Klein for coordinating the webinar, to Rabbi Juravel for presenting most of it and to Rabbi Elefant for his backing and support of the project), below is a synopsis of the webinar's main points, followed by a cheese/whey process flow summary.

For those who did not have a chance to view the webinar live (and for those who wish to watch the rerun), it can be accessed on the OU website at www.ou.org/torah/article/askou_juravel_webinar.

UNIQUENESS OF WHEY PLANT KOSHER INSPECTIONS

Unlike most plants, where schedule A and B verification are typically the main components of each inspection, schedule A and B verification in whey plants, while necessary, is secondary to the main tasks of the inspection. The primary and most crucial tasks of a whey plant inspection are the monitoring and verification of product flow, connections and temperatures throughout the process, from the vat to the whey stream (the path of the whey's flow) to the endpoint of processing. Without such monitoring and verification, a whey plant inspection is lacking its most important features, and there is a

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AKO HOSTED BY THE OU



The Novominsker Rebbe, Rav Yaakov Perlow Shlita and Rav Belsky Shlita give the lead addresses at the AKO (Association of Kashrus Organizations) Membership Conference hosted by the OU on October 31.

good likelihood that the whey will be non-kosher due to inadequate supervision.

WHAT IS WHEY, AND WHAT MAKES IT KOSHER OR NON-KOSHER?

Whey is the portion of the milk that did not precipitate out of the milk and form cheese. Whereas the milk's casein protein and most of its fat exit the milk and become cheese, the remaining milk material, which is no longer white and is now less thick than the original milk due to the removal of casein and fat, is whey.

Chazal declared that cheese not made with the full-time supervision of a Yisroel is *gevinas akum*. Thus, standard cheese, even made with only kosher ingredients and in kosher equipment, is wholly non-kosher due to this *din d'Rabbonon*, which the poskim refer to as an *issur chomur*. *Gevinas akum* is not *botel b'rov* and renders food into which it is mixed as fully non-kosher, and equipment that has hot contact with *gevinas akum* is likewise rendered non-kosher and needs a full kashering.

Although Chazal declared that cheese not coagulated under *hashgacha temidis* is *gevinas akum*, the whey that results when such cheese is made is actually kosher, as whey is merely the milk that remains after its major components were removed and formed into cheese. The whey remains kosher so long as the ingredients and equipment used in the cheese-making process are kosher and so long as the whey does not receive any hot absorption of *ta'am* from the cheese. Verification of these points is the main task of a whey plant inspection.

VAT TEMPERATURE

It is necessary to verify that the cheese vat temperature is always below 120° F degrees. (The OU maintains that 120° F is *yad soledes bo* for the purpose of cheese-making.) Otherwise, *b'liyos* of the *ta'am* of *gevinas akum* will render the whey non-kosher, as the cheese has contact with the whey while in the vat.

With most cheeses, there is no need to check vat temperatures upon every inspection, as each type of cheese has its own "cook temperature", meaning that it must be made with a specific level of heat. Cheddar, for example, is always made at below 100° F, mozzarella is usually made at about 104-106° F. However, provolone is usually made at 115-120° F, parmesan is made at close to or above 120° F, and Swiss is made at 118-126° F. Vat temperatures of cheeses such as these latter three types require very careful monitoring. (It is also critical that one continue to regularly verify the various types of cheese produced at each whey plant, as is it not uncommon for a plant that has produced only cheddar for years to suddenly produce parmesan or Swiss, thereby jeopardizing the kashrus of the whey due to the high heat often applied when making these latter cheeses.)

Aside from checking the heat graphs in the vat room for vat temperature, one needs to assure that the cheese is not sprayed with hot water after it is made, while still in the vat. This process, called *scalding*, involves shooting hot water from horizontal or overhead nozzles onto the cheese while there is still some whey in the vat, in order to preserve the cheese better. It is more often done with Scandinavian and Dutch-type cheeses.

CHEESE COOKERS/MIXER-MOLDING EQUIPMENT

In order for Italian cheeses to melt evenly and to have an elastic texture that keeps the cheese together even when it is melted, these cheeses, after leaving the vat, are sent to a cooker/mixer-molder, where the cheese is cooked in very hot water (at 170-180° F) while it is stretched, pulled and squeezed, in order to be endowed with a desired elasticity. The water used for this process is wholly non-kosher, as it has hot *b'liyos* of *gevinas akum* and also contains much fat and tiny particles of *gevinas akum*. In fact, since this water, referred to as cooker water, is actually compatible with whey, most cheese companies prefer to keep it after use and to mix it into their whey. In kosher whey facilities, this cooker water must be hard-piped to drain disposal, as that is the only method to make sure that the cooker water is not directed back to the whey stream. Involvement of an RFR or RC with expertise in setting up and verifying these systems is absolutely essential.

COLLECTION OF CHEESE FINES

After the whey is separated from the cheese, the whey is filtered in order to remove fines - tiny particles of cheese that the whey inevitably contains. The fines are *gevinas akum*, and they and their collection equipment, often referred to as a fines saver, need to be addressed from a kashrus perspective.

The most common use of fines is to incorporate them back into subsequent cheese productions. That is, when the cheese curd, which is always in the form of tiny bits and needs to be molded into a block or wheel, is placed into a cheese mold for this purpose, cheese fines that have been collected are added into the mold and included in the cheese. However, these fines have also been reported to be melted down into white liquid and transported back to the cheese vat, to be included with the milk therein to make new cheese. Since some of the

fines, which are indeed *gevinas akum*, will end up in the newly-produced whey in this scenario, such whey poses a kashrus problem.

So, too, it is necessary to make sure that all equipment used for fine collection, while such equipment has contact with whey, remains kosher and handles only kosher fluids. If the fine saver is connected with a pasteurizer, and cooker water for whatever reason also flows through this equipment, a serious kashrus issue would arise, both

in terms of non-kosher *b'liyos* from the cooker water, as well as in terms of the extreme likelihood that the cooker water would be mixed into the whey in this common equipment. (The OU in fact dealt with a very recent case in which kosher whey that flowed through the fines saver was being mixed there with cooker water and rendered non-kosher.)

WHEY CREAM AND COOKER CREAM

All whey contains some fat, or cream. This fat, called whey cream, is kosher so long as the whey is kosher. In most plants, whey cream is separated from whey and is sold as a separate commodity, or is mixed into the plant's sweet cream (the fat, or cream, skimmed from fresh milk), or both.

Cooker water contains an abundance of fat, called cooker cream. Cooker cream is compatible with whey cream and is incorporated by most plants into their whey cream. While this is very economical, it is also very non-kosher.

The ideal situation is for cooker cream not to be separated from cooker water, and to rather go straight to hard-piped drain disposal as part of the cooker water. However, if cooker cream is first separated from cooker water (something often necessary due to sanitation issues), it often goes through a separator and may also

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BISHUL AKUM

Methods of Cooking

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy



THE GEMARA (*Avoda Zara* 38a) says that fish made edible through salting (*melicha*) is not included in the *gezeira* of *bishul akum*. The *Shulchan Aruch* (Y.D. 113:13) explains that *bishul akum* was only forbidden when a food is cooked with fire. Salting, pickling (*kevisha*) and smoking (*iyshun*) are therefore all permitted. Even if these foods are further processed through cooking, they remain *mutar*, since they were initially made edible without cooking. Food cooked with fire is forbidden, regardless of the type of fire. Although gas fires did not exist in the times of Chazal, it is exactly the same method of cooking as wood or oil. So too an electric element, such as an electric cook top, is included in *bishul akum*.

HOT SMOKING

The *Issur V'heter* (43:16) writes that *iyshun* refers to hot smoking. He writes that although *iyshun* is included in the *Av melachah* of *bishul*, nevertheless it was not included in the *gezeira* of *bishul akum*, because smoking is very different than ordinary cooking. This heter does not apply to an oven that has smoke added. In that case the oven is independently hot because of its own heat source and it is this heat that is cooking the food. The extra inclusion of smoke would not permit the food. This would be regular *bishul akum*.

STEAMING

The *Zer Zahav* (commentary on *Issur V'heter*) extends the heter of *iyshun* to cooking with live steam as well (*kitur*). He argues that if *iyshun* is permitted then certainly steaming and we should not differentiate between smoke and steam. Additionally, steaming was not a common method of cooking in the days of Chazal. However, other poskim argue that steaming is too close to *bishul*. The *Minchas Yitzchok* (III:26:6) writes that one can be *maikel* to allow cooking with steam, if the food is cooked in a factory. The OU poskim have accepted that we can rely on *kitur* (steaming) provided that there are other *tzadadim* to be *maikel* as well.

The *Maharit Tzahalon* (*Yeshanos* 161) held that *bishul akum* does not apply to a *palter* (professional chef who cooks in order to sell) because this type of settings is impersonal, and would not lead to *chasnus*. Rav Moshe Feinstein zt"l (teshuva written by his talmid Rav Nota Greenblatt shlita) held that although the heter of the *Maharit Tzahalon* was not accepted, because a *palter* or even a factory would be included in a "lo plug", however if the food was cooked in a

special way that one could not duplicate in one's home, then one can be *maikel*. This does not merely refer to larger size pots, but rather a cooking process that is not easily duplicated. The OU allows specialized use of live steam in factories. Two common examples of such foods are tuna and pumpkin. However, steam jacketed kettles or steam retorts would not be included in this heter. In those cases, the product is cooked in the ordinary manner (in liquid), and the steam is simply used as a means to heat the pot.

CONVECTION COOKING

The OU considers convection cooking to be subject to *bishul akum*. Although the food is cooked by means of air blown in from another area, and for kashering purposes this may be considered a *toldos ha'aish* and not direct *aish*, still for *bishul akum* there is no difference. Convection ovens will often turn off when the doors are opened. A *mashgiach* must be very careful to monitor the convection ovens, since if the doors are left open for a few minutes, the oven will cool down. In that case, if the non-Jew closes the doors, he will be turning on the oven.

MICROWAVE

Rav Moshe Feinstein zt"l (*Igeres Moshe* O.C. III:52) writes that microwaving on Shabbos would be included in the *av melachah* of *bishul*. This method of cooking certainly did not exist in the times of Chazal but yet today it is a very common method of cooking. How do we relate to microwaves regarding *bishul akum*? Although some noted poskim were *maikel* to allow microwaves, Rav Shlomo Zalman Auerbach zt"l told Rabbi Genack that we should be *machmir* to consider this *bishul akum* as well. Therefore, the OU does not allow non-Jews in restaurants to cook raw food in microwaves. In factories that cook with industrial microwaves, where we have the additional heter of the *Maharit Tzahalon*, Rav Schachter has said that we could be *maikel*.

INDUCTION STOVETOPS

An induction heater creates heat without any fire or glowing metal, but rather through the use of magnetic fields. The pot itself becomes the source of heat. The food is cooked exactly the same as with a fire. Again there is reason to look at this both ways, and the position of the OU has been to be *machmir* in restaurants. A metal disc can be placed by the *mashgiach* on the stovetop that will always stay hot, and pots of food are placed on top of this disk.

PANKO

Panko is a type of bread crumb that is baked by passing an electric current through a piece of dough, yielding bread without crust. In this case, since the cooking is done without fire, in a manner of cooking that is so different from the ordinary methods, the poskim agreed that this bread would not be considered *pas palter*. ■

CONDOLENCES

to HARAV YISROEL BELSKY, OU Posek, on the recent loss of his sister Mrs. Devorah Pam of Brooklyn, NY.

to our dedicated administrative assistant LILLY LIVSHITZ AND FAMILY on the recent loss of her father Mr. Yuiry Goykhman, Avraham ben Daniel.

to our devoted RC RABBI MICHAEL MORRIS AND FAMILY on the recent loss of his mother Miriam Joyce Morris of Israel.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים

MAZEL TOV

Biegeleison.

to our devoted RFR in Chicago, IL RABBI ELIMELECH FRIEDMAN AND HIS WIFE on the marriage of their son Chaim to Faigy Rosenberg.

to our dedicated RFR in Atlanta, GA RABBI YEHUDA BOROOSAN AND HIS WIFE on the marriage of their daughter Penina to Gershon

with kosher whey (and sometimes also with kosher milk). Such a scenario can compromise the kashrus of the whey, whey cream, milk and cream that are processed on this equipment. Careful monitoring and consultation with OU Headquarters are necessary.

Since cheese plants very often use cream in their vats in order to augment cheese fat content, it is necessary to assure that cooker cream (or sweet cream or whey cream that contains cooker cream) is not used for this; otherwise, the whey cannot be certified.

It is important to always be very careful before certifying cream from a cheese plant that one verify that no cooker cream is handled at the plant. Unless cooker cream is verifiably disposed of, it can make its way back to the whey cream and sweet cream supply, and to the cheese vats as well, thereby rendering the sweet cream, whey cream and whey non-kosher.

SPRAY-DRYING

Many cheese plants dry their whey into powder and then bag it for sale. It is necessary to verify that all spray-drying equipment and the pasteurizer that heats the whey before drying are kosher-dedicated. (If whey is shipped out from the plant in liquid form, it is necessary to verify that the silos in which the whey is held and the relevant piping are not also used for cooker water that is being accumulated for disposal.)

FOLLOW-UP

Anyone who handles whey plants and feels that the plants should be reviewed by someone with special expertise in this area should please contact the Review Department. The OU is more than happy and desirous to provide the necessary RFR training and to conduct reviews and make any needed adjustments to the whey plants' kosher systems.

BRIEF PROCESS FLOW FOR CHEESE AND WHEY

1. Milk is dosed with culture (prior to or after entering the cheese vat; the vat is heated).
2. Cream, nonfat dry milk, condensed skim milk and perhaps vinegar may be added to the milk. (Vinegar adjusts the pH of the milk to prepare for coagulation into cheese, in particular for mozzarella. The other materials adjust fat ratios. These materials, even the cream and condensed skim, can be from outside sources and need careful verification.)

go through a mini-pasteurizer, both shared

General Kosher Whey Plant Inspection Checklist

1. Are all ingredients used in the vats kosher? (Please make sure to check bills of lading for everything, including incoming bulk cream, condensed skim milk and vinegar that may be used in cheese-making, and check freezers for cultures, and check rennet and lipase storage areas.)
2. Is the vat temperature ("cook temperature") below Yad Soledes Bo/120° F degrees?
3. Is the cheese curd sprayed with hot water (Scalding) before it is removed from the vat?
4. If the cheese is an Italian variety, such as mozzarella and provolone:
 - A) Is it sent to a cooker/mixer-molder after removal of whey and formation into blocks? (If not, it is necessary to visually verify such by knowing what each piece of equipment is used for.)
 - B) If yes, what is done with the used or excess water ("cooker water", which is always non-kosher) from the cooker/mixer-molder?
 - C) Is the cooker water irreversibly hard-piped to drain disposal? (If so, can you trace the line and verify such?)
 - D) Is the cooker water accumulated in a silo, or is it first sent through a separator to remove its fat ("cooker cream") or through a fines saver to remove tiny bits of curd (fines) that it contains?
 - E) If the cooker water is accumulated in a silo, can you verify that the silo is exclusively dedicated to cooker water and irreversibly hard-piped to drain disposal?
 - F) If the cooker water goes through a separator or a fines saver, are there connections that would allow the cooker water to be sent back to the whey stream/to intermingle with kosher whey?
 - G) If the cooker water goes through a separator, what is done with the cooker cream that results? Can the cooker cream feasibly be mixed into the plant's kosher sweet cream (fresh cream from milk) or whey cream? It is critical to know whether or not the plant's sweet cream and/or whey cream are certified; please carefully check schedule B and make sure that sweet cream and whey cream are not certified, unless the cooker cream is verifiably segregated/disposed of and cannot potentially make its way back into the sweet cream or whey cream.
 - H) If the cooker water goes through a separator, is the separator also used for kosher material, and at what temperature?
5. What is done with the cheese fines? (Can you verify that they are sent directly to cheese molds for non-kosher use, or are they melted and mixed into milk for subsequent cheese/whey production?)
6. Is the whey heated at any point after exiting the vat? If so, what else shares this heated equipment?
7. Are the whey's holding silos kosher-dedicated?
8. If the whey is sold as a bulk liquid, is the outgoing transport kosher-dedicated?
9. If the whey is spray-dried, is the spray-dryer kosher-dedicated?
10. Does the plant on occasion pasteurize its brine? (The brine is always non-kosher, unless the cheese itself is all-kosher; pasteurizing the brine renders the pasteurizer non-kosher.)

3. Rennet is added to the milk in the vat, causing coagulation into cheese.
4. Within 30-45 minutes, curd forms, surrounded by and filled with whey.
5. The curd is cut, releasing whey. (At this point, some whey may be piped out of the vat, with some remaining there, for the cheese to be scalded.)

6. The curd is separated from the whey, most often via a draining matted conveyor ("DMC"), which transports the curd to one part of the plant, while the whey drips through the conveyor's holes for collection and fines removal.
7. The whey is often pasteurized, condensed, subject to separation (to remove

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OU ASSIGNMENTS INFORMATION

An Update - Part II

RABBI MICHAEL MORRIS

Routing Director and Ombudsman

DEAR COLLEAGUES,

The information below is a follow up to part 1 and is primarily directed to Vaadim, Rabbinical organizations, or Chabad Houses.

It is our understanding that the Rabbinic Field Representative performing visits, supervising productions, and representing the Orthodox Union, is the Rabbi that has always been our primary contact. This is especially the case where initial inspections are performed.

RAILCARS

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- ▶ including, when applicable, siphon pipe, pressure relief valve, safety valve, and bottom outlet valve.

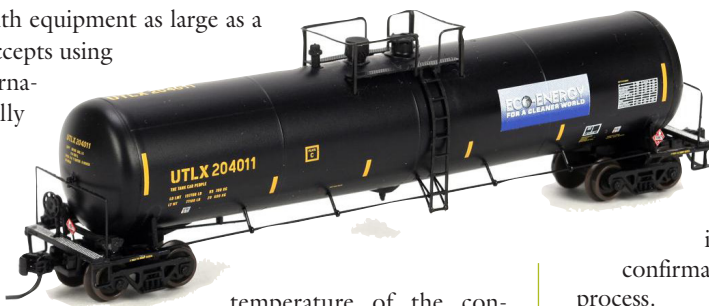
Gaskets should be replaced.

Depending on the circumstance, an OU representative may need to be present to confirm cleanliness of the car before the next procedure is performed. A permit to enter confined space may be necessary. (The OU office may need to be involved to arrange necessary approval).

KOSHERIZATION/REMOVAL OF ABSORBED MATERIAL

The railcar should be dormant for 24 hours before the actual kosherization is performed.

The conventional method of kosherization requires that boiling water fill an entire vessel. Since that method is not practical with equipment as large as a railcar, the OU accepts using steam as an alternative, specifically through steam condensate covering the interior of a railcar. The discharge temperature of the condensate should be close to boiling (e.g., 205). The steaming of a railcar does not need to continue after this discharge temperature has been reached. However, the temperature should be held steady for a couple of minutes to avoid a spurious reading.



WHEY

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- ▶ its cream - whey cream), ultra-filtered (to remove its protein, creating whey protein concentrate -"WPC", or whey protein isolate, a higher-concentrated form of WPC), and/or spray-dried.

The OU does not wish these projects to be reassigned to other members of your organization, unless the following criteria have been met:

- ▶ Each substitute is introduced to the OU. We will put the new RFR in contact with the particular RC of the plants with which he will be working to obtain necessary instructions, Schedules A and B etc.
- ▶ Substitutes or replacements are of mature age and dress appropriately. Legal work status must meet government standards.
- ▶ In order not to confuse our clients, the OU asks that the replacements be of permanent nature, and are not changed in a frequent fashion.
- ▶ The OU should not be expected to pay for the training or travel expenses of the trainee when being introduced by the previous RFR.

The standard cap of \$400.00 per day applies for organizations as well, though consideration will be given when Hashgocha logs are kept separate, and identifying each Mashgiach. Electronic reports have a 'comment' field, where the Mashgiach's name can be recorded. For paper submissions, attach a sticker on the report, indicating that the visit was performed by Rabbi XYZ. Submissions should always detail the hours spent traveling to each plant, as well as time spent in each plant.

The OU does not pay for a regular plant visit if it coincides with a special production, even if these are performed by two or more Mashgichim.

Should a Vaad be invited to attend the annual Mashgiach Conference, it is at OU discretion which particular RFR would be most suitable to attend. ■

Alternatively, a spray-ball can be lowered into the railcar with boiling water for 30-40 minutes. The OU representative should be present at this point.

The railcars should be rinsed with cold water following the kosherization.

If oil is applied to the interior of the railcar, the oil must be OU-approved.

SEALS

Seals will be applied to the railcar after production.

NOTES

- ▶ Before performing a kosherization on a railcar it is critical to contact the OU office for guidance. Kosherization procedures can vary depending on previous loads and, as noted, it may or may not be necessary for an OU representative to be present at various points of the process.
- ▶ The process of lining (or relining) a car typically constitutes a kosherization and can be an alternative to the procedure outlined above. Again, it is important to contact the OU in advance of lining a car to ensure that a given procedure conforms to a kosherization process.
- ▶ A letter detailing the kosherized railcar(s) and identifying pertinent seals will be sent to the client on confirmation from the OU field representative supervising the process.
- ▶ When using any method for kosherization it is critical that plant personnel take safety precautions as well as precautions against damage to equipment. Managing steam condensation, in particular, requires experience and knowledge of its physical effects. ■

8. The cheese curds are further dried and may then be salted, or they are first molded into cheese blocks or wheels and are usually then brined.
9. Certain types of Italian cheese, such as mozzarella and provolone, among others, are usually cooked and stretched

in a cooker/mixer-molder after they are initially molded. (The various processes that the cooker water can undergo were explained above.) These cheeses are subsequently brined.

10. The cheese is aged.

11. The cheese is cut and packaged. ■



Dear Rabbi Gersten,

I enjoyed your article in the last issue of *The Daf Hakashrus* about taking challah from one year's flour on the next.

Please help me understand. Would this concern also be relevant to a consumer

who buys a bag of flour? Need they be concerned that the bag contains a mix of flours from different years, and what if they purchase two bags of flour? Is there a reason to be machmir that perhaps challah will not be taken properly?

Also, if someone is *makpid* on Yoshon, would that not guarantee that all the flour is from the year before?

Respectfully,

Rabbi Yechiel Wahl
Lakewood, NJ

Dear Rabbi Wahl,

Yoshon does not guarantee that your flour is all from the same year. Winter wheat is always *yoshon* (because it is planted in the fall and harvested in late June early July). So it is always planted *kodem l'omer*. So if one buys *yoshon* winter wheat it can be a mixture of wheat from 5772 and 5773 since the winter wheat of both years are *yoshon*. But Spring wheat harvested in 5773 is still *chadash*, (it is likely planted after the omer). So *yoshon* spring wheat would be from 5772 and would not have any mixture of 5773 spring wheat which is still *chodosh*.

Regarding the question of whether this is also a shaila for consumers: According to most poskim, including *Siddur Derech Ha'chaim* (Rav Yaakov Mi'Lisa) and Rav Yosef Chaim Sonnenfeld zt'l, if one mixes the flour of different years together and makes one dough then this

would not be a question, and one can take challah from the dough.

The potential problem would be if they made dough from two separate bags of flour and took only one piece of challah. If in reality the bags were from different years then the challah would not help for the second dough.

Rabbi Eli Gersten



Jewish Institute of Queens

60-05 Woodhaven Blvd, Elmhurst, NY 11373 Tel: 718-426-9369 Fax 718-446-2071

November 11, 2013

Dear Rabbi Grossman:

On behalf of the Queens Gymnasia/Ohr Chana School for girls, I would like to extend my gratitude to you for hosting our school this past week. The program you put together was both informative and interesting. We were especially impressed by Rabbi Goldberg's presentation regarding the kashrus of fish. His mannerism and wealth of knowledge had my students captivated. We also were extremely honored that Harav Genack took time out from his busy schedule to meet with our school, and discuss with us the various laws related to kashrus and *bishul akum*.

I think what most impressed my students was that they were initially unaware of how multifaceted the Orthodox Union is, and how it benefits Klal Yisroel. They've definitely gained a greater appreciation for it. I am looking forward to our next visit.

Sincerely,

Rabbi Meir Leib Leibowitz
Chairman of the History Department



Harry H. Beren VISIT OU - Ohr Chana High School of Rego Park. Rabbi Leibowitz is second from the right.



בואכם לשלום

RABBI ZVI NUSSBAUM originally from Brooklyn, NY currently resides with his wife and family in Chestnut Ridge, NY. Rabbi Nussbaum has been a Chaver Hakollel of the Breuer's Kollel for many years, where he received Smicha Morah Horaah and trained very

closely under Dayan Posen of Khal Adas Yeshurin. For the past five years, Rabbi Nussbaum served as a Rebbe at Cheder Ateres Tzvi of Monsey. In 2002 Rabbi Nussbaum completed the Harry H. Beren ASK OU intensive kashruth internship program for Chavrei Hakollel and Smicha students. Rabbi Nussbaum has been involved in several Mikve projects and has authored and published *Kunteres Galey Yam* on Hilchos Mikvot. Rabbi Nussbaum is the new voice of the OU as he will be manning OU Kosher's Consumer Hot Line. He can be reached at the Consumer Hot Line 212.613.8241 or at nussbaumz@ou.org

DAF NOTES

The Daf received several inquiries concerning the column What's the Beracha on...Breads and Cakes published in the last issue of The Daf HaKashrus. The questions pertained to the berachos for soft pretzels, buckwheat muffins and grits. Below please find the answers.

WHAT'S THE BERACHA ON...

Addition, Clarification and Correction

FOOD	BRACHA RISHONA	BRACHA ACHRONA	COMMENTS
Addition			
Soft Pretzels	Hamotzi	Birkat Hamazon	Meets all criteria of bread.
Clarification			
Buckwheat Muffins (with flour of Five Principal Species)	Mezonot	Al Hamichya	Al Hamichya if Kezayit of Five Principal Species flour eaten within kdei achillat pras (2-9 minutes). Otherwise one says Borei Nefashot.
Buckwheat Muffins (without flour of Five Principal Species)	Shehakol	Borei Nefashos	Shehakol because buckwheat no longer has its original form.
Correction			
Corn Grits	Shehakol	Borei Nefashos	Shehakol because the corn disintegrates and loses its shape.



KASHRUS ALERT

MOSES VODKA produced by Global Drinks Finland and product of Finland bears an unauthorized ©P. The Orthodox Union does not certify this product for Passover or year round use. Corrective actions have been implemented. This does not include product that was imported

by Happy Hearts Wine & Spirit and labeled as such; for product in bottle sizes 50 ml, 375 ml and 750 ml produced in Estonia and bearing in addition the certification of Rabbi Gruber.

INLICO WAFFELN (all varieties) produced by INLICO Sussen, Germany is distributing a variety of wafers in Germany with an unauthorized ©. The label is in the German and Russian languages. Corrective actions are being implemented.

JEN'S NOODLES (pre-cooked in bag) produced by Jen's Noodles, Queensland Australia is not certified by the Orthodox Union and bears an unauthorized ©. This product is being sold in Australia. Corrective actions have been implemented.

WEGMANS CHERRY MIXED FRUIT produced by Wegmans Food Markets, Rochester NY is not certified by the Orthodox Union. Some packaging with UPC Code 77890-25290 mistakenly bears the ©. Corrective actions have been implemented.

RISERVA DANTE POTATO GNOCCHI produced by Riserva Dante, Toronto ON is not certified by the Orthodox Union and bears an unauthorized ©. This product is sold in Canada. Corrective actions have been implemented.

EL MEXICANO CASERO QUESO FRESCO WHOLE MILK CHEESE produced by Marquez Brothers International, San Jose, CA is not certified by the Orthodox Union. Some promotional materials were printed with an © mark on them, although the actual product has no © on it. Corrective actions have been implemented.

HERO NUT COCOA SPREAD produced by Hero AG, Switzerland mistakenly bears an ©. The Orthodox Union does not certify this product. Corrective actions have been implemented.

ORGAIN HEALTHY KIDS ORGANIC NUTRITIONAL SHAKES (all varieties) produced by Orgain Inc., Tustin, CA contains dairy ingredients as indicated in the allergen statement and ingredient panel, and it is kosher certified by the Orthodox Union as

an ©D dairy product. Some packages were mistakenly labeled with an OU, without the "D" designation. Corrective action has been implemented.

Linda Ellen's Bakery Challah Egg Bread produced by Summerland Foods, Toluca Lake, CA bears an unauthorized ©D symbol. The Orthodox Union does not certify this product. Corrective measures have been implemented.



KASHRUTH ADVISORY

DAILY'S of Verona, PA is discontinuing the OU certification of Daily's Cocktail Mixers, Concentrates, Ready to Drink Pouches and Fruit Barrel Drinks. Consumers should be careful to only purchase product bearing the ©. Daily's may be contacted at 412-828-9020 x6150 or <http://dailyscocktails.com/connect-with-us/comment-inquiry>.

The Orthodox Union is now certifying **WONDER BREAD** products in certain (but not all) regions of the USA. Wonder Bread products that are certified by the Orthodox Union bear the ©. Wonder Bread products that do not bear the © are not certified by the Orthodox Union.

Most **SMART BALANCE SPREADS** produced by GFA Brands are certified as OU Pareve, a few are certified as ©D. In order to avoid consumer confusion, the packaging for the dairy products will have OU Dairy spelled out in a larger font than the current ©D designation. Consumers are urged to always check each product they are purchasing for the kosher symbol.

A very limited number of bottles of Kedem Light Concord Grape Juice Beverage 22 oz. produced by Kedem Food Products were mistakenly labeled with the 1.5 liter/50.7 oz. labels. These labels state "Non-Mevushal". The only impact is for consumers who are seeking Non-Mevushal grape juice. The 22 oz. size is Mevushal.

GOURMET BASICS HATCH CHILE POP RINGS produced by Gourmet Basics, Brooklyn, NY are certified by the Orthodox Union as an ©D dairy product, as labeled on the front panel of the bag. The back panel has an ©D next to the words 'kosher pareve'. The product is not pareve and corrective actions have been implemented.



SPECIAL COMMUNITY KASHRUS EVENT

**MOTZAEI SHABBAT PARSHAT VAYIGASH
DECEMBER 7, 2013**

89 WEST CARLTON ROAD, SUFFERN, NY 10901



8:30 PM

THE INTEGRITY OF KOSHER MEAT AFTER THE RECENT MEAT SCANDALS

RABBI MOSHE ELEFANT

COO and Executive Rabbinic Coordinator, OU Kosher



9:30 PM

THE PRODUCTION OF KOSHER WINE AND LIQUOR – A POWERPOINT PRESENTATION

RABBI NACHUM RABINOWITZ

Senior Rabbinic Coordinator, OU Kosher



MC

Rabbi Yosef Grossman

Senior Educational Rabbinic Coordinator
OU Director of Kosher Education

FREE admission for men
and women
FREE copy of
*The Daf HaKashrus –
Daf HaShana Volume 20*

Q&A at the end of each session

Priority will be given to questions submitted
by fax to 212.613.0621 or email grossman@ou.org.

For more information contact: Rabbi Yosef Grossman
212.613.8212, 914.391.9470 or grossman@ou.org



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