

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

CHALLAH

M'Shana Al Chaverta

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy



SHULCHAN ARUCH (Y.D. 331:57) says that one may not separate *teruma* from produce that grew during one year on produce grown in a different year, and if one did, the produce would remain *tevel*. This is based on the derasha (*Devarim 14:22*) - ... עשר תעשר שנה שנה - מכאן שאין מעשרין מן החדש על הישן. The calendar year for *hafrashas teruma* on grains is Rosh Hashanah. Kernels of grain that grew more than $\frac{1}{3}$ of their size before Rosh Hashanah belong to the previous year. This halacha applies to *hafrashas challah* as well¹. One may not be *mafrish* challah from one piece of dough on the next, if the two pieces of dough were made from grains that grew during different calendar years. U.S. winter and spring wheat harvested in 2013 both belong to the same calendar year, since they both grew before Rosh Hashanah, even if some were harvested afterwards.

Flour mills undergo each year a transition period when they will be milling both this year's grain and last year's grain. For example, during this changeover period a mill might be creating a blend that is composed 80% of last year's flour and 20% of this year's flour. Typically this period will end by mid-October, and occasionally can extend as late as Thanksgiving. Some mills have even reported that in extenuating

circumstances, they can continue milling a few percent of last year's grain throughout the entire subsequent year. A survey of mills for this year put the approximate ending date for finishing last year's grain at Oct. 1, 2013. However, it can take time for this flour to arrive at bakeries and to get used up. Therefore, it is imperative that bakeries that are *mafrish* challah retain the old boxes of *tevel matzah* for at least several more weeks beyond this date. The new boxes of *tevel matzah* of course must be placed in the bakeries as soon as they get them. Already starting at the end of June, new winter wheat can begin to be harvested. But in areas of the country where we are *mafrish* challah, this date would be closer to end of July. The flour can begin arriving in bakeries shortly afterwards (approximately 2 weeks). Although this is not a concern for Yeshon (winter

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DAF NOTES

The Daf plans to publish the OU's recently revised and updated Guide to Blessings available on the following link to the OU Kosher's website - <http://oukosher.org/guide-to-blessings/>. The Guide to Blessings is a comprehensive list of brachos/blessings on food which includes first and after brachos as well as explanatory comments. We plan to publish a monthly column of this list divided by categories of foods. The first category is Breads and Cakes.

WHAT'S THE BERACHA ON...

BREADS AND CAKES



| FOOD | BRACHA RISHONA | BRACHA ACHRONA | COMMENTS |
|-----------------|----------------|----------------|----------|
| Angel Food Cake | Mezonot | Al Hamichya | |
| Apple Cake | Mezonot | Al Hamichya | |
| Apple Strudel | Mezonot | Al Hamichya | |

As with all cakes, the dough is considered the primary ingredient and only Mezonot is necessary (Mishnah Berurah 212:1), even if there is less dough than apple, and even if the cake is eaten mainly because of the apple. To say an Al Hamichya one must eat a kezayit of cake within a kdei achilat pras (2-9 minutes). Otherwise, one says a Borei Nefashot. On the other hand, if there is merely a thin strip of dough, which is intended just to help you handle all the apple, the dough becomes subordinate to the apple and only Ha-aytz need be said.

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OU ASSIGNMENTS INFORMATION

An Update - Part I

RABBI MICHAEL MORRIS

Routing Director and Ombudsman

DEAR COLLEAGUES,

First, I want to thank you for your continued devotion to the OU. It is the high caliber of our team of RFR's that allows the OU to maintain the standard of credibility that it enjoys.

Since the introduction of OUDirect, I have been asked to revisit the following issues in order to clarify any possible misunderstandings, as it is our belief that these guidelines will help clarify our relationship, and ultimately lead to more effective Kashrut.

The submission of Mashgiach reports and expenses through www.OUDirect.org has already proven to be most efficacious. I cannot over-emphasize the importance of using this method as the days of printing Hashgocha tickets are coming to an abrupt end. When submissions are done correctly, everyone gains. Our office staff is able to respond quickly, and you will be paid or reimbursed in a timely fashion. In contrast, when submissions are not properly completed, there is a disruption & slowdown of the workflow. We process thousands of submissions each month, and need your cooperation to keep things moving smoothly and efficiently. The new system was specifically designed to acknowledge EFRs only after EIRs have been submitted. Similarly, visits are not recorded in the database until both EIR & EFR are entered.

Reports should be submitted in a timely manner. All real kashrus issues should be reported immediately, either by phone, followed by EIR, e-mail, or fax. It is important for the RC to maintain a paper trail to substantiate issues or violations.

Both the financial reports/logs and plant reports must be received within one month of the visit, or the bookkeeping department will not process for reimbursement. Previously, 60 days was the cut-off, however, technical advances have shown this time lapse to be too excessive.

The accounting department is insisting that those who are not submitting electronically must use stickers whenever available. This eliminates the need to decipher some difficult handwriting or identify company/plant according to our database. Reports can get

processed quicker and accurately when the stickers are in place. If you perform an initial inspection for which there is no sticker, record the "inspection number" on the log, or Hashgocha form. The "inspection number" is included in the assignment letter for the initial inspection. If, for some strange reason, no number is available, please obtain this from the RC, or his assistant, prior to your visit.

Air tickets, car rental, hotels documents must be submitted with your reports.

These receipts must show \$ amount even when purchased through the corporate travel agency.

Please make sure that receipts are clear, and not scrunched up. If they are not legible, we will have difficulty processing them. Foreign receipts must be translated into English, and foreign currency must be converted into US dollars, citing source and date.

An EIR or kashrus inspection report must be sent, even if there is nothing new to report.

Please indicate on your EIR/EFR or forms, the duration of your visit, as well as the travel times to, and from, the plant. This applies for both regular inspections and special productions. This information is vital to our calculations of certification fees, billings and your salary.

Consideration to exceed the \$400 per day limit on certain occasions will be granted provided that hours travelled and duration of visit is recorded at the time of your original submission.

The new system has an important feature to send a copy of your report to the plant contact. (This feature will not apply if the plant is a group plant or if the EIR has the status of URGENT.

Those still transitioning from paper to electronic submissions need to be reminded of our policy of having the plant representative sign the paper report. This can only be accomplished if you write the report while on the plant premises. After signing the report, the plant representative should be given a copy. This is the most effective way of keeping the plant personnel in the loop, and making them feel responsible for the integrity of the kashrus program. As you well know, we need their fullest cooperation. If you do not have time to write a full report at the plant, at the very least, you should record the basic report of violations and changes and have that signed by the plant manager. Additional information that is added later on, should be forwarded to the plant representative.

Hashgocha fees and remunerations are determined by mutual agreement of the Orthodox

Union and the RFR. It is preferable that these decisions be made before visits occur as we neither wish to short-change you nor under bill our clients.

OU policy is that RFR's should not receive gifts from plants under OU certification. As an extension, utilizing plant equipment, or plant personnel (i.e. repair of a car by a plant mechanic) is also unacceptable.

OU plants are often reviewed by RC's or senior RFR's. During such a review, every effort should be made by the designated RFR to be in attendance throughout the visit. For the designated RFR, the visit is still defined as a regular visit. Excusing yourself early, in order to cover other plants or pastoral duties, undermines the rationale for the review.

For the sake of efficiency, it becomes necessary for the OU to reassign plants from one to another. If this happens, we will make every effort to find work for the RFR who lost his position, but we cannot ensure that we will be successful in this endeavor.

Should a designated Mashgiach move more than twenty-five miles away from his present location, the OU will reassign the plant to a closer RFR. In general, assignments are not transferable. When a RFR moves away, he may not give his route over to a friend, colleague, or rabbinic replacement.

If an RFR cannot make a particular visit, he may not delegate someone else to perform that inspection without prior written authorization from the RC, irrespective if the substitute has been to the plant before. Appointing a shaliach or messenger to do any other non-supervisory work also requires written authorization.

New RFRs, (full or part time), cannot commence doing any type of Kashrut work for the OU, unless his/her name is in our database and has been vetted by a senior RC. Those residing or working in the US must submit copy of Social Security card & valid Driver's License. New appointees may only use OUDirect for submissions, as tickets are being phased out.

Direct Deposit is now available for reimbursement of expenses; contact Motty Kaufman in the Accounting department to obtain details. (US residents only).

If you have any questions or suggestions, please direct them to Ms. Marika Levine, Mashgiach Liaison, at extension 332, levinem@ou.org or Rabbi Morris at extension 327, morrism@ou.org

LEAD THE WHEY

An OU Kosher Whey Plant Inspection Webinar

RABBI AVROHOM JURAVEL

Director of Technical Services

RABBI AVROHOM GORDIMER

RC Dairy

THE OU KOSHER Whey Plant Inspection Webinar was aired on 7 Marcheshvan/October 11. RCs and RFRs who were unable to tune in (and anyone who wishes to watch the rerun) should please log in to http://www.ou.org/torah/article/askou_juravel_webinar.

Rabbi Avrohom Juravel, Director of Technical Services at OU Kosher, presented the ins and outs of inspecting whey plants. He explained that with whey plants, schedule A and B verification, while necessary, is secondary to monitoring the systems, flow and equipment; such monitoring is the basis for all whey plant kashrus. Rabbi Juravel emphasized that the OU seeks to make sure that its field staff is fully trained in whey plant inspections, and that any RFRs who visit whey plants and feel that the whey plants they visit could use a review, should please contact the Review Department, which is more than happy and eager to do what it takes to accomplish these important goals.

There were a few recent RFR reports concerning whey plants that prompted the need for the whey plant inspection webinar. These insights highlight the effectiveness of our Rabbinic Field Representatives and the critical roles that they serve.

- ▶ Rabbi Amatzia Argentar reported of the possibility for a whey plant to melt its non-kosher cheese fines into a liquid and subsequently transport this hot non-kosher cheese liquid back to the cheese vats, to be mixed there into milk and made into new cheese and whey.
- ▶ Rabbi Zvi Baruch Hollander suggested that a whey plant could salvage its non-kosher “salt whey” (residual liquid expelled by non-kosher cheese as it was salted on cheese tables, where it acquired ta’am of the non-kosher cheese) and incorporate this salt whey into its regular whey. The astute work of these RFRs, who delved into the whey systems and uncovered potential issues that



Whey plant inspection webinar conducted by Rabbi Avrohom Gordimer (L) and Rabbi Avrohom Juravel (R).

were immediately addressed, highlights the great familiarity with the flow process and equipment that is required for effective whey plant inspections.

Rabbi Juravel concluded that the only method for the kosher industry to stay on top of the ever-changing whey systems and processes is for kosher professionals to always be inquisitive, to master whey plant systems and processes and to trace and evaluate them carefully when making inspections. In addition, an RFR must seek assistance from those with greater expertise for review, training and enhancements to kosher systems at certified whey plants.

A detailed synopsis of the OU Kosher whey plant Inspection Webinar will be published in the next issue of *The Daf Hakeshrus*.

BREADS

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|--------------------|-----------|----------------|
| Bagel | Hamotzi | Birkat Hamazon |
| Bran Flakes | Mezonot | Al Hamichya |
| Bread | Hamotzi | Birkat Hamazon |
| Brownies | Mezonot | Al Hamichya |
| Buckwheat (Kashe) | Ha-adamah | Borei Nefashot |
| Buckwheat Muffins | Mezonot | Al Hamichya |
| Buckwheat Pancakes | Mezonot | Al Hamichya |
| Bun (Bread) | Hamotzi | Birkat Hamazon |
| Bun (Cake) | Mezonot | Al Hamichya |
| Butter Cookies | Mezonot | Al Hamichya |
| Cake | Mezonot | Al Hamichya |

Buckwheat is not a kind of wheat, nor is it even one of the Five Principal Species. It is a legume. Therefore, neither Mezonot nor Hamotzi can be said over a product of buckwheat unless one of the Five Principal Species, such as wheat flour, even only in part, has been added to it. Thus, if you eat buckwheat alone, only Ha-adamah is said (see Igrot Moshe, Orach Chaim 65).

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*Participants of the recent Advanced Kashrus Seminar for Women
with Rabbi Weil (R) OU Executive Vice President*

BREADS

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| | | | |
|--------------------------|----------|----------------|--|
| Cheese Cake | Mezonot | Al Hamichya | As with all cakes, the dough is considered the primary ingredient and only Mezonot is necessary (Mishnah Berurah 212:1), even if there is less dough than cheese, and even if the cake is eaten mainly because of the cheese. However, to say an Al Hamichya one must eat a kezayit of cake within a kdei achilat pras (2-9 minutes). Otherwise, one says a Borei Nefashot. On the other hand, if there is merely a thin strip of dough, which is intended just to help you handle all the cheese, the dough becomes subordinate to the cheese and only Shehakol need be said. |
| Cherry Pie or Cake | Mezonot | Al Hamichya | To say an Al Hamichya one must eat a kezayis of cake within a kdei achilas pras (2-9 minutes). |
| Chocolate Cake | Mezonot | Al Hamichya | |
| Chocolate Éclair | Mezonot | Al Hamichya | |
| Chowmein | Mezonot | Al Hamichya | |
| Coffee Cake | Mezonot | Al Hamichya | |
| Cookies | Mezonot | Al Hamichya | |
| Corn Bread | Hamotzi | Birkat Hamazon | |
| Corn Muffin (no wheat) | Shehakol | Borei Nefashot | |
| Corn Muffin (with wheat) | Mezonot | Al Hamichya | |
| Cracked Wheat Bread | Hamotzi | Birkat Hamazon | |
| Crackers | Mezonot | Al Hamichya | |
| Cupcake | Mezonot | Al Hamichya | |
| Date Bread | Mezonot | Al Hamichya | |
| Devil's Food Cake | Mezonot | Al Hamichya | |
| Doughnut | Mezonot | Al Hamichya | |
| Dumpling | Mezonot | Al Hamichya | |
| Éclair | Mezonot | Al Hamichya | |
| English Muffin | Hamotzi | Birkat Hamazon | |
| Ezekiel Bread | Hamotzi | Birkat Hamazon | |
| Farfel | Mezonot | Al Hamichya | |
| Farina | Mezonot | Al Hamichya | |
| French Bread | Hamotzi | Birkat Hamazon | |
| French Toast | Hamotzi | Birkat Hamazon | |
| Fruit Cake | Mezonot | Al Hamichya | |
| Garlic Bread | Hamotzi | Birkat Hamazon | |
| Ginger Bread | Mezonot | Al Hamichya | |
| Graham Crackers | Mezonot | Al Hamichya | |
| Griddle Cakes | Mezonot | Al Hamichya | |

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|-----------------------------------|-------------|----------------|---|
| Grits (cooked) | Mezonot | Al Hamichya | |
| Groats (see Buckwheat) | Ha-adamah | Borei Nefashot | |
| Hamantaschen | Mezonot | Al Hamichya | |
| Honey Cake | Mezonot | Al Hamichya | |
| Italian Bread | Hamotzi | Birkat Hamazon | |
| Kashe (see Buckwheat) | Ha-adamah | Borei Nefashot | |
| Kashe Varnishkes | Mezonot | Al Hamichya | |
| Kishke | Mezonot | Al Hamichya | Provided the ingredients include flour made of any of the Five Principal Species. |
| Kneidlach | Mezonot | Al Hamichya | |
| Knish | Mezonot | Al Hamichya | |
| Kreplach | Mezonot | Al Hamichya | |
| Kugel – chalah or lokshen | Mezonot | Al Hamichya | |
| Kugel – rice | Mezonot | Borei Nefashot | |
| Kugel – potatoes or vegetables | See Comment | Borei Nefashot | If it is homestyle (pieces) – Ha-adamah. If it is made from potato flour (industrial style) – Shehakol. Finely ground potato kugel -differing customs. |
| Lokshen | Mezonot | Al Hamichya | |
| Lokshen Kugel | Mezonot | Al Hamichya | |
| Macaron | Shehakol | Borei Nefashot | |
| Macaroni | Mezonot | Al Hamichya | |
| Macaroon | Shehakol | Borei Nefashot | Unless made with flour of one of the Five Principal Species, in which case Mezonot is required. |
| Matza | Hamotzi | Birkat Hamazon | |
| Matza Ball | Mezonot | Al Hamichya | |
| Matza Brei | Mezonot | Al Hamichya | Provided that none of the pieces of matza is as large as a keza-yit (i.e., about one-third of a matza). If even one piece is that large, then Hamotzi is required. |
| Melba Toast | Hamotzi | Birkat Hamazon | |
| Mezonot Bread or Roll | Hamotzi | Birkat Hamazon | |
| Mince Pie | Mezonot | Al Hamichya | |
| Muffin | Mezonot | Al Hamichya | |
| English Muffin | Hamotzi | Birkat Hamazon | |
| Napoleon | Mezonot | Al Hamichya | |
| Noodles | Mezonot | Al Hamichya | |
| Noodles for Pesach (non-gebrokts) | Shehakol | Borei Nefashot | Because they do not contain flour made from the Five Principal Species. |
| Noodle Pudding | Mezonot | Al Hamichya | |
| Oatmeal | Mezonot | Al Hamichya | |
| Onion Bread or Roll | Hamotzi | Birkat Hamazon | |
| Onion Crackers | Mezonot | Al Hamichya | |
| Pancakes | Mezonot | Al Hamichya | |
| Pastry | Mezonot | Al Hamichya | |
| Peach Pie | Mezonot | Al Hamichya | As with all cakes, the dough is considered the primary ingredient and only Mezonot is necessary (Mishnah Berurah 212:1), even if there is less dough than peach, and even if the cake is eaten mainly because of the peach. However, to say an Al Hamichya one must eat a kezayit of cake within a kdei achilat pras (2-9 minutes). Otherwise, one says a Borei Nefashot. On the other hand, if there is merely a thin strip of dough, which is intended just to help you handle all the peach, the dough becomes subordinate to the peach and only Ha-aytz need be said. |
| Pie | Mezonot | Al Hamichya | As with all cakes, the dough is considered the primary ingredient and only Mezonot is necessary (Mishnah Berurah 212:1), even if there is less dough than pie filling, and even if the cake is eaten mainly because of the pie filling. However, to say an Al Hamichya one must eat a kezayit of cake within a kdei achilat pras (2-9 minutes). Otherwise, one says a Borei Nefashot. On the other hand, if there is merely a thin strip of dough, which is intended just to help you handle all the pie filling, the dough becomes subordinate to the pie filling and only Ha-aytz need be said. |
| Piecrust | Mezonot | Al Hamichya | |
| Plum Pie | Mezonot | Al Hamichya | As with all cakes, the dough is considered the primary ingredient and only Mezonot is necessary (Mishnah Berurah 212:1), even if there is less dough than plum, and even if the cake is eaten mainly because of the plum. However, to say an Al Hamichya one must eat a kezayit of cake within a kdei achilat pras (2-9 minutes). Otherwise, one says a Borei Nefashot. On the other hand, if there is |

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Five-Year Compilation of The Daf HaKashrus Available

BATYA ROSNER

OU Communications Staff Writer



THE field of kosher certification contains ever-changing information, applying the blueprints of Jewish kosher law to modern technological, chemical, medical and agricultural developments. As the leader in worldwide kosher certification, the Orthodox Union takes an additional step by serving as a leader in educating the public in matters of kosher law.

One of the most noted effective tools at the disposal of

kashrut experts across the field is OU Kosher's *The Daf HaKashrus*, its technical newsletter edited by Rabbi Yosef Grossman, covering many areas of kashrut which is published primarily for OU Rabbinic Field Representatives (RFR's) around the globe. With a monthly circulation of 3,000, *The Daf HaKashrus* is published 10 times a year, with the issues combined in a yearly compilation.

Now, OU Kosher announces the publication of a five-year volume, covering years 2008-2012 of *The Daf HaKashrus*, to serve as a substantial reference book. This is the fourth edition of the compilations; together, they represent 20 years of OU Kosher history and policy. With 398 pages (including a useful comprehensive index), this volume is by far the largest.

The special edition is sponsored by Lorne Lieberman of Montreal and Hy Bergel of Toronto.

Rabbi Grossman, OU Kosher senior educational rabbinic coordinator, has been the editor of *The Daf HaKashrus* since its inception in 1992. His work includes all four sets of the compilations.

"It is with great pleasure that the Kosher Division of the OU presents the fourth five-volume issue of *The Daf HaKashrus*, noted Rabbi Menachem Genack, CEO of OU Kosher, who is actively involved in editing *The Daf*. "The proper flow of information is the core of a successful kashrut organization, and *The Daf HaKashrus* has served as the essential vehicle to communicate kashrut information and elucidate current important kashrut issues."

Rulings by OU poskim (halachic decisors) Rav Yisroel Belsky and Rav Hershel Schachter are noted and explained within large portions of the monthly Dafs. Submissions for publication within *The Daf HaKashrus* are open to all OU Kosher staff worldwide. The inclusion of *Letters of Appreciation*, *Mazal Toys* and *Condolences* allow for greater familiarity and geniality amongst OU Kosher colleagues

around the world. In addition to learned commentary on halacha covering a wide variety of topics, *The Daf* also reprints press releases from the Orthodox Union Public Relations Department written for general audiences on the various programs of OU Kosher; as well as articles from *Behind the Union Symbol*, the semi-technical magazine written for OU-certified companies.

Rabbi Grossman, whom Rabbi Genack deemed more than just the editor of *The Daf Kashrus*—but the father of *The Daf* since its inception 21 years ago—stated, "I am most gratified to present *The Daf HaKashrus* to the general public. *The Daf* has become a reliable kashrut reference work for dayanim, poskim and rabbanim around the world."

Rabbi Grossman also noted that *The OU Daf HaKashrus* has been referred to by many publications such as *Yated Ne'eman*, *Hamodia*, *The Jewish Press*, *Baltimore Jewish Life*, *Matzav*, *Kosher Today*, *Ami Magazine*, *Kashrus Magazine* and *The New York Times*. "I look forward to the continued dissemination of *The Daf* to educated kosher consumers worldwide," he shared.

Requests for the special edition have already come from across the globe, including Auckland, New Zealand; Santiago, Chile; Quebec, Canada and domestically from Bozeman, Montana and Ellenville, New York.

"Wherever I travel, I encounter individuals who compliment this publication, and credit it with keeping them up-to-date with the cutting edge of kashrut information," said Rabbi Tzvi Hersch Weinreb, OU executive vice president, emeritus. "It reflects well on our organization, and testifies to our commitment to spread Torah study and mitzvah observance. It is an exalted addition to the library of OU publications designed to serve the Torah observant public."

The cost of the special edition is \$15. The set of all 20 one-year volumes are available for \$36. Those interested should contact Rabbi Grossman at 212-613-8212, fax 212-613-0621, email grossman@ou.org or Avigail Klein at 212-613-8279, email aklein@ou.org. Checks are to be made out to the Orthodox Union and can be mailed to Rabbi Yosef Grossman c/o Orthodox Union, 11 Broadway, NYC, NY 10004.



בואכם לשלום

RABBI YITZCHAK TWERSKY, originally from Los Angeles, currently resides with his wife and family in Lakewood NJ where he has been a member of BMG and of Lakewood's Kollel Bais Hora'ah for the past five years. He previously learned in Yeshiva Ohr Hachaim in Queens and in Kollel

Asukei Shmaytta in Yerushalayim from where he received Semicha Yoreh Yoreh. In 2010 he completed the ASK OU three week intensive Kashrus Internship Program for Chavrei HaKollel and Semichah students. Rabbi Twersky has been involved in numerous kashrus activities including authoring the popular Contemporary Kashrus column featured in The Voice of Lakewood. He is the RC for several oil companies and for the transportation industry. He can be reached at 212-613-8388 and twersky@ou.org.

▶ wheat is planted months before Pesach) but it is a concern for challah. So already from early August, as soon as the OU can arrange for the new *tevel matzos* to be baked, through November, one should be keeping two boxes of matzah in the plant. If one is not receiving *tevel matzos*, or is not receiving enough, they should immediately contact their RC or Rabbi Daniel Nosenchuk (212-613-8260 nosenchukd@ou.org) and make sure it is sent. (A box of matzos lasts for approximately 2000 batters.) Bakeries that are using Yoshon spring wheat (which is from last year's crop) must hold onto the old *tevel matzos*, until the new spring wheat arrives after Pesach.

Teshuvos Imrei Yosher (I:12) questions whether this halacha of not being *mafrish* challah from one year to the next applies in *chutz P'aretz*, but concludes that since no one differentiates, we must be *machmir*. Based on various questions related to this shailah, Rav Belsky has ruled that *b'shas ha'dchak*, if challah in *chutz P'aretz* was taken from one year's crop on the next, one can be *maikel*.

Shulchan Aruch (Y.D. 324:8) says that if one attached pieces of dough from different years, they do not combine to a shiur challah. However, Shach points out that this only means that they do not combine to be *mafrish* from the dough itself, but instead one must be *mafrish* from two other pieces of *tevel* dough (one for each year). However, If one kneads dough from a mixture of flours that were grown in different years, even though the dough does not contain a shiur challah from either year, many *poskim*² hold that one can be *mafrish minei u'bei* (from the dough itself). If there is a shiur challah from each year in the dough then they certainly can be *mafrish minei u'bei*.

200TH RELEASE OF KOSHER TIDBITS SERIES

For Kashrut Education

WITH THE PRESENTATION of "We're For Grain, Not Against It," OU Kosher announces the 200th and final release of Kosher Tidbits, its popular series of audio lectures and live video webcasts dealing with major aspects of kashrut and contemporary halachic living.

The audio lectures, which began in 2006, are under the supervision of OU Kosher Vice President of Communications and Marketing Rabbi Dr. Eliyahu Safran, with the assistance of OU Kosher Rabbinic Coordinator Rabbi Eliyahu W. Ferrell. The presentations are given by the rabbinic staff of OU Kosher, all of whom are trained experts in the topics which they present. The 200th Kosher Tidbit was recorded by Rabbi Eli Gersten, OU Kosher rabbinic coordinator and recorder of policy. Additionally, the live video webcasts feature interactive question and answer sessions with the OU's *poskim* (halachic authorities), Rav Yisroel Belsky and Rav Herschel Schachter.

OU Kosher Tidbits can be accessed at www.oukosher.org/index.php/learn/koshertidbits/. The live webcasts of the OU *poskim* can be accessed at ouradio.org/ouradio/channel/C301/ and www.ou.org/torah/index#/kosherfood.

OU Kosher Tidbits programs have a worldwide audience, with listeners in such places as the United States, Israel, Canada, Australia, the United Kingdom, Mexico, South Africa, Sweden, the Netherlands, Brazil, Chile and Germany.

When the time does arrive to remove the old *tevel matzoh*, it should be disposed of properly. It should be burned and not left to be thrown in the garbage, as there is a mitzvah to burn *teruma temeiyah*³. When burning challah, one should ensure that it is burned through and through. If one is not careful, often the challah dough only gets charred on the outside and remains edible on the inside. In general it is advisable to flatten the dough as much as possible before burning, as this will allow it to burn through faster. With matzos this is less of a concern because they are already very thin. If one has many boxes of *teruma matzos* to burn, they may consider burning it in a bonfire (with their *chametz*).

If one is burning challah in an oven, one should double wrap the challah in aluminum foil, so that it does not make the oven *treif*. In reality, if one placed the dough on a single piece of foil, it would be sufficient, but then one needs to certain that the floor is grease free, and the dough does not leak beyond the foil. If one burned the dough on a baking pan in the oven, the pan should be *kashered*. However, since *challas chutz P'aretz* is an *issur kal* (*ain lo ikar min ha'torah*), if one cannot self-clean the oven, Rav Belsky has allowed for *kashering* with *libun kal* (burning the oven out @ 550 F for 1 hour). ■

¹ With the exception that the *Terushalmi* (*Challah Perek 1*) explains that regarding *hafrashas challah*, if the grain grew even less than 1/3 before Rosh Hashanah, it belongs to the previous year, because grains are *chayav* in challah even if they grew less than 1/3.

² *Derech Ha'chaim* (44:1), Rabbi Yosef Chaim Sonnenfeld (*Teshuvos Toras Chaim* 67), *Shevet Ha'Levi* (IV:144). However, *Mishna Rishona* holds that even in this case, one must be *machmir* to separate from other pieces of dough.

³ See *Derech Emunah* (*Bikurim* 5:25) that if one cannot burn the challah, it may be buried

Rabbi Menachem Genack, chief executive officer of OU Kosher, stated, "The extraordinary range of knowledge and experience of OU Kosher rabbis is available worldwide, and not only to the companies they serve, through Kosher Tidbits. I congratulate Rabbi Safran, Rabbi Ferrell, and the entire OU Kosher staff on this extraordinary series -- it is a source of great pride to all of us with any connection to OU Kosher."

According to Rabbi Safran, "Kosher Tidbits is more than just a series; it is thorough explanation of how a basic human need, eating, is raised to the level of the sacred with each bite we take. The programs recognize that although kosher law is immutable, food technology keeps changing and the ancient must be applied to the new. How this is done is at the heart of Kosher Tidbits, and is greatly responsible for its success."

Rabbi Safran justifiably deems this repertoire a kosher encyclopedia. A touch of humor by Rabbi Ferrell in the titles of the programs accompanies the presentations combining profound Torah scholarship with wide-ranging technical knowledge. Among Rabbi Ferrell's favorite titles over the years include: "Fermentation: A Jug of Wine, a Loaf of Bread, and Th'O.U." "Kosher Wine: What Do the Rabbis Let Us Put In Decanters?" "Kosher Yogurt: An Uplifting Cultural Experience" "Let's Ex-salmon the Kashrut of Fish" and "Ownership: A Halachic Mine-field?" Recently added titles include "Kosher Cheese: Overcoming the Hurdles for the Milk that Curdles;" and "A Cogent Vignette About Kosher Vinaigrettes."

Kosher Tidbits topics include: *mezonot* bread; the fish-worm controversy; how challah is separated in industrial bakeries; the challenges of certifying kosher chemicals; how to kasher equipment; beverages; the in's and out's of inspecting vegetables and many other fascinating topics. ■



merely a thin strip of dough, which is intended just to help you handle all the plum, the dough becomes subordinate to the plum and only Ha-aytz need be said.

| | | | |
|----------------------|-----------|----------------|--|
| Porridge | Mezonot | Al Hamichya | |
| Pound Cake | Mezonot | Al Hamichya | |
| Pretzels | Mezonot | Al Hamichya | |
| Puffed Wheat | Ha-adamah | Borei Nefashot | Igerot Moshe O.C. IV:45 says that either Ha-adamah or Mezonot may be recited. |
| Pumpnickel Bread | Hamotzi | Birkat Hamazon | |
| Pumpkin Pie | Mezonot | Al Hamichya | |
| Raisin Bread | Hamotzi | Birkat Hamazon | |
| Raisin Cake | Mezonot | Al Hamichya | |
| Rice | Mezonot | Borei Nefashot | |
| Rice Kugel | Mezonot | Borei Nefashot | |
| Roll | Hamotzi | Birkat Hamazon | |
| Rye Bread | Hamotzi | Birkat Hamazon | |
| Sandwich (bread) | Hamotzi | Birkat Hamazon | |
| Spaghetti | Mezonot | Al Hamichya | |
| Sponge Cake | Mezonot | Al Hamichya | |
| Strawberry Shortcake | Mezonot | Al Hamichya | |
| Strudel | Mezonot | Al Hamichya | |
| Toast (bread) | Hamotzi | Birkat Hamazon | |
| Tortilla | Shehakol | Borei Nefashot | Since it is made of maize flour. |
| Waffle | Mezonot | Al Hamichya | |
| Wheat Bread | Hamotzi | Birkat Hamazon | |
| Wheat Cakes | Mezonot | Al Hamichya | |
| White Bread | Hamotzi | Birkat Hamazon | |
| Whole Wheat Bread | Hamotzi | Birkat Hamazon | |
| Wraps | Hamotzi | Birkat Hamazon | If one were to eat a plain wrap (unfilled) then it would be mezonos because it is not the way people eat this. But if one were to eat a filled wrap with tuna or cheese etc... then the proper beracha would be hamotzi. |
| Zwieback | Hamotzi | Birkat Hamazon | |



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to our dedicated RC and Director of the IAR **RABBI YERACHMIEL MORRISON AND HIS WIFE** on the engagement of their son Arye Leib to Penina Leah Gifter.

to our devoted RFR in Milwaukee, WI **RABBI BENZION TWERSKY AND HIS WIFE** on the engagement of their son Baruch to Esti Stempel of Yerushalayim.

to our dedicated RFR in Antwerp, Belgium **RABBI YISROEL HOLLANDER AND HIS WIFE** on the marriage of their son Moishi to Ruchele Ost of London.

to our devoted RFR in Dallas, TX **RABBI YISROEL MEIR BLITZ AND HIS WIFE** and family on the Bar Mitzvah of their son Yechezkel.

to our dedicated RC **RABBI AKIVA ROTHENBERG AND HIS WIFE** on the engagement of their son Moshe to Tzippy Cohen of Lakewood, NJ.

to our devoted Senior RC and Group Leader **RABBI NACHUM RABINOWITZ AND HIS WIFE** on the engagement of their daughter Rochela to Rafael Waxman of Brooklyn, NY.