

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## DAF NOTES

RFR's are the unsung heroes of the OU. They often travel great distances to lonely and isolated locations where they are the only Jew in hundreds of miles. With devotion and dedication, they perform their inspections even as they encounter at times resistance and resentment from uncooperative plant personnel.

One challenge that RFR's face is maintaining safety in hazardous situations. Following is a tale of mesiras nefesh, as an OU RFR struggles to stay out of harm's way while visiting plants in the vicinity of the tornado capital of the world, Oklahoma City.

Rabbi Yaakov Luban

## THE MOORE, OK TORNADO—ALL IN A DAY'S WORK

**RABBI RANAAN BRODERICK**

RFR, Texas, Arkansas, Oklahoma, Kansas, Nebraska

**33, 55, 79, 140, 173 AND 203.** I know that this sounds like a string of lottery numbers. But to me, these are the exits along Interstate 35 in Oklahoma that have the nicest rest areas, on my weekly, lonely, three hundred and thirty mile drive to work.

When I was a bochur in Lakewood, I slept in the dorm. The distance from my bed to Yeshivah was less than a minute. Later, after



getting married and moving to Sixth and Forest, I didn't even have to cross the street to reach the Beis Medrash. Thirteen years ago, when we moved to Dallas to join DATA, the Dallas Kollel, we had to purchase a second car to traverse the full mile distance from our home to the Kollel.

Times have changed. These days, I often travel more in one day than most people travel in a month; more in a month than most people travel in a year. My Toyota Camry is my second home. My front

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## OU KOSHER PRESENTS THE TOP CONSUMER SUMMER QUESTIONS

**OU KOSHER** presents frequently asked questions to-date on the OU Kosher Hotline (212-613-8241) by consumers received for the summer. Questions may also be submitted to [kosherq@ou.org](mailto:kosherq@ou.org).

These questions are answered by Rabbi Benjamin Geiger, the voice of OU Kosher's Consumer Hotline; the OU's Webbe Rebbe; and Rabbi Eli Eleff, rabbinic coordinator and consumer relations administrator. Rabbi Moshe Zywic, OU Kosher executive rabbinic coordinator, supervises the OU Consumer Relations Department. The responses were reviewed by Rabbi Yaakov Luban, OU Kosher executive rabbinic coordinator; and Rabbi Eli Gersten, rabbinic coordinator and halachic recorder.

**Q: CAN ONE EAT IN AN ICE CREAM OR YOGURT STORE PRODUCT THAT HAS BEEN SCOOPED FROM A CONTAINER THAT BEARS OU CERTIFICATION?**

In some instances, the OU certifies an entire store. In such cases, the OU letter of certification will state that a particular store located in a specific location is under OU supervision. Obviously, one can eat everything in a certified store. However, it is often the case that the OU certifies a brand name ice cream or yogurt, but the OU does not certify the store that sells the product, even though the store has the same brand name as the product. In this latter instance, the OU only certifies sealed containers bearing the OU

symbol. Once the container is opened, the OU no longer vouches for the kosher integrity of the item, as the scoop may have been previously used for non-certified flavors.

**Q: CAN I DRINK COFFEE AT A NON-CERTIFIED RESTAURANT?**

There is a halachic concern about coffee prepared in non-kosher restaurants because the equipment used to prepare the coffee may be washed in a dish washer with non-kosher items. It is possible that even so, the coffee equipment may remain kosher. There are a number of variables which could impact the kosher status, such as, the introduction of soap, the temperature of the water, the method of washing (kli rishon versus kli shaini), etc. Nonetheless, due to the uncertainty and ambiguity of each situation, as a general rule, the OU does not recommend the consumption of coffee prepared in a non-kosher restaurant.

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passenger seat is my office, dining room, and command center. The floor beneath it, often testimony to what I have eaten that day, is littered with wrappers, coffee cups and empty energy drinks. Changing the oil is a monthly occurrence; changing the tires, a yearly event. Baruch Hashem, the Camry keeps on going and going and going. It has an assortment of nicks and dents, each with a story attached, and one more prominent scar, owing to a deer that I hope is still living somewhere in Kansas.

This is the life of an out-of-town traveling Mashgiach. Some days are spent “locally” in remote towns in Texas like – Paris, Waco, Odessa, and Amarillo to name a few, but most are not. My kashrus duties send me throughout Texas, Arkansas, Oklahoma, Kansas and Nebraska.

In addition to the hashgacha work that I do, I am fortunate to work as a shochet for one of the premier distributors of glatt kosher meat in the US, A.D. Rosenblatt Meats, (an unusual job for Litvaks, but that’s for another time). The plant is located in Kansas, and is one of the few yeshivish abattoirs in the country. It is under the hashgachah of both the CRC and the OU, and is a respected outfit in the world of kosher meats.



Keeping occupied on the road is always a challenge. I listen to shiurim on my iPod, but the monotony gets to me after listening for a while. I know I am tired when I struggle to stay awake while listening to the super-charged shiurim of my Rebbe, Rav Kalman Krohn. That is the indicator that it is time to pull off the road and take a fifteen minute catnap. Besides listening to classes, I make many phone calls along the way. The driving affords me time to call my parents in Chicago, my siblings, and friends whom I rarely see, due to the fact that we live “out-of-town”. There is still much time just spent in silence, granting me the opportunity to contemplate many issues and solve the world’s problems.

In a typical week, I only get to sleep in my own bed for 3 or 4 nights. Being away that much is also very hard on the family. Learning Mishnayos and Gemara over the phone with my sons is definitely not ideal, but it’s the best that I can do. Missing Chumash parties, birthdays, and family trips is unfortunately, a common occurrence. I would be remiss not to mention the dedication of my wife, who tends to everything while I am away.

Like every job, the life of a mashgiach has its *maalos* and *chasronos*. I have tremendous hakaras hatov to Hakadosh Baruch Hu for giving me the opportunity to be involved in serving the klal in this capacity. I am involved in a torahdika livelihood every day, utilizing my knowledge of practical halacha that I spent 16 years accruing in Eretz Yisrael, Lakewood, and Dallas.



Being on the road all the time, I recognize that travel is fraught with danger. On my way to Waco, Texas I pass West, the town in which a large fertilization plant blew up a few weeks ago. My favorite gas stop for that trip is just down the street. When I stopped there a couple of months ago I noticed something that I knew my son would like, I often purchase small mementos for my children, to let them know how often I think of them. I described the item I was requesting to the clerk as “the one with the pictures of palm trees’ leaves on it.” As the clerk reached for the item, I heard a chuckle behind me, from the guy next in line, “Hey, those aren’t palm trees’ leaves, they are marijuana leaves.”

On Sunday, May 19, 2013 I was traveling to Oklahoma. As I neared OKC I noticed the weather getting worse. I pulled over and listened to the radio. There were reports of tornadoes 30 miles due north. I davened Mincha while I waited to hear that it had passed over the highway I was on and then continued on my way. As I passed through Oklahoma City, I listened in real-time as the announcer described the tornado that was trashing Shawnee, OK, which was only about 5 miles to the east. Above me it was clear as day, but off to the left there were ominous gray-green clouds.

On Monday, May 20, I was due to return home. After leaving the slaughterhouse, I headed south on Interstate 35. Forecasters were predicting more storms and I kept a careful eye on the sky. As I approached the northern suburbs of Oklahoma City, I decided to stop at a rest stop in Edmond and fill up with gas. The clouds began to darken, I had to decide whether to attempt to get ahead of the storm and get home, or remain in Edmond and wait it out. Looking out the window, I noticed the car next to me bedecked in videos cameras and air movement monitors. I realized it was the car of a storm chaser. I rolled down the window and asked the driver if he thought I could head south. He replied that the storm was coming; either leave right now and race the storm, or stay here where it was safe and wait it out. I called my wife to let her know that I’d probably be later than expected, and kept my ears glued to the radio. I heard them describe the tornado forming right next to the city. They described its size and trajectory, down to the exact block where it was located. I followed it on my GPS as they repeated that it was getting bigger and bigger, and that civilians needed to get out of its way and to get underground. “F5 Killer tornado” was the buzz word. About 30 minutes later it was all over. They said it crossed over Interstate 35, right where I would have been driving, had I chosen to continue on. As we know now, the destruction and death that it left in its wake was enormous. Instinctively, I knew that there was no way I could return home that night. Many emotions and thoughts washed over me as I quickly drove to a Holiday Inn, knowing that very soon the rooms would sell out. I felt relief – that with Hashem’s protection I was safe, disappointment – that I wouldn’t get home. Then I remembered that I’d have to notify the plant on tomorrow

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## KLEI KIYUM OF YAYIN

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

**BARRELS** or tanks that are designated for storage of grape juice or wine for more than 72 hours are referred to as *klei kiyum*. If non-kosher wine was placed in such a tank, even momentarily (even though it was not *kavush*), the tank requires kashering. If kosher wine is placed into a non-kosher *klei kiyum*, even momentarily, the wine is immediately *boleya* from the tank. If this was done intentionally, then all the wine is *assur* (אין מבטלין איסור לכתחילה). However, if this was done accidentally, and this would incur a large hefsek, then the Rema (Y.D. 137:1) *paskens* that we could rely on Rabbeinu Tam that holds that *stam yaynam* is *batel b'shishim* in kosher wine. Since we only need to be *mivatel* the *k'dei klipa* of the tank, unless there was only a tiny amount of wine, we will surely have *bitul b'shishim*. However, since Sefaradim follow the Mechaber who holds that there is no *bitul* for *stam yaynam* (אסור בכל שהוא); we should only be *mai-kel* in consultation with the office and together with other *tzirufim*.

### DOES AINO BEN YOMO APPLY TO KLEI KIYUM?

Rema (Y.D. 137:1) says that the heter of *aino ben yomo* does not apply to *klei kiyum*, since we see that storing wine in old barrels improves the wine. However, Pischei Teshuva (Y.D. 137:2) quotes the Shev Yaakov as being lenient regarding metal holding tanks. There is also a *machlokes Rishonim* whether metal tanks are even considered *klei kiyum*, and though we are *machmir*, this is an additional *tziruf*.

### WHAT IF OTHER JUICES ARE PLACED IN A KLEI KIYUM OF YAYIN?

Shulchan Aruch 137:4 says that *lichatchila* one may place water or other *mashkim* in a *klei kiyum*. Taz (137:7) explains that one is permitted to leave the juice in the tank even for more than 24 hours, since the *bliya* is small and it is *ta'am lifgam* (*klli shemishtamshim b'shefa*). However, Shach (137:16) says that this is not permitted *derech keva* (as a matter of course) only *derech arai* (as a one time exemption). Although Chachmos Adam (81:12) and others question this *chumra*, Rav Belsky and Rav Schachter hold that we must be *choshesh* for the Shach, and if a company is planning on using a grape juice/wine tank for kosher, it must be *kashered*.

### KASHERING KLEI KIYUM WITH MILUI V'IRUI

The Gemara (Avoda Zara 33a) says that *klei kiyum* can be kashered with *milui v'irui gimmel yamim*. This entails:

- ▶ Completely filling the tank with water
- ▶ Letting it sit for 24 hours
- ▶ Draining and then repeating this process 2 more times (total of at least 72 hours)

The water that is used for kashering may not be reused, nor may it be used for any kosher product. This form of *kashering* is time consuming and requires multiple visits by the mashgiach to ensure that the tanks are properly filled, drained and refilled. But for wineries that do not have heating capabilities, this may be the only option.

### KASHERING WITH HAGALAH

The Beis Yosef (Y.D. 135) brings a three way *machlokes Rishonim* as to what form of *hagalah* is required to *kasher klei kiyum*.

Ramban requires a full *hagalah*, Tosfos and Rosh hold that *irui kli rishon* is sufficient, and Rabbeinu Tam holds that even *irui v'gilgul bachavis* (pouring hot water and rolling the barrel) is sufficient. Rema (Y.D. 135:15) says that *bidieved*, we can rely on Rabbeinu Tam that even a *kli sheini* type *kashering* is enough, but *lichatchila* one should add heated stones that will boil the water in the barrel, so that the barrel will be like a *kli rishon*.

It is not immediately clear what the Rema holds about *kashering* with *irui kli rishon*. Did Rema propose heated stones because we are *b'davka makpid* on a full *hagalah*, or was it just a practical solution on how to upgrade *gilgul ha'chavis* (which was the most convenient form of kashering)?

Although generally we *pasken* that *kavush* is absorbed throughout the entire thickness of the wall of a *kli*, however regarding *klei kiyum* of *yayin*, Shulchan Aruch (Y.D. 135:13) *paskens* that wine is not absorbed more than a *k'dei klipa*. Therefore, Shulchan Aruch writes that in place of *kashering*, one can plane down a wooden barrel and remove a *k'dei klipa*. Similarly, it should follow that if *irui* is *mivashel k'dei klipa*, *irui kli rishon* would be enough to *kasher klei kiyum*. Chazon Ish<sup>1</sup> writes explicitly that we *pasken* like Tosfos and *irui kli rishon* is enough. He explains that even those who hold *irui* is not *mivashel k'dei klipa* (Rashbam) in this case would also agree. Rav Belsky and Rav Schachter agree that *lichatchila* one may *kasher klei kiyum* with *irui kli rishon*, but if possible, it is recommended to *kasher* with an extended *irui* of recirculating water through spray balls, that heats up the entire tank. This has a practical benefit as well. If one *kashers* with *irui kli rishon*, they must hit every spot of the tank with a direct hit from the sprayer. This is often difficult to guarantee.

However, when one *kashers* with an extended *irui* that heats the tank (like a *kli rishon*), then it is sufficient for hot water to reach every spot, even if it only reached there after cascading down the sides of the tank.

### TEMPERATURE FOR KASHERING KLEI KIYUM

When kashering with *irui kli rishon*, the water should preferably still be *roschim* when it hits the surface of the tank. Since water loses temperature very rapidly once it leaves the sprayer, the best place to take a reading is at the outlet of the tank. A reading above 190° F at the outlet would guarantee that the tank was *kashered* at *roschim*. If it is not possible to get such hot water, we may use water that is slightly less hot, but we should try to stay as close to 190° F as possible and it may certainly not go below 80° C (176° F) which is the lowest temperature that can be considered *yad soledes* according to all opinions<sup>2</sup>.

When *kashering* with an extended *irui*, the water should be circulated minimally for 20-30 minutes (depending on the size of the tank this can take much longer) so that the walls of the tank are properly heated and the exiting water should reach equilibrium (i.e. the water loses only a minimal amount of heat from inlet to outlet). This indicates that the *di'fanos* of the *kli* are no longer *mi'kareros*. Preferably, the circulating water should still measure above 190° F at the outlet. If this is not possible, we may use water that is slightly less hot, but we should try to stay as close to 190° F as possible and the water may certainly not be exiting at below 80° C (176° F).

<sup>1</sup> חזון איש יו"ד סימן נ"ה אות י' ד"ה מן האמור - מן האמור נלמד דיורה הגדולה של מתכת שממלאים בתוכו חלב כל השנה ויש לחוש שנפלו בו פירורי חמץ ונכבש בתוכה מע"ע סגי לי בעירו ג' ימים מים קדם הפסח, או עירוי מכלי ראשון דבבלע צונן מהני עירוי מכלי ראשון כמש"ב תו' ע"ז ב' ד"ה דרש, דאף לרשב"ם בבלע צונן סגי בעירו.

<sup>2</sup> שו"ת אגרות משה יו"ד ח"ב סי' נ"ב - פשוט שביד סולדת כבר נתמעט משהו, והוא בערך קצ"ה מעלות לחומרא.

**Q: IS COFFEE FROM CONVENIENCE STORES, REST STOPS, AND KIOSKS ACCEPTABLE TO PURCHASE WITHOUT CERTIFICATION?**

In contrast to the response given regarding coffee prepared in a non-certified restaurant, it is permissible to purchase a cup of unflavored coffee from a convenience store, rest stop or kiosk. This is because these types of establishments generally do not prepare non-kosher food, or, even if they do, dishes and utensils are washed by hand in a sink and not in a dishwasher.

**Q: CAN ONE PURCHASE SLURPEES AT A 7-ELEVEN?**

The OU certifies a number of Coca-Cola syrups that are used in slurpees. To purchase slurpees, it is necessary to verify two things: Is the syrup made by Coca-Cola, and is the specific syrup OU certified? Irrespective of store claims, one can only be certain that a Coca-Cola syrup is used by checking the



label on the syrup box. However, the Coca-Cola labels on syrup boxes do not bear an ® symbol, and one must also determine that the specific syrup is OU certified. If uncertain about a particular Coca-Cola syrup, one can verify its certification status by calling the OU Kosher office at 212-613-8241 or by checking special tags that are sometimes displayed on the slurpee machine that display the Coca-Cola logo and an ®.

**Q: THERE IS A NEW SELF-SERVE SODA FOUNTAIN APPEARING IN PUBLIC VENUES CALLED COCA-COLA FREESTYLE (ALSO CALLED 100 FLAVORS OF COKE IN CANADA) WHICH ALLOWS CONSUMERS TO CREATE THEIR OWN MIX OF FLAVORS. ARE ALL OF THE FLAVORS CERTIFIED AND CAN THE MACHINES BE CONSIDERED KOSHER?**

The Coca-Cola Freestyle machines (also called 100 Flavors of Coke in Canada) are OU certified in the United States and Canada.

**Q: MUST ONE WAIT SIX HOURS TO EAT MEAT (FOR THOSE WHO WAIT SIX HOURS AFTER MEAT TO EAT DAIRY) AFTER EATING AGED CHEESE?**

One must wait six hours to eat meat after eating cheese that is aged for six months or longer. The following are a few of the more popular aged cheeses that are aged for six months: Dry Monterey Jack, Cheddar (Medium, Sharp and Aged), Marble Cheese, Parmesan, and Picante Provolone.

For the complete list, please see OUKosher.org's Aged Cheese List.

**Q: CAN A BBQ BE USED FOR BOTH MEAT AND FISH?**

The Gemara (Pesachim 76b) teaches that it is a sakana (danger) to eat fish and meat together. As it is extremely difficult to clean a grill, the same grill rack should not be used for meat and fish. Either the fish should be double wrapped in aluminum foil or separate grill racks should be used.

**Q: IS IT POSSIBLE TO COOK ON A BBQ THAT WAS PREVIOUSLY USED FOR NON-KOSHER FOOD SUCH AS BBQ'S AT PARKS AND CAMPSITES? ALSO, CAN AN OUTDOOR GAS OR CHARCOAL GRILL BE KASHERED?**

Since food is roasted directly on the grill, the grate must be heated until it glows (libun gomur) to be properly kashered. This can be done either with a blowtorch (which should only be used by qualified and experienced individuals) or by sandwiching the grates between charcoal briquettes and setting them on fire. In addition, if the grill has a hood, the empty gas grill cavity must be kashered by cleaning, closing the hood and

setting it to the highest setting for one hour (libun kal). Alternatively, one may replace the grates and kasher only the grill cavity as explained above.

**Q: CAN IN-ROOM HOTEL OVENS OR MICROWAVES BE USED WITHOUT KASHERING?**

It is possible to use a non-kosher microwave or oven by double wrapping the food item. If using a microwave, one may poke a small hole in each cover so that the steam can escape and the package will not explode.



**Q: IS IT POSSIBLE TO OBTAIN HOT, KOSHER MEALS ON A CRUISE SHIP?**

The only practical option for hot meals on a non-kosher cruise ship is to eat certified pre-packaged meals that are double wrapped, such as those found on airplanes. These may be heated in any oven as long as the seals are intact and the package remains closed. (There are other halachic concerns that arise on a cruise ship pertaining to Shabbat that have not been addressed here. Please ask your rabbi for guidance.)

**Q: IS IT PERMISSIBLE TO TAKE ANTIHISTAMINES WITHOUT CERTIFICATION?**

First, please remember, that anyone with a life-threatening condition should take whatever medicines are necessary without hesitation. In general, tablets are preferable to liquid medications which may contain problematic ingredients. If no tablet alternative is available, the liquid should be diluted in water, juice or any liquid by a ratio of one to six, which is one ounce of liquid to one teaspoon of medication. This ratio should be done only in consultation with your doctor.

## EDITOR REQUEST TO RCs AND RFRs

### DO YOU HAVE A HIDDEN TALENT AS A GIFTED WRITER? SUBMIT YOUR KASHRUS RELATED ARTICLE

to Rabbi Grossman at grossman@ou.org. Please see new writer Rabbi Ranaan Broderick's excellent article "The Moore, OK Tornado – All in a Day's Work" on the front page of this issue.

Please email your article today.



# SERVICING OUR COMPANIES – A KIDDUSH HASHEM

## RABBI AVROHOM GORDIMER

Group Leader and RC, Dairy

**RABBI** Yitzchak Friedman (Baltimore), who established an excellent relationship with Ms. Lori Kesner of Garber's Ice Cream, was told by Lori about some "old Jewish books" that she came across at a yard sale in Pennsylvania. These books, which were really sifrei kodesh, were going to be disposed of. Rabbi Friedman arranged with Lori for the seforim to be recovered and transported to Baltimore for proper use. The concluding correspondence between the RFR and Lori on this incident is below. It is a Kiddush Hashem and evidences the profound effect that an RFR's relationship with a company can produce:

Dear Lori-

Did you get the appropriate recognition from the Cook Library at Towson University? My letter was more pro forma. It doesn't recognize the unique nature of your donation.

On behalf of the Jewish community of Baltimore, I want to express my deepest sense of gratitude for your rescue of these valuable texts and making them available at the Baltimore Hebrew College wing of the Cook Library.

The L-rd, the ultimate source of all good, will recognize your benevolence in the most splendid way.

Sincerely,  
Rabbi Yitzchak Friedman

Thank you Rabbi Friedman and your wonderful wife for helping to make such a wonderful blessing happen. God leads our thoughts every day to do such kindness.

The treasure is not in the notes a library can send, but in the hearts we hope to touch...

May the texts truly bless those in search of truth.

I do not wish any recognition: for it is He who deserves it all.

See how much He can accomplish when he puts his children's hearts and heads together!

Peace be with you,

Lori

## STATEMENT REGARDING COCA COLA

### THE ORTHODOX UNION WISHES TO BRING TO YOUR ATTENTION:

1. The Orthodox Union certifies a wide range of products manufactured by The Coca-Cola Company in the United States of America, Canada and the state of Israel.
2. The Orthodox Union has no information on products of The Coca-Cola Company manufactured in other locations.
3. Bottled and canned products of The Coca-Cola Company in the U.S.A. bear the OU logo. In the rare event that a purchased bottle

or can of any product of the Coca-Cola Company does not have the OU symbol on the cap or the label or for information on any specific Fountain product please contact the Orthodox Union consumer hotline at 212-613-8241.

4. For information on specific products in Canada and Israel please contact the Orthodox Union consumer hotline at the above number.



*Rabbi Yosef Levy, OU RFR KY/IN reports that on Tuesday June 4, the graduating class of Yeshiva high school of Cincinnati had the unique opportunity to go on a tour at a OU kosher certified plant Morgan Foods, to see how Kosher soup is manufactured.*



*Rav Simcha Kook of Rechovot addresses Kashrus rabbonim on a recent visit to the OU*



Dear Rabbi Gersten,

In this daf you write:

*"However, if the handle is made of a separate piece of metal, riveted to the kettle, then this would be like shenci keilim nogim zeh b'zeh b'lo rotaiv, and bliyos cannot enter the handle. Bidieved, if these parts*

*cannot be independently kashered, Rema (Y.D. 121:6) paskens that we rely that the kashering of the kettle suffices to draw out the bliyos from the yados as well (k'bolo kach polto).*

*Example: A tank that holds hot issur is never filled more than 60%. Lichatchila, this tank should be kashered in its entirety. However, if this is not possible, at the very least one should make sure that they kasher above the 60% fill line, and above any additional splashes (nitzotzos). If possible, they should try to kasher at least 6 inches above the highest point of contact."*

I am not a posek, and am therefore not questioning your psak, however there is an obvious difference between the bidieved of yados WHICH ARE (ony) RIVETED TO THE KETTLE and the Example you offer where the very SAME KLI was only filled 60% and therefore not needing (bidieved) koshering above 6 inches higher than fill line.

Continued Hatzlacha,  
Rabbi Avrohom Grossbaum  
rabbi@lubavitchindiana.com

Dear Rabbi Grossbaum,

Thank you for reading the article and commenting. The previous line in the article says:

*"Rema (451:12) writes that lichatchila we must kasher yados be'keilim (e.g. handles, protrusions) even though they have no contact at all with the product. This is because bliyos can travel into the yados as well."*

The Rema is not referring to riveted handles, but to handles that are part of the pot itself – This is why we say that bliyos do enter these areas and they need to be kashered. Yet Rema says that bidieved if they were not kashered it does not assur.

It was these handles I was referring to (not the ones that are riveted which pose no problem) with the comparison of areas that are far away, 6 inches, from the food.

However, see Rebbe Akiva Eiger (451: on Magen Avrom 24) who is bothered that indeed the handle should become assur even bidieved and therefore wants to learn that the handle in the Rema's case is riveted as well. But this is not the pashut reading of Rema. Even Rebbe Akiva Eiger admits that above the fill line is more kal, and Rema should apply, he is only bothered that the handle should be considered like a thick wall of the pot.

Gut Shabbos,  
Rabbi Eli Gersten



**KASHRUS  
ALERT**

**DARRELL LEA DARK CHOCOLATE  
COATED SOFT EATING LIQUORICE**

Blueberry & Pomegranate Flavor produced by Darrell Lea Confectionary Co., Pty, Ltd., Kogarah Australia contains dairy and is mistakenly labeled with a plain U without the D-Dairy designation.

Corrective actions have been implemented.



2334 WEST 13TH STREET • BROOKLYN, NEW YORK 11223  
T: 718 946-7301 • F: 718 946-7966 • WWW.OTSAR.ORG

בס"ד

Betty Pollock  
Executive Director  
Ann Chasbi Brand, MS SAS  
Educational & Recreational Director

Rabbi Yosef Grossman  
Senior Educational Rabbinic Coordinator

Orthodox Union  
11 Broadway  
New York, NY 10004

May 27, 2013

Dear Rabbi Grossman:

Thank you so much for having our Chevra visit the OU last week. The young men had a great time and learned a lot. They can't stop talking about everyone they met.

The group spends part of every week in our Learning Kitchen and volunteering at Superior Caterers here in Brooklyn. The members of the Chevra have greater interest in the particulars of kashrut since they visited with you.

We also appreciate that Rabbi Genack, and Mr. Martin Nachimson took the time to meet our group. The young men also enjoyed meeting Abby Ravski and Becca Zebowitz from Yachad.

As you know, Otsar Family Services provides quality programs and services for children and adults with developmental disabilities. For 33 years Otsar has been dedicated to keeping Jewish families intact and strong. We try to give our participants the chance to learn as much as they can about Yiddishkeit and our traditions. Your presentation and tour were just perfect!

With much appreciation,

*Chasbi Brand*

Chasbi Brand  
Assistant Executive Director

*Mayer Kadoch*

Mayer Kadoch  
Chevra Program Director

**MAZEL  
TOV**

to our dedicated RFR in Cleveland Heights, OH  
**RABBI SHMUEL GOLDSTEIN AND HIS  
WIFE** on the birth of their daughter, Sara Faiga.

**CONDOLENCES**

to our dedicated RFR in Salford, England **RABBI AVROHOM SCHWARZ** on the recent loss of his father Reb Menachem ben Kopel Z'l of London, England.

to our devoted RC **RABBI DAVID ARFA** on the recent loss of his mother Gertrude, Gitel Leah bas Harav Fischel of Queens/Miami Beach.

to our dedicated Senior RFR **RABBI AVROHOM STONE** on the recent loss of his father Sydney (Zorach Dovid ben Tzvi Hersh) of St. Louis, MO.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים





OUTREACH

## RECENT EVENTS



*Close to 250 men and women attend ASK OU/  
COR Toronto Kashrus event*



*Rabbi Elefant speaks  
at the ASK OU/  
COR Toronto Kashrus event*



*Rabbi Tzvi Heber, COR  
Director of Community  
Kosher gives introduction*



*Rabbi Eli Gersten (L) and Rabbi David Gorelik (R)  
deliver Skype shiur to Melbourne Kollel  
Beth HaTalmud on the kosher bakery*

*From your kitchen  
to the Sheraton kitchen...*

**UNDERSTAND KASHRUS  
AS NEVER BEFORE**

Join the OU's 3rd **Advanced Kashrus Seminar for Women**  
including lectures, hotel kitchen, restaurant and industrial plant tours

Monday, August 12 - Friday, August 16, 2013  
ו' אלול - ה' אלול תשע"ג

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HARRY H. BEREN  
**ASK OU**

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## TORNADO

*continued from page 36*

▶ morning's schedule that I wouldn't make it, but drowning out everything else was the stark realization that strikes us when we come very close to something larger than life itself. When we realize that the sense of security that we live with, on a daily basis can dissipate in a matter of minutes.

I joined many other Texans in the lobby viewing footage of the damage being wrought, but as I travelled on the road the next morning, what I saw was indescribable. Seeing visibly the inconceivable damage that was adjacent to the highway took my breath away. The highway was like a black oasis between the unbelievable destruction to the right and the left of it. One can only imagine what happened to cars caught in middle. Landmarks I pass every week were crumpled into balls of metal and wood. Cars were scattered like toys. Houses were destroyed down to their base. That is when the true scope of damage and destruction began to dawn on me. I sent an emotionally-charged, fervent Tefillah upward, thanking the One Above for keeping me safe, knowing full, well it was a matter of 20 minutes. A little bit of traffic, or 10 more cows, and everything could have been different.

As I pull out of the driveway, bidding my family farewell, yet again, to begin my next trip. I take out my trusty little white *tefillas haderech* card that I bought from Judaica Plaza in Lakewood, many years ago. I think about the words that I am saying... to protect me "*mi kol ayeiv v'orev baderech... Baruch Atath Hashem... Shomeah Tefillah*", these words now take on new meaning. There is work to be done.



HARRY H. BEREN ASK OU OUTREACH AND  
CONG. OHEV SHOLOM (THE WOODRIDGE SHUL)  
INVITE THE ENTIRE CATSKILLS COMMUNITY TO A SPECIAL

# SHABBOS NACHAMU WEEKEND KASHRUS EVENT

FIRST TIME  
IN CATSKILLS



HARRY H. BEREN

ASK  
OU  
OUTREACH



**SUNDAY MORNING, JULY 21ST**  
**CONGREGATION OHEV SHOLOM (THE WOODRIDGE SHUL)**  
14 MAURICE ROSE STREET, WOODRIDGE, NY 12789



**10:30AM**

ASK THE RAV *Rav Belsky* will  
respond to *Kashrus* questions  
submitted by fax: 212.613.0621  
or email: [grossman@ou.org](mailto:grossman@ou.org).

**Rav Yisroel Belsky, Shlita**  
*Posek, OU Kosher*



M.C.

**Rabbi Yosef  
Grossman**

*Senior Educational Rabbinic  
Coordinator, Director of  
Kosher Education,  
OU Kosher*



**11:10AM**

THE INTEGRITY OF KOSHER  
MEAT AFTER THE LOS ANGELES  
MEAT SCANDAL

**Rabbi Moshe Elefant**  
*COO and Executive Rabbinic Coordinator,  
OU Kosher*



**11:50AM**

WINE AND LIQUOR – EDUCATING  
THE KOSHER CONSUMER  
A POWERPOINT PRESENTATION

**Rabbi Nachum Rabinowitz**  
*Senior Rabbinic Coordinator, OU Kosher*

**12:30PM** END OF PROGRAM

#### Q&A AT THE END OF EACH SESSION

Priority will be given to questions submitted by  
fax to 212-613-0621 or email to [grossman@ou.org](mailto:grossman@ou.org)

- The Shul is air conditioned
- **FREE ADMISSION** for Men & Women
- **WOMEN SEATING** in Ezrat Nashim and downstairs Social Hall
- **PARKING AVAILABLE** on Maurice Rose St. in front of shul, in two parking lots on either side of shul and in the Mikvah parking lot across the street.
- **FREE COPY OF** The Daf HaKashrus- Daf Hashana Volume 20

#### FOR MORE INFORMATION CONTACT:

Rabbi Yosef Grossman 212.613.8212,  
914.391.9470 or [grossman@ou.org](mailto:grossman@ou.org).



KOSHER  
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