

THE Daf HaKASHRUS

A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE



WORKING FOR THE RIBBONO SHEL OLAM: A TIMELY MESSAGE FROM THE MASHGIACH

Excerpts from a recent address by Rav Moshe Wolfson Shlita, Mashgiach Ruchani of Yeshiva Torah Vodaas to AKO at OU World Headquarters

TRANSCRIBED BY RABBI YOSEF GROSSMAN

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מורי ורבותי – it's with a feeling of awe and veneration that I stand before this קהל הקדוש which provides and insures this country and beyond with מאכלת כשרות. I thank the הנהלה of the Kashrus organizations for giving me the privilege to speak here and I thank you for being an attentive audience.

בראשית ברא אלוקים – The רבש"ע created the world to be a utopia – a Gan Eden. Odom HaRishon – וינחהו בגן עדן – and he was supposed to remain there for the eternal שבת שכולו in the Gan Eden. Alas, because of the חטא of the עץ הדעת which brought מיתה to the world, he was evicted from the Gan Eden because of a חטא – he did something wrong. It must have been something awfully wrong. Well it wasn't עבודה זרה. It wasn't גלוי עריות דמים. It wasn't אכילה.

He ate what he wasn't supposed to eat. That brought this tremendous tragedy to the entire world for generations. He ate what's forbidden. Eating what's forbidden, the עונש may be a smaller one than for ג"ע, and ש"ד but it defiles the גוף, its מטמם את הלב, it stuffs up the heart. Because you are what you eat, it becomes part of your very essence, of your עצמות, of your גידין, of your בשר, of your דם. You have admitted סטרא אחרא into your system. You have admitted הרע הרע into your system.

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לא באתי אלא לעורר

BUTTER

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

THE MISHNA (*Avoda Zara II:5*) says that in the time of the *Tana'im* they were *gozeir* on *gevinas akum* (cheese made by non-Jews), but as this was a recent *gezeira*, and they wanted it to become accepted, the reasoning was kept secret. The Gemara (*A.Z. 35b*) lists six possible reasons as to why *Chaza"l* were *gozeir* the *issur* of *gevinas akum*.

1. משום ניקור Snake venom

2. לפי שא"א לה בלא צחצוחי חלב The cheese still contains milk droplets

3. מפני שמעמידין אותה בעור קיבת נבילה

Formed with non-kosher animal rennet

4. מפני שמחליקין פניה בשומן חזיר The cheese is rubbed with lard

5. מפני שמעמידין אותה בחומץ non-kosher wine vinegar

6. מפני שמעמידין אותה בשרף הערלה

The Gemara rejects this explanation Formed with sap of orlah

The Rambam (*Machalos Assuros 3:13*) and *Shulchan Aruch* (*Y.D. 115:2*) only cite as the reason for the *gezeira*, the concern that *gevinas akum* might have been formed with non-kosher animal rennet. However the Ra'vad and Rashba say that the *gezeira* was also because of צחצוחי חלב. The *Aruch Hashulchan* explains that Rambam did not hold that שומן חזיר and צחצוחי חלב were sufficient reasons to be *gozeir*, since these *issurim* can potentially become *batel* in the

cheese. Only the עור קיבת נבילה which is a *davar hama'amid* will never become *batel*. However, Ra'vad and Rashba hold that regarding *issurei nachrim* (e.g. *gevinas akum*, *chalav akum*) Chazal did not rely on *bitul*. They did not allow even a *mashehu* of *chalav tamei* or *shuman chazir*.

One important *nafka mina* that comes out from this *machlokes* is the status of חמאת עכור. Butter per se is intrinsically kosher, because it is made from cream that separates from milk and חלב טמא אינו עומד (milk from non-kosher animals does not form butter). The problem with חמאת עכור is that it may also contain צחצוחי חלב (droplets of milk). These droplets of milk cannot turn into butter because only cream turns into butter. Yet, these droplets that are mixed with the butter can still potentially contain milk from non-kosher animals. Rambam permits חמאת עכור provided that the צחצוחי חלב become *batel*. However, Rashba holds that Chazal were

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These מאכלות
אסורות, the
עץ הדעת
brought חורבן

on the world. Somebody who eats מאכלות we are told – it's in the י"ד רמ"א and ספרים הקדושים – its מטמטס את הלב even with a small child, an infant we should be careful. It brings in an inclination to lust and somebody who is nebach אסורות in נפגם he can't have any חשק to Torah or to Tefilla. He can't have an intimate relationship with the רבש"ע. He can't.

We find by the story with יוסף he was sold for the הטבחים – so we're introduced to a new kind of שר – to a new kind of a minister. פרעה had a המשקים שר. He had a minister that was in charge of the drinks. He had a שר האופים. He was in charge of the baked goods. He had a שר הטבחים in charge of the steaks. It's very odd. President Obama in the White House certainly has a top quality chef who prepares the meals for the people in the White House, the personnel, the guests. But this chef is not in the Cabinet. He's not in government. He's an employee in the White House. President Obama has no Secretary of Culinary Arts. He has a worker in the kitchen. He's not a minister. But by פרעה it was different. The one in charge of the foods was a שר – a minister. He was in government. What's פשט in that?

As mentioned, the יצר הרע and טומאה began- רע in the world was initiated - with the עץ הדעת טוב ורע. There is a constant struggle between טוב and רע and the עץ הדעת is what initiated this struggle. There is a warfare between טוב and רע, between טהור and כשר, between פסול and טמא, between אורא, the evil forces, they fight to promote טומאה in the רבש"ע world and they are opposed by the צדיקים who want to promote טהרה. פרעה, the way the הקדוש describes him, was the אבי אבות הטומאה. The palace of פרעה was the embassy of the שטן in this world. He was the captain of the אורא, of the קליפה. He was a בקי in ביקי. גדול בחכמה, בקי, פרעה tells us that רמב"ן tells us that he mastered the secrets of creation. He knew how to advance the הטומאה and he knew that its best done the way it

happened with אדם הראשון with food. Bring a טומאה into the food. Then טומאה will reign supreme. He knew the power of food and what effect it has on the person who eats. He appointed wizards of טומאה to be the members of his cabinet, to wage war against קדושה and טהרה. His counterpart in his time, in his country, was יוסף הצדיק, the שומר הברית, who waged war against טומאה, who remained טהור and notwithstanding the פתויים of קדוש and מצרים. He brought קדושה into מצרים. He brought מילה into מצרים.

There is a פסוק in *Kohel* – זה לעומת זה עשה – אלוים. In בריאה after the טובה, רע. If there is טוב there is a counterpart in רע. If you find רע there certainly is a counterpart in טוב.

טומאה they are the device of אסורות. You who are assembled here, the קדושה, כשרות, you are heavenly appointed to be the ministers of קדושה. שר הטבחים, שר האופים, שר המשקים (if) there is such a concept of that in טומאה,

DON'T BE TRAPPED IN A SPIDER WEB OF PETTY CONSIDERATIONS... YOU ARE "SARIM"

you are the שר המשקים, שר הטבחים, שר האופים, שר הקדושה, שר הטהרה. You are here in this world and you were appointed by the רבש"ע that Yidin should have uncompromised כשרות to promote קדושה and טהרה. You are the שילוחים of the רבש"ע and you would have to disseminate קדושה and טהרה – as ונקדשתם והייתם קדושים כי קדוש אני ה' אלקיכם – מאכלות אסורות of פרעה.

I am a תלמיד, a humble תלמיד of Reb Shraga Feivel Mendelowitz זצ"ל. He was the founder and the menahel of the Mesivta Torah Vodaas. His life was dedicated to disseminate Torah and ירא'ש all over America. And he was interested in the growth of מוסדות, not just his own Yeshiva. He was interested in the growth of other Yeshivas. He saw no competition when there was another Yeshiva flourishing and developing. He didn't find that it's against his interests. On the contrary when there's a new Yeshiva opening up as it happened in Baltimore, as

it happened in Lakewood, he sent away his best תלמידים to be the nucleus of that new Yeshiva because he worked for the Ribbono Shel Olam. We're all working for one boss, for the רבש"ע, the מלכי המלכים, מלא כל הארץ כבודו. He was an עבד to רבש"ע and all the Yeshivos are מוסדות of the רבש"ע. We are all עבדים to the רבש"ע.

In the solemn moments in a בית הכנסת when we open the ארון קודש and because of the כבוד of the ספרי תורות we stand up when the ארון קודש is open we declare וקדושה בריך קודש אנא עבדא וקדושה בריך קודש, רבש"ע. I am your humble servant. I am dedicated to your עבודת, to your interests. When ministers of a cabinet compete with each other, woe to that government, woe to that country. A minister can't fall prey to personal greed. Ministers must cooperate to serve and benefit their country, to share knowledge. You Mashgichim I would want to say רבותינו הקדושים like משגיחים הקדושים, your כח goes into whatever Kashrus America and beyond has.

There is a כלל – whatever a person does invests his מציאות, his very essence he gives into that כח, he gives into that object. If a Baleh Bosteh cooks שבת ערב and says לכבוד שבת קודש there will be a special קדושה in the מאכלים of Shabbos. She put קדושה into it. If a Mashgiach is extra careful in his עבודת הקודש by the השגחה, he actually puts קדושה into the מאכלים manufactured by the entire company. You are שרי האופים שרי טבחים וקדושה שרי טבחים. You're handpicked and chosen by the רבש"ע who is לכלל.

The אין אדם נוגע במה שמוכן לחבירו גמרא – you can't touch somebody else's פרנסה. You might think you did but you're going to lose it in a different direction. Whatever clients you have, whatever clients your organization has or the other is determined בשמים on the basis of your devotion and dedication.....

With the cooperation and sincerity, you will deserve and earn ס"ד to be מקדש the Jewish kitchen, to be מקדש the Jewish table. Don't be trapped in a spider web of petty considerations. Rise above that. You are שרים. You are ministers in the רבש"ע government of this world, in his cabinet. שרכם הרבה מאד. תחזקתם ידיכם תחזקתם.

COAST TO COAST HARRY H. BEREN ASK OU KOSHER PROGRAMS

FROM coast to coast, OU Kosher experts will be bringing educational programs to large and enthusiastic audiences in the next few weeks. The communities are Hancock Park in Los Angeles in December, to be followed by Great Neck on New York's Long Island in early 2012, at a date to be determined.

On Sunday December 18 at 7:30 p.m., in conjunction with the Annual West Coast Torah Convention in Los Angeles, the Harry H. Beren ASK OU OUTREACH program will partner with the Rabbinical Council of California (RCC) for a special Community Kashrut Event at the Young Israel of Hancock Park. OU posek and Rosh Yeshiva of the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, Rav Hershel Schachter, will present a shiur on *Kashrut of the Kitchen and the Workplace*, to be followed by a panel of kashrut experts in an *ASK the Rabbanim* session.

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allow for the regular heteirim of bitul and since inevitably some minute amount of milk droplets will remain עכו"ם חמאת is assur.

IS PLAIN USDA BUTTER ACCEPTABLE EVEN FOR THOSE WHO ARE MAKPID ON CHALAV YISROEL?

Shulchan Aruch (Y.D. 115:3) paskens that whether one may eat עכו"ם or not, depends on one's minhag, and a city that has no minhag may permit עכו"ם provided the butter is boiled to ensure that the droplets of milk are batel. Therefore, it would be incorrect to include plain non-chalav Yisroel butter in a chalav Yisroel product, since there are communities that are makpid not to eat עכו"ם. Additionally, the cream that is used to make butter, is likely pasteurized in the same pasteurizer as regular milk (*ben yomo*), and the OU requires a full kashering of chalav stam *kailim* before they can be used for a chalav Yisroel product.

Even those individuals, who are makpid on chalav Yisroel but whose minhag is to allow butter, and are not makpid on *bliyas kailim* of chalav stam, should ascertain that the butter contains no additives, such as starter distillate, which can be made from whole milk (not only from cream). Although only a very small amount of starter distillate is

gozeir on even a *mashehu* of *chalav tamei* and did not



added, it is not batel because it is an *avida l'taama*.

Another issue is the inclusion of whey cream. The Chasam Sofer (Y.D. siman 79) was asked about חמאת עכו"ם made from whey cream. He says that if the whey was made using animal rennet then the butter is assur. However, if the whey was made with kosher rennet then *m'ikar hadin* the butter made from this whey cream is permitted. However, he recommends that *lichatchila* one should not permit the עם המון to buy this butter. This chumra of the Chasam Sofer would be another reason to be careful if one is not buying chalav Yisroel butter.

KASHERING AFTER עכו"ם

Rema (Y.D. 115:1) writes that even those who have the minhag not to eat עכו"ם would hold that butter does not assur *kailim* and is *batel b'rov*. However, as we explained

above, today's butter can be pasteurized in chalav stam *kailim* and therefore has a *bliyas nat bar nat d'issura* (for those who are makpid on chalav stam). So when we need to make pareve a line that contained butter, we must kasher as though it is *issura bola*, in order that the kashering will be acceptable for everyone. In cases of *shas hadchak* since we do not say ChaNaN by chalav akum, we can cheshbon how much possible *bliya* can be in the butter. Then if the percentage of butter is relatively low (less than 10%), it is possible that the *bliya* of chalav stam will be *batel b'shishim*. In that case we can be more lenient and view the *bliya* of butter as *heteira bola*.

SUMMARY:

- ▶ Whether one may eat עכו"ם is dependent on one's minhag.
- ▶ *Shulchan Aruch* is *maikel* for those who have no minhag, provided there is no צחצוחי חלב
- ▶ Today's butter has extra concerns - starter distillate, whey cream, *bliyas* of chalav stam
- ▶ Non-chalav Yisroel butter should be treated like regular chalav stam (*issura bola*).
- ▶ In *shas ha'dchak* situations, if there is only a small percentage of butter, there might be reason to treat the *bliyas* in the equipment as *heteira bola*.

רבנו ירוחם "כבר למוד אותו החיבור בטעויות סופרים רבו מספור, וכמו שכתב גם הר"ר לוי חביב בתשובתו סימן ק"ט, וכן הש"ך בהלכות שכירות פועלים (חושן משפט סי' של"ה סק"ט) כתב "כי הלא נודע שספר ר' ירוחם יש בו הרבה טעויות."

3) נ"ל שהמקור להמנהג הוא, שהדרכי משה (ריש סי' פ"ט) כתב "ובהגהות שערי דורא רבים נוהגין להקל ועושין להם פשרה מדעתם להמתין שעה אחת..." היינו שעושים פשרה בין שיטות הרמב"ם שסבר שצריך להמתין שש שעות ושטית התוס' שאין שיעור המתנה, ובלבד שלא יהיה בסעודה אחת, ומסביר הגר"א שהפשרה היא להמתין שעה אחת על פי מאי דאיתא בוהר הקדוש שאין לעשות שתי סעודות בתוך שעה אחת (וזה המקור להמתין שעה אחת בין חלב לבשר), ויוצאי גרמניה כדרכם אינם עושים מנהגים על פי זוהר, ועשו פשרה מסתברת להמתין ג' שעות.

4) מש"כ לדייק בלשון הרמב"ם שכתב "כמו שש שעות" נראה שקשה לסמוך על דיוק זה, שהלא המחבר כתב בדעת הרמב"ם שלשון 'כמו' שש שעות היא לא דווקא, וכן מבואר בהרבה ראשונים שתפסו בדעת הרמב"ם שלשון 'כמו' הוא לא דווקא. ועי' רשב"א (חולין דף קה. ד"ה נמצא) שהביא דעת הרמב"ם וכתב שהוא שש שעות, וכן השערי דורא (סוף סי' ע"ו) כתב "העולם נהגו כפסק רבינו משה מיימון שצריך שש שעות בין סעודת בשר לסעודת גבינה". וכן בס' לקט יושר (עמ' ל"ה) כתב "ונהג כפוסק רבי משה ב"ר מיימון, בין אכל בשר [בהמה] בין אכל בשר עוף היה ממתינ' ו' שעות בין סעודה לסעודה כשרוצה לאכול אחר גבינה". הרי שה"כמו" הוא לא דווקא.

ועוד ואפ' אם נאמר שה"כמו" הוא דווקא, לכא' כוונתו שאין צריך בדיוק שש שעות, וסגי בקצת פחות, שהגמרא לא נתנה שיעור מדויק רק בין סעודה לסעודה. וכן הדעת קדושים (סי' פ"ט ס"ק ב') כתב "לא שייך בכך שיעור מצומצם כמדת חכמים חסר קורטב כל'. וכן ראיתי בשם ר' משה (ס' דברי חכמים) שבשעת הדחק סגי 5:50. למעשה המאירי כתב במקום אחד (מגן אבות עמ' מ"ו) "ואנו מחמירים עד שישא שש שעות או חמש כשיעור שבין סעודה לסעודה". ואולי המנהג הוא

DAF NOTES

The following communication was received from Rabbi Gavriel Schuster, a former talmid of Rav Belsky Shlita in Yeshiva Torah Vodaas and presently learning in the Kollel of Mir Yerushalayim. It is presented to the Daf's readers because it contains many excellent insights and interesting on the subject of waiting between meat and dairy discussed in The Daf HaKashrus Vol. 20 p. 1.



לכבוד הרב יוסף גרוסמן

נהניתי ממה שכתב בדף הכשרות לקיים מנהג יוצאי גרמניה להמתין ג' שעות בין אכילת בשר וחלב, ויש קצת הערות והוספות.

1) מש"כ שהפר"ח וס' מזמור לדוד חולקים אם מחשבין בשעות שוות או שעות זמניות, אולי י"ל שהם חולקים במחלקות המג"א ומור וקציעה (מהיעב"ץ) בא"ח סי' קנ"ז אם סועדת ת"ח שהוא בשעה ו', הוא ו' שעות בחשבון של שעות שוות או שעות זמניות.

2) מש"כ שיש מקור למנהג יוצאי גרמניה מרבינו ירוחם תלמיד מהרא"ש ז"ל (איסור והיתר סי' ל"ט) "אכל בשר אסור לאכול גבי' עד סעוד' אחר' כר' חסדא וכן נהג מר עוקבא מפני שהבשר ושומן נדבק בפה זמן ארוך, וכ' ר"ב מפני שהבשר שבין השניים קרוי בשר שנא' הבשר עורדו בין שניהם והוא ג' שעות כרש"י". אבל צ"ע שאין מבואר ברש"י שהוא שלש שעות, וגם קשה לומר שרבינו ירוחם חולק על רבו הרא"ש מבלי שהביא לדעתו, וגם רבנו ירוחם בעצמו במקום אחר (נתיב ט"ו חלק ה' דף קל"ז טור א') כתב "אכל בשר בהמה אסור לאכול גבינה או חלב אחריו ואפ' שיטול ידיו ויקנח הפה, עד שישא בין אכילת הבשר והגבינה כדי סעודה אחר' שהוא לכל הפחות שש שעות", נראה יותר שמה שכתב ג' שעות הוא טעות סופר וצ"ל ו' שעות, וכן הב"ח (יו"ד סי' קמ"א סק"ה) בהלכות כיבוד אב ואם' כתב על

The panel will consist of Rav Schachter; Rav Nachum Sauer, Rosh Yeshiva YULA; Rabbi Chaim Goldberg, OU Rabbinic Coordinator; and Rabbi Yaakov Vann, Director of Kashrut Services at the RCC. Rabbi Goldberg, who is the OU's fish expert, will round out the evening with a presentation on Current Kashrut Issues of Fish. Rabbi Vann is a graduate of the first ASK OU Kashrut Internship program held at OU headquarters in 1996.

In January, in an event on the east coast now being planned, OU Kosher will present its first program in the Iranian Jewish community, with a session intended for both the Iranian and Ashkenazi populations of Great Neck. It will be held at Congregation Torah Ohr. This Harry H. Beren ASK OU OUTREACH program will mark the first time in any community that the OU's two poskim (halachic consultants), Rav Hershel Schachter and Rav Yisroel Belsky, will be appearing alone to offer shiurim and to answer questions.

MAIL

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The Editor of *The Daf* responds.

Dear Reb Gavriel, Shlita

I just wanted to respond to what you wrote on "Kimo" of the Rambam. It appears to me that based on the Semah in Choshen Mishpot there is a clear machlokes between the Rambam and the Mechaber there and based on the Semah there is a definite machlokes between the Rambam and the Mechaber lishitosom from Choshen Mishpot to Yorea Deah. Others you brought would seem not to make a machlokes. I indicated in my article that there are those who say the mechaber is explaining the Rambam's "Kimo" to mean precisely 6 hours. I was just pointing out that according to the Semah it would be a case of "lishitoso".

All the best.

Rabbi Yosef Grossman

Rabbi Schuster responds.

About the "כמו" in the Rambam, it does work out very nice "לשיטתו" according to the Semah. However it is hard to say that the מחבר understands that the "כמו" of the Rambam is דווקא, and is arguing on the Rambam, since we see in three Rishonim that they explain the כמו's רמב"ם to be דווקא לא.

Furthermore I find it difficult to say that l'halacha the minhag to wait into the six hour is based on the מחבר's understanding in the Rambam (which the מחבר himself disagrees with) against three Rishonim.

Maybe we can say that the מאירי who says to wait five hours holds like the Rambam that the judges only start eating at the end of the sixth hour, therefore there is only five hours till the next meal and the Rambam holds that true judges only start eating at the end of the six hour (because they are trying to get in as much תורה as possible). A regular Talmud Chachum starts eating at the beginning of the sixth hour- the קנ"ז סק"ג regarding when a Talmud chachum starts eating his morning meal says from the אחרונים a similar idea.

The Editor of *The Daf* responds.

I find it difficult to say that there are different times of eating for a Dayan and a Talmid Chochom. If this were the case, the Gemara in Shabbos on Daf Yud should have made this distinction when it lists the times of eating of various groups in society. Rav Hershel Schachter Shlita agreed with this point.

KASHRUS
ALERT

A few boxes of **GFS, GORDON FOOD SERVICE CAESAR SALAD DRESSING** (1 gallon size foodservice containers) produced by Gordon Food Service – Grand Rapids, MI were shipped with an unauthorized Ⓢ on the outer box, however, each individual container has no

Ⓢ symbol. This product is not certified by the OU and the corrective action was implemented.

WHITE TOQUE AUTHENTIC FRENCH BLINIS produced by White Toque, Secaucus, NJ bear an unauthorized Ⓢ, are not certified by the Orthodox Union and contains dairy ingredients. It was sold in Costco stores in California. The product is being withdrawn from the marketplace.

BEECH NUT WHOLE WHEAT PASTA PARMESAN produced by Beech Nut Nutrition Corp. – Amsterdam, NY bears an Ⓢ symbol. This product is not certified by the Orthodox Union. Corrective action is being implemented.

A limited quantity of the industrial bakery product **PFEIL & HOLING SIXLETS PEARL BRIGHT PINK AND SIXLETS NAVY BLUE** produced by Pfeil & Holing – CakeDeco.com was mistakenly labeled with a plain Ⓢ. This product is kosher and dairy.

A small amount of **QUAKER INSTANT OATMEAL, WEIGHT CONTROL INSTANT OATMEAL**, Cinnamon flavor and Banana Bread flavor was mistakenly labeled with an Ⓢ without the "D". This product is dairy and corrective measures were implemented.

KASHRUTH
ADVISORY

BARILLA MONTONARA produced by Barilla America, Inc. – Bannockburn, IL has been reformulated and will now once again bear an Ⓢ. Only the product bearing the Ⓢ should be used.

MAZEL
TOV

to our devoted computer programmer **SARA KARASIK AND HER HUSBAND** on the engagement of their daughter Chani to Moshe Holtzberg.

to our dedicated RC **RABBI DOVID JENKINS AND HIS WIFE** on the engagement of his son Shmuel Aharon to Aviva Nudell.

CONDOLENCES

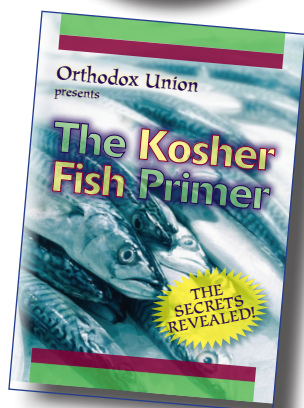
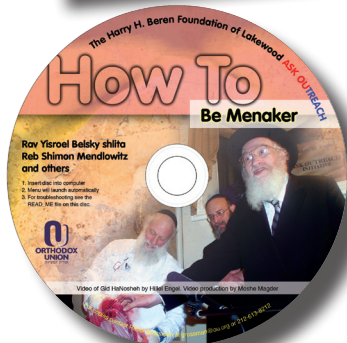
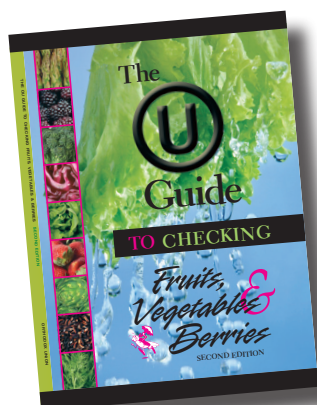
to **MR. DAVID FUND**, Vice Chairman of the Kashruth Division, and family on the recent passing of his wife Norma in Eretz Yisroel.

to our dedicated Rabbinic Coordinator **RABBI YIRMIA INDICH** and family on the recent loss of his mother Mrs. Faiga Indich O'H of Brooklyn, NY.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

OU Kosher Educational Materials Order List

Check item(s) being ordered. Compute total payment. Make checks payable to the Orthodox Union and mail with this completed order form to Rabbi Yosef Grossman c/o Orthodox Union, 11 Broadway, NYC, NY 10004.



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HARRY H. BEREN ASK OU OUTREACH AND THE RABBINICAL COUNCIL OF CALIFORNIA
invite you to participate in a

Community Kashrut Event

Part of the OU West Coast Convention 2011

Sunday, December 18 • 7 pm

Young Israel of Hancock Park
225 South La Brea Ave.

7:00 - 7:30 pm

KASHRUT OF THE KITCHEN AND THE WORKPLACE

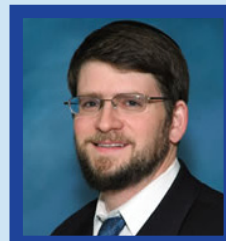
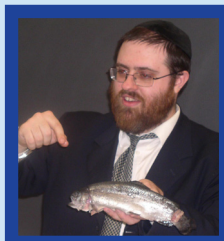
Rav Hershel Schachter

OU Posek – Rosh Yeshiva, RIETS

7:30 - 8:30 pm

ASK THE RABBANIM

*Rav Hershel Schachter, Rav Nachum Sauer, Rabbi Chaim Goldberg and
Rabbi Yakov Vann* will answer questions on halacha and OU, RCC policy.



*Priority will be given to questions sent by fax to 212.613.0621 or
email to either grossman@ou.org or posya@ou.org*

8:30 - 9:00 pm

CURRENT KASHRUT ISSUES OF FISH

Rabbi Chaim Goldberg

OU Rabbinic Coordinator – Fish Expert



For more information
310.229.9000 x200 | westcoast@ou.org | www.ou.org

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