

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

## MEDICINE GUIDELINES

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

If someone is a *choleh she'yaish bo sakana* (potentially life threatening illness) then they are permitted to take any medication. However, a *choleh sh'ain bo sakana* (non-life threatening illness) or one who suffers from a *meichush* (irritation) are limited in terms of what they are permitted to ingest. Each medicine will need to be investigated as to whether it is *ravi l'achila*, whether *achshivei* applies, whether the potentially non-kosher ingredients are *batel*, and if not

whether there is a halachically permissible way to take the medicine.

There are 3 basic groupings of oral medications; pills, liquids and chewables. Each will be discussed in its own section.

### PILLS

#### SHERETZ SARUF

*Shulchan Aruch* (84:17) says that for *refuah* purposes one may consume a *sheretz saruf* (any non-kosher item that was burned up). The Rema in *Hilchos Refuah* (Y.D. 155:3) brings this as well. Once an item is burned to the point where it is no longer *ravi l'achilas Adam*, it loses its *sheim ochel*. The Rambam *Hilchos Machalos Assuros* 14:11 writes *אכל אוכל האסור אחר שהסריח* *והבאיש ובטל מאוכל אדם הרי זה פטור*. Though the term *patur* implies that there remains an *issur d'rabannan*, Achronim disagree as to



which *issur* this is referring. *Minchas Kohen* (*Shar Ha'taruvos* 1:9) understood this to be an *issur d'rabbanan* of *neveila*, which would mean that only a true *choleh* could eat a *neveila serucha*. However, *Pri Chadash* (103:1) understood that the Rambam was referring to the *issur* of *ba'al tishaktzu*. Furthermore, *Pri Chadash* (81:3) writes that *ba'al tishak-*

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## IT'S NOT JUST MILK AT THE MILK STREET CAFÉ

*New Kosher Restaurant Opens on Wall St. with Meat, Dairy, and Pareve Menus*



**WHEN** planning restaurants, in addition to the menu, management must always be conscious of layout, décor, furnishings, eating utensils, and dress for staff. With the opening last month of the Milk Street Café at 40 Wall Street, just down the block from the Stock Exchange, ownership had additional concerns to keep in mind: color coordi-

nation of hats and aprons for three different kitchens; separation of those three kitchens; even the color of print on menu boards. The reason? The Milk Street Café is not only a kosher restaurant, but unlike the typical kosher restaurant which is either meat or dairy, it is meat, dairy, and pareve.

Keeping a watchful eye on this complex eating establishment is the Orthodox Union, which provides the certification for the restaurant, and has two *mashgichim* – or supervisors – on duty at all times.

Under the ownership of Marc and Beth Epstein, who have operated an upscale restaurant of the same name in Boston for the past 30 years, the Manhattan Milk Street Café introduced a brand new concept for the company: a 23,000 square foot “food hall” featuring a high-end selection of gourmet cuisine, all color-coordinated and choreographed to keep meat out of dairy plates, and vice versa.

“We are delighted that there is a kosher restaurant under OU auspices to serve the kosher consumer in the Wall Street/downtown area,” declared Rabbi Menachem Genack, CEO of OU Kosher. “There is certainly a need, which the Milk Street Café will fill. Its presence and OU certification will allow the restaurant to serve the community in a way it hasn’t been served before. The OU headquarters staff, which works just a few blocks away, is very happy to welcome the restaurant to Wall Street.”

According to Rabbi Leonard Steinberg, OU Rabbinic Coordinator specializing in food service who supervised the certification of the restaurant, “The Milk Street Café is a very unique place to eat. The restaurant offers dairy, meat and pareve dishes simultaneously from various stations. The restaurant contains three totally separate kitchens, serving both the food hall and corporate catering, and will have

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tzu does not apply to an item taken

for the purpose of refuah, or any other legitimate reason. Many Poskim follow this lenient ruling.

Because pills are made to be swallowed no effort is made to improve their taste (aside from the coatings which will be dealt with later). Although there are potentially non-kosher ingredients in the pill, such as stea- rates (e.g. stearic acid, magnesium stearate, calcium stearate or zinc stearate), emulsifiers or gelatins which by themselves are not nif- sal, still *Chazon Ish* (O.C. 116:8) writes that if the ingredients in the pill are combined in such a way that it is impossible for them to be removed, then the pill is viewed as one entity<sup>1</sup>. Since the overall taste of the pill is bitter and unpleasant, the pill is considered to be *nifsal mei'achila*. This is seemingly the opinion of *Igros Moshe* (O.C. II:92) as well.

## ACHSHIVEI

The *Rosh* (*Pesachim* II:1) says that one may not eat charred chametz, even if it was destroyed before Pesach. Although it is *nifsal mei'achila*, and mid'oreisa we would say about one who would intend to eat this, "בטלה דעתו אצל כל אדם", nevertheless it is assur mid'rabbanan for one to consume the burnt chametz, and thereby demonstrate that for him it was not *nifsal mei'achila*. This is known as the principle of *achshivei*. The *Yad Avrohom* (Y.D. 155:3) explains that *achshivei* does not apply to items taken for refuah, since it is clear that these items are taken as a result of the choli and not because they are machshiv them as foods<sup>2</sup>. For this reason one is permitted to consume a sheretz saruf, provided it is taken purely for medicinal reasons. However, Rema qualifies the heter to consume a sheretz saruf with the following two conditions.

The remedy must be a *refuah yeduah* (a proven remedy) or *al pi mumcha* (prescription).

If an equivalent kosher pill is available, an effort must be made to use the kosher pill<sup>3</sup>.

What is considered refuah (medicines vs. vitamins)?

Do all medical conditions remove the issue of *achshivei*? Rav Moshe Feinstein zt"l (*Igros*

*Moshe* O.C. II:92) explains that the reason why *achshivei* does not apply to medicines is because people would be willing to chew and consume even bitter and unpleasant items in order to alleviate their illness. It would appear from this explanation that the litmus test for determining whether one is permitted to take a medicine that is nifsal is

**WHEN TAKING SUGAR COATED PILLS... MAKE SURE THAT GELATIN IS NOT LISTED**

whether the condition is severe enough that one would be willing to subject themselves to eating offensive foods. If most people would be unwilling to eat bitter or unpleasant foods to cure this type of condition then this condition would not permit swallowing pills that contain issur. It is therefore questionable whether vitamin pills can be taken in all situations, even when the vitamin pills are only taken proactively.

Can we clearly say in this situation that an average person would be willing to eat foul tasting foods?

Rav Belsky says that Rav Moshe Feinstein Zt"l lik-

ened multivitamin pills to a food supplement. Just as vegetables and herbs eaten to maintain ones nutrition must be kosher, so too vitamin pills must have a hashgacha. If vitamins are taken for medicinal purposes (not just as a food supplement) then they would be classified as any other medicine pill and be permitted. However, Rav Schachter feels that even multivitamins are clearly taken for medical purposes and therefore do not violate the principle of *achshivei*.

## COATINGS

Even when a medication is *nifsal mei'achila*, there is a secondary issue regarding the coating. For example, even if a medicine might pose no concern, the gelatin capsule itself can be problematic. There are two basic types of capsules; hard capsules and soft gelcaps.

## HARD CAPSULES

Although hard capsules can be made from bovine (cow) bone, porcine (pig) bone or pigskin gelatin or any combination thereof, the preferred material for hard capsules is bovine bone gelatin<sup>4</sup>, because they produce the highest bloom and viscosity. Although, the minhag is to consider bovine bone gelatin as treif, this is primarily because of *achshivei*. Therefore Rav Belsky holds that a choleh, for whom medications do not violate *achshivei*, may be lenient to take pills that are encased in a hard capsule, if tablets are not available. Rav Schachter holds that even vitamins in hard capsules are permitted, if alternatives are not available.

## SOFT CAPSULES

Soft gelcaps can be made from bovine or porcine bone gelatin as well as from pigskin gelatin or any combination thereof<sup>5</sup>. Because soft-gels require much lower bloom, porcine hide gelatin is not uncommon. Pigskins are considered edible and have the status of *ba'sar*<sup>6</sup> (issur d'oriya). Although the hides are soaked in acid, the acid is later neutralized, and the issur is *chozer*

*v'niyur* (See *Chavas Daas* 103:1). Therefore, because there is a real possibility that soft gelcaps might be made from pigskin, they are not recommended. Additionally, soft gelcaps are made with plasticizers such as glycerin. The ratio of glycerin to gelatin can be 1:2 or even greater. In cases of strong need the pills should be wrapped in tissue paper and swallowed, since this is considered *shelo k'derech achilaso*.

## THERE IS A REAL POSSIBILITY THAT SOFT GELCAPS MIGHT BE MADE FROM PIGSKIN

## FILM-COATED TABLETS

Many tablets are covered in a thin plastic material (polymer).

These coatings are so thin that they do not obscure the letters embossed in the tablet. The polymers are not a concern; however, the plasticizers (acetylated monoglyceride or triacetin) which are added to produce flexibility and elasticity in the coating are sensitive ingredients. The ratio of plasticizer to polymer in a typical film-coating formulation is about 20%. Nevertheless, there is room to be lenient since the possible issurim in question are absorbed into the polymer, and the polymer is not a food. Rav Belsky says in the name of Rav Yaakov Kaminetsky zt"l that the halachos of *ta'am k'ikar* don't apply to inedibles. If issur becomes absorbed into an inedible item, such as a plastic, the issur becomes batel b'rov. Since the polymers are five times more than the plasticizers that they absorb, the plasticizers are batel b'rov.

## ENTERIC COATINGS

Enteric coatings prevent the tablet from dissolving until it reaches the intestines. Because they are coatings, they are on the surface of the pill, and are not batel with the other ingredients. However, most coatings are polymers and have no kashrus issue. Although there is one particular enteric coating which is made from sodium alginate and stearic acid, the stearic acid in this coating is typically .5%-1%. Therefore enteric coatings do not present a problem.

## SUGAR COATINGS

Some pills are sugar coated to facilitate ease of swallowing. Though the sugar itself is not problematic, gelatin can be used as a binder to help the sugar adhere to the pill. When taking sugar coated pills, one must check the ingredients to make sure that gelatin is not listed. Other potentially problematic ingredients that can be added to a tablet coatings are (di)acetylated monoglyceride, triacetin and polysorbates. In cases of strong need a choleh may wrap these pills in tissue paper and swallow, since this is considered *shelo k'derech achilaso*.

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Liquid medicines are not regarded as being *nifsal mei'achila*. They often contain ingredients such as glycerin and emulsifiers (polysorbates) which are kashrus sensitive. Therefore, it is recommended that one purchase liquid medicines with hashgacha. Triaminic makes a full line of cough medicines and fever reducers (acetaminophen). They are widely available and are OU certified. *Note: Triaminic infant drops are not certified.*

### LIQUID IBUPROFEN

Liquid ibuprofen is not available at this time with hashgacha. Moreover, it is known that a leading brand of liquid ibuprofen currently uses animal glycerin. If a young child is running a very high fever, they may be considered in the category of a *choleh she'yaish bo sakana* and liquid ibuprofen may be given. It would be preferable to use a generic ibuprofen, whose glycerin is still in the realm of safek. If the child (or adult) is definitely not in the category of a *choleh she'yaish bo sakana*, but they have a strong need to take a liquid ibuprofen, the following method can be employed. Liquid ibuprofen contains approximately .6 grams of glycerin per 5 ml (1 teaspoon) serving, or about 12%. If one were to dilute a teaspoon of this medicine into 1 1/3 ounces of water or juice, the glycerin content would become *batel b'shishim*. Although ordinarily one is not permitted to be mivatel issur (*ain mivatlín issur lichatchila*), a *choleh* is considered a situation of bidieved<sup>7</sup>. Although ordinarily we would view the entire medicine as being issur (i.e. *chatcha nasseh neveilah*) for the sake of a *choleh* one can be maikel. This is because Rema paskens that *b'hfseid mirubah* we do not say *Chanan lach b'lach b'shar issurim* and a *choleh* is considered like a *makom* of *hefseid mirubah*<sup>8</sup>. This rationale should only be applied to medicines (such as ibuprofen) where the issur is not the active ingredient. In cough syrups where the issur (i.e. glycerin) has medicinal value, it is questionable whether one can be mivatel the glycerin even for the sake of a *choleh*<sup>9</sup>. Also, there is a very high proportion of glycerin in some cough syrups which makes being mivatel the glycerin not practical. Therefore, one should make sure to only purchase cough medicines with a hechsher.

### FLAVORS

Even if a liquid medicine does not contain glycerin it is still not recommended because it contains unknown flavors. If no kosher equivalent is available and there is a strong need to take this medicine, one can be lenient. The *avida P'taama* component of medicine flavors is rarely non-kosher.

Although the flavor may contain non-kosher carriers these would most likely be *batel b'shishim* in the medicine. Chanan would not be a concern as noted above.

### INFANT DROPS (ACETAMINOPHEN/IBUPROFEN)

Adwe Brand sells acetaminophen infant drops. Other than that I am unaware of any other certified product on the market. If kosher drops are not available, then if possible one should be mivatel the glycerin. Acetaminophen drops should be diluted with 5 parts water or juice. Ibuprofen drops should be diluted with 8 parts water or juice. If bitul is not possible, and one can ascertain from the company that they are not using animal glycerin then one can be lenient based on *safek chatzi shiyur bita'aruvo she'aino chazi Pitztarufe*<sup>10</sup>. Additionally, Rav Schachter questions whether there is any issur to give medicines to infants, if this is necessary for their development (דיינו רביתיה) and there is no alternative.

### ALTERNATIVES TO LIQUID

For a child who cannot swallow a pill, a pill crusher can be used to powder the medicine, which can then be mixed into applesauce and the like, obviating the need to take an uncertified liquid medicine. Check with pharmacist to make sure that this is acceptable

### CHEWABLES

Chewable tablets are not *nifsal mei'achila*. Therefore, it is important to know exactly what is in the chewable tablet. All pills contain excipients (inert substances) that can act as lubricants binders and fillers. (My information in the following paragraphs comes primarily from a conversation I had with a world expert pharmaceutical lecturer.)

### LUBRICANTS

Lubricants allow the tablets to release from the tablet press. There are about 25 lubricants that are approved for use in pharmaceuticals such as stearic acid, magnesium stearate, calcium stearate and zinc stearate and many of them can be from animal or vegetable origin. The good news is that the industry trend is away from animal stearates and pharmaceutical companies more commonly using vegetable stearates. In general lubricants are added in proportions of .5%-1% w/w and in the overwhelming majority of cases (more than 90%) the amount of lubricant is less than 1.5%. Lubricants are never used above 2%. So generally we can assume that the lubricant is *batel*.

### BINDERS AND FILLERS

Sometimes tablets will list magnesium stearate (or a different lubricant) and stearic acid. In this case the magnesium stearate is acting as a lubricant and stearic acid is

acting as a binder. In this capacity, stearic acid can be used in the range of 3-4%. While at first this would appear to be a major concern, however, Rav Belsky and others point out that stearic acid has no (or almost no) discernable taste. There is a *machlokes haPoskim* as to what level of bitul is required for tasteless issurim that are dissolved into a food. *Shach* (Y.D. 103:2) asserts that even a tasteless item requires bitul b'shishim. However, *Pri Chadash* and others disagree. *Igros Moshe* (Y.D. II:24) explains that *Shach* only requires shishim as a *gezeira d'rabbanan*, in cases where it is *min b'mino*, such as *gid ha'nashe* that dissolves into meat. If a tasteless item dissolves into *aino mino* then even *Shach* would agree that it is *batel b'rov*. If such a chewable tablet would need to be taken, it would be advisable to ascertain if the company uses only vegetable stearic acid or it can be wrapped in tissue paper and swallowed.

Lactose is also used in pills as a binder and filler and this would make the chewable tablet dairy. However, *Aruch Hashulchan* (Y.D. 89:7) says that for *refuah* one need wait only 1 hour between meat and milk, provided they rinse out their mouth.

Polysorbates (tweens) can also be used in a pill as a disintegrant, however they are likely *batel b'shishim*.

Gelatin can also be used as a binder in pills. If the pill contains gelatin and there is a strong need to take this pill, it should be wrapped in tissue paper and swallowed, since this is considered *shelo k'derech achilaso*.

### SUMMARY:

- Pills/tablets are considered *nifsal* and may be taken for *refuah* provided they are a *refuah yeduah* and there is no kosher alternative.
- There is a disagreement between Rav Belsky and Rav Schachter as to whether one may take vitamin pills as a nutritional supplement.
- A *choleh* may take hard capsules if a tablet form of the medicine is not available. Rav Schachter permits even vitamin capsules, if alternatives are not available.
- A *choleh* should not take soft gel caps. If there is a strong need, they should be wrapped in tissue paper and swallowed.
- Enteric coatings are not an issue
- Sugar coatings can contain gelatin binders and (di)acetylated monoglyceride or triacetin plasticizers, check ingredients.
- Liquid medicines that contain glycerin require certification.

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► In case of pressing need, such as

ibuprofen for children with high fever, one can dilute the glycerin provided the glycerin is not an active ingredient, but one must ascertain how much glycerin is in the medicine.

- One should not take medicines that contain uncertified flavors. *B'tzorech* one can be *maikel*.
- Infant medicines – if company claims to use only vegetable ingredients, one can be lenient, if there is no other option.
- Chewable tablets should be avoided
- In cases of need magnesium stearate is assumed to be batel
- Stearic acid can be used as a binding agent and may not be batel b'shishim. In cases of great need, if the company claims that

it only uses vegetable, one can be lenient, since stearic acid has no ta'am

- Check ingredients for gelatin, polysorbates and lactose in chewable tablets ■

<sup>1</sup> ח"ל - טבלאות רפואה שמעורב בהן קמח ... אם הן מעורבין בדברים שאינן ראויין לאכילת אדם אין בהן משום חמץ כדן נפסל מאכילת אדם, כיון דאי אפשר להפריד הקמח וגם אינו ראוי לחמץ בו ומותר לבולען בפסח לרפואה

<sup>2</sup> Shagas Aryeh (75) disagrees and holds that we say achshivei even by items taken for refuah. However, Chazon Ish (א"ח סימן קטו אות ח ד"ה טבלאות) says that if the issuer is not the active ingredient, which is often the case, then there would be no question of *achshivei* דלא שייך כאן *achshivei* אכשבי דדעתו על הסמים

<sup>3</sup> Rav Belsky explained that although the sherez saruf is nifsal mei'achila and is taken for refuah, still as a harchaka to eating issur, it is only permitted when it is a refuah yeduah and there is no kosher alternative.

<sup>4</sup> www.rubin.no/files/documents/markedsrapport\_gelatin.pdf

Hard capsules: Bovine bone gelatin is preferred in this application as a high bloom and viscosity is required. In the past, bovine bone was used almost exclusively but

today bovine hide and porcine gelatin are also used. Pigbone grades of gelatin are also available.

<sup>5</sup> www.rubin.no/files/documents/markedsrapport\_gelatin.pdf

**Soft capsules:** At one time beef bone gelatin accounted for almost all gelatin used in this application but currently accounts for about 65%. Pig bone, beef hide, pigskin and fish gelatin account for the balance.

See also Formulation and physical properties of soft capsules Gabriele Reich Chapter 11 (Table 11.1): Article is available at [http://www.usp.org/pdf/EN/USPNE/PF35\(4\)\\_StimArticle-2.pdf](http://www.usp.org/pdf/EN/USPNE/PF35(4)_StimArticle-2.pdf)

<sup>6</sup> מסכת חולין פרק ט' משנה ב' - אלו שעוריתיהן בבשרן עור האדם ועור חזיר

<sup>7</sup> See *Teshuvus B'tzail Hachachma* V:39

<sup>8</sup> *Teshuvus Melamed L'ho'il* O.C. 83 וא"כ לחולה שאין בו סכנה 83 והוא כן בנדר דיון כיון שהוא לרפואה ודאי הוא כהפ"מ

שכן יש לנהוג בהפ"מ גם בלא"ה אין - *And Shevus Yaakov* I:62 להחמיר כל כך בנדר דיון כיון שהוא לרפואה

<sup>9</sup> The Ravad holds that there is an *issur D'oraisah* to be mivatel issur in order to benefit from that issur. Since the glycerin in cough medicines serves a therapeutic purpose, one should not rely on being mivatel the glycerin.

<sup>10</sup> *Har Tzvi* Y.D. 97, also see *Pri Migadim* לתעריבות (חלק א' פ"ד)

#### UNCOATED, FILM COATED OR ENTERIC COATED MEDICINE PILLS

Known remedy or prescription and kosher is not available

Taken for medicinal purposes

Nifsal mei'achila

We do not say achshivei

Permitted

#### UNCOATED, FILM COATED OR ENTERIC COATED VITAMIN PILLS

Known remedy or prescription and kosher is not available

Taken as a nutritional supplement

Nifsal mei'achila

Questionable whether achshivei applies

Machlokes HaPoskim

#### HARD GELATIN CAPSULES

Known remedy or prescription and kosher is not available

Taken for medicinal purposes

Nifsal mei'achila

We do not say achshivei

Rav Belsky permits for Choleh. Rav Schachter even permits vitamins

#### SOFT GELATIN CAPSULES

Known remedy or prescription and kosher is not available

Taken for medicinal purposes

Not nifsal mei'achila

Possibly made from edible pigskin

Choleh can wrap in tissue paper

#### SUGAR COATED PILLS

Known remedy or prescription and kosher is not available

Taken for medicinal purposes

Coating is not nifsal mei'achila

Possible issur- gelatin, triacetin polysorbates, (di)acetylated monoglyceride

Choleh can wrap in tissue paper

#### LIQUID MEDICINES (NOT COUGH MEDICINE)

Known remedy or prescription and kosher is not available

Taken for medicinal purposes

Not nifsal mei'achila

Possible issur – glycerin, polysorbates, flavors

Choleh can dilute in water/juice (for amounts see above)

#### INFANT DROPS

Known remedy or prescription and kosher is not available

Taken for medicinal purposes

Not nifsal mei'achila

Possible issur – glycerin, polysorbates

Can be diluted, or if manufacturer claims to use only vegetable ing.

#### CHEWABLE TABLETS

Known remedy or prescription and kosher is not available

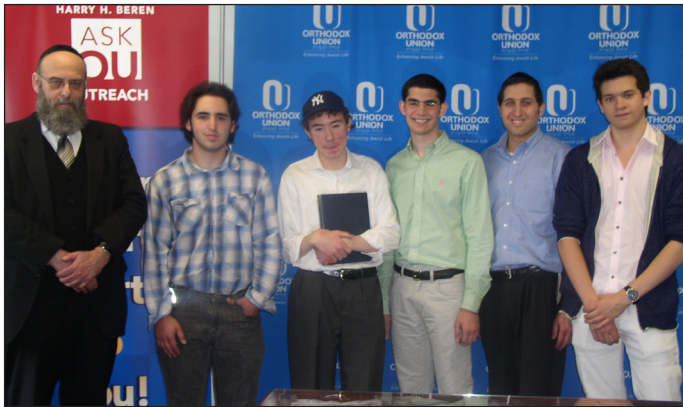
Taken for medicinal purposes

Not nifsal mei'achila

Possible issur- gelatin, polysorbates, stearic acid, stearates, flavors, (lactose)

Choleh can wrap in tissue paper. If not possible, in case of great need, one can be lenient if manufacturer claims to use only vegetable ingredients

## VISIT OU PROGRAM WELCOMES A VARIETY OF SCHOOLS



*Ramaz High School - Rabbi Kenny Schiowitz, Ramaz Rebbe, second from right.*



*Mosholu Cheder of Boro Park - Rabbi Dovid Goldstein from Pos'Tiv Produce demonstrates insect infestation in vegetables.*

## UPDATED AGED CHEESE LIST

### RABBI AVROHOM GORDIMER

RC Dairy

before partaking of meat that one waits after eating meat before partaking of dairy. (V. Taz *ibid.* s.k. 4.)

The *Shach* (*ibid.* s.k. 16) explains that “hard cheese” as noted by the Remo refers to cheese which has aged (approximately) six months. Articles which elaborate on how to interpret the *Shach* and which go through the various opinions on this topic appear on [www.OUKosher.org](http://www.OUKosher.org).

Below is a list which features many varieties of cheese, along with the times for which they are aged. An asterisk next to an entry indicates that the OU's poskim maintain that one must wait after eating that specific cheese before partaking of meat.

Asiago D'Allevio:	3-18 months or more (*depending on exact age)
Bleu (including Danish Bleu “Danablu” and Roquefort):	2-4.5 months
Brie:	3-6 weeks
Camembert :	3-5 weeks
Mild (Regular) Cheddar:	2-3 months
Medium, Sharp and Aged Cheddar:	close to 6 months, and up to 7 (!) years*
Colby:	1-3 months
Dolce (Mild, Regular) Provolone:	2-3 months
Edam:	3 months
Emmental (Swiss Cheese-Switzerland):	6-14 months*
Feta (cow milk):	brined 2-3 months
Feta (goat or sheep milk):	brined 3-6 months
Gouda:	3 months
Gruyere:	7 weeks-3 months
Kashkaval:	6 months*
Monterey Jack (in American market):	2 months (although foreign market Monterey Jack can be aged 6 months to 1 year*)
Mozzarella:	30 Days
Muenster:	5-7 weeks

Parmesan:	10-24 months or more*
Piccante Provolone:	6-12 months*
Pressed Asiago:	6 weeks
Romano:	5-12 months*
Swiss-American-Made, Baby Swiss and Lacey Swiss:	3-4 months
Tilsit:	6 months (when produced correctly*, although it is suspected that much Tilsit cheese is not aged anywhere near a 6-month period)

\* = Must wait after consumption, according to OU Poskim

Note: After Limburger and other pungent cheeses, the OU's poskim maintain one must wait, regardless of the cheese's age. (V. Taz s.k. 4 on Yoreh Deah 89.)



meat, dairy and pareve. All orders will be handed to the customers in closed containers that will be sealed with color-coded kosher tape. The staff will wear color-coded aprons appropriate for the kitchen or station they are working in. Even the floor tiles in the kitchens are different colors so that the staff is always cognizant of the need to keep meat, dairy and pareve totally separate. Customers have the option of carrying out or eating in at the spacious seating area in the restaurant. It is important to know that friends eating together, some eating dairy and some eating meat, must eat on separate placemats, available at the cashier's station, in order to remind them not to share their food."

In her role of Milk Street Café marketing director, Beth Epstein provided additional information on how the restaurant will measure up to OU standards of kashrut. For example, meat is Glatt, dairy is Chalav Stam while Chalav Yisrael is available for coffee; challah is taken; every order is sealed and wrapped from the appropriate kitchen or counter in disposable containers; when team members move from one kitchen or station to another, they change hats and aprons and wash their hands.

Regarding dress, dairy staff will wear pinstripe aprons and pinstripe caps; baristas pinstripe aprons and black newsboy caps; meat staff black aprons and black caps with white piping; pareve staff white aprons and Asian writing or white caps. Kosher law requires that fruits and vegetables be insect-free. As a result, the restaurant is the first in New York City to install Produce Soak Sinks, a sophisticated whirlpool system to wash out the bugs. For those with other dietary concerns beyond kosher, Milk Street offers vegan, vegetarian, gluten-free and low-fat selections. (For some years now, OU mashgichim have been trained to supervise gluten-free menus as well.)

"Setting up the kosher program at Milk Street Café was a unique challenge," Rabbi Steinberg said, just days before the restaurant's grand opening. "I have not seen any other restaurant that has been truly successful as a meat/dairy venture. Mr. Epstein did not skimp on anything that we required for supervision. He is retaining

two mashgichim on duty at any given time. Color coding helps the staff and the customers differentiate between

five mashgichim on full-time duty to cover the 24/5 schedule that the restaurant will be in production. There are two shifts of two mashgichim each from 5 a.m. to 1 p.m. and from 1 until 9 in the evening. One mashgiach supervises the night baking crew and washes vegetables for the next day's menu. The three separate kitchens are vast and each one is fully contained."

Rabbi Steinberg explained, "Any single-designation restaurant has the usual challenge of ingredient control, checking vegetables, taking challah and ensuring Bishul Yisrael. Here there is also the challenge of keeping each designation separate both in the front of the house and in the back. Platters and utensils that are in use in the food hall have to find their way back home to their designated kitchen. This takes systems, and discipline of the staff and most of all, the watchful eyes of the mashgichim. Milk Street Café took it upon itself to train its staff extensively in kashrut so they know the basic laws and customs and even the terminology. Each employee had to pass a test after their training."

Founder Marc Epstein declared, "Our emphasis is on the best food and the best hospitality. We believe that customer service is paramount and we want to create the best experience possible." As Rabbis Genack and Steinberg would add, "We want to create the best kosher experience possible."

## DAF NOTES

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*Pedialyte is produced on the same equipment as dairy products. According to the halacha, the amount of the milk absorbed by the equipment is not sufficient to render the Pedialyte dairy. The OU Poskim base this on the psak of the Igros Moshe in י"ד חלק ב סימנים ל"ד ו"ז that there is no Chanan by Lach B' Lach in an Isur of the Rabbonon. As a rule, the OU does not certify products as pareve based upon bitul, and therefore it is labeled as OU-D. However, in practical terms, Pedialyte products with OU-D are pareve.*

# OU: Pedialyte Has "D" Certification, But It's Parve

BY HAMODIA STAFF

**NEW YORK** – When Mr. Glick's 2-year-old son awoke from the anesthesia of a minor surgery at Cornell Medical Center/New York Presbyterian last week, medical staff said the boy could be discharged after having a 2-ounce bottle of liquid.

"If someone sees this, they don't think for a second it's more than water," the Boro Park father remarked about the clear substance.

Mr. Glick realized the bottle contained Pedialyte, a leading brand of oral electrolyte solution that replaces fluids and minerals (electrolytes). It is commonly used to combat or prevent dehydration.

Mr. Glick's son was given unflavored Pedialyte, which has no color. Like a number of Pedialyte

flavors, it has a kosher certification of OU-D. (Some Pedialyte products have a plain OU symbol.)

Mr. Glick became concerned, because he and his wife are careful to give their children only *chalav Yisrael* dairy products. Many hospitals give Pedialyte to children, and the product line includes liquid, freezer pops and powder packs. Is it *milchig* or have a *din* of *milchig*?

Before calling the Orthodox Union to ask that question, *Hamodia* called the manufacturer of Pedialyte to ask if the product poses a danger for dairy-allergic people.

As indicated by the absence of an allergy alert on the bottle, Pedialyte is not a problem regarding milk allergy, the company said. The products contain no milk whatsoever — only water, minerals and small amounts of dextrose

and fructose for flavor.

In addition, Pedialyte does not have any *milchig* status in *halacha*, according to the OU rabbinic coordinator who oversees certification of Pedialyte.


Rabbi Israel Rothenberg said that the "D" is added to the kosher symbol because after being produced, Pedialyte is sometimes piped through and stored on equipment that is also used for milk-based baby formula products. The machinery is sanitized and rinsed thoroughly between uses, but while the cleaning process suffices to remove all traces of dairy, it does not acquire the status of halachic koshering. This is because the temperature of the cleaning solution does not reach koshering level, and the cleaning is done on the same day of the *milchig* run.










## KASHRUS ALERT


**SUNTREE CHOCOLATE NUT MIX** (UPC #669887502146) and **TRAIL MIX** (UPC #669887502108) produced by Suntree, LLC – Orosi, CA contain dairy ingredients as listed on the ingredient panel but the  dairy designation has been inadvertently omitted. Future packaging will be revised.


**DOMATA LIVING GLUTEN FREE PIZZA CRUST MIX** produced by Blend Pak – Bloomfield, KY is labeled with a plain , but is actually dairy and is missing the  dairy designation. Corrective action is being taken.



Some **“M” RANCH DRESSING** – Creamy labels produced by Meijer – Grand Rapids, MI mistakenly bears an  without the D (Dairy). This product is dairy. Corrective measures were taken.

**ARREZZIO PIZZA** sauce with Cheese produced by Sysco Corporation – Toronto, Canada bears an unauthorized  and contains non kosher ingredients. This product is distributed in Canada and is being withdrawn from the marketplace. Consumers who see this product with an  should please contact the OU at kosher@ou.org or at 212-613-8344.

**32 DEGREE FROYO** – Great Neck, NY is displaying an  on some of its signs and cups. This store is not certified by the OU, and the OU cannot comment on the kosher status of products sold in this store.



All **MISS LEONNE'S** products, including mozzarella cheese stuffed olives, produced by Leonard Mountain Inc. – Bixbi, OK are not certified by the OU. Some products have an unauthorized  and contain non kosher ingredients. Corrective measures are being implemented.

Several **BJ'S WHOLESALE CLUB** stores sell freshly baked bagels. The Orthodox Union does not certify any of the BJ's bakeries. Some bags for these bagels display an unauthorized . BJ's Wholesale Club is changing their bags and are removing the bags with the OU.

**HERSHEY'S STRAWBERRY SYRUP** produced by The Hershey Company, USA, when manufactured in America, bears an . The same product, when produced for export to Israel, has no OU symbol on the label. Mor Yam, an Israeli importer of Hershey's Strawberry Syrup, placed a sticker on top of the label, with an unauthorized . At the current time, the OU considers this product to be kosher and dairy, when the label indicates “Made in USA”.




## KASHRUTH ADVISORY

**AMERICAN NUT** products produced by American Nut Inc. – Sylmar, CA were previously labeled . In view of recent changes, American Nut products will now be labeled . Products with the “D” should still be considered dairy. The pareve products have a lot number of

061311 or greater.

All **LEE KUM KEE VARIETY OF SAUCES** produced by Lee Kum Kee (Xin Hui) Food Co., Ltd. – Guangdong, China is no longer certified by the OU as of June 24, 2011.

Some stores are selling 3 jars of **NEWMAN'S OWN PASTA SAUCES** wrapped together in a clear plastic. Please note that these wrapped jars may contain both kosher and non kosher varieties of Newman's Own pasta sauces. The  only appears on the kosher varieties. Please check the jars before buying them.

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## צאתכם לשלום

to our dedicated Rabbinic Coordinator, **RABBI DAVID POLSKY**, who

for many years manned OU Kosher's Consumer Hotline answering hundreds of questions on a daily basis. Two weeks before Pesach he averaged 500 calls each day. He now moves south to become the rabbi of the Anshe Sfard Congregation of New Orleans. He can be reached at Rabbi@anshesfard.org or polskydavid@gmail.com. We wish him much success in his new endeavors. His engaging first question to the caller "OU Kashrus - how can I help you?" will be sorely missed.



to our dedicated RC **RABBI YOSEF GOLDBERG AND HIS WIFE** on the engagement of their son Aryeh to Hadassa Herman of Staten Island, NY.

to our devoted RC **RABBI MOSHE ZYWICA AND HIS WIFE** on the engagement of their daughter Rochel to Aron Yitzchok Gelly of England.

to our dedicated RFR in Santa Barbara, CA **RABBI YOSEF LOSCHAK AND HIS WIFE** on the marriage of their daughter Estee to Akiva Steinmetz.

to our devoted RFR in Pittsburgh, PA **RABBI SHIMON WEISS AND HIS WIFE** on the engagement of their son Yossi to Yittie Bayzman of Crown Heights.

## CONDOLENCES

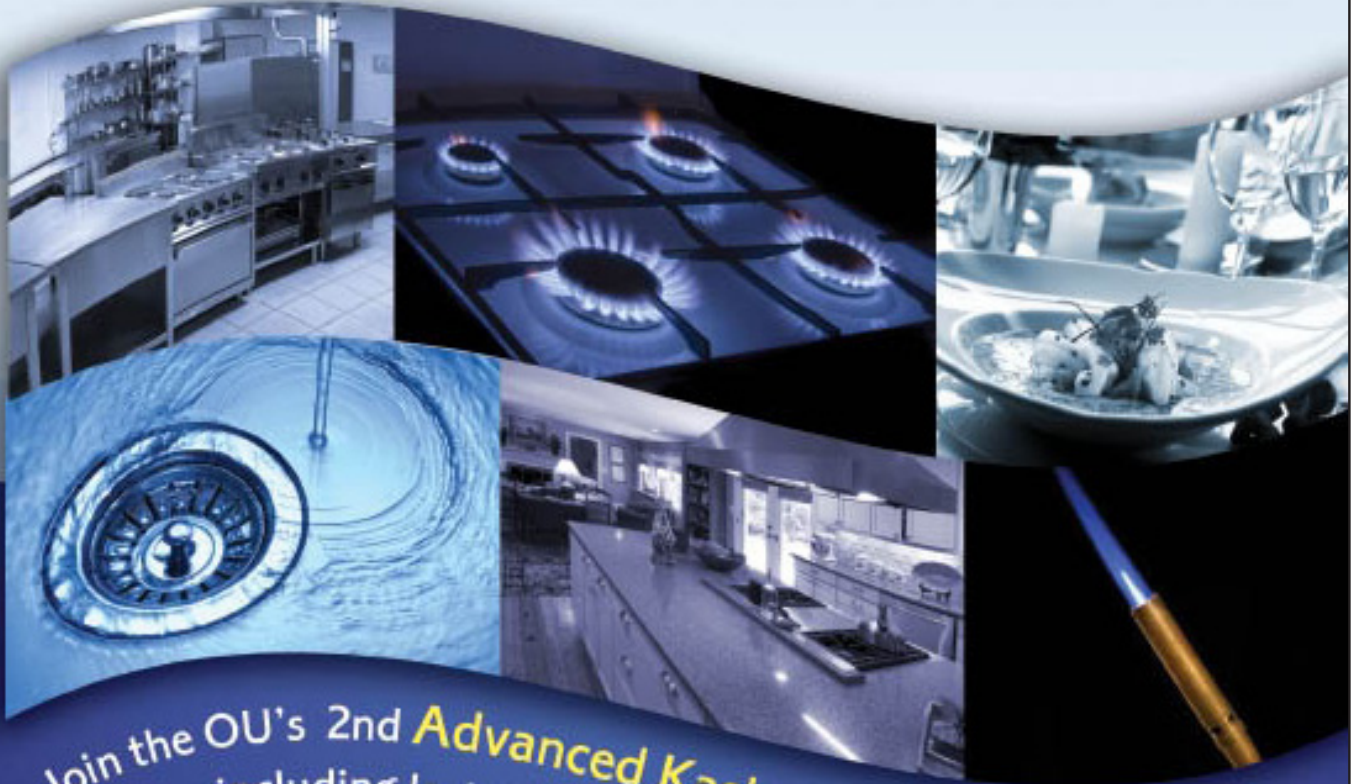
our dedicated administrative assistant Sally Goldberg on the recent loss of her brother Rabbi Mordechai Summer, a"h, of Monsey, NY.

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