

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

DAF NOTES

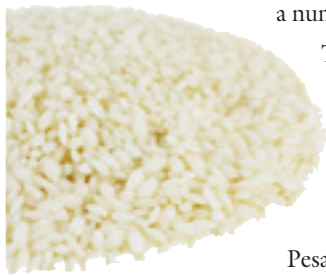
On Sunday, March 27, for the first time, the Harry H. Beren ASK OU OUTREACH Kashrut Shiurim were presented to the Sephardic community at Bnei Shaare Zion in Brooklyn, NY. The OU Poskim, Rav Hershel Schachter and Rav Yisroel Belsky, both discussed the current Pesach status of enriched white rice for those who are permitted to eat Kitniyot on Pesach. These discussions sparked much interest in the Sephardic community. Although by now, Pesach is behind us, the Daf feels it important to share with its readers the research Rabbi Gavriel Price has made on this subject in the article below, as well as the accompanying Teshuva written by Rav Schachter Shlita. Rav Schachter writes in his Teshuva that the potential Chametz in rice that is produced by several major US manufacturers would be Botul before Pesach. However, it is proper for Sephardim to wash the rice to remove the possible Chametz in the added vitamins. It is preferable for Sephardim to use any unprocessed brown rice or white rice with an acceptable Kosher L'Pesach certification as found in Eretz Yisroel, for those permitted to eat Kitniyot. Please refer to the Teshuva for the reasons Rav Schachter gives for these Psokim.

PESACH STATUS OF ENRICHED WHITE RICE

RABBI GAVRIEL PRICE

RC Ingredient Research

BROWN RICE becomes white when milled. Lost during this process are vitamins and nutrients. Federal regulations in the United States require rice processors to add to milled rice a number of those vitamins and nutrients.



The new ingredients are chemically produced in industrial production facilities. Do any of them present a concern of chametz such that Sephardim (or Ashkenazim who are permitted to eat rice) should refrain from eating enriched rice on Pesach?

Parboiled, pre-cooked, boil-in-a-bag, and converted rice are either naturally enriched or use a special method of enrichment that will not be discussed here.

CODE of Federal Regulations (CFR) 21, section 137.50 requires that all milled rice sold in the United States be enriched with folic acid, thiamin, and iron (ferrous sulfate). Foreign regulations require that niacin be added to milled rice and therefore niacin is typically added as a matter of course to all blends.

The current language of the regulation requires addition of riboflavin, or vitamin B2. Riboflavin is produced by fermentation (a biochemical process) and can be made with chametz. However, this requirement was stayed (i.e., indefinitely waived) in 1958, as stated in a regulatory end-note, and since then riboflavin has not been added to rice.

Rice processors do not directly purchase these vitamins from respective manufacturers. Rather, they purchase a vitamin premix from a specialty vitamin company. The large rice processors in the

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ASK OU PROMOTES KASHRUS AWARENESS AND ACHDUS

Four Communities Visited in a Span of Twelve Days

BEGINNING March 27 through April 7, the Harry H. Beren ASK OU OUTREACH Kashrus Program visited four varied communities in the New York City metropolitan area. The Sephardic community of Brooklyn was visited on March 27 at Congregation Shaare Zion. The Passaic-Clifton Community Kollel was next on April 3. This was followed by a visit to the predominately Chassidic community of Boro Park at Agudas Yisroel Zichron Moshe on April 6. The final destination was to Lakewood, NJ on April 7 at Rav Shlomo Miller's Bais Hora'ah Kollel, one of the most prestigious kollelim in North America.

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ASK the OU Rabbonim session in Boro Park (L to R) Rav Belsky, Rabbi Genack, Rabbi Elephant and Rabbi Grossman

ASK OU

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In reflecting on this record amount of visits is such a short time, Rabbi Yosef Grossman, Senior OU Educational

Rabbinic Coordinator, who is in charge of the various programs at the OU sponsored by the Harry H. Beren Foundation of Lakewood NJ, said: "We were greeted warmly in all the communities we visited. Not only were many hundreds enriched in kashrus awareness as a result of these programs but the achdus and unity these programs generated was palpable."



Rabbi Moshe Perlmutter in kosherization demonstration at Lakewood's Kollel Bais Hora'ah

The ASK OU program at Cong. Shaare Zion consisted of a presentation on "Present Kashrus Issues of Fish" by OU fish expert Rabbi Chaim Goldberg. This was followed by a shiur delivered by OU Posek Rabbi Hershel Schachter on "Kitniyot and Passover Issues." OU Posek Rav Yisroel Belsky gave a shiur on the special requirements of "Bet Yosef Shehita." The concluding portion of the program consisted of an "ASK the OU Rabbonim" session as the panel of Rav Belsky; Rabbi Menachem Genack, OU Kosher CEO; and Rabbi Moshe Elefant, OU Kosher COO, fielded kashrus questions from the audience.

Rabbis Eli Gersten and Gavriel Price, both Passaic residents, delivered excellent presentations and answered questions on the issue of "Medications for Pesach" at the Passaic-Clifton Community Kollel event.

Kosher wine and grape juice were the main focus of the ASK OU Boro Park program. Representing the OU, wine expert Rabbi Nachum Rabinowitz delivered a PowerPoint presentation on "OU Kosher Wine and Grape Juice." He was followed by an icon of the



The thirst for Torah knowledge as Lakewood's Kollel Bais Hora'ah's rabbis surround Rabbi Eli Gersten in center.

kosher wine industry, Mr. Feish Herzog of Royal Wine Corp., the producers of Kedem and many other high quality wines. His subject was "Kedem Wine and Grape Juice." The evening concluded with another "ASK the OU Rabbonim" panel, again consisting of Rav Belsky, Rabbi Genack and Rabbi Elefant. The main focus of this question and answer session was kashrus issues relating to Pesach.

At Kollel Bais Hora'ah in Lakewood, the OU sent two of its experts to discuss various aspects of Hechsher Keilim -- the kosherization of vessels. Rabbi Gersten presented the halachic underpinnings of these kashrus laws which the members of the kollel had just completed studying. Rabbi Moshe Perlmutter, one of the OU's kosherization experts, exhibited equipment used in kosherizations and shared incidents he has experienced in which the mashgiach needs to have expertise to determine that companies are accurately following proper kosherization procedures. The members of the kollel held the two rabbis for more than an hour following their presentations in an impromptu Q & A session.

To illustrate the close feeling of brotherhood felt at the ASK OU programs, Rabbi Grossman related a conversation he had with the Sephardic rabbi of Congregation Bnei Shaare Zion, who helped Rabbi Grossman arrange the first-ever Sephardic ASK OU Kashrut program. "As we took leave from each other on the phone right before Purim I said to Rabbi Ben Haim, 'Purim Sameach,' as the Sephardim wish each other. He replied to me, the non-Sephardi, 'A Freilichin Purim to you as well.' Then Rabbi Ben Haim added, 'We are in Moshiach times when we find ourselves greeting each other using the greetings the other would use.' 'Yes,' I replied. 'We are brothers!'"

HARRY H. BEREN



HARRY H. BEREN ASK OU EVENTS

May 15 - ASK OU OUTREACH Rabbi Chaim Loike and Rabbi Yosef Eisen at the JEC in Elizabeth N.J. 8-10 PM

May 26 - VISIT OU to Prime Grill and OU Headquarters

by 12th Graders at Ramaz Highschool led by Rabbi Kenny Schiowitz, Rabbi Genack's son-in-law, begins at 9:30 AM.

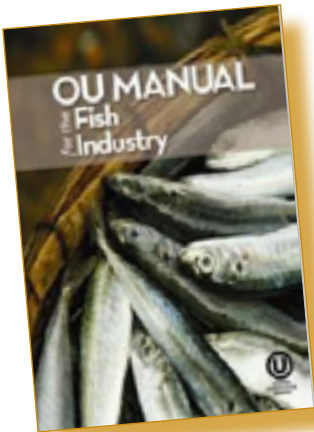
June 1 - VISIT OU to OU Headquarters by 8th Graders from the Moshulo Cheder in Boro Park

led by Rabbi Chaim Teitelbaum, the Satmar Rav of Monroe's grandson.

Presentations by Rabbi Chaim Goldberg and Pos'tiv Produce begin at 10:00AM

Harry H. Beren ASK OU Shiurim by Rabbi Eli Gersten and Rabbi Moshe Perlmutter on **Industrial Kosherization**, given to Rav Shlomo Miller's Bais Hora'ah Kollel in Lakewood, are posted on the Harry H. Beren ASK OU channel at <http://ouradio.org/askou>

OU Kosher Publishes Manual on Fish Industry



IN its continuing initiative to establish uniform standards for kosher certification, the Orthodox Union, the world's largest and most respected certification agency, today announced the publication of the third in a series of manuals for different industries, this time, fish. It follows the publication of manuals for the kosher oil and baking industries, both of which now are in their second printings.

The concept of the manuals was conceived by Dr. Simcha Katz,

who was then Chairman of the OU Kashrut Commission and is now President of the Orthodox Union.

The **OU MANUAL FOR THE FISH INDUSTRY**, like its predecessors which were published over the past year, is intended for kashrut professionals not only at the Orthodox Union, but in other kosher agencies (including vaadim), and for rabbis who provide certification. Laymen wanting to explore the intricacies of kosher law will be fascinated as well.

The second printing of the first two manuals indicates how widely used they have become in the world of kashrut. The manuals are another in a series of departmental initiatives that make OU Kosher a major force in kashrut education as well as in certification.

The 78-page fish industry manual, printed in full color with many illustrations, was written by Rabbi Chaim Goldberg and edited by Rabbi Yaakov Luban, Executive Rabbinic Coordinator. Rabbi Goldberg for many years has traveled the world as Rabbinic Coordinator for OU fish companies. He has lectured extensively on fish supervision, and is one of the experts OU Kosher features in its various ASK OU programs at synagogues and yeshivot across a range of Orthodox communities, shares his knowledge and expertise in the manual on a wide range of topics related to fish production.

Like its predecessors, the manual focuses on three important areas of concern for its specific industry – technology; practical kashrut concerns and the methodology of supervision; and Halachic rulings of the OU poskim, Rav Hershel Schachter of Yeshiva University, and Rav Yisroel Belsky of Yeshiva Torah Vodaath.

“The work is very significant on several levels,” explained Rabbi Menachem Genack, CEO of OU Kosher. “It’s important to know that each industry has its own requirements and specifications; each of these manuals represents the standards for its industry and what a mashgiach has to be aware of. They enhance the departmental goal of kosher education. And in terms of our corporate culture, they provide transparent standards to be met.”

Rabbi Goldberg’s text was read by Rabbis Chananel Herbsman, Donnal Epstein, OU Rabbinic Coordinators with a background in the fish industry and Rabbi Zywica, Director of Operations, who also coordinated the production. The manual was prepared under the general supervision of Rabbi Genack, CEO of OU Kosher; Rabbi Moshe Elefant, COO of OU Kosher.

Chapters include: General Issues, including level of supervision;

identifying a kosher fish; by-catch (including sharks); other fish in the plant; sealing product; and infestation.

There are sections on tuna, salmon, canned sardines and herring; smoked fish; pickled herring; fish oil (such as Omega 3); purchasing fish in a non-kosher fish store; fish roe (eggs); and canning, pickling and curing. About half of the manual is devoted to halachic source material, in both Hebrew and English.

Rabbi Genack declared, “This new manual will be a great addition to sources explaining Jewish law for our times. The halachic guidelines of Rabbis Belsky and Schachter, our poskim, will certainly make an extraordinary resource for the kosher world. Only the OU, with its knowledge and emphasis on education, could have done it.”

Next manual in the series will be food service (hotels, catering halls and the like). It is now in the writing stage. To obtain copies of the fish manual, contact Rabbi Chaim Goldberg at goldbergc@ou.org or call 212-613-8340.



Kuntros on Anisakis

This **KUNTROS**, which discusses the issue of Anisakis found in flesh of fish, is available from

Rabbi Moshe Yosef Blumenberg,
593 Flushing Ave. Apt. 4B,
Brooklyn, NY 11206
or 347.850.2586 and
myb@yeshivanet.com

MAZEL TOV

to our dedicated RC **RABBI LENNY STEINBERG AND HIS WIFE** on the engagement of their daughter Tzippy to Moshe Bier of Boston.

to our devoted RFR in Grand Rapids, MI **RABBI YOSEF WEINGARTEN AND HIS WIFE** on the engagement of their daughter Chayale to Levi Groner of Australia.

to our dedicated RFR in Israel **RABBI YOSEF MINSKY AND HIS WIFE** on the engagement of their daughter Chaya Mushka to Chaim Brodd.

to our devoted administrative assistant **CHAYA MUSIA BAROUK AND HER HUSBAND** on the birth and Bris of their son Shneur Zalman. Mazal tov to the grandparents, Rabbi Aryeh Leib Heintz, RFR – Netherlands, and his wife.

to our dedicated RFR in Louisville, KY **RABBI YOSEF CAPLAND AND HIS WIFE** on the bar mitzvah of their son Shloimy.

to our devoted RFR in Los Angeles, CA **RABBI SHMUEL LAZER STERN AND HIS WIFE** on the engagement of their son Simcha to Chasi Kaplan of Brooklyn, NY.

a double mazal tov to our dedicated RFR in Rhode Island **RABBI EPHRAIM GERBER AND HIS WIFE** on the Bar Mitzvah of their son Menachem Yeshia and on the engagement of their son Eliezer Borach to Shifra Baronofsky of Brookline, MA.

to our devoted **RC RABBI DOVID JENKINS** on his engagement to **SHEILA KAZINEC** (Payroll Manager-OU).

RICE

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United States purchase their vitamin premix from a single company, which is certified by the OU. The vitamin premix company has only one vendor for niacin, one vendor for folic acid, and so on.

IRON (ferrous sulfate) is an inorganic chemical and not a chametz concern.

NIACIN (vitamin B3) is sourced by the vitamin premix supplier from an OU certified company. The production process is synthetic, but does rely on an enzymatic process. The site of production of the enzyme has been personally reviewed by an OU mashgiach, who reports that the enzyme can be assumed to be chametz-free.

FOLIC ACID (vitamin B9) is supplied by an uncertified manufacturer (there are no year-round kashrus concerns with this ingredient, and therefore it is considered a “group one” or innocuous ingredient, and accepted from uncertified sources). However, we received a process flowchart from the vitamin premix company. Based on the flowchart, folic acid presents no issues for Pesach.

THIAMIN MONOHYDRATE (vitamin B1) is being supplied to the vitamin premix company by a vitamin manufacturer certified by another agency. A raw material used in the production of thiamin monohydrate is ethanol. Ethanol supplied to the vitamin B1 manufacturer, according to the mashgiach, is made variously from wheat, sugar cane, sweet potato, and corn, depending on the price of the material.

ETHANOL is reacted with formic acid to produce ethyl formate. Ethyl formate is a reactant (ingredient) in the production of an intermediate used to make Vitamin B1. It is used twice in the production scheme.

In 2009 the mashgiach conducted an evaluation to determine whether the vitamin B1 could be certified for Pesach. He noted at the time that the ethanol was indeed being produced from wheat, although recently corn has been the source of ethanol (the shelf-life of vitamin B1 is at least two years).

The percent of ethyl formate in the production of vitamin B1 has not been shared by the company. However, a chemical engineer noted there is no indication the ethanol would be batel b'shishim.

The vitamin premix company blends these four ingredients together, along with a carrier, so that, when the premix is added to the rice, the vitamins are evenly distributed. The carrier is calcium carbonate, corn starch, calcium phosphate, or rice starch. None of these raises chametz concerns.

AS NOTED, the rice producer adds the vitamin premix to the white rice at the rice processing facility. The vitamin premix is a flour-like powder.

Of five vitamin premix formulations shared with us, the maximum amount of vitamin B1 was 1.8 percent. For chametz (or issur) to be batel (before Pesach) it must be present at less than 1.6 percent.

However, this ratio is only meaningful if we understand the entire vitamin B1 to be chametz (or safek chametz). But ethanol is only a fraction of the vitamin (and it is not

IF THE RICE IS RINSED OR WASHED BEFORE COOKING, THE VITAMINS WILL BE REMOVED

the product). Therefore, we can assume that the ethanol, or chametz, is less than shishim of the entire vitamin premix.

At the supplier, the premix is metered into a tank through a screw conveyor which injects three tenths of a pound of enrichment per one thousand pounds of rice (or .03 percent). No solvent or adhesive causes the nutrients to adhere to the rice grains. If the rice is rinsed or washed before cooking, the vitamins will be removed.

The following teshuva of Rav Schachter, shlita, is based on the information above.

ETHANOL... IS MADE VARIOUSLY FROM WHEAT, SUGAR CANE, SWEET POTATO, AND CORN....

אחינו הספרדים נוהגים בדוקא לאכול אורז בפסח (עפ"י הגמ' פ' ערבי פסחים – דלית דחש להא דר' יוחנן בן נורי) ומכנינים ובודקים את האורז (שלא יהא מעורב בו שום דגן) זמן רב מקודם לחג, והרבה מהם לא תפסו שכאן באמריקא (מדינא דמלכותא) “מעשירים” (enrich) את האורז הלכן בכמה וויטמינים, וב-B1 קיימת אפשרות (א' מד' אפשרויות) שמכניסים בו חמץ. וכעת התברר (אצל כל הקומפניניז' הגדולים והמפורסמים) שבסוף (קודם שמכניסים את הויטמינים אל תוך האורז) יש בודאי סמ"ך נגד החמץ (האפשרי) שבתערובות, אא"כ נאמר חנ"ג, ואצל הספרדים תפסו להלכה כדעת המחבר (ביו"ד) שלא לומר חנ"ג בשאר איטורים, ואפילו לדעת הרמ"א שהכריע בר"ת לומר חנ"ג אף בשאר איטורים, המקובל הוא שבחמץ קודם הפסח א"א חנ"ג, וכאן הרי היתה התערובת בודאי קודם הפסח.

אכן בודאי מן הנכון לדקדק לכתחילה שלא לקנות האורז המעושר הזה, שלא ליכנס לכל הבעיא, כי דעת כמה פוסקים היא (עיין מזה בתשו' תורת חסד חלק א"ר"ח סי' כ"א) שלקנות מאכל שהתערב בו איטור בפהות מששים (במקום שאפשר בקל לזוהר מזה, וכאן הרי אפשר בקל לקנות אורז בלתי מעושר), יש בו משום אין מבטלין איטור, (דוגמת מה שהסביר הנצי"ב בדין דשיל"מ שאינו מתבטל, דהיות שאפשר לו בקל להמתין עד למוצאי יו"ט לאכול את הביצים, החלטתו לאוכלם היום היא מעשה הביטול, והרי זה כמבטל איטור לכתחילה בידים). או, אם כבר קנו האורז המעושר וכבר בדקוהו, לפי דעות אלו – מן הנכון שישטפו אותו כמה פעמים להסיר מעל פניו את כל הויטמינים המעשירים כדי שלא ליכנס לכתחילה לסמוך על הביטול בששים, ואף שבודאי יישאר מקצת מן התערובת הזאת על פני האורז, אין בכך בעיא, כי הרי התברר שיש כאן ששים.

ועוד דלדעת כמה פוסקים, אף חמץ שהתבטל בששים קודם הפסח חוזר וניעור הוא בפסח – להיות דינו במשהו. ואף שהמקובל (אף אצל הספרדים) שלא לומר חוזר וניעור (לאסור את החמץ במשהו בפסח). מכ"מ, לכתחילה בודאי כדאי הדבר להסתלק מהכרעה זו. (וכן כתב הגאון הרב אליהו בקשי דורון שליט"א במכתבו שמשנת תש"ס, שמן הנכון שלא לאכול אלא האורז שיש עליו הכשר מיוחד לפסח.)

צבי שכטר
עש"פ א' אחרי תשע"א

נב. ואף שהמג"א לא"ח ריש סי' תמ"ב הביא חומרת הרשב"א שכל אינגרדיענט שהושם באוכל מדעת (ולא שנפל מאליו במקרה) אינו מתבטל, ובאגר"מ (חלק א' סימן ס"ג) כתב שכנראה המקובל הוא להחמיר לדעת הרשב"א בזה רק באיסור"ה (בחמץ וי"נ), ואשר על כן אין זכר לדברי הרשב"א הללו ביו"ד חלק א', וא"כ יש מקום לטעון ולומר שהאינגרדיענט החמציי לא יתבטל בסמ"ך, אכן עי' מחהש"ק סוף סי' תמ"ז, שלא כל המקרים שוים בזה, ועיין.

Rav Belsky added the following:

1. ובפרט לפי מה שנתפשט אצל כמה קהילות ספרדיות שנהגו כהיש חולקין במחבר דחיישי לחזור וניער בתערובת איטור.
2. ויש להעיר עוד שכל תוצרות מאכלים שיש בהם קטניות מלבד האורז הנ"ל אין להם הכשר מיוחד לפסח, ורבו החששות לאין מספר, וכבר הגיע הזמן לתקן זה ולסדר השגחות לכל אלו כי אין לאכול מאכל מיוצר בלתי השגחה ומי שיעמוד על משמר דבר זה ליתקן, וכות הרבים תהא תלויה בו.

א' אייר תשע"א
ישראל הלוי בעלסקי

KASHERING WITH SHA'AR MASHKIM

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

THERE is a machlokes Rishonim as to whether one may perform hagalah only with water, or whether *sha'ar mashkim* (all other liquids) are acceptable as well. The Ramban (*Chulin 108b*) holds that only water has the ability to be *maflit ta'am* from a kli. *Sha'ar mashkim* are *mavlia* into a kli but are not necessarily *maflit*. The *Teshuvos HaRashba (Chalek 1:503)* disagrees and holds that all liquids are equally capable of accomplishing hagalah. The *Orchas Chaim (Hilchos Chametz 92)* says that lichatchila one should only kasher with water, but *bidieved sha'ar mashkim* are also permitted. The *Rema (O.C. 452:5)* paskens like the *Orchas Chaim* that lichatchila one should only kasher with plain water but *bidieved* other liquids are acceptable.

BIDIEVED

The *Mishna Berurah (O.C. 452:26)* explains that “*bidieved*” in this context means that if one has the ability to kasher again, they should do so, but if they can no longer do hagalah (e.g. if it is already Pesach) they may use the kli without any further kashering. Rabbi Akiva Eiger (*Teshuvos Kama:83*) adds that in situations of *shas hadchak*, one may lichatchila kasher with *sha'ar mashkim*. He therefore allowed using milk for the kashering of a treif utensil in a situation where the utensil was needed for immediate use and water was not available. One must check with the office before making a determination that a particular situation is a sufficient *shas hadchak*. *Igeros Moshe Y.D.II:41* also adds that in situations of safek, when a kashering is only done to remove a doubt, one may be lenient to kasher with *sha'ar mashkim*.

CAUSTIC WATER

The *Orchas Chaim* says that water mixed with ash (a form of caustic) is also considered *sha'ar mashkim*. This mixture has the added advantage that it is pogem all the *bliyos* that it is *maflit (Shulchan Aruch Y.D. 95:4)* and in cases of great need, it can be used to kasher *ben yomo kailim*. Although *Shach (95:21)* questions whether ash water is sufficiently *pagum*, later poskim¹ agree that today's caustic solution (1-2% caustic soda which is what is commonly used) are sufficiently *pagum*.

Because lichatchila one should not kasher with *sha'ar mashkim*, after a caustic kashering we insist that there be a second kashering with plain water. Although the Ramban would hold that the caustic would not have kashered the kli (since only plain water is *maflit*), nevertheless he might agree that it was pogem the *bliyos* inside the kli (since *sha'ar mashkim* is *mavlia*)² thus enabling a *ben yomo* kashering.

When kashering *ben yomo* hotel silverware, it is common for *mashgichim* to be pogem the water with ammonia. Rav Belsky has said that if the *pagum* water remains clear (i.e. looks like plain ordinary water), there is room to be *maikel*, not to require a second kashering with plain water.



CHOCOLATE

Rav Moshe Feinstein Zt'l (*Igros Moshe Y.D. I:60*) says that although the Rema accepts that all *sha'ar mashkim* are acceptable *bidieved* for kashering, nevertheless liquid fat is not an acceptable medium, because fat (or any other item which is solid at room temperature) is not considered a *mashke*. Likewise, chocolate, even when in liquid form, would be considered a *maachal* and not a *mashke* and cannot be used for kashering. The OU will require labeling a product dairy when it

contains chocolate that was kashered by other hashgachos using liquid chocolate.

STEAM

Rav Moshe (*Igros Moshe I:60*) also writes there that it is questionable whether steam has the ability to be *maflit ta'am*. Therefore steam may not be used for kashering. However if the steam produces a large amount of condensation that covers the walls of the kli and continues to be heated by the steam then this condensation is viewed as regular water and is a valid medium for kashering.

Additionally, if the initial absorption was through steam and the kli is *aino ben yomo* then one may kasher with steam³. ■

1. *Chazon Ish Y.D. 23:1*; see also *Igros Moshe Y.D. II:31*

2. The *Pleisi (Y.D. 95:4)* and the *Minchas Yaakov (57:26)* explain that when one cooks a *davar hapogem*, it gets absorbed into the kli and makes the *bliyos* of *issur pagum*. Although *Chazon Ish (Y.D. 23:1)* says that the only way to measure if one was successfully pogem the *bliyos* in a kli would be if one tastes the pograma in the next product or if one is pogem in a way that is acceptable as a kashering and caustic water is not an acceptable kashering according to Ramban, nevertheless, since it is possible that the caustic might have been pogem the *bliyos*, and the second hagalah would be acceptable according to Ramban, we must insist on doing so.

3. *Pri Chadash Y.D. 121:15* based on the principle of *k'bol'oh kach polto*; However, *Maharsham I:92* point out that this is a machlokes and is not maikel.



KASHRUS ALERT

HAMAKUA KONA COFFEE GLAZE AND HONEY MACS produced by Hamakua Macadamia Nut Company – Hawaii are mislabeled with a plain Ⓢ, but contain dairy ingredients as listed in the ingredient panel and should be labeled ⓈD. The company is correcting this mislabeling.

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our devoted RFR in Brazil Rabbi Eliezer Stauber on the recent loss of his wife Rivka.

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