

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## לא באתי אלא לעזור

### STEAM HEATING

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

most modern industrial settings the *kli rishon* refers to a vessel that is heated by steam. Whether it be through steam jacketed kettles, direct steam injection, or hot air blown off of steam coils, most often steam has become the heat source of choice. Although steam is perhaps a more efficient form of cooking, still cooking with steam introduces us to a new set of complexities and shailos.

#### IS A STEAM HEATED POT A KLI RISHON?

The *Avnei Nezer* (Y.D. 111) was asked about whether one can do hagalah by immersing one's chametz pots in a kettle that is heated with direct steam injection. Is it acceptable to kasher pots that were heated directly on a fire, by boiling them in a steam heated kettle? He answers that since steam has the ability to boil the kettle of water and to keep the water hot so it cannot cool down, this would be a full *kli rishon*, and can be used for kashering pots for Pesach<sup>1</sup>.

#### IS STEAM CONSIDERED AISH OR TOLDOS HA'AISH?

The *Sharei Teshuva* (O.C. 451:27) writes that if *issur* was placed on a pan after it was removed from the fire, it would be enough to kasher the pan with *libun kal*. Had the pan remained on the fire, it would require *libun chamur*, but since it was removed, it is now only a *toldos ha'aish*, and when kashering from *bliyas* caused by a *toldos ha'aish*, it is enough to kasher with *libun kal*. The same sevara perhaps can be applied to a steam heated vessel. A steam heated dryer or oven is perhaps more similar to a *toldos ha'ish*. This is because the steam by the time it is used is no longer being heated by the fire. The steam travels tens of feet away from the boiler and the fire no longer has any direct effect on the steam. It is merely a *toldos ha'aish*, giving off the heat it absorbed earlier. Rav Belsky and Rav Schachter have said that in this type of case, when the *kli* is an *aino ben yomo*, we can kasher with *libun kal*.

#### IS COOKING WITH STEAM BISHUL AKUM?

The *Issur V'Heter* (43:16) writes that fish that was cooked through hot smoking is not subject to *bishul akum*. Many Achronim (see *Yebiah Omer* Y.D. 5:9) extended this heter to cooking with live steam as well. The OU has been lenient regarding live steam provided that this is done in a factory setting, with specialized equipment that would cook differently than one would at home. Tuna fish that is first cooked with live steam would not be *bishul akum*.

continued on page 65

### A SHEMITTA PRIMER



**RABBI MOSHE ZYWICA**

Executive Rabbinic Coordinator

**AS WE** are on the verge of a shemittah year it is helpful to review some of the laws and customs as they pertain to us in Israel as well as outside of Israel.

The laws of *Shemittah* are outlined in Vayikra, Chapter 25 verses 1-7. *Shemittah* is a sub-cycle which occurs every 7 years in 50 year cycles. During the 7th year of each sub cycle it is forbidden for the Jewish people to work the land of Israel. It is important to note that though we maintain all of the laws related to the 7th year, *shemittah*, the 50th year, known as *yovel*, has not been counted since the Second Temple (*Rambam, Hilchos Shemittah* 10:3). The Talmud, in tractate *Avodah Zarah* 15B, also forbids a gentile from working the land owned by a Jew just as there is a prohibition of having a gentile work for a Jew on Shabbos. There is a debate as to whether a Jew would be permitted to work the land at all in the *shemittah* year even if the land is owned by a gentile. While in general one is permitted to work the land in the 6th year in preparation for the 7th, there are however some limitations as to what may be planted in Israel, in the last weeks before Rosh Hashanah, as this may give the appearance as though the planting took place in the 7th year. Once the 7th year arrives the land must lay fallow. Any crops that grow during the *shemittah* year are to be considered ownerless and are free for the taking. Anyone, including the farmer, who wishes to partake in the produce of the fields and orchards may do so and should be mindful to take only that which is necessary to feed their families. The laws governing the *shemittah* year were designed to strengthen the Jewish people's trust in Hashem and to serve as a reminder that as important as our efforts are, ultimately everything comes from above. It is an opportunity, every seven years, to witness the manifestation of Hashem's presence in the world.


continued on page 64


# PAS YISROEL RODUCTS (AS OF ELUL 5774)




## COMPILED BY RABBI ELI ELEFF

Rabbinic Coordinator, OU Consumer Relations Administrator



**THE TUR** (*Orach Chaim, Siman 603*), based upon the Talmud Yerushalmi, cites the custom for Jews to be stringent during the Aseret Yimei Teshuva to eat exclusively **PAS YISROEL** bread. Even those Jews who generally do not exclusively eat **PAS YISROEL** are encouraged to accept this practice during the period between Rosh Hashanah and Yom Kippur. We therefore present the list of all  **PAS YISROEL** products.

- ▶ **PLEASE NOTE:** All  (Kosher for Passover) Matzah products (e.g. Matzah, Matzah Meal, Matzah Meal products) are **PAS YISROEL**, even if not listed below.
- ▶ Not all products on this list are available in all countries or geographic regions.
- ▶ The OU Poskim are of the position that breakfast cereal and wafers are considered a tavshil and not pas and, therefore, are not subject to the laws of **PAS YISROEL**.
- ▶ Products which are also **CHOLOV YISROEL** and/or **YOSHON** are so indicated.
- ▶ Items manufactured in Israel are noted with an asterisk\* and are all **YOSHON**.
- ▶ Food service establishments such as restaurants and caterers are noted with a (FSE).

COMPANY/BRAND	PRODUCT TYPE	RC
A. Loacker*	All products are <b>PAS YISROEL</b>	R' Rockove
Abadi Bakery*	All items	R' Rabinowitz
Abulafia Pita	Pita Bread	R' Nosenchuk
Achtarout Pita	Pita Bread	R' Nosenchuk
Acme [Albertson's] (FSE)	Clifton, NJ – all fresh baked products	R' Steinberg
Acme [Albertson's] (FSE)	Milltown, NJ – all fresh baked products	R' Steinberg
Acme [Albertson's] (FSE)	Narberth, PA – all fresh baked products	R' Steinberg
Aladdin Bakers	Bagels, pizza bagels, rolls, breads, pitas, baguettes, wraps, breadstick (when bearing a stamp with <b>PAS YISROEL</b> sticker on the label)	R' Eleff
Almondina*	with special label stating  and <b>PAS YISROEL</b>	R' Rockove
Amnon's Kosher Pizza*	Frozen Pizza ( <b>CHOLOV YISROEL</b> )	R' Indich
Angel's Bakery*	All products (when bearing an  )	R' Rabinowitz
Bag N' Save	Bread, rolls, buns	R' Nosenchuk
Bagel City	Challah, challah rolls ( <b>YOSHON</b> )	R' Nosenchuk
Bagels-N-More	Challah, challah rolls ( <b>YOSHON</b> )	R' Nosenchuk
Balconi	In Israel with Lot specific LOC	R' Rockove
Barry's Bakery	Café and French Twists (when Pas Yisrael is written on the label)	R' Bendelstein
Barth*	Crackers	R' Rabinowitz
Bell	Bialys (with special Hebrew packaging only) [Only available in Israel]	R' Nosenchuk
Bon Appetito	Cookies and Pastries (when <b>PAS YISROEL</b> written on the label)	R' Bendelstein
Brickfire Bakery	Plain Sliced Mini Bagels	R' Nosenchuk
Brooklyn Bagel	Frozen, Poppy, Sesame Bagels (With special Hebrew packaging only) [Only available in Israel]	R' Nosenchuk
Bubba's and Novelty Kosher Pastries	All baked goods ( <b>YOSHON</b> )	R' Nosenchuk
Burry Foodservice	Mini Bagel Plain, Cinnamon Raisin Mini Bagels, Blueberry Mini Bagels, Wrapped Plain Bagel, Wrapped Cinnamon Raisin Bagel, Wrapped Blueberry Bagel	R' Nosenchuk
Café 11 [FSE]	Breads, Bagels, Wraps	R' Steinberg
Canada Bread	Mini Bagel Plain, Mini Bagel Cinnamon Raisin, Mini Bagel Blueberry, Plain Bagel, Cinnamon Raisin Bagel, Blueberry Bagel	R' Nosenchuk
Cedar Bread	Pita Bread	R' Nosenchuk
Chef's Quality	Pita bread (when <b>PAS YISROEL</b> is written on the label)	R' Paretzky
Circa-NY Midtown (FSE)	Pizza ( <b>CHOLOV YISROEL</b> ) and breads	R' Schreier
Continental Pastry	Cakes and Cookies	R' Paretzky
Daily Pita	All pita bread	R' Nosenchuk
Dakota Brands	Bagels, rolls	R' Nosenchuk
Damascus	Must state <b>PAS YISROEL</b> on package	R' Bendelstein
David's Cookies	Hamentashen (only when labled as Pareve and <b>PAS YISROEL</b> )	R' Bendelstein
Davidovitz*	All Products (when bearing an  )	R' Rabinowitz
Dayaa	Pita Bread	R' Nosenchuk
Delacre*	Cookies	R' Rabinowitz

# AN ERUV TAVSHILIN PRIMER

## RABBI MOSHE ZYWICA

Executive Rabbinic Coordinator

**THIS YEAR'S** Yom Tov season is fast approaching and we will be given the opportunity to perform the rabbinic edict of *eruv tavshilin* three separate times; before the start of Rosh Hashanah, before the first days of Sukkot and before the start of Shmini Atzeret.

### WHAT IS ERUV TAVSHILIN?

When the second day of Yom Tov falls on Shabbos or if Shabbos falls immediately after Yom Tov, as it does this year, it is rabbinically forbidden to cook or bake on Yom Tov in preparation of Shabbos. *Eruv tavshilin*

is a ritual that, when performed, permits the preparation for Shabbos during a Yom Tov. It is interesting to note that there is no prohibition from the Torah to cook or bake during a Yom Tov for Shabbos and the two reasons given for this allowance are based on the following possibilities.

Either; Shabbos and Yom Tov are considered to be the same day since Yomim Tovim are referred to as Shabbos in the Torah thereby associating the permission to cook and bake during Yom Tov with the preparations necessary for Shabbos during Yom Tov; or in the event of the arrival of unexpected guests one would need to prepare extra food for Yom Tov and Shabbos, by extension, would benefit from these extra preparations. [*Tractate Pesachim* 46b]

Why then, if the Torah permits the preparation of food on Yom Tov for Shabbos, do we need the *eruv tavshilin* outlined by the rabbis?

*Tractate Beitza* 16b has two explanations for *eruv tavshilin*; (a) based on the concern of the Rabbonim of Talmudic times that the needs of Shabbos would be overlooked on occasions when Yom Tov precedes Shabbos, they created a special tangible preparation for Shabbos that must be attended to before the start of Yom Tov. Or; (b) the Rabbonim of Talmudic times were concerned that by permitting food preparations during a Yom Tov for Shabbos without having a formalized reminder of the uniqueness afforded the preparation of Shabbos, one might come to make preparations for the subsequent weekdays during Yom Tov. Preparation for secular days is strictly prohibited by the Torah.

### WHAT DOES THE RITUAL OF ERUV TAVSHILIN ENTAIL?

On the eve of a Yom Tov two types of food are set aside; one cooked and one baked [*Mishnah Berurah* 527:2 (5-6)]. In the event both types of food are unavailable it would be acceptable to use only a cooked item, however a baked item alone would not suffice. Each item must be of a specific amount as well to fulfill the requirements of the ritual. The cooked item may not be smaller than the size of a large olive (approximately half the size of a chicken's egg) and the baked item should be at least the size of a chicken's egg.



The selected items are held aloft while the blessing and subsequent Aramaic text is recited. It is more important to have an understanding of what is being said than to use the traditional Hebrew and Aramaic languages and so it would be permissible to recite the text in a native tongue if neither language is familiar [*Rama, Mishnah Berurah* 527:12].

Only one *eruv tavshilin* is required per household which includes any house guests.

*Eruv Tavshilin* extends permission to prepare for the Sabbath only after candle lighting time on Thursday evening up until candle lighting time on Friday [*Mishnah Berurah* 527:13]. Every effort must be made to complete the preparations early enough on Friday afternoon that the food will be edible well before the Sabbath. Nevertheless, if the preparations were left until late Friday afternoon, they may still be done [*Biur Halachah* 527:1].

The food items utilized in the performance of *eruv tavshilin* must remain intact as long as preparations are being made for Shabbos. It is therefore advisable to

preserve their freshness by placing one or both of the items into the refrigerator as needed.

If a challah or matzah is used as the baked item, it is customary to then use it as one of the two loaves at the third Shabbos meal [*Mishnah Berurah* 527:11].

### IF ONE IS PLANNING TO BE FULLY PREPARED FOR SHABBOS BEFORE THE START OF YOM TOV IS AN ERUV TAVSHILIN NECESSARY?

Even when a person is not planning to cook or bake during Yom Tov for Shabbos, an *eruv tavshilin* should be performed as a precaution for an unexpected need [*Igrot Moshe, Orach Chaim*, 5:20-26]. Since an *eruv tavshilin* allows for other kinds of Shabbos preparations such as washing dishes and lighting candles it is important to perform the ritual.

### WHAT IS DONE IN THE CASE WHERE AN ERUV TAVSHILIN WAS FORGOTTEN?

It would be permissible to rely on the personal *eruv tavshilin* performed by the rabbi of one's city as it is customary for him to have his community in mind when performing the ritual. This can only be relied upon provided that *eruv tavshilin* was not forgotten due to negligence. [*Shaarei Zion* 527:32]

Another option is to have someone who did make an *eruv tavshilin* cook for you. It is only necessary for the person who forgot to make an *eruv tavshilin* to give the raw ingredients to this other person who must be mindful to accept the items as a transfer of ownership. This other person may then proceed to cook, the performance of which is even permitted in the home of the person who did not make an *eruv tavshilin*. [*Shulchan Aruch, Orach Chaim* [527:20]]

There are a few other alternatives if the *eruv tavshilin* is overlooked; however, due to their complexity they fall beyond the scope of this article. To learn about these options it is recommended to speak with a local orthodox rabbi. Wishing everyone a *gut* Yom Tov and a happy and healthy new year.





## ASK OU 12 DRAWS LARGEST GROUP

**AT THE** headquarters of OU Kosher in New York, there is a bi-annual cycle, that is, every two years, in which rabbis, advanced students, mashgichim and others interested in learning practical applications of the centuries-old laws of kashrus, gather for a three-week internship or one-week training program taught by the experts who make OU kosher certification the world's largest and most respected hashgacha.

The program is called ASK OU (Advanced Seminars in Kashrus) and this year was the 12th session, going back to 1986. There were 70 students, the largest group ever, many of whom came from long distances to participate; 25 took the three-week program (which included the one-week session) and the remainder the one-week version.

Funding for ASK OU 12 and other OU kashrus education programs is provided by the Harry H. Beren Foundation of New Jersey.

As always, the program was organized and coordinated by Rabbi Yosef Grossman, Senior Educational Rabbinic Coordinator of OU Kosher. He assembled an all-star roster of OU rabbis and guest lecturers who addressed what turned out to be a most impressive group of students.

"The feedback from the lecturers is that this has been the best group we've ever had," Rabbi Grossman said with pride. "They were very knowledgeable in the halachos of kosher law; a number of them had experience in hashgacha (certification); they were bright; the questions they asked were high caliber and on target. Both in terms of quantity and quality, this was perhaps our most impressive class." Some of the students are sons of current rabbis on the staff of OU Kosher; six OU Kosher rabbis are themselves alumni of the program.

As expected, many of the participants in ASK OU 12 came from neighborhoods of intense Jewish observance in close proximity to the OU – Borough Park, Flatbush and Williamsburg in Brooklyn; Lakewood and Englewood in New Jersey; Monsey/Spring Valley and Suffern in Rockland County, to the north of New York City; the Five Towns on Long Island; Kew Gardens Hills and Far Rockaway in Queens.

A substantial group of others, however, needed planes, not cars or the



*70 participants from ASK OU 12 at OU headquarters. Seated foreground from left: Senior Educational Rabbinic Coordinator, Rabbi Yosef Grossman; OU Executive Vice President Allen Fagin; and OU Kosher CEO Rabbi Menachem Genack.*

subway, to get to OU headquarters. They represented Minneapolis, Pittsburgh, Chicago, Silver Spring (MD), Portland (OR), Fresno and Vallejo (CA), Cleveland, Philadelphia and even Mexico City.

This year's student body brings the number of ASK OU alumni to more than 800, many of whom are working in the kosher certification industry.

Participants experienced lectures, PowerPoint presentations, as well as trips to OU certified restaurants, food service establishments, and plants. They received intensive instruction on how to do a restaurant audit – a necessity for any mashgiach working in an OU-certified establishment. The subjects covered, stretched from soup to nuts – actually a wide variety of foods, all of which present their own complications and situations for the mashgiach to deal with.

These foods included fish; cheese and whey; tea; cake; eggs; fermented products; grape juice, wine and liquor; wine vinegar; and bread/challah/ baking. The students explored Passover certification; enzymes; food service protocols in banquet halls, synagogue kiddushes and hotels; learned how liquids such as oils are transported in kosher tank trucks; discussed how Jewish kosher law applies to non-Jewish companies; learned how to kasher a plant and its machinery; were introduced to the challenges of OU certification in India, Turkey and Egypt; and learned from OU Kosher's legal and rabbinic experts how the Orthodox Union protects its symbol against unauthorized use. Also discussed were how to set up a local va'ad hakashrus and how to draw up a kosher contract.

As may be expected, the students were vastly impressed with the program. One told Rabbi Grossman in great confidence that the internship program "was the most intensive, educational three weeks of my life (including yeshiva – shh!). Others described the program using such words as "thorough; insightful; very well organized and very professional; an amazing eye opener; excellent and informative; very professionally run; punctual; very informative and educational with very interesting topics; amazing; wonderful; very informative; and excellent in all presentations."

Those who had to come from a distance obviously believed that the trip was worth the effort. Menachem Mendel Zirkind of Fresno, CA, who attended the three-week program, is the son of OU rabbinic field representative Rabbi Levy Zirkind and travels with his father on breaks from yeshiva. "I came here to further my knowledge of the practical hashgacha world. I think very highly of the ASK OU program and have and will continue to promote this program."

Kollel scholar Avrohom Weisswasser from Pittsburgh, attended the one-week program. "I found the ASK OU program extremely informative. The best parts were the hands-on presentations with

*continued on page 65*



*Rabbi Moshe Perlmutter conducting a tour of Oasis Foods Company in Hillside, NJ.*

# WHAT'S THE BERACHA ON...

## VEGETABLES AND HERBS

FOOD	BRACHA RISHONA	BRACHA ACHRONA
Arbes	Ha-adamah	Borei Nefashot
Artichoke	Ha-adamah	Borei Nefashot
Asparagus	Ha-adamah	Borei Nefashot
Aubergine	Ha-adamah	Borei Nefashot
Baked Beans	Ha-adamah	Borei Nefashot
Beans	Ha-adamah	Borei Nefashot
Beets	Ha-adamah	Borei Nefashot
Broccoli	Ha-adamah	Borei Nefashot
Brussel Sprouts	Ha-adamah	Borei Nefashot
Cabbage	Ha-adamah	Borei Nefashot
Carrots	Ha-adamah	Borei Nefashot
Cauliflower	Ha-adamah	Borei Nefashot
Celery	Ha-adamah	Borei Nefashot
Chickpeas	Ha-adamah	Borei Nefashot
Chives	Shehakol	Borei Nefashot
Cole Slaw	Ha-adamah	Borei Nefashot
Coriander	Shehakol	Borei Nefashot
Corn on the Cob <sup>1</sup>	Ha-adamah	Borei Nefashot
Cucumber	Ha-adamah	Borei Nefashot
Cucumber Salad	Ha-adamah	Borei Nefashot
Dill Pickle	Ha-adamah	Borei Nefashot
Edamame	Ha-adamah	Borei Nefashot
Eggplant	Ha-adamah	Borei Nefashot
Escarole	Ha-adamah	Borei Nefashot
French Fried Potatoes	Ha-adamah	Borei Nefashot
Garlic <sup>2</sup>	See Comment	Borei Nefashot
Gherkin	Ha-adamah	Borei Nefashot
Ginger, if raw or dry and candied	Ha-adamah	Borei Nefashot
Green Beans	Ha-adamah	Borei Nefashot
Green Pepper	Ha-adamah	Borei Nefashot
Hearts of Palm	Ha-adamah	Borei Nefashot
Kidney Beans	Ha-adamah	Borei Nefashot
Lentils (cooked)	Ha-adamah	Borei Nefashot
Lettuce	Ha-adamah	Borei Nefashot
Lima Beans	Ha-adamah	Borei Nefashot
Maize	Ha-adamah	Borei Nefashot
Mashed Potatoes	Ha-adamah	Borei Nefashot
Mushroom	Shehakol	Borei Nefashot
Mustard	Shehakol	Borei Nefashot
Nahit (chick peas)	Ha-adamah	Borei Nefashot
Nutmeg (ripe)	Ha-aytz	Borei Nefashot
Olive	Ha-aytz	Al Ha-aytz
Onion, only if fried	Ha-adamah <sup>3</sup>	Borei Nefashot
Onion, raw <sup>3</sup>	See comment	Borei Nefashot
Parsley	Shehakol	Borei Nefashot
Parsnip	Ha-adamah	Borei Nefashot
Peas	Ha-adamah	Borei Nefashot
Pickles	Ha-adamah	Borei Nefashot
Potato	Ha-adamah	Borei Nefashot
Potato Blintzes <sup>4</sup>	Mezonot	Al Hamichya
Potato Knish <sup>5</sup>	Mezonot	Al Hamichya
Potato Kugel (homemade)	Ha-adamah	Borei Nefashot

Potato Kugel (made from potato flour)	Ha-adamah <sup>6</sup>	Borei Nefashot
Potato Latkes (from potato flour)	Ha-adamah <sup>6</sup>	Borei Nefashot
Potato Latkes (from real potatoes)	Ha-adamah <sup>7</sup>	Borei Nefashot
Potato Salad	Ha-adamah	Borei Nefashot
Potatoes, Instant	Ha-adamah <sup>6</sup>	Borei Nefashot
Potatoes, Mashed	Ha-adamah	Borei Nefashot
Radish	Ha-adamah	Borei Nefashot
Salad, Vegetable	Ha-adamah	Borei Nefashot
Schav	Ha-adamah	Borei Nefashot
Soya Beans	Ha-adamah	Borei Nefashot
Spices <sup>8</sup>	Shehakol	Borei Nefashot
Spinach	Ha-adamah	Borei Nefashot
Sprouts	Ha-adamah	Borei Nefashot
Squash	Ha-adamah	Borei Nefashot
String Beans	Ha-adamah	Borei Nefashot
Sweet Potato	Ha-adamah	Borei Nefashot
Tomato	Ha-adamah	Borei Nefashot
Turnip	Ha-adamah	Borei Nefashot
Tzibeles (fried onions)	Ha-adamah	Borei Nefashot
Tzimmes	Ha-adamah	Borei Nefashot
Yam	Ha-adamah	Borei Nefashot

<sup>1</sup> Indian corn, or maize (i.e., the type that grows on the cob) is not one of the Five Principal Species.

<sup>2</sup> If eaten raw or boiled- Shehakol. Fried in oil - Ha-adamah (Mishnah Berurah 205:7; Igrot Moshe, Orach Chaim 1:64).

<sup>3</sup> Red onions which are normally eaten raw - Ha-adamah. If the onion is normally fried to be eaten - Shehakol when eaten raw.

<sup>4</sup> Provided the ingredients include flour made with one or more of the Five Principal Species.

<sup>5</sup> Provided the ingredients include flour made with one or more of the Five Principal Species.

<sup>6</sup> As per Rav Belsky, since today most potatoes are processed into flakes and flour. (See Mishnah Berurah 202:42-44)

<sup>7</sup> If a substantial amount of flour of the Five Principal Species is used, Mezonot is required.

<sup>8</sup> No bracha if inedible

# WHAT'S THE BERACHA ON...

## GRAINS & GRAIN PRODUCTS

FOOD	BRACHA RISHONA	BRACHA ACHRONA
Bran Flakes	Mezonot	Al Hamichya
Buckwheat (Kashe) <sup>1</sup>	Ha-adamah	Borei Nefashot
Buckwheat Muffins (with Flour of Five Principal Species)	Mezonot	Al Hamichya <sup>2</sup>
Buckwheat Muffins (without Flour of Five Principal Species)	Shehakol <sup>3</sup>	Borei Nefashot
Buckwheat Pancakes	Mezonot	Al Hamichya
Chowmein	Mezonot	Al Hamichya
Corn Grits (cooked)	Shehakol <sup>4</sup>	Borei Nefashot
Dumpling	Mezonot	Al Hamichya
Farfel	Mezonot	Al Hamichya
Farina	Mezonot	Al Hamichya
Groats (see Buckwheat)	Ha-adamah	Borei Nefashot
Kashe (see Buckwheat)	Ha-adamah	Borei Nefashot
Kashe Varnishkes	Mezonot	Al Hamichya
Kishke	Mezonot <sup>5</sup>	Al Hamichya
Kneidlach	Mezonot	Al Hamichya
Kreplach	Mezonot	Al Hamichya
Lokshen	Mezonot	Al Hamichya
Macaroni	Mezonot	Al Hamichya

continued on page 68

## SHEMITTAH

continued from page 59

The following is a list of terms and definitions one might encounter during a Shemittah year.

### SEFICHIM

This term, used in the Torah and translated as the aftergrowth of one's harvest, refers to annual produce (i.e. wheat, vegetables, beans) that grew from seeds that fell during the harvesting process of the 6th year. According to the Torah one is permitted to pick from these unintended crops during the shemittah year. The Rabbonim of Talmudic times, however, had to forbid its use due to a period in our history when individuals would plant seeds during the 7th year and claim the crop was *sefichim* (Rambam, *Hilchos Shemittah* 4:2).

### KEDUSHAS SHEVIIS

This is the status given to all produce that grows in Israel on Jewish owned land (according to some even non-Jewish owned land in Israel) during the shemittah year. The presence of the word *Pachlah* (to eat) in verse 6 designates these crops for food. As such any produce grown during shemittah should only be consumed in their usual manner; i.e. that which is normally eaten raw may not be cooked and that which is normally cooked may not be eaten raw (Rambam, *Hilchos Shemittah* 5:3). In the same vein there is also an ongoing discussion amongst contemporary authorities as to which fruits are permissible to juice. When it comes to feeding animals that do not live near the fields, one can feed them from the shemittah produce only after the food has been deemed unfit for human consumption (Rambam *Hilchos Shemittah* 5:5). Shemittah produce may not be wasted in any way. With regard to discarding shemittah produce, or parts thereof, e.g. apple peels, one is not allowed to trash such items if they are still edible as they maintain their kedushas sheviis status (Chazon Ish, *Hilchos Sheviis* 14:10). Instead, one should place the item, or part of the item, they are not going to consume into a plastic bag and then into a container that has been designated as a *pach sheviis*, where it will remain until it is inedible. Once the produce becomes inedible it loses its *kedushas sheviis* status and can then be thrown away in a regular trash bin (or fed to animals). Produce that grows during the shemittah year may not be sold or given to a gentile, though it is permissible to invite them for a meal at which this produce will be served. Produce that has *kedushas sheviis* may not be removed from Israel, however if it was removed it does not become forbidden. On the contrary, the produce retains its status of *kedushas sheviis*

and is therefore subject to all applicable laws of use and disposal noted above including *biur sheviis* (removal of *sheviis* produce from the home) and *issur sechorah* (prohibition of doing business) outlined below.

### BIUR SHEVIIS

This practice is an integral part of the laws of shemittah. It is performed when any given produce can no longer be gathered from the land, yet may still be found in an individual's possession. Just as we declare chometz ownerless at the time of biur chometz, here too a person must remove the fruits from his home, whether it be in Israel or outside of Israel, and declare this particular species of produce ownerless. *Biur sheviis* is performed before any three people [including friends or family who would likely have no interest in gaining from the soon to be ownerless item] by stating that the item in question is now ownerless. After biur is performed, one may reacquire the fruits. Non-compliance warrants the produce to be deemed a prohibited item (Rashi, *Vayikra* 25:7 & Rambam, *Hilchos Shemittah* 7:3). Note: Since each fruit will have a different date for biur, lists are compiled giving the dates of when biur must be performed for each fruit.

## THE LULAV, THEREFORE, IS SOLD AT A HIGHER THAN USUAL PRICE IN A PACKAGE DEAL THAT INCLUDES THE ESROG FROM ISRAEL

### ISSUR SECHORAH

Literally translated, *issur sechorah* is the prohibition of doing business with the produce of *sheviis*. If, however, produce of *sheviis* is sold, the status of *kedushas sheviis* is extended to the money as well. This money must then be spent on foods that will then be eaten according to the laws of *sheviis*. For such a transaction, one may not give money to an individual who will not be careful with the laws of *sheviis*. The prohibition is in the giving of actual money (cash) and so one may purchase *sheviis* produce with a credit card without transgressing the laws related to the money. When purchasing *kedushas sheviis* fruits, care must be taken to note the time of biur (explained above) so that biur *sheviis* can be performed at its proper time with any remaining fruit. It should be noted, that *kedushas sheviis* applies to flowers grown in Israel as well.

### OTZAR BEIS DIN

The literal translation of this term is 'the rabbinical court's storehouse'. This is a service provided by the beis din (rabbinical

court). A seal bearing these words identifies produce which has been gathered and stored during the shemittah year for distribution to communities outside of farming areas. The produce itself was obtained at no cost from the 'ownerless fields', and the beis din charges the consumer a fee to cover the expense of gathering, storing and transporting the items. This fee is less than what the going rate would be for the produce during the other six years to ensure that no profit is gained. The produce retains its status of *kedushas sheviis* and the rules of use and disposal outlined above apply. This seal is commonly found on esrogim boxes during the shemittah year.

### HAVLO'OH

This is another way by which farmers can make the ownerless produce available to people who live far from a farm and cannot pick from the crops themselves. It is outlined in the Talmud tractate *Sukkah* 39A in relation to obtaining an esrog of kedushas sheviis status. The procedure entails the purchasing of two items together – one that does not have a *kedushas sheviis* status and one that does. In this manner the esrog from our example is just an extra in the transaction and the money is exchanged only for the non-*kedushas sheviis* item. The cost of the non-*kedushas sheviis* item is determined by the seller and will be higher than it was in past years. The lulav, therefore, is sold at a higher than usual price in a package deal that includes the esrog from Israel. This is an accepted practice as a means to making Israeli products available in chutz la'aretz (outside Israel); through this practice the *kedushas sheviis* status remains and all associated rules still apply.

### HETER MECHIRA

This term refers to the sale of Jewish owned land to a gentile for the duration of the shemittah year. Since a gentile is not required to keep the laws of Shemittah, the land can be cultivated. It is unclear whether the land and produce maintains *kedushas sheviis* status and all its ramifications. Therefore, it is disputed among contemporary halachic authorities as to whether it is permissible to rely on the practice of *heter mechira*.

May we soon merit the days of our return from exile when the laws of shemittah will be an integral part of all our daily lives in the land of Israel.



## STEAM

continued from page 59

► OU is not lenient regarding foods cooked in the can in a steam retort. Even though this form of pressurized cooking can be considered specialized equipment, however, the cooking is done by the water in the can and not directly by the steam.

### NITZUK CHIBUR

Often a plant will have only one boiler that it uses for cooking in multiple areas. If one kettle is used for kosher and another is non-kosher, can both kettles be allowed to receive steam at the same time?

If one pours a bottle of kosher wine into a cup of *yayin nesech*, although we know that none of the *yayin nesech* flows backwards up into the bottle, nevertheless we view the connection formed as though it is a *mashehu*. Since *yayin nesech* will assure wine b'mashehu, this nitzuk is enough to make the bottle of wine forbidden. But this is limited to issurim, such as *yayin nesech*, which are assur b'mashehu. Although *Rema* 105:3 (as explained by *Taz*) says that *lichatchila* one should not create a *nitzuk* between heter and issur, when it comes to steam there are additional reasons to be *maikel*.

Steam when it is in gas form is invisible. There could only be *nitzuk* through wet steam (*zeiya*), but dry steam is like hot air, and does not act as a *chibur*.

In the case of boiler steam, the *chibur* is not direct between the heter and issur, but only between the outside jackets of the kettles. *Rema* 92:8 says that we are *maikel* regarding *chibur* of *zeiya* between two covered *keilim*.

### TRANSFER OF TA'AM INTO STEAM

When steam comes in contact with the colder metal of a kettle or heat exchanger, it will condense into water. Although this water only

touches the outside of the kettle, *Shulchan Aruch* (Y.D. 92:5-7) writes that we are *choshesh* that it absorbs ta'am from the food that is cooking in the pot. Therefore, the steam that is used to heat the *treif* kettle becomes non-kosher. If enough non-kosher steam condensate is returned to the boiler, the boiler will become non-kosher. The two main approaches to dealing with this issue are by:

Not returning condensate from the non-kosher cookers. All such steam would be sent to the drain.

Being *pogem* the boiler. This can be done by maintaining 5 ppm of Bitrex in the boiler.

One exception to this rule is non-kosher grape juice which is *batel b'shaish* in water. We assume that whatever ta'am enters the boiler will always be *batel*. Additionally, the *bliyos* of grape juice are ta'am *lifgam* into the steam.

### OTHER CONSIDERATIONS

It should be noted that steam is a much more concentrated form of heat than hot water. One pound of steam contains 970 more BTU's of heat than a pound of boiling water. This means that 1 lb of steam directly injected into 7 lbs of 72° F water will bring the entire mixture to a boil. Additionally, often only half the water in a boiler is return condensate, while as much as 50% is fresh city water. Therefore, if only a small percentage of the steam in a plant was *treif*, *b'shas hadchak* there is reason to assume that the *tarfus* is *batel b'shishim*, and we could be *maikel* on products that were already produced.

<sup>1</sup> For more on this topic see *Darchei Teshuva* 121:16

## ASK OU

continued from page 62

meat and vegetables as well as the dairy. I joined with the hope to better understand how contemporary kashrus is done and the OU well exceeded my expectations."

Rabbi Dov Chastain is rabbinic administrator of Oregon Kosher, in Portland. "As a rabbinic administrator in an "out-of-town" va'ad hakashrus, it is very valuable to me to be able to come in and learn from the expertise of the OU. As the largest kosher certification agency in the world, its resources and skills provided much valuable information."

Nachum Rosenberg, a teacher in San Diego, attended the three-week program. I came here to learn more about the kosher industry to help educate my local community. The highlight so far has been the hands-on presentations, whether they be about checking vegetables for insects; meats with forbidden fats; chickens with injuries; or examining a fish to see if it's kosher."

Rabbi Elchonon Tenenbaum, campus rabbi at Touro University in Vallejo, CA, took part in the one-week program. "I took the course to enhance my understanding of contemporary and practical kashrus. To be able to see first-hand the intricacies and details of kashrus has brought my appreciation to a new level. The services provided by the OU are invaluable to yiddishkeit in the 21st century."


Abraham M. Steinberg is a rabbinic field representative for Mexico's Hashgacha. "I took the course because I want to have an international point of view and the OU is the most international representative of kashrus. I want to have more experience of what I am dealing with every day at my work because many (Mexican) companies want higher standards to be able to sell to the United States."



Seated foreground from left: Rabbi Moshe Elefant, OU Kosher Executive Rabbinic Coordinator and Rabbi Yosef Grossman. Standing from left: Zev Meisels, Cleveland; Yisroel Meir Ebstein, Minneapolis; Ahron Yoel Kushner, Cleveland; Chaim Leibowitz, Pittsburgh; Dov Chastain, Portland, OR; Avraham Weisswasser, Pittsburgh; Shlomo Garfinkel, Philadelphia; Menachem Mendel Zirkind, Fresno, CA; Yisroel Kleinman, Silver Spring, MD; Abraham Mario Steinberg Dantus, Mexico City; Nachum Rosenberg, San Diego; Elchonon Tenenbaum, Vallejo, CA

Through the entire three-week and one-week sessions, participants were aware that the OU's expertise and the quality of its staff make its kashrus training seminar the leader in the field. As one student declared, "Only a great organization like the OU can possibly put through such a tremendous program. It must take great effort but the *zechus* (merit) is bigger."

Or, as another added, "Only an organization like the OU could give such a course."

Dr. Praeger's	Fishies, fish sticks, fish cakes, and Pizza Bagels	R' Bistricher
Edwards & Sons*	Breadcrumbs, croutons	R' Rabinowitz
Einat*	Breadcrumbs, croutons	R' Rabinowitz
Elite*	Biscuits	R' Rabinowitz
Elsa's Story*	Cookies, crackers, pastries (not <b>CHOLOV YISROEL</b> )	R' Rabinowitz
Empire	Pizza ( <b>CHOLOV YISROEL</b> )	R' Mandel
Ener-G*	Gluten-free pretzels and crackers	R' Rabinowitz
Eskal	Gluten-free cakes	R' Rabinowitz
Fischer Brothers & Leslie (FSE)	Challah, challah rolls, chicken nuggets, fried breast meat	R' Mandel
Friedman's	All products (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Gefen	Crackers, cookies, matzoh (matzoh is <b>YOSHON</b> )	R' Singer
Gelbstein's Bakery	All products	R' Rockove
Glutino*	Gluten free pretzels, crackers	R' Rabinowitz
Gold Star	Granola	R' Rabinowitz
Golden Star	Cookies and Pastries (when <b>PAS YISROEL</b> written on the label)	R' Bendelstein
Grandpa's "Old Southern" Coffee Cake	All baked items	R' Nosenchuk
Grandpa's Coffee Cake	All coffee cakes	R' Nosenchuk
Grandpa's Gourmet Biscotti	Biscotti	R' Nosenchuk
Grandpa's International Bakery	Breads	R' Nosenchuk
Guiltless Gourmet	Wraps	R' Singer
Hadar*	Assorted biscuits	R' Bistricher
Haddar	All products	R' Guterman
Hafners	Pastry shells w/  and Rabbi signature	R' Rockove
Harry and Sally's	Biscotti	R' Rockove
Hema*	Crackers	R' Rabinowitz
Hy-Vee	Egg Bagels, Plain Bagels, Cinnamon Raisin Bagels, Blueberry Bagels, Onion Bagels, Bakery Style Onion Bagels, Apple Cinnamon Refrigerated Bagel, Honey Wheat Bakery Style Bagel	R' Nosenchuk
J & P	Pita bread	R' Nosenchuk
Jake's Bakes	All products (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Jeff Nathan	Panko Bread Crumbs	R' Singer
Jewel-Osco [Albertson's] (FSE)	Evanston, IL – bread and kosher cakes	R' Steinberg
Jewel-Osco [Albertson's] (FSE)	Highland Park, IL – bread and kosher cakes	R' Steinberg
Josef's Organic	All products	R' Nosenchuk
Kedem	Cookies, Cereal bars, Biscuits, Crackers	R' Singer
Keefe Kitchen	Plain Bagels, Cinnamon Raisin Bagels	R' Nosenchuk
Kem Kem	Crackers	R' Coleman
Kemach Food Products	Cookies, ( <b>YOSHON</b> when stated on package), Crackers (when <b>PAS YISROEL</b> is written on the label)	R' Coleman
Kineret	Cakes, Rugalach	R' Bendelstein
Kitov	All products	R' Guterman
L'Esti Desserts	Cakes and pastries (also <b>YOSHON</b> )	R' Bendelstein
Lakewood Kollel	All products (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Lily's Bakeshop	All products	R' Bendelstein
Maadanot*	Bourekas, malawah, pizza squares	R' Rabinowitz
Macabee	Pizza ( <b>CHOLOV YISROEL</b> ), Pizza Bagel ( <b>CHOLOV YISROEL</b> ), Breaded Eggplant ( <b>YOSHON</b> ), Breaded Mushrooms ( <b>YOSHON</b> ), Mozzarella Sticks ( <b>CHOLOV YISROEL</b> , <b>YOSHON</b> )	R' Bistricher
Manischewitz Co.	Tam tams ( <b>YOSHON</b> ), italian coating crumbs ( <b>YOSHON</b> ), All Matzah products ( <b>YOSHON</b> )	R' Singer
Maple Leaf Bakery	Safeway Natures Blend Plain Mini Bagel, Mini Bagels	R' Nosenchuk
Matamim	All products	R' Guterman
Matzot Carmel *	Matzah	R' Rabinowitz
Mehadrin Bakery	Breads, Cookies and Pastries	R' Bendelstein
Mendelson's Pizza*	Pizza ( <b>CHOLOV YISROEL</b> and <b>YOSHON</b> ) and breads	R' Schreier
Mendy's (FSE)	Pita, All bread except for hamburger & hot dog buns	R' Schreier
Mezonos Maven	All products	R' Bendelstein










Miami Onion Rolls	All products.	R' Nosenchuk
Milk N Honey (FSE)	Pizza and Breads	R' Schreier
Mishpacha	All products	R' Singer
Moishy's	Exclusively PAS YISROEL rolls, cookies, cakes, breads	R' Bendelstein
Montgomery Bagel & Bakery	All products	R' Nosenchuk
Mount Sinai Hospital (FSE)	Products bearing an U symbol	R' Indich
Mountain Fruit	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Mr. Broadway (FSE)	All except for Hot Dog and Hamburger Buns	R' Schreier
Natural Ovens	100% Whole Grain Bread, Hunger Filler Bread, Multi-Grain Bread, Oat Nut Crunch Bread, Oatmeal Bread, Organic Whole Grain & Flax Bread, Original Carb Consc Bread, Right Wheat Bread, Sunny Millet Bread	R' Jenkins
Neeman Bakery*	All Items (when bearing an U symbol)	R' Rabinowitz
Neri's	Breads & Bagels	R' Nosenchuk
Noble Ingredients Ltd/Michel Cluizel USA	All Baked Items In sealed packages from the factory are All Pareve and PAS YISROEL	R' Scheiner
Novelty Bakery	All products (CHOLOV YISROEL, YOSHON)	R' Nosenchuk
Novelty Kosher Pastry	All product (CHOLOV YISROEL, YOSHON)	R' Nosenchuk
Of Tov*	Chicken Breast Nuggets	R' Rabinowitz
Olympic Pita (FSE)	All products	R' Schreier
Original Bagel Company	Plain Bagel, Cinnamon Raisin Bagel, Blueberry Bagel, Everything Bagel, Sesame Bagel, Plain Sandwich Bagel, Park Avenue Plain Mini Bagels, Park Avenue Cinnamon Raisin Mini Bagels, Park Avenue Blueberry Mini Bagels	R' Nosenchuk
Orion	Plain Par-Baked Hot Stuff Bagel, Cinnamon Raisin Par-Baked Hot Stuff Bagel	R' Nosenchuk
Osem*	All products	R' Rabinowitz
Ostreicher's	Hamentashen (only when labled as Pareve and PAS YISROEL)	R' Bendelstein
Pita Express	Pita bread	R' Bendelstein
Quality Food Industries*	Croutons	R' Rabinowitz
Raft Foods*	Croutons	R' Rabinowitz
Ralph's Grocery - Sherman Oaks (FSE)	All fresh products from the Kosher bakery	R' Steinberg
Ralph's Grocery - LA - South La Brea (FSE)	All fresh products from the Kosher bakery	R' Steinberg
Ralph's Grocery - LA - West Pico (FSE)	All fresh products from the Kosher bakery	R' Steinberg
Reisman Bros. Bakery	Assorted cakes, cookies, rugalach	R' Paretzky
Renaissance Hotel Jerusalem* (FSE)	All Products	R' Rabinowitz
Rokeach	Hamentashen (only when labeled as Pareve and PAS YISROEL), cookies, soup nuts	R' Bendelstein
Royal Bakery House	Bread (when PAS YISROEL is written on the label)	R' Bistricher
Sabba*	Biscuits	R' Rabinowitz
Savion	Croutons	R' Singer
Shapiro's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Shoprte	Challahs and assorted bread products (only when labeled Pareve and PAS YISROEL)	R' Bendelstein
Simply Perfect	Sugar cookies	R' Nosenchuk
Smilowitz	Exclusively PAS YISROEL rolls, cookies, cakes, breads	R' Nosenchuk
Sruli's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Super 13	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Tavor*	Assorted cookies and cakes	R' Rabinowitz
Tel Aviv Kosher Bakery (Chicago) (FSE)	Breads & cakes (YOSHON)	R' Paretzky
Tovli	Blintzes, pizza, knishes (frozen packaged)	R' Gold
V.I.P.	Bread crumbs	R' Singer
Village Crown Catering (FSE)	Breads and Cakes	R' Schreier
Wein's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Yarden*	Assorted cookies	R' Rabinowitz
Yumi's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Zaatar	Herb Pizza	R' Nosenchuk
Zetov	All products	R' Gutterman


Matza Brei	Mezonot <sup>6</sup>	Al Hamichya
Noodle Pudding	Mezonot	Al Hamichya
Noodles	Mezonot	Al Hamichya
Noodles for Pesach	Shehakol <sup>7</sup>	Borei Nefashot
Oatmeal	Mezonot	Al Hamichya
Pancakes	Mezonot	Al Hamichya
Pasta	Mezonot	Al Hamichya
Porridge	Mezonot	Al Hamichya
Puffed Wheat	Ha-adamah <sup>8</sup>	Borei Nefashot
Rice	Mezonot	Borei Nefashot
Spaghetti	Mezonot	Al Hamichya





## KASHRUS ALERT


The Orthodox Union certified **COCO LIBRE COCONUT WATER** produced by Maverick Brands, Palo Alto, CA as an -Dairy product because it is processed on the same equipment as dairy products. Some stores sell boxes of Coco Libre Coconut Water, each box contains four individual containers of Coco Libre. The individual containers are correctly labeled with an , however, the outer box has a plain  without the D-Dairy designation. Corrective measures are being implemented.

**BREAKFAST BEST MINI PANCAKES** produced by Aldi, Inc., Batavia, IL is certified by the Orthodox Union as an  dairy product. This product contains dairy ingredients as indicated in the allergen and ingredient statements. Some packaging was printed with a plain  symbol, without the D-dairy designation. Corrective measures have been implemented.

**TWINING CHAI LATTE BLACK TEA** in K-Cup packs produced by Twinings – Keurig are certified by the Orthodox Union as an  - Dairy product. This product contains milk as indicated on the cup's label. Some labels and outer boxes were printed without the D - Dairy designation. Corrective measures have been implemented.

**POPPY'S INSTANT CHICKEN SOUP IN SMALL CUPS**, produced by Poppy's Soups - Deerfield IL, made for use in brewing machines, bear an unauthorized . This product does not contain chicken but does contain dairy. Corrective measures are being implemented.

**MARLOW MINI RED JU JU FISH** produced by Marlow Candy, Englewood, NJ are not certified by the Orthodox Union. Some packages were printed with an unauthorized  symbol. Corrective measures have been implemented.

**GREEN JUICE MARKET**, located at 509 West 41 Street (Arthur Godfrey Road) Miami Beach, Florida, printed menus with an unauthorized  symbol. The Orthodox Union does not certify Green Juice Market. Corrective measures have been implemented.



THE DAF HAKASHRUS WISHES ALL ITS READERS AND ALL OF KLAL YISROEL  
שנה טובה, מתוקה ומלא שלום AND כתיבה וחתימה טובה

<sup>1</sup> Buckwheat is not a kind of wheat, nor is it even one of the Five Principal Species. It is a legume. Therefore, neither Mezonot nor Hamotzi can be said over a product of buckwheat unless one of the Five Principal Species, such as wheat flour, even only in part, has been added to it. Thus, if you eat buckwheat alone, only Ha-adamah is said (see Igrot Moshe, Orach Chaim 65).

<sup>2</sup> Al Hamichya if k'zayit of Five Principal Species flour eaten within a kdei achillat pras (2-9 minutes). Otherwise one says Borei Nefashot.

<sup>3</sup> Shehakol because buckwheat no longer has its original form.

<sup>4</sup> Shehakol because the corn disintegrates and loses its shape. Does not contain wheat flour.

<sup>5</sup> Provided the ingredients include flour made of any of the Five Principal Species.

<sup>6</sup> Provided that none of the pieces of matza is as large as a k'zayit (i.e., about one-third of a matza). If even one piece is that large, then Hamotzi is required.

<sup>7</sup> Since they do not contain flour made from the Five Principal Species.

<sup>8</sup> Igrot Moshe O.C. IV:45 says that either Ha-adamah or Mezonot may be recited.

## IMPORTANT KASHRUS ALERT

BECAUSE OF CONCERNS OF INFESTATION,  
DRIED MULBERRIES ARE NO LONGER A GROUP ONE.



## KASHRUS ADVISORY

Small, 7.5-ounce tubs of **SMART BALANCE BUTTERY SPREAD ORIGINAL** (OU-DAIRY) have replaced the older, small tubs of **SMART BALANCE BUTTERY SPREAD WITH FLAXSEED OIL** (OU-Pareve.) Please check the symbol on Smart Balance containers to confirm dairy or pareve status. Also, other Smart Balance spreads come in regular versions (DAIRY) and light versions (PAREVE.) These include Smart Balance with Omega-3, and Smart Balance with Extra Virgin Olive Oil. Please check the symbols accordingly.

In general, consumers should always check for the presence of a kosher symbol and the Dairy/ Pareve status, especially with similar products within a brand. The status can change or the kosher certification may be removed.



to our dedicated RFR in Baltimore, MD **RABBI YITZCHAK FRIEDMAN AND HIS WIFE** on the engagement of their son Tzvi to Chani Groman of Passaic, NJ.

## CONDOLENCES

to our dedicated RFR in San Jose, CA **RABBI NOACH VOGEL AND FAMILY** on the recent loss of his father Rabbi Nussen Vogel of Yerushalayim (formerly from London). Several hours after the burial of his father, Reb Noach Vogel became a grandfather. A boy!

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים

דף השנה כ"ב - A YEAR OF THE DAF - תושלכ"ע