

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

RAISIN JUICE

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

ma'gab akum. Shach (Y.D. 123:24) explains that to become raisin wine, the raisins must be *kavush* in water for at least three days. However, Chochmos Adam (75:8) says that since we are always *machmir* to say *kavush k'mevushal* after 24 hours, so too regarding raisin juice, one should be *machmir* for *ma'gab akum* even if the raisins were *kavush* for only 24 hours.

After 24 hours or three days, the juice immediately takes on the status of wine, even without filtering out the raisin pieces (i.e. without *hamshacha*). Although grape juice is only subject to *ma'gab akum* after *hamshacha*, when there is clear juice, Maharal Ibn Chaviv (brought by Shach) explains that raisin juice is more *chamur*, since it is the *derech* to leave the pieces of raisin with the juice, until it becomes full-fledged wine. However, Kesef Mishna (Ma'achalos Assuros 17:11) writes that even raisin juice will not become *assur* until after *hamshacha*, and this is also the simple reading of Shulchan Aruch (O.C. 202:11), that says that only after *hamshacha* is the *beracha* on raisin juice *borei pri hagafen*. However, Magen Avrohom (202:27) explains Shulchan Aruch in a way that can still agree with Maharal Ibn Chaviv. Shulchan Aruch

REMA (Y.D. 123:11) writes that raisin wine, made by soaking raisins in water, has the same status as non-mevushal wine and is subject to

only means that there must be intent to eventually remove the raisins and produce juice for it to become *ha'gafen*. But if there is no intent to produce juice, only to leave the raisins mixed with the liquid, then one would recite a *borei pri ha'eitz*.

EXAMPLE: A bakery with non-Jewish workers soaks raisins in water to soften them. If the raisins are soaked for more than 24 hours, according to Chochmos Adam the juice can become *stam yaynam*. However, if they have no intention of creating juice (i.e. the water will be spilled out), then the water will not become *assur*. After the raisins are scooped out, the water must be discarded.

[Parenthetically, it should be noted, that both Rav Belsky and Rav Schachter have said that in general, provided that raisins have been stored properly and have not exceeded their shelf life, there is no need to check raisins for infestation. Taz (Y.D. 84:12) writes that even if one finds that the level of infestation in raisins reaches that of *miyut hamatzuy*, still one need not check them. This is because of a *sfek sfeika*. Perhaps there is no infestation, and even if there is, it is more likely that the infestation began after they were detached from the ground, in which case the insect would only be *assur* if it was *pi'reish* (moved from the raisin). Since there is no method for removing the insects that will not also ruin the raisin, one may *lichatchila* rely on the *s'fek s'feika*.]

Today, commercial raisin juice is not made by soaking raisins, but rather by cooking them in water. Does *ma'gab akum* apply to cooked raisin juice? Do we say that since the raisins are cooked before they turn into juice, from the onset, they are automatically

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RECYCLING HOT WATER IN WASH FACILITIES

RABBI YITZCHAK TWERSKY

RC, Oil, Transportation

ANSWER: The Rema in YD 135:15 rules that b'dieved, one can kasher barrels that held non-kosher wine with *iruy* alone. At first glance this psak appears

to be difficult, for such barrels are ostensibly prohibited because of *kavush*, and we know *kavush k'mevushal*, so *hagaloh* in a *kli rishon* should be required? The Pri Megadim (OC Eishel Avrohom 451:17) explains that this ruling of the Rema is an anomaly and applies only to wine. Only wine, due to its delicate nature, will become weakened and eradicated through *iruy* alone. Vessels which held other *issurim* for 24 hours on the other hand cannot be kashered via *iruy* alone. The Pri Megadim bases his opinion primarily upon the Shach (YD 135:33) who champions the notion that *bliyos* absorbed via *kavush* are equivalent to being absorbed through heat. However, Rav Moshe Feinstein Zt"l (YD 2:32) fundamentally disagrees with the principle of the Shach and maintains that *bliyos* absorbed via "cold process", i.e. *kavush*, although considered "*k'mevushal*"

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QUESTION: A trailer wash facility recycles their hot fresh water after washing out previous loads of wine or wine vinegar. Their hot fresh water, after being sprayed into the trailer, is pumped back into the hot water tank and recirculated once again into the same trailer. Upon completion of this wash cycle, which may be as short as 3-5 minutes, the water returns to the hot water tank and is used again in the wash for the next trailer. Do such procedures compromise all their equipment because of the potential non-kosher *bliyos* in the water and preclude us from certifying such a facility?

HOT WATER

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are not as intensely absorbed as *bliyos* via heat, and *iruy* suffices. Rav Moshe bases his opinion on the words of Tosefos, though he explains that the precise reasoning is a machlokes in Tosefos itself: The Ri holds *iruy* is satisfactory because *kavush* only penetrates *k'dei klippa* and therefore can be kashered through *iruy* which also only penetrates *k'dei klippa*. Rabbeinu Tam, on the other hand, holds that “cold” *bliyos* are “weak” and *iruy* is enough, regardless of how deep the *bliyos* penetrated. According to Rav Moshe there is no apparent difference between *bliyos* of wine or other issurim and all *bliyos* of *kavush* may be kashered via *iruy*. The Chazon Ish (OC Siman 122:2), in his classical terse form, also seems to follow Rav Moshe’s Tosefos-based approach that “cold” *bliyos* are an exception and may be kashered via *iruy*. According to Rav Moshe and the Chazon Ish, a hot fresh water wash which at least constitutes an *iruy*, would seemingly kasher the trailer, regardless of the previous load. In practice however, the OU does not consider *iruy* an acceptable form of kashering for any issur other than wine (and perhaps chometz before Pesach – see Shach 135:33). Wine vinegar, although sourced from wine, according to the Pri Megadim in this context would not be comparable to wine, since it is a ‘stronger’ product and not merely a ‘juice product’ like wine that would be easily weakened. Thus, *iruy* would not be an acceptable form of kashering for trailers previously hauling wine vinegar, as in our scenario.

In truth, regardless of whether *iruy* is an acceptable form of kashering regarding *kavush*, an argument could be made to permit the recirculation of wash water from a previous load of wine (and possibly wine vinegar). The Shulchan Aruch in YD 137:4 states that one can store beer, water or other liquids in non-kosher wine vessels without concern that the absorbed wine will exit into the kosher liquid. Two reasons are given for this halacha: (1) wine *bliyos* are pagum in all liquids other than wine (Rosh) or (2) wine *bliyos* will always be batel in the kosher liquid since bitul is only required against the *klippa* of the vessel (Rashba). According to both reasons, it is permitted *l’chatchilla* to store other liquids in wine vessels, even with the intention of drinking those liquids. Based on this principle, we need not be concerned

about recirculating water during a wash from a previous wine load. According to the Rosh, the wine *bliyos* are pagum in the water and according to the Rashba we can assume the wash water contains 6x the *bliyos* of the wine in the *klippa* of a trailer (only 6x the wine is necessary to mevateil wine in water, not 60x). (Although it is unlikely there are 6x the wine at any given spot that the stream hits, nevertheless, there would be 6x the *klippa* of the trailer collectively in the entire hot water tank. Since the recirculation system is an automatically arranged process, we could apply the principle of *sofo l’hispashtet* (see Minchas Pittim YD Siman 105:3) and would not say *ChaNan*.) Consequently, Rav Schachter held that we could technically permit water circulation from a wine wash without concerns of compromising the equipment. Additionally, we could even permit reusing this wash-water for the next trailer, since it is evident from YD 137:4 that one may unconditionally

place any liquid in a wine vessel for any use. Yet, the above rationale would not apply to permit wash-water recirculation for a previous load of wine vinegar. The inference from Poskim is that the logic of the Rosh that wine is pagum in other liquids does not apply to wine vinegar, only to wine itself. (See Noda B’Yehuda (YD Siman 58) regarding whisky.) It is also questionable whether the Rashba’s logic can be applied to a vessel previously containing vinegar. The Rashba was discussing a scenario where the *bliyos* only penetrated the thickness of a *klippa*, hence bitul was guaranteed. In regards to vinegar, however, the Noda B’Yehuda (YD Siman 67) writes that a ‘sharp item’ (wine alcohol in his case) will absorb throughout the entire vessel in which case bitul would certainly not be achieved even collectively in the tank. Therefore, the above reasoning will be insufficient to permit water recirculation if the facility washes from wine vinegar.

However, one can theorize that wine vinegar is most likely inherently pagum in water, in the traditional sense of *nosen ta’am lifgam* as we learn in YD 103. Accordingly, the wash water (and the equipment) would not become compromised from wine vinegar



bliyos and we could once again permit water recirculation. However, this rationale would only save the equipment from compromise and permit water recirculation, but would not allow for the *l’chatchilla* reuse of the recycled water for another trailer. Aside for the special leniencies given to liquid in wine vessels, kashering water is typically not permitted to be used; on the contrary it even must be washed off the koshered utensil immediately after kashering. Hence, even if we were to permit water recirculation during a wine vinegar wash, we would require the water to be dumped at the end of the cycle.

In conclusion, if a wash facility recirculates and reuses their wash water, but it can be determined that the only possible kosher-sensitive commodities they wash are wine and wine vinegar, there is room to allow water recirculation without compromising the equipment and even to allow the reuse of the water from after a wine wash. However, the above notwithstanding, in order to avoid confusion, misunderstandings, and as a matter of good practice and consistency, normative OU policy does not allow hot water recirculation in certified wash facilities. ■



PLEASE NOTE

FLOUR UPDATE

Last month we noted that some flour mills had difficulty controlling infestation. We encouraged RFR’s to inspect the flour during their visits. This particular concern has abated. Nonetheless, it is good policy for RFR’s to check all raw materials from time to time, as storage conditions and weather factors on occasion lead to infestation.



מי כעמך ישראל! *Stranded in Germany – Who am I Going to Call?*

PHYLLIS KOEGEL

Marketing Director, OU Kosher



GROWING up my father always used to tell me that I had to learn to take care of myself. If I was ever in trouble, he explained, no one would help me. His attitude wasn't a surprise: my late father survived Dachau. Known to all as Zeidi Leo, he was kind, stubborn and loved me to death.

As an only child, I spent a lot of time with him. When he wasn't working, my father could be found on our front porch, saying tehillim or listening to famous chazanim.

Always wearing his notorious royal blue sweater, that I cherish still today, he would impart his words of wisdom. They usually included, learning how to take care of myself, and always making sure I had cash in my wallet, because you never knew what could happen. From the time that I was 10 years old, until my father passed away six years ago, never a week went by that I didn't get a sermon of some kind from him. The concern and love I felt from him was powerful, although annoying at times, but never more pertinent than my recent experience in Berlin. On a return business trip from Germany, his words rang in my mind, over and over again, as I found myself in a helpless predicament.

While I waited for a connecting flight at a Starbucks in Tegel Airport in Berlin, I was pickpocketed. My money, my credit cards and my passport were all stolen. I admit; it was partially my fault. I had been working on my laptop with my bag in the chair next to me. Yes, I know I should have been more careful, I know I shouldn't have left my bag on the chair next to me, and I know that my passport and money should have been in a safe place, preferably on my person. Hindsight is 20/20 as the saying goes.

My first reaction? Panic. I frantically began to ask the people around me if they'd seen anyone near my bag. They all looked at me blankly. Physically shaking and hyperventilating I ran to the nearest information counter and was told to go to the police station in the airport to file a claim. That day had been a boon for pickpocketers; there were at least four people standing in the police station in the same dire situation as I was. My brain raced as I tried to remember which credit cards I had brought with me, while at the same time praying, that it was all a mistake and any second someone would walk in with my wallet, or at the very least my passport.

I'm one of those people who curses their smartphone. Most days I wish I could just throw it in the ocean for its unending beeps and reminders of all the things I have to attend to. But not today! Today, I was thankful for technology and the internet. While the police took my statement and offered very little hope—no let me correct that, offered no hope whatsoever—I was told that I would have to travel into Berlin to the U.S. Embassy and apply for an emergency, temporary passport. I found the local number for the U.S. Embassy. The woman explained that the U.S. Embassy was only open from 8:30 am to 10:30 am. Whhhhhhhhaaaaaattttt? I exclaimed, only two hours in the morning? It was now 11:00 am and my flight was scheduled to depart at 1:00 pm. I explained that this was an emergency and I couldn't wait until morning, only to be told that she was extremely sorry but there was nothing they could do.

At this point I realized that I was in trouble. My father's words, echoed through my mind.

I called one of my colleagues who lives in Belgium. You see, I work in the marketing and sales department for OU Kosher. Having been in Germany to attend Anuga, an international food trade show, I at least knew one person in Europe. I know, I know, Europe is a big continent, but I wasn't thinking so clearly.

Rabbi Yisroel Hollander and I attended the food show together, where we met with hundreds of potential new clients for OU Kosher as well as many existing OU companies. He answered his phone right away, I asked him where he was, Holland, he answered, performing inspections for OU clients there. He quickly understood my situation: stranded in a foreign country with no money, no credit cards and no passport. He told me he would start calling all our European colleagues to see if anyone was nearby to help me.

What a network I had at my fingertips! I may survive this after all, I thought to myself! I next called my friend at work, knowing that it was 5:00 am and I was sure to wake her. She took charge on her end and my network was enlarged by the second. I notified my children who tried to locate anyone they could think of with political connections. As everyone I knew was searching for help, one thing was certain: I was not getting on the 1:00 pm flight. I would be staying overnight, somewhere hopefully with a bed, and would have to figure out how to get to the U.S. Embassy by 8:30 am the next morning.

The next hour I called every credit card company and blocked all my cards. My son texted me to tell me that he found a friend with connections at the U.S. Embassy, only to be told that there was nothing that could be done from the States. I would just have to wait until morning. Perhaps the pick-pocket was after cash and might have thrown my wallet and passport in a nearby garbage bin, my son suggested. The next half hour, I walked inside and outside of Terminal A in Berlin's Tegel Airport, peering into garbage cans. No luck!



(L) Rabbi Hollander, OU Director of European Supervision
(R) Rabbi Sterling, OU Rabbinic Field Representative

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LO BASI

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► *mevushal*, or do we say, that since it was this cooking that created the juice, *ma'gah akum* still applies?

Some Poskim bring a proof from Sefer Hapardes l'Rashi (Hilchos Yayin Nesech 267) who writes that if one cooked raisins in water, it has the same status as *yayin mevushal*. However, Rav Elyashiv zt"l (Journal Evan Yisroel תשנ"א) explains that this proof cannot be used to establish the *halachah*. This is just Rashi *l'shitaso*. Rashi holds that the *beracha* on cooked wine is *shehakol*. According to Rashi, cooking a wine deteriorates it so much that it is no longer considered wine, and therefore no longer subject to *ma'gah akum*. This same reasoning applies to cooked raisin wine. However, Rema (O.C. 272:8) doesn't pasken like Rashi, but rather like Rosh, that cooked wine is not inferior and may be used for *Kiddush*. Chayei Adam (klal 6:7) writes explicitly that cooked raisin juice may be used for *Kiddush* as well. According to Rosh, *bishul* removes the concern of *ma'gah akum*, not because it is no longer wine, but because cooked wine may not be used for *ne'sachim*. To qualify as cooked, the wine must be *nis'mayet* (lessened) through *bishul*. The question remains; can the *bishul* which is used to create the wine, also be used to consider the wine *nis'mayet*?

Perhaps we can bring a proof from *Igeros Moshe* (Y.D. I:50), who writes that if one cooks grapes and then presses out the juice, the grape juice will not be subject to *ma'gah akum*. However, Rav Belsky points out that that case is not a valid comparison. Grapes already contain juice, so cooking grapes is *mi'mayet* the grapes, the same as cooking the juice. But raisins only produce juice when they

are cooked in water. When it comes to cooking raisins, it is this very *bishul* that creates the juice. *Arvei Nezer* Y.D. 113 brings several proofs that *ma'gah akum* does apply to cooked raisin juice, but he then brings counter arguments to each proof.

Rav Belsky's conclusion is that one must be *machmir* that cooked raisin juice is still subject to *ma'gah akum*, and one may not purchase raisin juice unless it is made by Yidden. In truth, everyone should agree that commercial raisin juice cannot be a group one, since in some factories they only cook the raisins to 140°-150° F, much below the requirement for *mevushal*. According to all opinions, this is subject *ma'gah akum*. Even if the juice was cooked at 180° F, unless it was made by *mashgichim* under constant supervision, it should be considered *stam yaynam*.

If cooking raisins in water does not make it *mevushal*, since this is what creates the juice, how do we create *mevushal*? The key is to cook the juice after it is no longer creating any more juice. This can be done by removing all the raisins and then cooking the juice again. Once there are no more raisins, there is no more juice being created, at that point the cooking will be *mi'mayet* the wine. Alternatively, this can also be accomplished by cooking the juice with the raisins, for a very long time, until all the sugars have been extracted and no more juice is produced. After several hours of cooking, the Brix will cease to increase; all the sugars that can be extracted have been extracted. Continued cooking of the raisins, at this point, only detracts from the wine. At this point, the raisin juice is considered *mevushal*. Of course, the juice must be cooked above 180° F for the juice to be considered *mevushal*. ■

STRANDED

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► By now it was 7:00 am in New York and

I called my best friend to vent. She asked me if I had gotten my luggage back. I had totally forgotten about my luggage! She told me that airlines always remove luggage for security reasons if a passenger does not show up. Next task, track down my luggage. I was directed to another terminal, about a ten-minute walk away and told to wait. An hour later, I was told they had located my luggage and brought it to me. Okay, I thought, if I get stuck here indefinitely, at least I'll have a change of clothes.

My phone rang and I looked at the caller ID to see that Rabbi Hollander was calling. With a shaky voice I answered, hoping for good news. Rabbi Hollander told me that Rabbi Avraham Schwarz, one of our European rabbis was not available as he was in Denmark, but he managed to track down Rabbi Yitzchak Sterling, who was in Hamburg, Germany. Germany is a big country. Hamburg to Berlin is like Boston to New York. But Rabbi Sterling was happy to be my knight in shining armor. Rabbi Hollander told me he would give Rabbi Sterling my number and have him call me. I hung up and breathed a sigh of relief. You see Tatti, I thought, sometimes people will help you. Five minutes later my phone rang. A lovely

voice introduced himself as Rabbi Sterling. He explained that he would finish up two inspections in Hamburg and then head to Berlin. His navigation system estimated he would arrive at around 6:30 pm, and he reassured me that he would not leave until I was safe and on my way back to New York. At that point I was emotionally drained and sat down on the floor of the airport to shed tears of relief.

Emails and texts started pouring in from concerned colleagues who had heard through the office grapevine what had happened. Offers of credit card usage, money wires and anything else I could possibly need were pouring in. Overwhelmed with emotion, I thanked all of them and apprised them that Rabbi Sterling was coming to save me. I wasn't helpless anymore, I would be fine.

I parked my luggage and my very tired self, next to an outlet so at least I could charge my phone and to wait for my savior. Rabbi Sterling had a bit of trouble finding me, but find me he did. I was greeted by a gentle, smiling soul who was so happy to have reached me. I'm not sure who was happier, me or him? All I knew was that this remarkable man had driven four hours to help another Jew and colleague. Having not eaten all day, we checked into separate rooms at the Ramada Hotel in Berlin for the night and

Rabbi Sterling, who travels with kosher food, offered to share everything he had with me. Words cannot express how delicious a piece of bread and a slice of cheese can taste after the kind of day I had.

Rabbi Sterling and I agreed to meet at 7:30 a.m. the next morning so I could get to the U. S. Embassy as soon as it opened. By 10:00 am I was the proud owner of a temporary United States passport. We headed for the airport and as I got out to leave, Rabbi Sterling handed me enough Euros and U.S. dollars to ensure I would get home. After thanking him, he handed me another dollar bill as Shaliach Mitzvah money. With tears in my eyes, I headed into the terminal to get on Air Berlin Flight 7248 to NYC-JFK Airport.

As I write this article, I am sitting comfortably on the plane halfway home. Mi K'amcha Yisroel! Where in the world could I possibly find a kinder, more selfless group of people, anywhere around the globe than those I am lucky to work with at the Orthodox Union. Guess what Tatti, I want to tell my father who I'm sure is watching me from Olam Haba, sometimes people will come to your rescue. I am all the richer for being lucky enough, and privileged enough, to work with many of them. ■



Rabbi Yosef Grossman
Orthodox Union
11 Broadway
New York, NY

Dear Rabbi Grossman,

Thank you for your assistance in arranging the recent Harry H. Beren ASK OU lecture here in Ottawa, Ontario Canada.

On November 23rd and 24th Rabbi Avrohom Juravel gave three Lectures.

The Rabbi and I met with our local Mashgichim who work for the Ottawa Vaad HaKashrut. He gave several pointers and spent time with words of encouragement in their Avodas HaKodesh.

HARRY H. BEREN



OUTREACH

Yud Tes Kislev, 5776
December 1, 2015

Later that evening, Rabbi Juravel lectured on the importance and responsibility of each community member and how it affects the global kosher market. More than 50 people attended this event. A true Kiddush HaShem for Ottawa.

The following morning, Rabbi Juravel davened with the students of The Ottawa Torah Institute / Chofetz Chaim Yeshiva. The Rabbi gave a shiur on a Chumash and Rashi using this to empower the Talmidim. This was followed by a Q&A period which was most enjoyable.

On a personal note, I must thank you for the opportunity allowing me to host, and spend so much time with a person that I respect so much.

With warm regards and wishes of Hatzlacha,

Rabbi Levy Teitlebaum
Director Ottawa Vaad HaKashrut



FEEDBACK FROM HAFTR HIGH SCHOOL

Rabbi Schreier's presentation was excellent. It was informative, included a wealth of knowledge and information and was also entertaining. The students listened carefully and absorbed the information. Rabbi Schreier's power point presentation was very catchy and ensured that students will remember what was taught. The students asked many questions and Rabbi Schreier addressed all of them.

Most importantly, the message of the importance of taking kashrut seriously was imparted. All food for thought for further discussions in the classroom.

Thank you so much for coming!

Nechama Landau

MESIVTA TORAH V'EMUNAH

Visiting the OU

HARRY H. BEREN



Rebbeim and students of Mesivta Torah v'Emuna (MTV) Queens, NY visit the Orthodox Union



KASHRUS ALERT

The Orthodox Union certifies **PEPPERMINT MOCHA LIQUID COFFEE CREAMER** produced by TC Heartland LLC, Carmel IN as an **U** - Dairy product. Some containers were labeled with a plain **U** symbol, without the **D** - Dairy designation. This product contains a milk ingredient as indicated in the allergens and ingredients statements. Corrective action has been implemented.

The Orthodox Union does not certify any brussels sprouts. Restaurant Depot sold **5 POUND BAGS OF BRUSSELS SPROUTS** produced by RD Enterprises, College Point, NY with an unauthorized **U** symbol. Corrective actions have been implemented.

The Orthodox Union does not certify any **BISCOLATA** or **SOLEN** products. Some Biscolata Milk Chocolate Stix produced by Solen, Turkey are being sold with an unauthorized **U** symbol. Corrective measures are being implemented.



KASHRUS ADVISORY

Effective on or about December 1, 2015, **MOUNT SINAI BETH ISRAEL HOSPITAL**, located at First Avenue and 16th Street, New York, NY, will offer kosher patient meals prepared under hashgacha temidis of the OU, that will be available upon request from a separate menu for patients. Additionally, the Café will have extended hours seven days per week, and sealed kosher food will be available from a dedicated area. A kosher vending machine will also be available. The Café will no longer be **U** certified. Both kosher and non-kosher foods will be available to the patients and visitors of Mount Sinai Beth Israel Hospital.

AKO CONFERENCE AT OU



Rav Avrohom Schorr gives divrei hisorerus!



Rav Belsky responds in an Ask the Rav session

MAZEL TOV

to our dedicated RC **RABBI MOTTI COHEN AND HIS WIFE** on the birth and bris of their son Shalom Dovber.

to our devoted RFR in Passaic, NJ **RABBI MOSHE PERLMUTTER AND HIS WIFE** on the engagement of their daughter Shani to Simcha Zisel Stern of Monsey, NY.

to our dedicated RC **RABBI ELI ELEFF AND HIS WIFE** on the birth and bris of their son Zevi.

to our devoted RFR in Australia **RABBI ADAM RUSCHINEK AND HIS WIFE** on the Bar Mitzvah of their son Sholom.

to our dedicated RFR in Chicago, IL **RABBI MORDECHAI TARKIELTAUB AND HIS WIFE** on the marriage of their daughter Bina to Naftali Levin.

CONDOLENCES

to the family of our dedicated RFR in Baltimore, MD **RABBI HOWARD KASHNOW Z'l** on his recent petira.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים