

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

KLI EL KLI B'LO ROTAIV

Part II

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

REMA writes (Y.D. 92:8) that if a covered pan of milk is placed into an oven under a pot of meat, even though some *zeiya* escapes from the covered pan, *bi'dieved* all the food would be permitted. Rema compares this to two dry pots (one meat and one dairy) that touch, which is likewise permitted. The comparison is perplexing. How does this compare to two dry pots that touch, and why should *zeiya* not be a concern just because the pan is covered?

Pri Migadim (Y.D. m.z. 92:29) explains that if a dairy pot and meat pot touch, even if they are *mei'zeiya* (sweat) on the outside¹, such that there is a slight dampness between the pots, they are both still permitted. *Chavos Da'as* (92:20) elaborates that *bliyas* will only transfer between keilim if there is *rotaiv*, i.e. a liquid (אין בליעה הולכת מבלי אל), and dampness is not the same as *rotaiv*. So certainly, if the pots are not even touching, and all that is connecting the covered pots is dampness from *zeiya*, then certainly no *bliyas* will transfer. This explains why there is no transfer of *bliyas* from one pot to the next, but why isn't the *zeiya* itself a concern? *continued on page 22*

A TRIBUTE TO RABBI CHANAN JACOBSON Z"L

RABBI MICHAEL M. MORRIS

RC, Dairy, Mashgiach Routing, RFR Ombudsman

THE recent death of Rabbi Chanan (Clive) Pinchas Jacobson (59) has been mourned by his dear wife Yola (Berliant) and daughter Miriam, as well as the greater Englewood NJ community. I, too, have lost a good friend.

I don't recall exactly when Clive and I met, but it was some fifty years

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DAF NOTES

Often, plants do not know exactly what to expect from an OU visit. Perhaps more importantly, plants are at times unsure how to prepare for an OU visit: What will the RFR need to see? Which documents need to be available? What can be done to make the visits smoother and more efficient? The difference between being prepared and not being prepared is immense.

The following document was drafted in response to this need, at the request of a veteran RFR. The document was found to be of positive utility at the companies to which it was presented.

THE OU VISIT

Being Prepared, Hosting, and Enjoying!

RABBI AVROHOM GORDIMER

RC, Dairy

SIMILAR to most government inspections, OU visits are unannounced. That means that a plant does not start preparing for its OU visit at a specific time; rather, a plant is always preparing and is always prepared.

When a plant is in this state of preparedness, OU visits are smooth, and the kosher program is basically hassle-free and can actually contribute to the overall quality assurance protocol as a welcome enhancement.

Here are some guidelines, which have proven to be crucial and of inestimable benefit in being prepared for OU plant visits and assuring that they go smoothly:

- ▶ Keep a current, updated file of letters of kosher certification for all ingredients. The file can be electronic. It is recommended that each document in the file feature or correlate with plant raw material codes, and that standard operating procedure include an update to this file upon every raw material change.
- ▶ Schedule A, the OU ingredient list, should likewise be linked with standard operating procedure for raw material changes, such that every raw material change includes Schedule A clearance.
- ▶ Schedule A often features ingredients that are certified kosher only when accompanied by lot-specified letters of certification. All such ingredients should be noted, with a live file for lot-specific letters of certification that covers all current inventory of these ingredients.
- ▶ Ingredients delivered in bulk liquid form are reviewed by the OU Rabbinic Field Representative ("RFR") against schedule A by consulting bills of lading and receiving logs when at the plant. Please be sure that there is always someone on hand with ready

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ago before we were bar mitzvah, back in South Africa. We lived in the same neighborhood. Although we went to different schools, different summer camps and were a grade apart, we had mutual friends and *chevra* and, somehow, together with our parents and siblings, seemed to be around each other during social gatherings. On Shabbos mornings, we *davened* with our fathers in their respective *shuls*. However, for *mincha*, the youth attended whichever *shul* offered the best activities and *shalosh seudos*.

As with all young men at that time, we faced a national military draft into the South African Defense Force, and we both attended the same chaplains' boot-camp for a full course of basic training. Clive was transferred to serve at the Jewish Chaplaincy headquarters and I became a field chaplain for the greater Cape Town area, positions that we held for the remainder of our two-year service. The chaplaincy developed courses of *shiurim*, publications, Jewish videos and gave *hashgocha* to the kosher kitchens that were established in bases across the country.

After the army, I joined the Johannesburg Beth Din as the Kashrut Administrator and Chanan performed various *hashgocha* jobs for us in the cheese factory, the matzo factory,

slaughter house and in catering. He then left to study in Israel. Thereafter he relocated to RIETS where he completed his *Semicha* and Masters Degree.

Twenty five years ago, when I arrived in New York and joined the OU kashrut department, one of the administrative assistants at the OU heard that I was from South Africa and asked if I knew Chanan Jacobson. I couldn't believe the small world. We renewed our friendship and I was immediately invited to spend Shabbos with the Jacobsons at the White Shul where he was interning.

My very first Thanksgiving turkey was together with Chanan, Yola and her mother, *Rebbetzin* Miriam Berliant. (It was so very tasty, that I thought it was a great American *minhag*.) The following year they moved to Englewood, NJ, where Chanan was the youth director at Cong. *Ahavat Torah*. Thereafter he taught in a local day school and also gave a course for converts.

Chanan's kindness and solicitousness were proverbial – especially for me, and for which I will be forever grateful. Every Thursday evening, for my first two years living alone in Boro Park, Chanan would call to ask where I was spending the upcoming Shabbat. Was I invited out? If he detected a slight hesitation in my voice, he would insist that I spend

Shabbat with them, which turned out to be quite often. He and Yola made their home mine, and that meant so much to me.

During his time at RIETS, Chanan became a close *talmid* to his Rosh Yeshiva, Rabbi Dr. Yechiel Michael Katz ז"ל. Rabbi Katz often asked Chanan if he could drive him to the various plants that he inspected on behalf of the OU. Based on his *shimush* and experience, Chanan was later assigned his own *kashrut* route in NJ. This past Chanukah, I invited Chanan to participate in my 25th anniversary celebration of working at the OU but, unfortunately, he was unable to attend as he was supervising a special run for Continental Seasonings.

Chanan's outreach made him a memorable and beloved figure in his community. He was always ready to assist - blowing shofar in the hospital, reading *megilla* in someone's home, *bikur cholim*, *hashgocha* and much more. At the back of my mind, I always felt the security that should I ever be stranded in Pennsylvania or some other local state, I could call on Chanan in the middle of a stormy night; and he would say that with one slight detour to pick up a big mug of coffee, he would be on his way to pick me up.

I miss him and share the grief of Yola and Miriam. יהי זכרו ברוך

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Bach (Y.D. 92: end of siman) explains that "*zeiya*" which escapes from a covered pan is viewed as *reicha* not *zeiya*. By covering the pan, the ta'am and mamash of the food is retained in the pan, and what escapes is just the smell of the food. Shulchan Aruch (Y.D. 108:1) paskens that *reicha* does not assur (לא ידא מילתא). Although, in a small oven (one that holds less than 12 esronim), lichatchila one should be concerned for *reicha*, and a pareve food that absorbed *reicha* of meat should not be eaten with milk. However, Rav Belsky and Rav Schachter said that since only minimal *reicha* escapes from a covered pan, it would have the same status as *reicha* in a large oven, which is mutar even lichatchila. Achronim² point out that the lid must completely cover the pan or extend over the sides. A small lid on a large pan is not adequate.

EXAMPLE: Challah is baked in an oven at the same time as a pan of chicken. If the pan of chicken is covered with a layer of aluminum foil, even if some steam is able to escape, the challah remains pareve. If the pan is not covered, or only partially covered, then the challah should be considered fleishig.

DOUBLE WRAPPING FOOD

If one wants to heat food in a non-kosher oven or microwave, they may double wrap the food. It is advisable to make pricks through the two layers to allow excess steam to vent; otherwise, the wrapping can pop due to a buildup of pressure. Because the vent holes are tiny, steam can only escape through these holes, but there is no concern that *zeiya* from the outside will enter. This is permitted, even if it may cause some dampness to form between the layers. This is based on the concept that *bliyos* will only transfer between keilim if there is actual *rotaiv*. The coverings do not need to be water proof. One may use a closed brown bag as a covering, so long as the bag remains at most only damp.

EXAMPLE: One may cook a potato in a non-kosher oven provided it is wrapped with two layers of aluminum foil. One should make small holes through both layers to allow steam to vent.

EXAMPLE: One may warm a pizza in a non-kosher microwave by placing the pizza into a Ziploc bag and placing the bag in a closed brown paper bag. One should make pricks through the bags so that they do not explode.

However, one should be very careful regarding heating liquids such as soup in a microwave, since this will create large quantities of *zeiya*, and it is difficult to vent the *zeiya* through the double layers, without them popping or getting wet.

WHAT IS CONSIDERED TWO LAYERS?

Two separate distinct layers even though they are each quite thin (such as two layers of aluminum foil), qualifies as *kli el kli*. However, if two thin layers are attached or glued together such as is the case with foil laminated plastics and papers, we would view this as a single layer³. Similarly, a tank which is painted with an epoxy coating would only qualify as a single layer.

EXAMPLE: Cement tanks that cannot be kashered can be covered with roofing tar paper. Because the roofing paper is thick and can be peeled away from the tank, it retains its own identity. This would qualify as *kli el kli b'lo rotaiv*.

¹ *Darchoi Teshuva* 92:183 explains the *Pri Migadim* this way, and this is clearly the meaning of his words.

² See *Zivchei Tzedek* Y.D. 92:77

³ For discussion on this topic see *Teshuvos Minchas Yitzchak* 9:75

BITUL OF CHAMETZ ON PESACH

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

CHAMETZ before Pesach is like any other issur in that it can be *batel b'shishim*. However, if *pirurim* (crumbs) of *chametz b'en* might remain in the food, even if those crumbs are *batel chad b'trei*, the *chametz* on Pesach will be *chozer v'niyur*. However, Rema (O.C. 447:4) writes that if the *chametz* is *lach b'lach* (either just *ta'am* from *chametz* or the *chametz* is completely dissolved) then once it becomes *batel* before Pesach, it will remain *batel*.

EXAMPLE: Non-Passover certified milk may contain *chametz* vitamins. If the milk was bottled before Pesach, the milk may be consumed on Pesach, because the vitamins dissolve in the milk (*lach b'lach*) and are *batel*. However, if the vitamins are added on Pesach, they are not *batel*. The milk may not be consumed.

EXAMPLE: Baby rice cereal might be produced using the same equipment as *chametz* cereals. If even one flake of *chametz* got mixed into the rice flakes, the *chametz* will be *chozer v'niyur* on Pesach.

WHAT IF THERE WAS NO YEDIAH UNTIL PESACH?

Yebiah Omer (*Chailek* O.C. 10:35) quotes *Nishmas Adam* (26), *Mekor Chaim* and many other Achronim regarding *chametz* that was *nisbatel lach b'lach* before Pesach, that even if there was no *yediah* until Pesach, nevertheless the *chametz* is *batel*.

EXAMPLE: Even if one did not realize that the milk had *chametz* vitamins added until it was already Pesach, nevertheless the *chametz* is still *batel*, since the vitamins were added before Pesach.

However, *chametz* that gets mixed in on Pesach proper will not be *batel*, *afilu b'elef*. There is a *machlokes* Rishonim as to why *chametz* is not *batel* on Pesach.

Rosh (*Avoda Zara* perek 5:siman 29 and *Pesachim* perek 2:siman 5) says that this is a *chumra* of *chametz*. Since people eat *chametz* all year, and yet on Pesach it is an *issur kareis*, therefore Chazal instituted that it will not be *batel*, to keep us further away from *chametz*.

Rambam (*Ma'achalos Assuros* 15: 9&12) writes that *chametz* on Pesach, is a *davar she'yeish lo matirin*, since *chametz* will become *mutar* after Pesach. Therefore, if *chametz* gets mixed into a food on Pesach, it will not be *batel*, no matter how tiny the amount. Although ordinarily a *davar she'yeish lo matirin* is only *assur min b'mino*, however in this case Chazal forbade *chametz* in all situations even *shelo b'mino*.

The *Mordechai* (brought by Rema Y.D. 102:4) explains that *chametz* is not a *davar she'yeish lo matirin*. Although *chametz* will become *mutar* after Pesach, it will become *assur* again on the subsequent Pesach. Since *chametz* will not stay *mutar* forever, it is not a *davar she'yeish lo matirin*.

One *nafka mina* between the Rosh and Rambam is in regards to *chametz* on the afternoon of erev Pesach. According to Rosh, since on erev Pesach *chametz* is only an *issur lav*, not an *issur kareis*, it can be

batel b'shishim. However according to Rambam, since it is a *davar she'yeish lo matirin*, it would not be *batel*. Achronim point out, that since Shulchan Aruch (O.C. 447:2) paskens that *chametz* on erev Pesach can become *batel*, this would prove that we do not consider *chametz* to be a *davar she'yeish lo matirin*.

If a *mashehu* of *ta'am chametz* gets absorbed into a food on Pesach, can that food be eaten the following year on Pesach?

Rebbi Akiva Eiger (O.C. *Teshuva* 26) points out that this would depend on whether *chametz* is a *davar she'yaish lo matirin*. According to Rambam, since *chametz* is a *davar she'yeish lo matirin*, just as one may not eat the food this Pesach, they may also not eat the food next Pesach. However, Shulchan Aruch paskens like the *Mordechai* that *chametz* is not a *davar she'yeish lo matirin*. Rather, the reason a *mashehu* of *chametz* is not *batel* is because of the *sevara* of the Rosh, that this is a *chumra d'Pesach*. When Pesach ends, the *chametz* will become *batel*. Once it is *batel*, it will be permitted even in subsequent years.¹

THIS RULING HAS MANY PRACTICAL APPLICATIONS:

EXAMPLE: A company produces kosher-for-Passover chocolate (liquid eggs etc...) all year round. The chocolate is transported by tanker trucks. The tanker trucks require an upgrade wash (*kashering*) to be acceptable to transport kosher for Passover products. However, if the trucks are *kashered* on Pesach, the *bagalah* is ineffective. The chocolate will still receive a *bliya* of a *mashehu* of *chametz* and become *assur* to eat on Pesach. But since the tanker truck of chocolate anyways will not reach a consumer this Pesach, the question really only becomes relevant for next year Pesach. Regarding next year, the chocolate will be permitted.

EXAMPLE: An *aino ben yomo chametz* spoon is accidentally used to ladle out hot soup on Pesach. The pot and the soup bowls cannot be used for the duration of Pesach. However, they may be used next Pesach without *kashering*.

WHAT IS THE STATUS OF A SAFEK MASHEHU CHAMETZ?

Rema (O.C. 447:4) says that if bread fell into a barrel of wine before Pesach, even if the bread is quickly removed, the wine may not be used on Pesach, unless the wine is filtered before Pesach. This is because there is a possibility that a *mashehu* of a crumb may remain. If a crumb does remain, then on Pesach it will be *chozer v'niyur*. Achronim ask, that this Halacha seemingly follows the opinion of the Rambam that *chametz* is a *davar she'yeish lo matirin*. Therefore, even a *safek* is *assur* as well. But if indeed we don't pasken like the Rambam, then in a case where there is a *safek* as to whether a *mashehu chametz* is there at all, shouldn't we say *safek d'rabbanan l'kula*?

The *Olas Shabbos* answers, that the *chashash* of a crumb remaining in the wine is more than a *safek*, it is *karov l'vadai*. But אין הכי נמי, if there would be a *safek ha'shakul*, we would be *maikel*. Rebbi Akiva Eiger (*Teshuva* 26) offers another approach. Because the wine can be filtered, and will then definitely be permitted next Pesach, in this situation, everyone would agree that this is a *davar she'yeish lo matirin*. This is because the *chametz* will not *assur* next year, after it has been filtered out.

¹ This is also the ruling of *Mekor Chaim* (447:5) and Reb Yitzchok Elchonon (*Ainy Yitzchak* siman 20). See *Sdei Chemed* (*Mareches Chametz* siman 7).

² However, *Sefer Haishiv Moshe* (O.C. 17) asks that perhaps the food should not be permitted next year, since at the time when the *chametz* was mixed in, it was not *batel*. So perhaps it should never become *batel*. Although the food will be permitted after Pesach, this is not due to *bitul*, but rather because *chametz* after Pesach is *heter*. His grandson (end of the *teshuva*) answers that the food will continue to be permitted next erev Pesach as well, since *Shulchan Aruch* paskens that *chametz* erev Pesach is *batel b'shishim*. Once the *chametz* is *batel* erev Pesach, it will remain *batel* for the duration of Pesach as well.



ENZYME PRESENTATION

Rabbi Menachem Adler at Post Graduate Harry H. Beren ASK OU Program

Rabbi Avrohom Juravel has been conducting intensive post graduate Harry H. Beren ASK OU programs in Monsey, NY. Close to 20 advanced Bnei Kollel, many of whom have previously attended regular ASK OU programs, attend these weekly two hour shiurim. In a recent session Rabbi Juravel asked fellow OU colleague Rabbi Menachem Adler, an enzyme expert, to share his expertise with the group. The intensive presentation was very well received by the assembled. Yasher Koach Reb Menachem!



PRE-PESACH PROGRAM

Kew Gardens Hill

Harvey Blitz, Chairman of the Kashrus Dept. (seated front left) was the MC for the recent HHB ASK OU OUTREACH Pre-Pesach Kashrus program at Cong. Ahavas Yisroel in Kew Gardens Hills. To a packed shul and overflow in the Ladies section Rav Schachter and Rabbi Elefant delivered fascinating and very enjoyable shiurim on Dinei HaSeder and OUP products respectively.

PRE-PESACH PROGRAMS



Rav Belsky demonstrates Haseiba at HHB ASK OU Program in Flatbush



Rav Yisroel Reisman Morah D'asrah of Agudath Israel of Madison discusses the Pesach Seder



Rabbi Eli Gersten speaking at Bais Hamedrash Lev Avos in Lakewood



Rav Zvi Nussbaum at Lev Avos Pre-Pesach program



Hello Rabbi Bistricher,

We received a call from an Avreich in a kollel in Jerusalem where they are learning דיני כשרות.

He said that Rav Vie had told them to request the *Daf Hakashrus* from the OU.

Thank you

Rachel Stewart

OU Kashruth Israel

Hi Rabbi Grossman,

I wanted to thank you for putting together the event. Every student who attended expressed that they enjoyed the event and felt that they learned something new. I think it is fair to say that the event was a success. Tizku l'mitzvos! May Hashem give you the koach to continue doing the incredible work that you do.

Moshe O. Boroosan

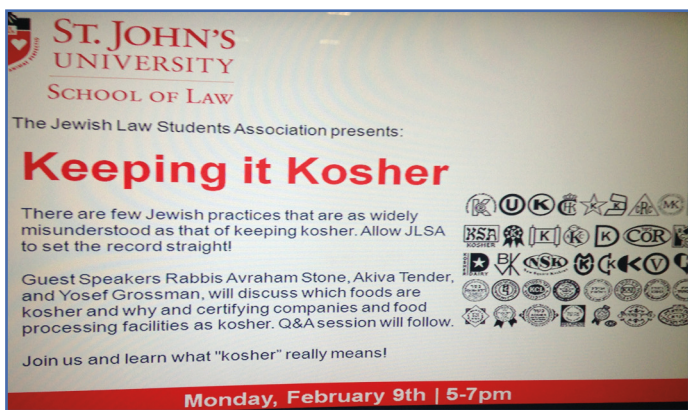
Senior Staff Member, St. John's Law Review

President, Jewish Law Students Association

J.D. Candidate, St. John's University School of Law 2015



(L to R) Rabbi Stone and Rabbi Tendler at St. John's Law School



Dear Rabbi Gersten:

In *Daf HaKashrus* dated Teves 5775 you quote the *Shulchan Aruch* that if the ikar ingredients require cooking than this food requires bishul yisroel. If that's the case why don't cereals under the OU require bishul yisroel since the main ingredients need cooking?

I look forward to your response in the *Daf HaKashrus*.

Sincerely,

Rabbi Mordechai Dovid Feldman

Philadelphia, PA

Dear Rabbi Feldman,

There are two main exemptions to the laws of bishul akum.

1. If a food can be eaten raw without the need for cooking, then even if it is cooked by a non-Jew it is permitted.

2. A food which is not *oleh al shulchan melachim* i.e. fit to be served on the table of kings and officers. Although the main ingredients in cereals wheat, oats, rice and/or corn cannot be eaten raw, nevertheless breakfast cereals are permitted because they are not *oleh al shulchan melachim*. The Rambam (*Machalos Assuros* 17:17) writes that a person does not invite his friend to a meal to serve him toasted grains. Rav Belsky and Rav Schachter consider breakfast cereals to be today's equivalent of toasted grains.

Rabbi Eli Gersten

Dear Rabbi Grossman,

In the few months since I've purchased the back issues of *Daf Hakashrus* I feel that my practical knowledge of kashrus has been enhanced considerably.

I was wondering if you can devote a future article to the significant percentage of treifos and its impact on the dairy industry.

Thank you.

Avrohom Hoberman

Over 40 ladies including some high school students braved the inclement weather to attend Rabbi Issar Mordechai Fuchs' excellent Harry H. Beren ASK OU OUTREACH "Insect Free" workshop. The *Daf* received the email below from Dr. Yaakov Kader, who helped organize and promote the program in Edison, NJ.

Dear Rabbi Fuchs:

We were honored by your decision to come, your perseverance in braving the storm, and your warm and engaging style. My wife, and many others, felt your talk to be one of the best opportunities for practical learning they have been afforded in some time. I know I, and I think I speak for the shul, would be honored to have you back in the future. Thank you for the info re: the mesh. I will definitely follow up. A freilichin Purim and a Chag Kasher V'Sameach.

Yaakov

Hi Rabbi Ferrell,

We just finished speaking with Rabbi Friedman after he gave his presentation on Kosher Certification at our headquarters. The meeting was supposed to end at 3:30 but we all enjoyed asking questions and talking with him so much that he was willing to stay with us for an extra hour!

He was extremely knowledgeable and did a great job trying to understand some very complicated questions that we asked. Everyone in attendance learned a lot and we are feeling more confident after speaking with him. I really appreciate you setting up this opportunity for us to meet with him!

Thank you again,

Mary B. Reck

Product Compliance Coordinator





The Orthodox Union does not certify **REGAL SPICE HAM SOUP BASE** produced by Clark Associates, Inc. Lancaster PA. This product bears an unauthorized © and is not kosher. Corrective actions are being implemented.

The Orthodox Union does not certify **CAFE ESCAPES CAFE MOCHA SPECIALTY K-CUPS** produced by Keurig. Some advertising for this product features an unauthorized ©. Corrective actions have been implemented.

GRINBIN EDAMAME FRIJOL DE SOYA SNACKS produced by Grupo Narcisa S.A. de C.V. Mexico bear an unauthorized ©. The Orthodox Union does not certify any Grinbin snacks, sold in Mexico. Corrective measures are being implemented.

The Orthodox Union does not certify **BERENTZEN** products. Some Berentzen Apple Liquor bottles produced by Berentzen, Haseluenne Germany have labels with an unauthorized ©. Corrective actions are being implemented.

The Orthodox Union does not certify **MARKET PANTRY COOKING WINES OR WHITE WINE VINEGAR** produced by Target Corporation, Minneapolis MN. Some labels were mistakenly labeled with an ©. Corrective actions have been implemented.

The OU does not certify **PREMIER PARCHMENT PAPER** produced by Premier Food Packaging, Brooklyn NY and it bears an unauthorized ©. Corrective measures are being implemented.

The Orthodox Union does not certify **SALLY SHERMAN RAVIOLETTI SALAD** produced by Sally Sherman, Mount Vernon NY. Some Ravioletti Salad were mistakenly labeled with an ©. Corrective actions have been implemented.

The Orthodox Union does not certify **ENDICO BRUSSELS SPROUTS** produced by Ace Endico Potatoes, Brewster NY. Some boxes of Endico Brussels Sprouts are stamped with an unauthorized ©. Corrective actions have been implemented.

The Orthodox Union certifies **BEECH-NUT STAGE 3 CINNAMON RAISIN GRANOLA** produced by Beech-Nut Nutrition Corporation, Amsterdam NY when bearing the ©. Some Stage 3 Cinnamon Raisin Granola were produced without the Orthodox Union's certification and those labels do not have an © on them. Consumers are urged to look for the © before buying products.

The Orthodox Union certifies **CLOVER VALLEY SOUR CREAM & ONION FLAVORED POTATO CHIPS** produced by Dolgencorp LLC, Goodlettsville TN as an ©^D - Dairy product. This product contains dairy ingredients as listed in the ingredient and allergen statements. Some packaging was printed with a plain © without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify any **ROMI'S FARM PRODUCTS**. Romi's Nabulse Cheese produced by Romi's Farm Products, Paterson, NJ bears an unauthorized ©. Corrective actions are being implemented.



The Orthodox Union no longer certifies any **RIZO LOPEZ** products produced by Rizo Lopez Foods, Modesto CA.

VISIT

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access to this documentation for review by the OU RFR.

► When review of temperature data is part of a plant's kosher program, please be sure that there is always someone on hand with ready access to this data.

- It is absolutely critical that there be a designated (and knowledgeable!) plant contact for OU visits, as well as a backup contact. These contacts should not be clerical staff; rather, they should be managerial staff who have an intimate understanding of the plant's operations, and who can pretty instantly get information for the RFR when they do not already know or have it.
- Internal plant formulas should correlate with Schedule A approval. In other words, verification that each formula has been cleared with and matches Schedule A should be part of standard operating procedure and should be built into the plant's formula system. This is of incredible use in many ways, and it enables seamless formula review by the RFR during OU visits.
- Schedule B, the list of OU-certified products, needs to correlate with the development of new products and the termination of old products. Standard operating procedure for the plant's product system should feature OU Schedule B approval/label approval for every new product, as well as notification to the OU upon every product termination and product name/label change.
- If product labels are not arranged in a manner that enables efficient and relatively quick on-site auditing, then a current, live collection of all product labels should be organized and maintained for review by the OU RFR when visiting.
- The plant's OU visit contact should be sure to inform the RFR upon each visit of all recent and anticipated changes in the plant, whether in terms of new ingredients, new products, new equipment, or anything else.

These procedures have been proven successful. They prevent kosher errors, enable seamless and efficient OU visits, and protect the kosher and overall integrity of a plant's operations. ■



to our dedicated RFR in Houston, TX **RABBI SAADYA KAUFMANN AND HIS WIFE** on the birth and bris of their son Yosef Mordechai.

to our devoted RC **RABBI KALMAN SCHEINER AND HIS WIFE** on the wedding of their daughter Hinda Esther to Chaim Yosef Tabak of Brooklyn, NY.

to our dedicated RC **RABBI YITZCHOK MINCER AND HIS WIFE** on the wedding of their daughter Chana Malka to Zevy Kravetz of Monsey, NY.

to our devoted RC **RABBI NACHUM RABINOWITZ AND HIS WIFE** on the marriage of their daughter Michal to Yitzy Cohan of Brooklyn, NY.

CONDOLENCES

to our esteemed Rabbinic Field Representatives, **RABBI YOSSIE & RABBI AVROHOM FLORANS** and their families on the recent petira of their father Reb Aaron HaLevi Florans of Brooklyn, NY.

to our dedicated RFR at Manischewitz **RABBI YAAKOV HOROWITZ AND FAMILY** on the recent loss of his brother Yosef Shmuel Hutler.

הַמָּקוֹם יִנָּחֵם אֶתְכֶם בְּתוֹךְ שָׂרָר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם