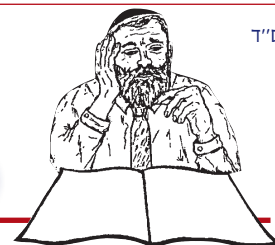


# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## HOW EARLY CAN YOU DAVEN? (PART II)

BY RABBI DONNEAL EPSTEIN  
Director of OU Kosher Far East Division

morning? The answer to this question depends on how early he plans to set out on his trip. After *alos ha-shachar*, one is generally not permitted to travel before praying. However, in cases of great necessity where he will be forced to travel alone in a dangerous place, or to postpone the trip, then traveling is permissible even after *alos ha-shachar*.<sup>1</sup> Additionally, one who is traveling for the purpose of a mitzvah may set out after *alos ha-shachar*.<sup>2</sup> Before *alos ha-shachar*, traveling is permitted<sup>3</sup> (even within a half hour of *alos ha-shachar*). However, one should recite *birchos ha-shachar* before beginning any undertaking within a half hour of *alos ha-shachar*.<sup>4</sup>

*continued on page 37*



## RAISINS

BY RABBI DOVID BISTRICER  
RC Fruits and Vegetables

Approximately two weeks ago, kashrus concerns regarding *tolaim* in raisins were raised by a number of *hashgachos*. In response, the OU issued a thorough investigation into the matter, which concluded last week.

The OU's thorough review of this issue entailed the following:

- 1) Examination of pest control programs at several OU certified CA raisin plants by local OU *mashgichim*.
- 2) Consultation with two USDA entomologists.
- 3) Inspection of many OU certified containers of raisins, which were not limited to any particular brand or expiration date, by two experienced OU *mashgichim* in Lakewood, NJ.
- 4) Consultation with OU *poskim*.

The findings of the review revealed that the existence of larvae or other insects in raisins are rather infrequent, assuming that raisins are stored under proper conditions (cool, dry, clean environments), which is typically the case. If the probability or prevalence

## UP WHAT'S NEW FOR '09?

BY RABBI SHMUEL SINGER

Kedem continues to bottle grape juice under its own name as well as under the Savion, Gefen and Lipschutz labels. All these items have always been and will continue to be *Mevushal*. Kedem has one not *Mevushal* grape juice. This is bottled in 1.5 liter glass bottles and clearly labeled *Non-Mevushal*. In addition, Rokeach will have its own UP grape juice. This will appear under the Rokeach label, as well as the Mishpacha labels. Manischewitz will once again have an UP grape juice under its own label. This grape juice is made from concentrate. Kedem will offer a variety of UP Sparkling Grape Juices. Manischewitz has also introduced Sparkling Concord and Niagara grape juice. All these grape juices are *Mevushal*. In addition, Rokeach will again produce a variety of UP cooking wines. Kedem and Rokeach will also produce a variety of UP cooking wines. Kedem has introduced Pomegranate and Sparkling Pomogrape Juices with the UP certification as new items this year.

The OU has certified the Manischewitz matzah bakery in the United States for the past years. For a long time this was the only OU matzah bakery in the world. It continues to be the only one in the United States. Other UP brands such as Horowitz Margareten and Goodman's are all baked at Manischewitz. The bakery has relocated and is fully functioning this year. All regular Manischewitz items will again be available. The OU has also agreed to place the UP on Aviv, Osem, Yehuda and Rishon matzah products coming from Israel. The items are supervised

*continued on page 39*

of insect infestation in any food is determined to be insignificant, there is no halachic obligation to check raisins before consumption. Prior to issuing its statement, the OU was also in contact with other *hashgachos*, whose findings and statistics were very similar.

Furthermore, Rav Belsky pointed out that since the infestation discovered by all *hashgachos* was limited to larvae, which were noticed only after soaking raisins for a few hours, there were additional grounds to be lenient. The presence of larvae in raisins likely occurs in storage or when the grapes are already off the vine. The Taz writes that under these circumstances checking for insects is not required, and explicitly mentions raisins as an example (See Taz Y.D. 84:12).

Subsequent to our investigation, a statement was issued that raisins may be consumed without checking beforehand, provided that they were stored under proper sanitary conditions. Raisins may be assumed to have been stored properly unless there are obvious signs that would indicate otherwise (mold, webbing, insect damage, broken container, etc). See statement on page 42.

# OU KOSHER LAUNCHES "HOW TO" DVD SERIES

ASK OUTREACH-Lakewood Success Leads to Series

Back in the year 2000, OU Kosher presented a series of kashrut seminars in Lakewood, the great New Jersey center of Torah – known in fact as Ir Ha'Torah, the city of Torah and home to Beth Medrash Govoha and a variety of other institutions and kollelim. On average, some 80 people showed up to learn from the OU experts.

In 2008 and early 2009, when OU Kosher returned for a series of seminars, audiences of up to 500 people attended the presentations, part of OU Kosher's new program, ASK OUTREACH, the OU's forays into the Yeshivish and Chasidic communities as well as servicing *semicha* programs. The previous year, the OU's *halachic posek* Rabbi Yisroel Belsky spoke before almost 1,000 people in Lakewood.

According to Rabbi Yosef Grossman, Director of Kashrut Education for the OU, "The size of the audiences demonstrates the growth of the influence of OU Kosher as the premier spokesman on *kashrut* issues."

Now, with the upcoming release of a six-DVD series, *HOW TO*, which is a step-by-step explanation of various kashrut topics, the wisdom of the OU rabbis is being made available to those who attended the programs and want to review them, or who didn't attend and want to catch up on what they missed, as well as to community rabbis and mashgichim. Like ASK OUTREACH itself, the DVD series is sponsored by the Harry H. Beren Foundation of Lakewood.

The first three DVD's to be issued in the near future, are:

- *HOW TO Be an Excellent Mashgiach*, with **Rabbi Yaakov Luban**, Executive Rabbinic Coordinator;
- *HOW TO Check for Treifus*, with OU Poskek **Rabbi Yisroel Belsky**, of Yeshiva Torah Vodaath; and
- *HOW TO Be Menaker* (elimination of veins and fats) with various *nikkur* experts.

Later releases issues will include:

- *HOW TO Check for Insects*, with **Rabbi Yosef Eisen**, formerly of OU Kosher, now head of the Va'ad of the Five Towns;
- *HOW TO Kasher*, with **Rabbi Moshe Perlmutter**, OU Rabbinic Field Representative; and
- *HOW TO set up a Vaad Hakashruth* with various OU experts.

OU Kosher had previously produced a 54-hour DVD with 91 ASKOU presentations; 2,500 copies have now been distributed.

According to Rabbi Grossman, the Lakewood program was a major success, in great part because entire kollelim attended, rather than only individuals. "We're not just serving a few people there, we're serving the whole kollel community," he said. Much to his delight, representatives of the Beren Fund also were there for the presentations, "shepping naches," as Rabbi Grossman describes it, to see the success of their sponsored programs and that their money was well spent.

Like the 54-hour DVD, the new DVD's will be distributed free of charge at OU Kosher events. For those who wish to have the new DVDs sent to them, the charge for each will be \$5. The 54-hour DVD is priced at \$10. Contact Rabbi Grossman at 212-613-8212, or grossman@ou.org.

## ORGANIC CERTIFICATION

OU Kosher to Recommend Organic Certification Agency to OU Clients

As part of its practice of providing a full range of services to its certified companies, OU Kosher has announced that it will recommend Organic National & International Certifiers (ON & IC) of Lincolnwood, IL to its client companies who are seeking certification that their products are not only kosher, but organic as well.



Organic food must adhere to standards of the United States Department of Agriculture (USDA), which require that crops be grown without synthetic pesticides, artificial fertilizers, biotechnology or radiation. Among other standards, there are also requirements for the feed given to animals on organic farms and how the animals are to be confined. Organic foods, therefore, can be said to provide a more healthful diet than standard foods while being more environmentally friendly.

The demand for organic products has been growing at a rapid rate in recent years, and ON & IC has proven to be a reliable and respected certifier in its field, just as the OU is in kosher certification.

The agreement is not the first in which the OU has reached out to a certifying agency in another field related to food production – in 2005 it entered into a relationship with the Gluten-Free Certification Organization (GFCO) to certify that products do not contain storage proteins found in grains such as wheat, rye and barley – a necessity for people on gluten-free diets.

Now it is organic's turn.

"For a long time, it's been clear that the kosher consumer and the organic consumer share a lot of overlap and that many companies that are seeking kosher certification are seeking organic certification, and vice versa," declared Rabbi Moshe Elefant, Chief Operating Officer of OU Kosher, who was instrumental in bringing



*continued on page 42*



## HOW LATE MAY ONE DAVEN SHACHARIS?

Thus far, we have discussed how early one may pray. Now we will address how late one may pray and recite the *Shema*. In order to fulfill the obligation to recite *kerias Shema*, one must recite it before the end of the third halachic hour of the day.<sup>5</sup> If you missed this time you have another halachic hour to say *kerias Shema* with its blessings, even though you have not fulfilled the mitzvah of *kerias Shema*.<sup>6</sup> If you missed that *zeman* because of carelessness, you have lost your chance to say the *Shema*'s blessings<sup>7</sup> that day. The *Shema* itself should be said whenever you remember during the day.<sup>8</sup> If, however, you missed the latest *zeman* because of reasons absolutely beyond your control (*oness*), you are permitted to pray and say the *Shema* with its blessings until *chatzos ha-yom* (halachic midday).<sup>9</sup>

The *Shemoneh Esreh* of *Shacharis* may be said until the end of the fourth halachic hour of the day unless it was missed because of any *oness*, in which case it may be said until *chatzos ha-yom*.<sup>10</sup>

## PRACTICAL PREPARATIONS FOR DAVENING DURING A TRIP

A good idea when you travel is to know the *zmanim* of both your travel route and your destination before you leave. The *farmer's Almanac* and *World Almanac* provide approximate sunrise and sunset times for many cities in the United States. Knowing these important *zmanim* before your trip will allow for advanced planning. As previously mentioned, Rabbi Premock's *zmanim* chart has accurate halachic times for many cities in the United States (see information included in **MAILBOX** which follows this article. Editor's note).

Another idea when you plan your trip is to map out a route that will go through a city that has a *minyán*. If you would like information about *minyanim* in the area where you are traveling, you can contact Synagogue Services at the Orthodox Union (OU) at (212) 563-4000, extension 226. If you have a computer, you can access information about synagogues, *mikvehs*, and kosher establishments through the OU website at [www.ou.org](http://www.ou.org).

## WHAT TO DAVEN IF ONE WAS UP ALL NIGHT

If one was up all night, there is a dispute among the *poskim* whether one may recite the blessings *Elokai neshamah* and *hama'avir sheinah*. The *Aruch ha-Shulchan*<sup>11</sup> rules that one may say both blessings. The *Mishnah Berurah* holds that he should say *amen* to another person's recitation of these two blessings.<sup>12</sup> If no one is available to discharge his obligation for him, the *Mishnah Berurah* posits that he may fulfill his obligation for *Elokai neshamah* by stipulating that he will not discharge his obligation to recite it through the blessing *Mechayeh ha-meisim* in the *Shemoneh Esreh*.<sup>13</sup> After he finishes the *Shemoneh Esreh*, he should sleep, and then upon arising should recite *Elokai neshamah*.

Similarly, the above-mentioned *poskim* dispute whether one who was awake all night should recite *birchos ha-Torah*. The *Aruch ha-Shulchan*<sup>14</sup> permits it, but the *Mishnah Berurah*<sup>15</sup> does

not. However, the *Mishnah Berurah* does agree that if one slept a *sheinas keva*<sup>16</sup> the previous day he may recite *birchos ha-Torah* today.<sup>17</sup> This dispute can be avoided by his intending to fulfill his obligation for *birchos ha-Torah* through the recitation of *Ahavah rabbah* and then learning immediately after completing the prayer service.<sup>18</sup>

Concerning the blessing *al netilas yadayim* for someone who was awake all night, he should perform his bodily needs<sup>19</sup> and then recite *al netilas yadayim* and *asher yatzar*.<sup>20</sup> If one doesn't have to perform his bodily needs, he should wash his hands without a blessing, or say *amen* to someone else's *al netilas yadayim* blessing.<sup>21</sup>

All other *birchos ha-shachar* may be recited even if one was up all night.<sup>22</sup>

## SUMMARY OF THE LAWS OF SHACHARIS

As we have spent several pages discussing the relevant laws for *Shacharis*, it is now appropriate to review and record them in a more concise manner:

- The earliest that one may start to pray the morning service is at the time of *misheyakir*. This is the earliest time to don both *tallis* and *tefillin*, as well as to recite *kerias Shema*. Hence, *misheyakir* is the earliest time that one is permitted to pray. *Misheyakir* is sixty minutes before sunrise (*ha-netz ha-chamah*).

- The above mentioned time of *misheyakir*<sup>23</sup> is only the earliest halachic time for *tallis*, *tefillin*, *kerias Shema* and *Shemoneh Esreh*. *Pesukei D'zimrah* and *Korbanos* may be recited prior to *misheyakir*, and if one is pressed for time even before *alos ha-shachar*.

- *Birchos ha-shachar* and *birchos ha-Torah* may be recited before *alos ha-shachar* with the exception of the blessing *ha-nosein la-sechvee*, which preferably should be recited after *alos ha-shachar*.

- If one has some more time, he should start to pray at a time when he will recite *kerias Shema* just before *ha-netz ha-chamah*, and the *Shemoneh Esreh* at the precise moment of *ha-netz*.
- The latest time that one may recite the *Shema*'s blessings and the *Shemoneh Esreh* is until the end of the fourth halachic hour of the day. If one missed that time because of carelessness, he has lost his chance to recite them that day. However, he should still recite the *Shema* without its blessings. If one was a bona fide *oness*, he is permitted to recite the blessings of the *Shema* and the *Shemoneh Esreh* until halachic midday.
- *Kerias Shema* itself has a different *zeman*. The last time to say *kerias Shema* is at the end of the third halachic hour of the day. If you miss this *zeman*, you have lost your chance to fulfill the mitzvah of reciting *kerias Shema* that day. Nevertheless, the *Shema* itself should be said whenever you remember during the day even though you have not fulfilled the mitzvah.
- If one was awake all night, according to the *Aruch ha-Shulchan*

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and others, one may recite all *birchos ha-shachar* with the exception of *al netilas yadayim* and *asher yatzar*. If possible, one should perform his bodily needs (i.e., using the bathroom) and then recite *al netilas yadayim* and *asher yatzar*. If one doesn't have to perform his bodily needs he should wash his hands without a blessing. If possible, he should say *amen* to someone else's *al netilas yadayim* blessing.

### MINCHAH: TIME FOR THE SHEMONEH ESREH

One may not recite the *Shemoneh Esreh* of the *Minchah* (afternoon) service until a half a halachic hour after *chatzos ha-yom*.<sup>24</sup> This time is called *Minchah gedolah*. It is preferable to pray after *Minchah ketanah*, which is two and a half halachic hours (*sha'os zemaniyos*) before *shekiyah*.<sup>25</sup> However, if you are taking a trip and may not get to a place where you can pray later on, you should pray before you leave even though it is before *Minchah ketanah*.<sup>26</sup> *L'chatchilah*, you have until sunset to recite the *Minchah Shemoneh Esreh*, but *bidi'avad* you can pray until a quarter-hour before *tzeis ha-kochavim* (nightfall).<sup>27</sup>

### DAVENING IN A DESERTED AREA; DAVENING IN PUBLIC

If you are on the road and you think you may not make it back home or to your hotel, etc., before it will be too late to recite *Minchah*, you should pull over to a rest area, find a deserted spot, and pray the service. If you can't find a deserted area, then just pray and ignore people's stares. The reason we suggest going to a corner is for *kavanah*, not because we are ashamed. The Manchester Rosh ha-Yeshiva, Rabbi Yehudah Zev Segal, was once in an airport with a group of students. They passed a group of Moslems who were bowing on the floor and praying. Upon seeing this, Rabbi Segal commented, "Look how they are not ashamed to pray in public, while we always try to find a corner to pray in and if someone sees us we get embarrassed."

I would also like to point out that deserted areas on roads or highways are not always the safest places in which to pray. If you are traveling in an area, such as in Eastern Europe, where a public manifestation of your Jewishness could be dangerous, perhaps a hidden *tefillah* would be better. The ruling for these issues is the fifth volume of the *Shulchan Aruch* (i.e., common sense).<sup>28</sup>

On the same topic of praying in public and embarrassment, if you feel that wearing a *tallis* would bring undue attention to yourself and you would like to pray only with *tefillin* and put a *tallis* on later, you may do so.<sup>29</sup>

### A BRIEF SUMMARY

- One may not daven before *Alos* – 72 minutes before sunrise
- One may not make a brocha on *Talis/Tefilin* before "*mesheya-kir*" – between 35 and 60 minutes (whatever the accepted opinion of your posek). One may daven after *Alos* and make a brocha on *Talis* and *Tefilin* even after *Shmoneh Esrei* (common practice in some Shuls).
- One may not daven after *zman Tefila*
- Proper attention and consideration should be given when scheduling shifts and overlapping to accommodate all mashgichim Davening needs.

It behooves all of us in *Avodas Hakodosh* to begin the day properly with heartfelt *tefilla* in the proper time.

<sup>1</sup> 89:3, Mishnah Berurah 17, 19, 20.

<sup>2</sup> *Aruch ha-Shulchan* 89:22.

<sup>3</sup> *Kaf ha-Chaim* 89:27 and *Aruch ha-Shulchan* *ibid*.

<sup>4</sup> *Mishnah Berurah* 89:17.

<sup>5</sup> 58:1. A halachic hour (*sha'ah zemanis*) is the equivalent of one-twelfth of the daylight hours. How to calculate the length of the day is a subject of dispute between the Magen Avraham and the Gra. The *zeman kerias Shema* according to the Magen Avraham is always thirty-six minutes before the *zman* of the Gra. This is because the Magen Avraham contends that the day is calculated from *alos ha-shachar* to *tzeis ha-kochavim* (nightfall), while the Gra holds that the day is calculated from *ha-netz* until *shekiyah*. Thus, according to the Magen Avraham there are an additional 144 minutes to the day seventy-two minutes before *ha-netz* and seventy-two minutes after *shekiyah*. *Zeman Kerias Shema* is at the end of the third hour of the day, making it at the end of the first quarter of the day. One-quarter of 144 equals thirty-six. Therefore, the three *sha'os zemaniyos* are thirty-six minutes longer according to the Magen Avraham. However, the Magen Avraham's day begins seventy-two minutes earlier. If we subtract thirty-six from seventy-two we see that according to the Magen Avraham, the *zman Kerias Shema* concludes thirty-six minutes earlier than the *zman* earlier than the Gra. It should be noted that there are *poskim* who maintain that this calculation is only true when the day is exactly twelve hours long – which is only twice a year. They therefore make the calculations differently. An example would be Rabbi Yechiel Michel Tukitchinsky's calendar, which lists the Magen Avraham's end of *zman kerias Shema* as an hour before the Gra's in Jerusalem in the early summer.

<sup>6</sup> The reason why the *Shema's* blessings may be said an hour after the end of *zman kerias Shema* is because in reality they are not connected to the *Shema*, but rather to *tefillah*, and therefore they have the same halachic time as *tefillah*. The term *birchos kerias Shema* does not reflect that they are *birchos ha-mitzvos* of *Shema*, as we do not say *asher kidshanu...al kerias Shema*. Rather, they are referred to as *birchos kerias Shema*, because Chazal established that these blessings should be said together with the *Shema*. See *Mishnah Berurah* 58:25.

<sup>7</sup> 58:6. *Mishnah Berurah*, *Biur Halachah*, heading "Korah."

<sup>8</sup> *Ibid*.

<sup>9</sup> *Ibid*. The *Mishnah Berurah*, *Biur Halachah*, beginning "Korah b'lo' birchosehah." See also *Shulchan Aruch* 89:1. Even though the *Biur Halachah* brings a dispute regarding this issue, I have heard from many *poskim* that one may be lenient.

<sup>10</sup> 89:1.

<sup>11</sup> 46:13. Rav Ovadiah Yosef rules in favor of the *Aruch ha-Shulchan*. See *Yechave Da'at* III:33 and *Yabia Omer* V:6.

<sup>12</sup> 46:24.

<sup>13</sup> Based on *Mishnah Berurah* 6:12, 52:9 and *Biur Halachah*, heading "Mikol Makom."

<sup>14</sup> 47:23. Rav Ovadiah Yosef again rules in accordance with the *Aruch ha-Shulchan* *ibid*.

<sup>15</sup> 47:28.

<sup>16</sup> See *Mishnah Berurah*, *Biur Halachah* 4:16, heading "David," who quotes three opinions regarding what is considered a *sheinas keva* with respect to the blessing *al netilas yadayim*. See *Yabia Omer* VIII:5, where he defines *sheinas keva* as sleeping in a bed at night regardless of how long one slept.

<sup>17</sup> 47:28.

<sup>18</sup> *Ibid*. See also *Mishnah Berurah*, *Biur Halachah*, heading "In lamad miyad," that one does not have to learn immediately after *Shemoneh Esreh*. Rather, one can complete the entire morning service first. Immediately after he completes *Shacharis*, he must learn. However, it is not considered a *hefsek* to get a sefer to learn from.

<sup>19</sup> I.e., using the bathroom.

continued on next page

## DAVEN

continued from page 38

<sup>20</sup> 4:13. Mishnah Berurah 30.

<sup>21</sup> Based on *safek berachos lehakel*. See Mishnah Berurah *ibid*.

<sup>22</sup> Based on Mishnah Berurah 46:24 and 47:28, Aruch ha-Shulchan 46:13, Yechave Da'at III:33 and Yabia Omer V:6.

<sup>23</sup> Or whichever opinion of when *misheyakir* actually is, e.g., according to those who hold that it is forty or fifty minutes before sunrise, etc.

<sup>24</sup> 233:1. For the definition of a halachic hour see above, footnote 5.

<sup>25</sup> *Ibid*.

<sup>26</sup> *Ibid*. Mishnah Berurah 1.

<sup>27</sup> *Ibid*. Mishnah Berurah 14. As is well known, there are many positions as well as different customs regarding this issue. Of course, everyone should follow his tradition. We are writing this for those who do not have a definite custom. This issue is also one of the most confusing.

The common perception is that if you are not Chassidic you follow the Gra, who rules that Minchah can only be recited until shekiyah, and if you are Chassidic you follow Rabbenu Tam and you can pray up until 58 ½ minutes after shekiyah. This is a gross misperception. The Gra's ruling is based on Rabbenu Tam, brought in Tosafos Zevachim 56. The disputant of Rabbenu Tam's opinion is another non-chassidic posek, a contemporary of the Gra, the Sha'agat Aryeh (*responsum* no. 17). So in reality it is not a chassidic/non-chassidic dispute whether one is permitted to recite Minchah after shekiyah. It is beyond the scope of this work to delve into a full study of the issue.

Rabbi Yisroel Belsky has ruled that in the New York area one may *bidi'avad* pray the Minchah service up to thirty-five minutes after shekiyah. This is based on the Mishnah Berurah (14), who writes that one may pray Minchah until a quarter-hour before nightfall. Rabbi Moshe Feinstein in Igros Moshe IV:62 held that nightfall is fifty minutes after shekiyah in the

New York area. (50 minus 15 equals 35.) Every geographic location will have a different time frame. In London, for example, nightfall can be about seventy-two minutes after sunset, whereas in Jerusalem it can be close to thirty-five minutes after sunset. Rabbi David Feinstein has expressed to this author that *bidi'avad* one may recite Minchah until 58 ½ minutes after shekiyah.

To illustrate how important it is to pray the Minchah service within the correct zeman, i.e., before shekiyah, it should be noted that this Mishnah Berurah (14) rules that if one is faced with a choice of praying the Minchah service with a minyan after shekiyah or by oneself before shekiyah, one should opt to pray by himself before shekiyah. (See Shut Teshuvos v'Hanhagos I-85, who holds that this ruling is only if one can pray regularly with a minyan before shekiyah. However, if one lives in a place where the only minyan prays after shekiyah, he may pray with them and not lose praying the afternoon service with the community every day.) See also Archos Rabbenu, vol. III, p. 225, where the Chazon Ish is quoted that even prior to shekiyah, if one will not have enough time to finish praying before shekiyah he should refrain from praying Minchah and instead recite the Shemoneh Esreh of Ma'ariv twice!

Although many poskim dispute the ruling of the Mishnah Berurah regarding this issue, see Teshuvos v'Hanhagos, who quotes the majority of poskim as arguing on the Mishnah Berurah, and Mishneh Halachos VII:32, who makes a good case for those who pray Minchah after shekiyah. It is important to realize how serious this issue is and refrain from doing something which is disputed amongst the major poskim.

<sup>28</sup> If one feels very frightened and disconcerted he can just say a tefillah *kitzarah* (abbreviated prayer). See 110:3. It should be noted that one does not discharge his regular obligatory tefillah with a tefillah *kitzarah*. *Ibid*.

<sup>29</sup> Although it is not necessary to put on a tallis gadol later, as one has fulfilled his obligation with his tallis katan, it is proper to do so anyway. This way, one will be able to say the blessing *lehis'atef ba-tzitzis*.



Dear Rabbi Grossman,

I read with interest each Daf Hakeshrus, and learn something new from each one. However, I must point out a (possibly) little known fact to Rabbi Epstein ("How Early Can You Daven?"). Whereas, in the 20th century (certainly up until Dec. 31, 1999) the Naval Observatory published one sunrise/sunset calendar to be used for any given year, as of Jan. 1, 2001 they produce a new calendar each year, each one actually slightly different from the previous year. They can be downloaded at the following Naval Observatory website: [http://aa.usno.navy.mil/data/docs/RS\\_OneYear.php](http://aa.usno.navy.mil/data/docs/RS_OneYear.php)

(Rabbi) Ira Eisenman – KosherMiami

Thank you Rabbi Eisenman for bringing this to our attention.  
The Editor

## PESACH

continued from page 35

by local Rabbanim and are satisfactorily made with OU Pesach guidelines. They are certified by the OU when the ©P appears on them. In addition, we have this year certified Yanovsky matzah baked in Argentina. This matzah is widely distributed in Latin America. This company manufactures various types of matzah. All matzah is always an eighteen minute product. Rabbi Feigelstock of Buenos Aires serves as the OU rav hamachshir at this factory.

Manischewitz has whole wheat matzah meal and whole wheat matzah farfel. These items are made from Manischewitz ©P whole wheat matzah. Manischewitz will again have a type of matzah *ashirah* known as grape matzah, in addition to traditional egg matzah. The grape matzah is made from flour and grape juice and may only be used when egg matzah is permitted, i.e. for Sefardim or those Ashkenazim who cannot eat regular mat-

zah. It is so marked on the box. Manischewitz produces Passover Tams in two forms. The regular Tam Tams in different flavors are small egg matzah crackers coated with different flavorings. They are marked as Matzah Ashirah on the box. The Whole Grain Tams are regular matzah crackers coated with different flavorings. These are not Matzah Ashirah. Manischewitz will continue to sell ©P machine *shmurah matzah* under both the Manischewitz and Goodman's labels. In addition, ©P hand *shmurah matzah* will be available from Gefen, Tiferes and Rokeach. Kedem will be selling, as they did last year, Savion matzah sticks. This is matzah baked in stick form under the Savion label. Manischewitz makes a product known as matzah crackers. Both of these are ordinary matzah products and not *matzah ashirah*. The various Israeli OU matzah companies will all be selling machine *shmurah matzah* as well.

continued on page 41



## ASK OUTREACH-LAKEWOOD IN PICTURES (PART II)



**Top left to right:** Rabbi Yoel Schonfeld explains oils and salad dressings as Gerry Kean from Ventura Foods looks on; Rabbi Rabinowitz presents video and Power Point on kosher wine production. **Center:** Rabbi Luban explains “How to be an Excellent Mashgiach” and answers questions after his shiur; Rabbi Yony Kantor fields questions on kosher wine production from the crowd.

**Bottom left to right:** A partial view of the standing room only crowd. Rabbi Yosef Eisen explains “How to Check for Insects”.



## PESACH

*continued from page 39*

Coca Cola will again be available with an ©P for Pesach. Aside from the New York metropolitan area, Coke will be available in Boston, Baltimore-Washington, Miami, Atlanta, Houston, Philadelphia, and Los Angeles. This year, in New York, Coca Cola items will be made with an ©P in 2 liter bottles and in cans. Other locations will have more limited Coke items made in different sizes. All these items, of course, require the ©P symbol. Most of the bottling plants servicing these markets will designate the Passover Coke items with a distinctive yellow cap in addition to the ©P symbol on the cap or shoulder of the bottle.

This year the ©P will appear on various Cholov Yisroel dairy products. These include milk from Ahava with the Best Moo label as well as a full line of Ahava dairy products. Dairy Delight will be selling Cholov Yisroel sour cream and yogurt under the Norman's label. Cholov Yisroel ©P hard cheese will appear this year under both the Norman's label and the Kirkeby label. The Kirkeby cheeses are imported from Europe and also carry the London Beth Din hechsher. In addition there will be ©P Cholov Yisroel goat cheese and sheep cheese from Barkanit and mozzarella, provolone and pecorino cheese from Yotvata. Cabot Creamery will be introducing ©P cheddar cheese. This item is not Cholov Yisroel. Mishpacha will also have a new Passover non-dairy ©P topping.

There will be two ©P brands of packaged cakes available this year. These will be Reisman and Lily's Bakeshop. Both are baked in a special Passover bakery and do not contain matzah meal. In addition the Willmark line of industrial bakery products has been purchased by VIP and many of these items are appearing with the ©P label this year. In addition Gedilla cookies and Gefen cookies will be available with ©P as will Smunchies cookies. All these items are not made with matzah meal.

Manischewitz has kept the Season name on ©P fish items which include tuna, sardines, salmon and anchovies. Season has introduced a number of new Moroccan sardine items in various sauces for Pesach. All of these items are made with Mashgiach Temidi and bishul yisrael. In addition, the Season label will continue to appear on ©P bamboo shoots and water chestnuts as well as some sauces and oil. Tuna fish is available with an ©P from Season, Gefen and Mishpacha. Season and Gefen will have ©P salmon in both regular and no salt versions. All these items are made with Mashgiach Temidi and Bishul Yisrael. Dr. Praeger's continues to produce breaded fish fillets and fish sticks with an ©P. These products contain no matzah meal.

The OU position remains that extra virgin olive oil can be used without special supervision for Pesach. In addition, Bartenura, Carmel, Gefen and Mishpacha olive oil will be available with an ©P label. Mother's olive oil pan coating spray, Mishpacha olive oil spray and Manischewitz buttery safflower cooking spray, olive

oil spray and olive oil garlic cooking sprays will also be available. Prepared olives with an ©P will be available from Gefen, Osem, Kvuzat Yavne, Gilboa and Mishpacha. Manischewitz is introducing two new flavored ©P olive oil products for Pesach. Bartenura will be introducing an ©P grapeseed oil this year.

Manischewitz, Mishapacha, Rokeach and Savion will continue to make ©P sauces. These include different types of tomato sauce, dressings and marinades. Savion has introduced a new ©P line of sauces known as Fireman's Frenzy. These include spicy marinades, salsa and spicy ketchup. In addition, VIP and Kojel will have ©P ready to eat soup in a bowl items.

The OU position remains that regular tea bags, which are not flavored or decaffeinated, are acceptable for Pesach without special supervision. In addition we have clarified once again this year that all Lipton decaffeinated tea bags are acceptable without special supervision. This is not true of other decaffeinated tea bags. Pathmark and Shoprite also have specially marked ©P plain tea bags on the market. In addition Sweet-Touch-Nee and Wissotsky will continue to have Pesach herbal teas. Nestea instant unflavored tea powder and instant unflavored decaffeinated tea powder are acceptable for Pesach without special supervision. **Our position in former years in regard to coffee had been similar to tea. We maintained that all regular coffee, that is unflavored and not decaffeinated, is acceptable for Pesach without supervision. This is no longer true. Some coffee companies add maltodextrin, which is either chametz or kitniyos, to instant coffee. As a result this coffee is not kosher for Passover. Only coffee bearing an ©P symbol or brands listed in the gray area of the Passover Directory should be used. Both Folger's and Taster's Choice instant coffee remain acceptable. Other brands should be checked in the Directory. Ground coffee remains acceptable from any source as long as it is unflavored and not decaffeinated.**

This year a number of supermarket labels will have ©P flavored seltzers for Pesach. These include Acme, America's Choice, Foodtown, King Kullen, Pathmark, Shoprite and White Rose. Cornell will have flavored sodas with an ©P. This year both Shoprite and Pathmark will once again be selling some sugared sodas with an ©P symbol.

This year for the first time Kosher Innovations will be selling an ©P Tooth Wash. This item has been approved by the OU Poskim for use on Shabbos and Yom Tov. It remains the position of the OU Poskim that aluminum pans do not require Passover supervision. Nevertheless this year a special ©P production of these items will be available from Pro Pak. These are made with Mashgiach Temidi and also carry the Hechsher of the Hisachdus.

## IMPORTANT NOTIFICATION!

### PLEASE NOTE NEW FAX NUMBER FOR MARIKA LEVINE: 646-786-4018

It has been brought to our attention that some previously faxed information to Marika may not have gone through properly. If any RFR has not received a payment, please contact Marika at 212-613-8332 and check if she received your fax or you could just resend same to the above new fax number.

Thank you.

# OU PUBLIC ADVISORY REGARDING RAISINS

The OU has long maintained that raisins packed and stored under normal industry conditions do not pose a halachic infestation concern and may be consumed without further checking on the part of the consumer.

Recent public reporting of widespread infestation in packaged raisins, has led the OU to reexamine its prior held position vis-à-vis raisins. Following careful investigation, extensive testing and consultation with our Halachic authorities, the OU upholds its original position that raisins, when stored under normal conditions (cool, dry and clean environments) do not require checking for the presence of worms or insects. (עיי'ן בט"ז יו"ד פד, יב)

Many food items, when packed or stored in warm, moist or unclean environments should be avoided until fully checked for the presence of insects, particularly when exhibiting telltale signs of infestation (webbing, insect feeding damage).

## ORGANIC

*continued from page 36*

the arrangement to fruition. "Organic certification is clearly a field of expertise – you cannot grant organic certification unless licensed by the federal government to do so."

Consequently, unlike the situation with GFCO in which OU rabbinic field representatives also provide gluten-free certification, only USDA accredited staff of ON & IC at present will be doing the certifying. The OU's role will be to direct its clients to the company.

"In order to help service our clients who are seeking this certification to market their products, we entered into a relationship with the group which has the know-how to offer this service to companies," Rabbi Elefant declared. "We will recommend them to our clients who want organic certification as a good organization to work with."

Among the companies currently certified by ON & IC are Qtrade Teas & Herbs, one of the largest importers of organic teas in the United States; Setton Farms, a full service provider of quality gourmet snacks; Interbake Foods, one of the largest manufacturers of wafers in the United States; and several of the Del Monte fresh produce plants.

According to Marketing Director Pearl Siegel, ON & IC chose to work with the OU because "we were looking for a kosher certification agency with a reputation for the highest quality and with a substantial list of client companies. Of course, the OU was a perfect fit. Despite their size," she added, "they are cooperative, easy to deal with, and gave every indication that our working relationship would be extremely productive."

According to ON & IC, its mission and goals are:

- To provide organic certification to processors, handlers, growers, livestock brokers, traders, distributors, retailers and private label entities that want to be in conformity with USDA rules and regulations;
- To assist in the growth of public acceptance and demand for organic products; and
- To assist in making organic products freely available to the general public.

According to Rabbi Elefant, the relationship "provides an opportunity to work together to reduce redundancy and costs. If we see it is beneficial to the companies, we will jointly train our rabbinic field representatives to be accredited by USDA," and thereby to handle certifications, just as they perform the gluten-free certifications now.

For companies needing further information on ON & IC and organic foods, contact Pearl Siegel at [pearl@on-ic.com](mailto:pearl@on-ic.com), or 847-763-0218.

## KASHRUTH alert!

**TRU NUTRITION TRU CHOCOLATE** produced by Youngevity – Chula Vista, CA mistakenly bears an unauthorized © symbol and is not certified Kosher by the Orthodox Union. Future packaging will be revised. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at [kshalerts@ou.org](mailto:kshalerts@ou.org).

**PILLSBURY SWEET MINIS 1. MINI DONUTS (UPC #018000157815) 2. BROWNIE BITES (UPC #018000157822) 3. CHOCOLATE CHIP COOKIES (UPC #018000157839)** produced by General Mills Sales Inc. – Minneapolis, MN were originally manufactured as © certified. They are for use in individual cups at convenience stores. The integrity of the cup packaging may be compromised at the store level when the packaging is opened and the product should not be eaten as kosher certified. © certification ceases once the item is served out of its original packaging.

**JACK RABBIT HAM FLAVORED 16 BEAN SOUP** produced by Trinidad Benham bears an unauthorized © symbol and is not certified Kosher by the Orthodox Union. This product is being withdrawn from the marketplace. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at [kshalerts@ou.org](mailto:kshalerts@ou.org).

**OSEM MEAL-ON-THE-GO CREAMY PASTA CHICKEN FLAVOUR** UPC #0-77544-15580-0 produced by Osem contains traces of dairy ingredients and this product is being withdrawn from the marketplace. The product is halachically pareve.

## MAZAL TOV TO ...

our dedicated Administrative Assistant **SIVIA KAHN** upon her engagement to Chanan Golub of New York City.

## CONDOLENCES TO...

our devoted File Room Assistant Manager **TAMARA WEINGARTEN** on the passing of her brother Bachor Chai Gilkarov from Kiryat Malachi.

our dedicated RFR in Cincinnati, OH **RABBI RAFFIE ZUROFF AND FAMILY** on the passing of his father Dr. Arnold Zuroff of Detroit, MI.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים