



## SAFETY CONCEPTS FOR MASHGICHIM

### RABBI ARON MENDELSON

OU RFR, Brooklyn

**A GOOD** mashgiach should not only have knowledge of halacha, but also have the ability to address other concerns of his job.

The first issue which I would like to discuss is safety. Good safety habits is not only a good idea, it is crucial to the mashgiach, to the company, to those around him, and to the job itself.

A few years ago I was doing a production in a chocolate chip factory. I noticed that one line wasn't being used. When I asked the owner why not, he said that one of his workers fell into the chocolate and drowned *lo oleinu*. The line would have to be closed until the government investigation would be finished.

Over the years I have seen and heard many other hair-raising stories, which space does not allow me to share. But one thing must be

emphasized: *Safety is the first rule of kashrus.*

Allow me to share some common pointers:

#### DRESS APPROPRIATELY

- ▶ Wearing slip-free shoes is extremely important. Many times the floor is slippery and dangerous.
- ▶ Don't wear loose clothing. A tie can be caught in the moving parts, or a loose sleeve can get stuck in a piece of equipment.
- ▶ Wear a hard hat when you're able to. I have personal experience where the hard hat saved me from danger R"L.
- ▶ Protect yourself from chemicals by wearing appropriate eye-gear, and gloves, when the need calls for them. When kashering, use gloves suitable for the job you're doing (heavy rubber, leather etc.).



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### DAF NOTES

*The recital of Berochos is an integral part of Kashrus in many ways such as for Hafroschas Chalah, Tevilas Keilim, Shechitah etc. The following article, reprinted with permission of The Yated where it first appeared, discusses the proper way to pronounce the revered and exalted name of Hashem so that one can fulfill Berochos and Tefilah properly.*

### RABBI YOSEF GROSSMAN

Senior Educational Rabbinic Coordinator,  
Editor – The Daf HaKashrus

**IT WAS** on the fast of Shiva Asor B'Tamuz several years ago when I heard it loud and clear. The young man who was reading from the Torah at Mincha in that Brooklyn shul read perfectly, with great gusto. Perfectly clear that is until he made those two back to back grave errors. "Ahdeenoy, Ahdeenoy", he enthusiastically called out in clarion voice as part of the

"VaYechal Kriyah". In my mind there was a flash of the sign...

I had seen the sign hanging on the bulletin board of the Yeshiva of Philadelphia, presumably with the consent of the Roshei HaYeshiva Rav Elya Swei, Zt"l and YBC"l Rav Shmuel Kaminetsky, Shlita. It contained a letter from the great Gaon and author Rav Shlomo Zalman Ehrenreich HY"D, the Av Beth Din of Shomloy in Hungary concerning the proper pronunciation of Hashem's Holy name. The letter reads in part...

"Behold we have a tradition in our hands from Sinai, from the mouth of the Almighty, that the reading of the Honored and Awesome name of Hashem in this world is AH-DOY-NOY (or AH-DOE-NOY) using the vowelization of Chataf Patach for the Aleph and the Daled with a Cholom and the Nun with a Kometz..."<sup>1</sup>

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## GRAPE JUICE CONCENTRATE

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

**SHULCHAN Aruch** (Y.D. 134:5) paskens that *yayin nesech* is batel in 6 parts water. Although bitul usually require 60 parts, wine is an exception. Wine that is diluted 6 times loses its status of wine, and is viewed as becoming *nifgam*. However, this is not true in all situations. The Gemara (*Menachos 87a*) relates that Rav Yosef had a vineyard which was so flavorful that standard *meziga* required dilution in 6 parts water. Likewise, grape juice concentrate can require many dilutions just to reconstitute to single strength, and will clearly not be batel in 6 parts water. Because grape juice concentrate is used so widely as an ingredient in both foods and drinks, it raises many questions regarding bitul and kashering kailim.

### BITUL IN BEVERAGES

Grape juice concentrate is commonly sold at a concentration of 68° Brix, which means it is  $5\frac{1}{3}$  times more concentrated than ordinary single strength (~16° Brix) grape juice. For every one part concentrate, it will take  $4\frac{1}{3}$  parts water to reconstitute back to single strength. Therefore, grape juice concentrate will require a dilution of 32 parts water ( $5\frac{1}{3} \times 6$ ), to be considered batel.

There is a machlokes between the Taz<sup>1</sup> and Shach<sup>2</sup> as to whether wine is *batel b'shaish* or *b'shishim* in *shar mashkim* (e.g. fruit juice). Bidieved, we follow the opinion of Taz that even in fruit juices, wine will be batel in 6 parts (See *Igros Moshe Y.D. I:62*). Likewise bidieved, grape juice concentrate will be batel in 32 parts fruit juice. However, since Shach requires *bitul b'shishim*, we should kasher the equipment, since regarding the next production, it is viewed as still *lichatchila*. Similarly, a *bal nefesh* should avoid whiskeys that have wine added or are aged in sherry casks. Although bidieved there are reasons to be *maikel*, *lichatchila* it is advisable to avoid these questions<sup>3</sup>, especially since today one can buy whiskeys with hashgacha.

Non-kosher grape juice concentrate mixed into kosher wine or grape juice requires bitul in 60 parts. Even though the grape juice is in concentrated form, it is still *batel b'shishim*. Regarding *bitul b'shishim*, which is a *bitul of ta'am*, we evaluate the issur in its present form<sup>4</sup>, as it is when it is mixed in. Therefore, we do not require 320 ( $5\frac{1}{3} \times 60$ ) parts to be mivatel the concentrate, only 60.

### BITUL IN FOODS

Grape juice concentrate is a common ingredient in breads. Although we have seen that wine is batel in 6 parts in water, in bread we require shishim. The *Pri Chadash 114:10* explains that although we assume that wine is *nifgam* when diluted in a beverage in 6 parts, still we cannot assume that it becomes *nifgam* when combined into other



foods. Therefore, if the concentrate is not *batel b'shishim* the bread is assur.

What if the grape juice concentrate is first reconstituted with water and then combined with the dry ingredients, to form the bread? Do we now require *bitul b'shishim* for the entire grape mixture? Will pans used to bake such bread require *libun gamur*?

Rav Belsky said that even in such a case there is good reason to be lenient not to require *libun chamur*. The water that is added to the concentrate should be viewed as the beginning of the bitul, and not as a reconstitution<sup>5</sup>. There is also good reason not to say ChaNaN, since Rav Moshe Zt"l (*Igros Moshe Y.D. II: 36*) writes that one can be maikel not to say Chanan by *issurim d'rabbanan lach b'lach*. Rav Belsky said that in this case, it would certainly be enough to kasher the pans with *libun kal*.

### IKRO KACH

The *Beis Yosef* (Y.D. end of 134) brings the *Teshuvos HaRashba* (III: 214) that says that any necessary ingredient which is intentionally added (*ikro kach*) cannot become batel. The *Shulchan Aruch (134:13)* therefore paskens that one may not purchase any drink to which it would be common to add non-kosher wine or wine vinegar, even if the amount added is surely batel. Rav Moshe zt"l (*Igros Moshe Y.D. I: 63*) explains that Shulchan Aruch only paskens like Rashba regarding *issurei hanah*, such as *stam yayin*. Since *b'zman hazeh* we are maikel *b'makom hefseid* not to consider *stam yayin* as *issurei hanah*, similarly *b'makom hefseid* we can accept that *stam yayin*, although it is *ikro kach*, will be batel. Regarding kailim, there is no need to kasher אפילו שלא בפסד, since the yayin does not give any ta'am into the kailim. Furthermore, ta'am of *stam yayin* that is absorbed into a kli is not *assur b'hanah*.

### CHAZUSA

Although grape juice concentrate is also added to products to affect color, bidieved we follow *Pri Chadash Y.D. 102:5* that holds that an issur d'rabbanan that gives *chazusa* is batel. The *Pri Chadash* explains that whether or not we say *chazusa milsa* is an איבעיא דלא אפשר - גמרא ב"ק ק"א. Therefore, regarding *issurim d'oraisah* we must be machmir, but regarding *issurim d'rabbanan*, such as *stam yayin*, even if they are *assur b'hanah*, we are maikel.

### SUMMARY:

- ▶ Single strength *stam yayin* grape juice or wine is batel in 6 parts water
- ▶ *Stam yayin* GJC (68° Brix) is batel in 32 parts water
- ▶ B'makom tzorech *stam yayin* GJC is batel in 32 parts juice, but *lichatchila* we should kasher unless there is 60 parts.
- ▶ *Stam yayin* GJC is batel in 60 parts in kosher wine or foods such as bread
- ▶ Even when there is *shishim*, if *stam yayin* was added intentionally as a necessary ingredient (*ikro kach*) then it is only permitted *b'makom hefseid (b'zman hazeh)*.
- ▶ There is no issue of *chazusa milsa* with *stam yayin*. ■

<sup>1</sup> Taz Y.D. 114:4

<sup>2</sup> *Nikudas Hakesef* Y.D. 114

<sup>3</sup> See *Igros Moshe Y.D. I:62*. The wine is not batel b'shishim in the whiskey nor is the entire thickness of the barrel batel even b'shaish. Although there is shishim against the *kli* of the barrel, but *Shach 135:33* holds that one needs to cheshbon the entire thickness and *Chochmas Adam 81:6* says that one should only be *maikel btzorech gadol*. Also these whiskeys raise questions of *bitul issur l'chatchila*.

<sup>4</sup> *Pischei Teshuva* 98:2

<sup>5</sup> Although *Teshuvos Beis Ephrayim Y.D. 36* says that if an issur shrinks and then swells back up, *midi'rabbanan* we should require shishim against the enlarged volume, Rav Belsky explained that this is only when the issur has a defined form, such as a piece of meat. But this would not apply to a liquid or a powder that will take on any form.

# UPDATE TO THE CHOLOV YISROEL LIST

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## ADDITIONS

LABEL NAME	BRAND NAME	SYMBOL	LABEL COMP
Bruno Retail (Cholov Yisroel)	Jumbo Round Ravioli	OU-D	Bruno Specialty Foods, Inc.
Bruno Retail (Cholov Yisroel)	Manicotti	OU-D	Bruno Specialty Foods, Inc.
Bruno Retail (Cholov Yisroel)	Stuffed Shells	OU-D	Bruno Specialty Foods, Inc.
Bruno Retail (Cholov Yisroel)	Tri-Color Tortellini	OU-D	Bruno Specialty Foods, Inc.
Gezunt Gourmet (Cholov Yisroel)	036311-01670 Stuffed Shells	OU-D	Bruno Specialty Foods, Inc.
Gezunt Gourmet (Cholov Yisroel)	036311-01671 Jumbo Ravioli	OU-D	Bruno Specialty Foods, Inc.
Gezunt Gourmet (Cholov Yisroel)	036311-01673 Bite-Size Ravioli	OU-D	Bruno Specialty Foods, Inc.
Gezunt Gourmet (Cholov Yisroel)	036311-01674 Tri-Color Tortellini	OU-D	Bruno Specialty Foods, Inc.
Gezunt Gourmet (Cholov Yisroel)	Stuffed Shells	OU-D	Bruno Specialty Foods, Inc.
Haddar	Instant Hot Cocoa Mix	OU-P-D,	SMR Distributors Co.
Haddar	Instant Hot Cocoa Mix No Sugar Added	OU-P-D	SMR Distributors Co.
Schmerling's (Cholov Yisroel)	Carmen Milk Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Choco Blanc Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Coating Milk	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Coating White	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Honeymoon Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Krachnuss Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Lunch Milk Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Mini Krachnuss Milk Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Mini Rosemarie Milk Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	MINOR Milk Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	No Sugar Added Chocolate Blanc	OU-D	Schmerling AG
Schmerling's (Cholov Yisroel)	No Sugar Added Chocolate Lait	OU-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Praline Bar Milk Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Praline Bar White Stick	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Rosemarie Cappuccino Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Rosemarie Caramel Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Rosemarie Harmony Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Rosemarie Milk Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Rosemarie Split Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	Swiss Milk Bar	OU-P-D	Schmerling AG
Schmerling's (Cholov Yisroel)	White Almond Bar	OU-P-D	Schmerling AG

## CORRECTIONS

BDF0032	SK Whole Milk Powder Bluegrass Dairy & Food	OU-D
BDF0336	Sweet Cream Powder 56% Bluegrass Dairy & Food	OU-D
BDF0337	Sweet Cream Powder 42% Bluegrass Dairy & Food	OU-D
BDF0338	Anhydrous Milk Fat Bluegrass Dairy & Food	OU-D
	Condensed Whole Milk Bluegrass Dairy & Food	OU-D

were produced previously as Cholov Yisroel on a special run but are presently unavailable as Cholov Yisroel.

Strauss Daniela Apricot is not Cholov Yisroel.

Koshair Airline meals are not Cholov Yisroel. They are Cholov Stam.

## CLARIFICATIONS

Old City Café cheese powder is only produced Cholov Yisroel on an industrial level but not for retail consumption.

The OU Cholov Yisroel status of Ben and Jerry's products refers only to those manufactured and distributed in Israel. Ben and Jerry's products in America are not under OU certification and are not Cholov Yisroel.

# UPDATE ON CHALAV STAM

## RABBI AVROHOM GORDIMER

RC Dairy

Rabbi Gordimer recently issued the following report of his visit to a dairy in a southern US state (names omitted):

I inquired of Mr. H about traceability (in general, not only at company H) of milk from the plant back to each dairy farm. This is critical for the heter of cholov stam, as the current state inspections required for the heter occur only at the farm level. I asked Mr. H how the state inspectors who come to the plant are able to access data from the farms and verify that all milk received at dairy processing plants originates from state-inspected farms, as milk tankers usually come from a dairy cooperative which acts as a middleman, collecting milk from numerous farms and blending this milk together into each tanker.

Mr. H showed me that the rear bay of each tanker contains a set of numerous milk samples, each in a coded flask, and that the code of each flask must be recorded at the milk receiving bay. Each of these flasks contains a sample of milk from every single farm whose milk is in the tanker, and the samples are all sent for testing upon receipt by the dairy processor.



The samples, along with documentation, are sent to both the dairy cooperative which contracted with the farms to provide the milk, as well as to the Federal Milk Market Order, the latter of which

1. tests the milk
2. verifies that the volumes of milk received from suppliers match quantities of finished product
3. classifies the use of the milk, and
4. verifies that the milk came from state-inspected farms, licensed to provide milk for commercial use.

Thus, there is solid traceability from farm to dairy processor, irrespective of any dairy cooperative middlemen.

Mr. H also showed me how the codes of each milk sample are recorded when the milk is used in each application at the dairy processing plant, at every step, so that the exact tanker and farms that provided the milk used in every product can be readily determined.

## CONDOLENCES

...to RABBI ZVI GOODMAN

on the recent loss of his mother Mrs. Leah Goodman.

המקום יתם אתכם בתוך שאר אבלי ציון וירושלים

# KIRYAS JOEL DELEGATION VISITS OU KASHRUS

**RECENTLY** a group of kollel members from the Satmar community of Kiryas Joel visited OU headquarters. Their purpose was “to learn kashrus in depth,” declared one of their hosts, Rabbi Abraham Juravel. “They were here learning how to apply the book learning of Yoreh Deah to real life situations at factories that are OU certified and to meet with members of the OU staff.”

Rabbi Juravel, a long-time OU Kosher rabbinic coordinator, gave shiurim to the visitors and accompanied them to two factories certified by the OU. He introduced the group to his colleagues, Rabbi Moshe Zywicca, an expert on flavors; Rabbi Avrohom Gordimer, whose specialty is dairy; Rabbi Gavriel Price, who supervises vinegar and trucking; Rabbi Chaim Goldberg, the OU fish expert; as well as Rabbi Eli Gersten, the recorder of OU Psak. “The group was astounded by the depth and knowledge of the RC’s they met,” Rabbi Juravel declared.

He called the delegation’s meeting with Rabbi Menachem Genack, CEO, and Rabbi Moshe Elefant, COO of OU Kosher, “the high point of the day.” “They discussed some divrei Torah with Rabbi Genack and expressed their amazement that the OU has such a staff of true experts in all aspects of kashrus, true Talmidei Chachomim, all working together for the benefit of Klal Yisrael.”

“Rabbi Elefant pointed out how we have true transparency in kashrus,” Rabbi Juravel explained. “We do not hide what our standards are; we allow other rabbanim into our plants; we divulge who our mashgichim are. They profusely thanked Rabbi Elefant for facilitating my giving some shiurim to this group of serious Talmidei Chachomim.”



## KASHRUS ALERT

**JUST BAGELS ASIAGO CHEESE BAGELS** produced by Just Bagels – Bronx, NY mistakenly bears an unauthorized Ⓢ and is not kosher. The product is being withdrawn from the marketplace.

**PRINGLES** Brazil-Sabor Crème e Cebola, Sabor Queijo, South America-Xtreme Queso Picante / Kicking Cheddar, Pringles Delight Sabor Crema y Cebolla / Sour Cream and Onions / Sabor Crème e Cebola produced by Procter & Gamble-Food Division – OH contains dairy ingredients as listed on the ingredient panel, but the ⓈD dairy designation has been inadvertently omitted. Packaging is being revised.

**BIERMANN CHOCOLATE MARZIPAN RUM BALLS** produced by The Multiflex Co., Inc. – Hawthorne, NJ is correctly marked as Ⓢ. The ingredient panel incorrectly lists dairy ingredients. Future packaging is being revised.

**AUNT JEMIMA WHOLE WHEAT BLEND PANCAKE MIX** produced by Quaker Oats Company was recently packaged bearing an ⓈD symbol. The product is actually Ⓢ Pareve. Corrective measures are being implemented.

**DANIELLA WHIPPED CHEESE** produced by Strauss Dairies, Ltd. (Israel) is labeled ⓈD Chalav Yisroel. This product is ⓈD but is not Chalav Yisroel. Corrective action has been taken.

Some labels of **CLOVER VALLEY HAZELNUT COFFEE CREAMER**, 8 oz. and French Vanilla Coffee Creamer, 8 oz. produced by Dollar General have an Ⓢ and are missing the D designation. This product is dairy and the company is correcting this error.



# OU KOSHER

The world's largest and most recognized kosher symbol  
announces an essay contest

For **GRADES 7-12**

**PRIZES! \$50 gift certificates to Eichlers.com**

**WINNERS will get their essays published online at [www.oukosher.org](http://www.oukosher.org)**

**GRAND PRIZE WINNERS will also be invited to record their essays  
on OUKosher Radio.**

Essays which must be typewritten, should be 750-1000 words,  
can be emailed or mailed. Be sure to include student's name, address, and email  
plus the school name, school address, school email, and principal's name.

**DEADLINE for ENTRIES: MARCH 24, 2011.** Mail or email typed copy to: Rabbi Eliyahu Safran,  
Orthodox Union, 11 Broadway, New York, NY 10004 or email: [safrane@ou.org](mailto:safrane@ou.org)

**CHOOSE one of the following TOPICS:**

**How Does Eating Kosher Enhance Your Jewish Identity?**

**Is Keeping Kosher More Than Just A Way of Eating? Kashruth and Kedusha – A Connection?**

**Stranded in Montana – What Will you Eat? Will you Starve? Write about how you will manage**

**What Does the Kosher Symbol on the Label Mean to Me?**

**Keeping Kosher: Why Can't We Just Read the Ingredients?**

For **GRADE 12 only - Class Project Contest**

**Class is to produce Video/DVD entitled:**

**Going Kosher – What Do I Do? How Do I Do It?**

DVD's focus should be to educate and guide individual or family/home looking  
to become kosher, to include both hashkafa and halacha, as well as practical  
suggestions and instructions how to accomplish the goal.

Submitted DVD is to include graphics, background music and acting [where needed].

DVD will be judged on its content, creativity and clarity; is to be professionally submitted  
on disc ready to be duplicated. Length not to exceed 15 minutes.

**DEADLINE for DVD ENTRIES: March 1, 2011**

WINNING DVD – will be posted on [www.oukosher.org](http://www.oukosher.org) and will be made available to schools nationwide.

WINNING SCHOOL – will receive \$150 worth of OU Press books for its library.

For more information contact Rabbi Eliyahu Safran – [Safrane@ou.org](mailto:Safrane@ou.org)



## SAFETY

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▶ Use ear protection when in proximity of loud noises.

### DON'T TOUCH

- ▶ Non-observance of this rule may cause electric shock or machine damage.
- ▶ Always have the plant manager/engineer touch the controls. Not only is your safety increased by keeping this rule, the risk of damaging the machine by the Rabbi is thus considerably less. In addition, by having the company personnel touch the controls our liability responsibility is greatly reduced.

### BE QUALIFIED

- ▶ Make sure that the job you are taking is within your qualifications and expertise.
- ▶ If you're not sure, ask. Better to ask, than to have problems afterwards.

### USE COMMON SENSE

- ▶ Using something not for its intended purpose is calling for trouble.
- ▶ Know how the equipment is used. Try to get a complete picture to know the machinery, its components and how they're used. Last year some workers were hosing down machinery. The mashgiach told them "a hose is for the garden, not for this machinery". It was too late – there were thousands of dollars of damage.
- ▶ Keep safe by being aware of all your surroundings at all times. Kitchens/factories can be unsafe. Keep your eyes and mind open.
- ▶ When using a torch, know the location of a fire-extinguisher or hose (if not near electric).
- ▶ Know where the exits are, in case quick exiting is called for.
- ▶ Have knowledge of the sprinkler and exhaust systems.
- ▶ Never run in a kitchen. Recently a mashgiach ran in the kitchen and broke his hand R"L. Running is for the gym, not the kitchen!!

### WORK TOGETHER

- ▶ This ensures the safety of everyone.
- ▶ When using a torch or hot water, let all know to keep a distance.
- ▶ When using machinery, let all those who are around you be aware.
- ▶ Have someone clean up spills as they occur. A messy floor is an invitation for disaster.

### TEAMWORK IS CRUCIAL FOR EVERYONE.

These are some of the many safety concerns which one should look out for. There are many others. Each RFR should look out for the issues which pertain specifically to him.

May Hashem watch over all of us that we may all be safe in all our endeavors. ■

**MAZEL  
TOV**

to our devoted RFR in Vacaville, CA **RABBI CHAIM ZAKLOS AND HIS WIFE** on the birth of a son.

to our dedicated RFR in IA **RABBI LEVI GOLDSTEIN AND HIS WIFE** on the birth and Bris of their son Sholom DovBer.

to our devoted computer programmer **SARA KARASIK AND HER HUSBAND** on the engagement of their son Sruly to Mushky Frankel from Los Angeles, CA.

## DAVEN

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▶ Our master the Chasam Sofer and the Gaon the master of the Yesod V'Shoresh HaAvodah Z"L and a whole slew of Gaonim and Kedoshim have already warned us that unfortunately there are many mistakes concerning this. One needs to be very, very careful about this matter for this common mistake has spread among the masses and even among those with fear of Hashem. Through a lack of concentration the Daled (of Hashem's pronounced name) is said with a Shevah as follows – "Ahdnoy". It is certain that whoever pronounces Hashem's name this way has not said Hashem's name at all and must repeat and make the Beracha again and so did the Chasam Sofer rule....

This is the meaning of the Midrash "Why does Israel pray and not get answered (by Hashem)? Because they do not know how to Daven with Hashem's name" (i.e. they mispronounce Ah-doy-noy)....<sup>2</sup>

On a recent visit to the Yeshiva of Philadelphia I looked for the old sign. It had been removed and replaced with an abridged version of Rav Ehrenreich's letter. However, I noticed on the new sign an additional mention of Pesukim from Tehilim which we recite in Shachris on Shabbos and Yom Tov. "Asagveihu ki yodah shemi. Yikrocini v'ehenehyu" – "I will elevate him because he knows My Name. He will call upon Me and I will answer him".<sup>3</sup>

When we know how to properly pronounce Hashem's name He listens to our tefilos and answers us.

Rav Shimon Schwab ZT"L in his classic work on Siddur "Iyun Tefilah" adds our Brooklyn Baal Koreh's form of mispronunciation of Hashem's name – Ahdeenoy. He writes<sup>4</sup>

"One needs to say the Daled with a Cholem (DOY or DOE) and the Nun with a Kometz and not with a Chirik under the Daled (DEE) as is the custom of some who are mistaken and think that they are pronouncing The Name properly...and say the Daled with a Chirik (Ahdeenoy) or a Shevah (Ahdnoy) and this is a disgrace of the Honored and Awesome name. One who pronounces Hashem's name with a Chirik even a hundred times a day is not transgressing saying Hashem's name in vain."

"If one by mistake mispronounced Hashem's name Ahdnoy or Ahdeenoy does it count B'deved – after the fact?" I once asked the great Posek Rav Pinchas Sheinberg Shlita. The reply was a resounding and emphatic "No"!

In short, based on the Halachic rulings of all the Torah giants mentioned above, when we mispronounce Hashem's Holy name we are dialing the wrong number and reaching the wrong address.

Imagine what would happen to all those many fervent Tefilos pronouncing Hashem's name properly, soaring up to Heaven and finding their correct address. Imagine the power of those Tefilos. Who knows – maybe many sick would be cured. Maybe many new Shiduchim would be made. Maybe many unemployed would find "parnasa". Maybe Hamas, Hizbullah, the Revolutionary Guards and Ahmadinejad would be wiped out and destroyed. Maybe Gilad Shalit, Jonathan Pollard and Sholom Mordechai Rubashkin would be freed. Maybe Moshiach would come. Maybe....Who knows?!

Let's all daven to Hashem. Really. ■

<sup>1</sup> See also *Mishnah Berurah* O.C. 5:2

<sup>2</sup> See *Sidur Kol Yakov HaChodosh* p.373 where the *Sefer Bnei Yisoschor Maamarei Chodesh Nison Maamar Aleph* is quoted explaining this Chazal based on Kabbalah. Rav Ehrenreich HY"D understands this Chazal on a more basic Pshat level.

<sup>3</sup> *Tehilim* 91 Pesukim 14-15

<sup>4</sup> *Sefer Iyun Tefilah* page 25