whether there is a halachically permissible way to take the medicine.

There are 3 basic groupings of oral medications; pills, liquids and chewables. Each will be discussed in its own section.

**PILLS**

**SHERETZ SARUF**

Shulchan Aruch (84:17) says that for refuah purposes one may consume a sheretz saruf (any non-kosher item that was burned up). The Rema in Hilchos Refuah (Y.D. 155:3) brings this as well. Once an item is burned to the point where it is no longer raui l’achilas Adam, it loses its sheim ochel. The Rambam Hilchos Machalos Assuros 14:11 writes אוכל אוכל האסור אחר שהסריח והבאיש ובטל מאוכל אדם הרי זה פטור. Though the term patur implies that there remains an issur d’rabbanan, Achronim disagree as to which issur this is referring. Minchas Cohen (Shor Ha’taruvos 1:9) understood this to be an issur d’rabbanan of neveila, which would mean that only a true choleh could eat a neveila serucha. However, Pri Chadash (103:1) understood that the Rambam was referring to the issur of ba’al tishaktzu. Furthermore, Pri Chadash (81:3) writes that ba’al tishak-

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**IT’S NOT JUST MILK AT THE MILK STREET CAFÉ**

New Kosher Restaurant Opens on Wall St. with Meat, Dairy, and Pareve Menus

When planning restaurants, in addition to the menu, management must always be conscious of layout, décor, furnishings, eating utensils, and dress for staff. With the opening last month of the Milk Street Café at 40 Wall Street, just down the block from the Stock Exchange, ownership had additional concerns to keep in mind: color coordination of hats and aprons for three different kitchens; separation of those three kitchens; even the color of print on menu boards. The reason? The Milk Street Café is not only a kosher restaurant, but unlike the typical kosher restaurant which is either meat or dairy, it is meat, dairy, and pareve.

Keeping a watchful eye on this complex eating establishment is the Orthodox Union, which provides the certification for the restaurant, and has two mashgichim – or supervisors – on duty at all times.

Under the ownership of Marc and Beth Epstein, who have operated an upscale restaurant of the same name in Boston for the past 30 years, the Manhattan Milk Street Café introduced a brand new concept for the company: a 23,000 square foot “food hall” featuring a high-end selection of gourmet cuisine, all color-coordinated and choreographed to keep meat out of dairy plates, and vice versa.

“We are delighted that there is a kosher restaurant under OU auspices to serve the kosher consumer in the Wall Street/downtown area,” declared Rabbi Menachem Genack, CEO of OU Kosher. “There is certainly a need, which the Milk Street Café will fill. Its presence and OU certification will allow the restaurant to serve the community in a way it hasn’t been served before. The OU headquarters staff, which works just a few blocks away, is very happy to welcome the restaurant to Wall Street.”

According to Rabbi Leonard Steinberg, OU Rabbinic Coordinator specializing in food service who supervised the certification of the restaurant, “The Milk Street Café is a very unique place to eat. The restaurant offers dairy, meat and pareve dishes simultaneously from various stations. The restaurant contains three totally separate kitchens, serving both the food hall and corporate catering, and will have continued on page 56
WHEN TAKING SUGAR COATED PILLS... MAKE SURE THAT GELATIN IS NOT LISTED

Although hard capsules can be made from bovine (cow) bone, porcine (pig) bone or pigskin gelatin or any combination thereof, the preferred material for hard capsules is bovine bone gelatin, because they produce the highest bloom and viscosity. Although, the minhash is to consider bovine bone gelatin as treif, this is primarily because of achshivei. Therefore Rav Belsky holds that a choleh, for whom medications do not violate achshivei, may be lenient to take pills that are encased in a hard capsule, if tablets are not available. Rav Schachter holds that even vitamins in hard capsules are not a food. Rav Belsky states in the name of Rav Yaakov Kaminetsky z’t’l that the halachos of ta’am k’k’lakar don’t apply to inedibles. If issur becomes absorbed into an inedible item, such as a plastic, the issur becomes batel b’rov. Since the polymers are five times more than the plasticizers that they absorb, the plasticizers are batel b’rov.

FILM-COATED TABLETS

Many tablets are covered in a thin plastic material (polymer). These coatings are so thin that they do not obscure the letters embossed in the tablet. The polymers are not a concern; however, the plasticizers (acetylated monoglyceride or triacetin) which are added to produce flexibility and elasticity in the coating are sensitive ingredients. The ratio of plasticizer to polymer in a typical film-coating formulation is about 20%. Nevertheless, there is room to be lenient since the possible issurim in question are absorbed into the polymer, and the polymer is not a food. Rav Belsky says in the name of Rav Yaakov Kaminetsky z’t’l that the halachos of ta’am k’k’lakar don’t apply to inedibles. If issur becomes absorbed into an inedible item, such as a plastic, the issur becomes batel b’rov. Since the polymers are five times more than the plasticizers that they absorb, the plasticizers are batel b’rov.

ENTERIC COATINGS

Enteric coatings prevent the tablet from dissolving until it reaches the intestines. Because they are coatings, they are on the surface of the pill, and are not batel with the other ingredients. However, most coatings are polymers and have no kashrus issue. Although there is one particular enteric coating which is made from sodium alginic and stearic acid, the stearic acid in this coating is typically .5%-1%. Therefore enteric coatings do not present a problem.

SUGAR COATINGS

Some pills are sugar coated to facilitate ease of swallowing. Though the sugar itself is not problematic, gelatin can be used as a binder to help the sugar adhere to the pill. When taking sugar coated pills, one must check the ingredients to make sure that gelatin is not listed. Other potentially problematic ingredients that can be added to a tablet coatings are (di)acetylated monoglyceride, triacetin and polysorbates. In cases of strong need a choleh may wrap these pills in tissue paper and swallow, since this is considered shelo k’derech achilaso.

continued on page 53
LIQUID MEDICINES

Liquid medicines are not regarded as being nifel mei‘achila. They often contain ingredients such as glycerin and emulsifiers (polysorbates) which are kashrus sensitive. Therefore, it is recommended that one purchase liquid medicines with hashgacha. Triaminic makes a full line of cough medicines and fever reducers (acetaminophen). They are widely available and are OU certified. Note: Triaminic infant drops are not certified.

LIQUID IBUPROFEN

Liquid ibuprofen is not available at this time with hashgacha. Moreover, it is known that a leading brand of liquid ibuprofen currently uses animal glycerin. If a young child is running a very high fever, they may be considered in the category of a choleh she‘yaish bo sakana and liquid ibuprofen may be given. It would be preferable to use a generic ibuprofen, whose glycerin is still in the realm of safek. If the child (or adult) is definitely not in the category of a choleh she‘yaish bo sakana and liquid ibuprofen might be given. It would be preferable to use a generic ibuprofen, whose glycerin is still in the realm of safek.

INFANT DROPS (ACETAMINOPHEN/IBUPROFEN)

Adwe Brand sells acetaminophen infant drops. Other than that I am unaware of any other certified product on the market. If kosher drops are not available, then if possible one should be mivatel the glycerin. Acetaminophen drops should be diluted with 5 parts water or juice. Ibuprofen drops should be diluted with 8 parts water or juice. If bitul is not possible, and one can ascertain from the company that they are not using animal glycerin then one can be lenient based on safek chatzsi shiyur hita’taruvos she‘aino chatzi l‘itztarufei. Additionally, Rav Schachter questions whether there is any issur to give medicines to infants, if this is necessary for their development (שבתי רבייה) and there is no alternative.

ALTERNATIVES TO LIQUID

For a child who cannot swallow a pill, a pill crusher can be used to powder the medicine, which can then be mixed into applesauce and the like, obviating the need to take an uncertified liquid medicine. Check with pharmacist to make sure that this is acceptable.

CHEWABLES

Chewable tablets are not nifel mei‘achila. Therefore, it is important to know exactly what is in the chewable tablet. All pills contain excipients (inert substances) that can act as lubricants binders and fillers. (My information in the following paragraphs comes primarily from a conversation I had with a world expert pharmaceutical lecturer.)

LUBRICANTS

Lubricants allow the tablets to release from the tablet press. There are about 25 lubricants that are approved for use in pharmaceuticals such as stearic acid, magnesium stearate, calcium stearate and zinc stearate, and many of them can be from animal or vegetable origin. The good news is that the industry trend is away from animal stearates and pharmaceutical companies more commonly using vegetable stearates. In general lubricants are added in proportions of 1% w/w and in the overwhelming majority of cases (more than 90%) the amount of lubricant is less than 1.5%. Lubricants are never used above 2%. So generally we can assume that the lubricant is batel.

BINDERS AND FILLERS

Sometimes tablets will list magnesium stearate (or a different lubricant) and stearic acid. In this case the magnesium stearate is acting as a lubricant and stearic acid is acting as a binder. In this capacity, stearic acid can be used in the range of 5-4%. While at first this would appear to be a major concern, however, Rav Belsky and others point out that stearic acid has no (or almost no) discernable taste. There is a machlokes InPshim as to what level of bitul is required for tasteless issurim that are dissolved into a food. Shach (T.D. 103.2) asserts that even a tasteless item requires bitul b’shishim. However, Pri Chadash and others disagree. Igros Moshe (T.D. II.24) explains that Shach only requires shishim as a gezeira d’rabanan, in cases where it is min b’mino, such as gid ha’nashe that dissolves into meat. If a tasteless item dissolves into aino mino then even Shach would agree that it is batel b’rov. If such a chewable tablet would need to be taken, it would be advisable to ascertain if the company uses only vegetable stearic acid or it can be wrapped in tissue paper and swallowed.

Lactose is also used in pills as a binder and filler and this would make the chewable tablet dairy. However, Aruch Hashulchan (T.D. 89:7) says that for refuah one need wait only 1 hour between meat and milk, provided they rinse out their mouth.

Polysorbates (tweens) can also be used in a pill as a disintegrant, however they are likely batel b’shishim.

Gelatin can also be used as a binder in pills. If the pill contains gelatin and there is a strong need to take this pill, it should be wrapped in tissue paper and swallowed, since this is considered shel k’derech achilaso.

SUMMARY:

- Pills/tablets are considered nifal and may be taken for refuah provided they are a refuah yeduah and there is no kosher alternative.
- There is a disagreement between Rav Belsky and Rav Schachter as to whether one may take vitamin pills as a nutritional supplement.
- A choleh may take hard capsules if a tablet form of the medicine is not available. Rav Schachter permits even vitamin capsules, if alternatives are not available.
- A choleh should not take soft gel caps. If there is a strong need, they should be wrapped in tissue paper and swallowed.
- Enteric coatings are not an issue.
- Sugar coatings can contain gelatin binders and (di)acetylated monoglyceride or triacetin plasticizers, check ingredients.
- Liquid medicines that contain glycerin require certification.
**MEDICINE**

Continued from page 53

- In case of pressing need, such as ibuprofen for children with high fever, one can dilute the glycerin provided the glycerin is not an active ingredient, but one must ascertain how much glycerin is in the medicine.

- One should not take medicines that contain uncertified flavors. B’tzorech one can be maikel.

- Infant medicines – if company claims to use only vegetable ingredients, one can be lenient, if there is no other option.

- Chewable tablets should be avoided

- In cases of need magnesium stearate is assumed to be batel

- Stearic acid can be used as a binding agent and may not be batel b’shishim. In cases of great need, if the company claims that it only uses vegetable, one can be lenient, since stearic acid has no ta’am

- Check ingredients for gelatin, polysorbates and lactose in chewable tablets

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**UNCOATED, FILM COATED OR ENTERIC COATED MEDICINE PILLS**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Nifsal mei’achila
- We do not say achshivei
- Permitted

**UNCOATED, FILM COATED OR ENTERIC COATED VITAMIN PILLS**

- Known remedy or prescription and kosher is not available
- Taken as a nutritional supplement
- Nifsal mei’achila
- Questionable whether achshivei applies
- Machlokes HaPoskim

**HARD GELATIN CAPSULES**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Nifsal mei’achila
- We do not say achshivei
- Rav Belsky permits for Choleh. Rav Schachter even permits vitamins

**SOFT GELATIN CAPSULES**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Not nifsal mei’achila
- Possibly made from edible pigskin
- Choleh can wrap in tissue paper

**SUGAR COATED PILLS**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Coating is not nifsal mei’achila
- Possible issur - gelatin, triacetin polysorbates, (di)acetylated monoglyceride
- Choleh can wrap in tissue paper

**LIQUID MEDICINES (NOT COUGH MEDICINE)**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Not nifsal mei’achila
- Possible issur – gelatin, polyborates, flavors
- Choleh can dilute in water/ juice (for amounts see above)

**INFANT DROPS**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Not nifsal mei’achila
- Possible issur – gelatin, polyborates
- Can be diluted, or if manufacturer claims to use only vegetable ing.

**CHEWABLE TABLETS**

- Known remedy or prescription and kosher is not available
- Taken for medicinal purposes
- Not nifsal mei’achila
- Possible issur - gelatin, polysorbates, stearic acid, stearates, flavors, (lactose)
- Choleh can wrap in tissue paper. If not possible, in case of great need, one can be lenient if manufacturer claims to use only vegetable ingredients
**UPDATE AGED CHEESE LIST**

**RABBI AVROHOM GORDIMER**  
*RC Dairy*

In *Torah Deah* 89:2, the Remo writes, “And there are those who are strict and do not consume meat after eating cheese (source: Mordechai and Beis Yosef in the name of Maharam), and such is our minhag, that we do not eat any meat, even poultry, after hard cheese…”

This is the basis for waiting the same time period after eating certain cheeses before partaking of meat that one waits after eating meat before partaking of dairy. (V. Taz Ibid. s.k. 4.)

The *Shach* (ibid. s.k. 16) explains that “hard cheese” as noted by the Remo refers to cheese which has aged (approximately) six months. Articles which elaborate on how to interpret the Shach and which go through the various opinions on this topic appear on www.OUKosher.org.

Below is a list which features many varieties of cheese, along with the times for which they are aged. An asterisk next to an entry indicates that the OU’s poskim maintain that one must wait after eating that specific cheese before partaking of meat.

<table>
<thead>
<tr>
<th><strong>Cheese</strong></th>
<th><strong>Aging Period</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Asiago D’Allevo:</td>
<td>3-18 months or more</td>
</tr>
<tr>
<td>(*depending on exact age)</td>
<td></td>
</tr>
<tr>
<td>Bleu (including Danish Bleu “Danablu” and Roquefort):</td>
<td>2-4.5 months</td>
</tr>
<tr>
<td>Brie:</td>
<td>3-6 weeks</td>
</tr>
<tr>
<td>Camembert:</td>
<td>3-5 weeks</td>
</tr>
<tr>
<td>Mild (Regular) Cheddar:</td>
<td>2-3 months</td>
</tr>
<tr>
<td>Medium, Sharp and Aged Cheddar:</td>
<td>close to 6 months, and up to 7 (!) years*</td>
</tr>
<tr>
<td>Colby:</td>
<td>1-3 months</td>
</tr>
<tr>
<td>Dolce (Mild, Regular) Provolone:</td>
<td>2-3 months</td>
</tr>
<tr>
<td>Edam:</td>
<td>3 months</td>
</tr>
<tr>
<td>Emmental (Swiss Cheese-Switzerland):</td>
<td>6-14 months*</td>
</tr>
<tr>
<td>Feta (cow milk):</td>
<td>brined 2-3 months</td>
</tr>
<tr>
<td>Feta (goat or sheep milk):</td>
<td>brined 3-6 months</td>
</tr>
<tr>
<td>Gouda:</td>
<td>3 months</td>
</tr>
<tr>
<td>Gruyere:</td>
<td>7 weeks-3 months</td>
</tr>
<tr>
<td>Kashkaval:</td>
<td>6 months*</td>
</tr>
<tr>
<td>Monterey Jack (in American market):</td>
<td>2 months (although foreign market Monterey Jack can be aged 6 months to 1 year)*</td>
</tr>
<tr>
<td>Mozzarella:</td>
<td>30 Days</td>
</tr>
<tr>
<td>Muenster:</td>
<td>5-7 weeks</td>
</tr>
<tr>
<td>Parmesan:</td>
<td>10-24 months or more*</td>
</tr>
<tr>
<td>Piccante Provolone:</td>
<td>6-12 months*</td>
</tr>
<tr>
<td>Pressed Asiago:</td>
<td>6 weeks</td>
</tr>
<tr>
<td>Romano:</td>
<td>5-12 months*</td>
</tr>
<tr>
<td>Swiss-American-Made, Baby Swiss and Lacey Swiss:</td>
<td>3-4 months</td>
</tr>
<tr>
<td>Tilsit:</td>
<td>6 months (when produced correctly*; although it is suspected that much Tilsit cheese is not aged anywhere near a 6-month period)</td>
</tr>
</tbody>
</table>

* = Must wait after consumption, according to OU Poskim

Note: After Limburger and other pungent cheeses, the OU’s poskim maintain one must wait, regardless of the cheese’s age. (V. Taz s.k. 4 on Yoreh Deah 89.)
two mashgichim on duty at any given time. Color coding helps the staff and the customers differentiate between meat, dairy, and pareve. All orders will be handed to the customers in closed containers that will be sealed with color-coded kosher tape. The staff will wear color-coded aprons appropriate for the kitchen or station they are working in. Even the floor tiles in the kitchens are different colors so that the staff is always cognizant of the need to keep meat, dairy, and pareve totally separate. Customers have the option of carrying out or eating in at the spacious seating area in the restaurant. It is important to know that friends eating together, some eating dairy and some eating meat, must eat on separate placemats, available at the cashier’s station, in order to remind them not to share their food.”

In her role of Milk Street Café marketing director, Beth Epstein provided additional information on how the restaurant will measure up to OU standards of kashrut. For example, meat is Glatt, dairy is Chalav Stam while Chalav Yisrael is available for coffee; challah is taken; every order is sealed and wrapped from the appropriate kitchen or counter in disposable containers; when team members move from one kitchen or station to another, they change hats and aprons and wash their hands.

Regarding dress, dairy staff will wear pinstripe aprons and pinstripe caps; baristas pinstripe aprons and black newsboy caps; meat staff black aprons and black caps with white piping; pareve staff white aprons and Asian writing or white caps. Kosher law requires that fruits and vegetables be insect-free. As a result, the restaurant is the first in New York City to install Produce Soak Sinks, a sophisticated whirlpool system to wash out the bugs. For those with other dietary concerns beyond kosher, Milk Street offers vegan, vegetarian, gluten-free and low-fat selections. (For some years now, OU mashgichim have been trained to supervise gluten-free menus as well.)

“Setting up the kosher program at Milk Street Café was a unique challenge,” Rabbi Steinberg said, just days before the restaurant’s grand opening. “I have not seen any other restaurant that has truly met the requirements of the Orthodoxy of a minor surgery at Cornell Medical Center/New York Presbyterian last week, medical staff said the boy could be discharged after having a 2-ounce bottle of liquid.

“If someone sees this, they don’t think for a second it’s more than water,” the Boro Park father remarked about the clear substance.

Mr. Glick realized the bottle contained Pedialyte, a leading brand of oral electrolyte solution that replaces fluids and minerals (electrolytes). It is commonly used to combat or prevent dehydration.

Mr. Glick’s son was given unflavored Pedialyte, which has no color. Like a number of Pedialyte flavors, it has a kosher certification of OU-D. (Some Pedialyte products have a plain OU symbol.)

Mr. Glick became concerned, because he and his wife are careful to give their children only chalav Yisrael dairy products. Many hospitals give Pedialyte to children, and the product line includes liquid, freezer pops and powder packs. Is it milchig or have a din of milchig?

Before calling the Orthodox Union to ask that question, Hamodia called the manufacturer of Pedialyte to ask if the product poses a danger for dairy-allergic people.

As indicated by the absence of an allergy alert on the bottle, Pedialyte is not a problem regarding milk allergy, the company said.

The products contain no milk whatsoever — only water, minerals and small amounts of dextrose and fructose for flavor.

In addition, Pedialyte does not have any milchig status in halachah, according to the OU rabbinic coordinator who oversees certification of Pedialyte.

Rabbi Israel Rothenberg said that the “D” is added to the kosher symbol because after being produced, Pedialyte is sometimes piped through and stored on equipment that is also used for milk-based baby formula products. The machinery is sanitized and rinsed thoroughly between uses, but while the cleaning process suffices to remove all traces of dairy, it does not acquire the status of halachic koshering.

This is because the temperature of the cleaning solution does not reach koshering level, and the cleaning is done on the same day of the milchig run.
Some stores are selling 3 jars of NEWMAN’S OWN PASTA SAUCES wrapped together in a clear plastic. Please note that these wrapped jars may contain both kosher and non kosher varieties of Newman’s Own pasta sauces. The © only appears on the kosher varieties. Please check the jars before buying them.

DOMATA LIVING GLUTEN FREE PIZZA CRUST MIX produced by Blend Pak – Bloomfield, KY is labeled with a plain ©, but is actually dairy and is missing the © designation. Corrective action is being taken.

Some “M” RANCH DRESSING – Creamy labels produced by Meijer – Grand Rapids, MI mistakenly bears an © without the D (Dairy). This product is dairy. Corrective measures were taken.

ARREZZIO PIZZA sauce with Cheese produced by Sysco Corporation – Toronto, Canada bears an unauthorized © and contains non kosher ingredients. This product is distributed in Canada and is being withdrawn from the marketplace. Consumers who see this product with an © should please contact the OU at kosher@ou.org or at 212-613-8344.

32 DEGREE FROYO – Great Neck, NY is displaying an © on some of its signs and cups. This store is not certified by the OU, and the OU cannot comment on the kosher status of products sold in this store.

All MISS LEONNE’S products, including mozzarella cheese stuffed olives, produced by Leonard Mountain Inc. – Bixbi, OK are not certified by the OU. Some products have an unauthorized © and contain non kosher ingredients. Corrective measures are being implemented.

Several BJ’S WHOLESALE CLUB stores sell freshly baked bagels. The Orthodox Union does not certify any of the BJ’s bakeries. Some bags for these bagels display an unauthorized ©. BJ’s Wholesale Club is changing their bags and are removing the bags with the ©.

HERSHEY’S STRAWBERRY SYRUP produced by The Hershey Company, USA, when manufactured in America, bears an ©. The same product, when produced for export to Israel, has no OU symbol on the label. Mor Yam, an Israeli importer of Hershey’s Strawberry Syrup, placed a sticker on top of the label, with an unauthorized ©. At the current time, the OU considers this product to be kosher and dairy, when the label indicates “Made in USA”.

SUNTREE CHOCOLATE NUT MIX (UPC #669887502146) and TRAIL MIX (UPC #66987502108) produced by Suntree, LLC – Orosi, CA contain dairy ingredients as listed on the ingredient panel but the © dairy designation has been inadvertently omitted. Future packaging will be revised.

AMERICAN NUT products produced by American Nut Inc. – Sylmar, CA were previously labeled ©. In view of recent changes, American Nut products will now be labeled ©. Products with the “D” should still be considered dairy. The pareve products have a lot number of 061311 or greater.

All LEE KUM KEE VARIETY OF SAUCES produced by Lee Kum Kee (Xin Hui) Food Co., Ltd. – Guangdong, China is no longer certified by the OU as of June 24, 2011.

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YOU HAVE THE PICTURES AND THE DIAGRAMS, BUT WHAT ABOUT THE LOMDUS?

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lzorahm olum, to our dedicated Rabbinic Coordinator, RABBI DAVID POLSKY, who for many years manned OU Kosher’s Consumer Hotline answering hundreds of questions on a daily basis. Two weeks before Pesach he averaged 500 calls each day. He now moves south to become the rabbi of the Anshe Sfard Congregation of New Orleans. He can be reached at Rabbi@anshesfard.org or polskydavid@gmail.com. We wish him much success in his new endeavors. His engaging first question to the caller “OU Kashrus - how can I help you?” will be sorely missed.

to our dedicated RC RABBI YOSEF GOLDBERG AND HIS WIFE on the engagement of their son Aryeh to Hadassa Herman of Staten Island, NY.

to our dedicated RC RABBI MOSHE ZYWICA AND HIS WIFE on the engagement of their daughter Rochel to Aron Yitzchok Gelley of England.

to our dedicated RFR in Santa Barbara, CA RABBI YOSEF LOSCHAK AND HIS WIFE on the marriage of their daughter Estee to Akiva Steinmetz.

to our devoted RFR in Pittsburgh, PA RABBI SHIMON WEISS AND HIS WIFE on the engagement of their son Yossi to Yittie Bayzman of Crown Heights.

CONDOLENCES

unemosed pemaham meshuach shel polskydavid@gmail.com

to our dedicated administrative assistant Sally Goldberg on the recent loss of her brother Rabbi Mordechai Summer, a”h, of Monsey, NY.

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lzorahm olum, to our dedicated Rabbinic Coordinator, RABBI DAVID POLSKY, who for many years manned OU Kosher’s Consumer Hotline answering hundreds of questions on a daily basis. Two weeks before Pesach he averaged 500 calls each day. He now moves south to become the rabbi of the Anshe Sfard Congregation of New Orleans. He can be reached at Rabbi@anshesfard.org or polskydavid@gmail.com. We wish him much success in his new endeavors. His engaging first question to the caller “OU Kashrus - how can I help you?” will be sorely missed.

to our dedicated RC RABBI YOSEF GOLDBERG AND HIS WIFE on the engagement of their son Aryeh to Hadassa Herman of Staten Island, NY.

to our dedicated RC RABBI MOSHE ZYWICA AND HIS WIFE on the engagement of their daughter Rochel to Aron Yitzchok Gelley of England.

to our dedicated RFR in Santa Barbara, CA RABBI YOSEF LOSCHAK AND HIS WIFE on the marriage of their daughter Estee to Akiva Steinmetz.

to our devoted RFR in Pittsburgh, PA RABBI SHIMON WEISS AND HIS WIFE on the engagement of their son Yossi to Yittie Bayzman of Crown Heights.

CONDOLENCES

unemosed pemaham meshuach shel polskydavid@gmail.com

to our dedicated administrative assistant Sally Goldberg on the recent loss of her brother Rabbi Mordechai Summer, a”h, of Monsey, NY.
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