

**DAF NOTES**

Rabbi Luban's classic article "What Could Be Wrong?" was featured in the spring 1995 issue of the OU's Jewish Action Magazine. Below please find a somewhat modified/updated version of that original article. It is reprinted below with Jewish Action's permission.

**WHAT COULD BE WRONG?  
PART II****RABBI YAAKOV LUBAN**

Executive Rabbinic Coordinator

**WHAT COULD BE WRONG WITH THE "K"?**

A number of years ago, an OU-certified company requested authorization to use Charlie's Bread Crumbs" in their product. Since a "K" was prominently displayed on the bread crumb label, I called the Charlie company to inquire which rabbi provided their kosher supervision. Mr. Johnson politely advised me that they were under the strict supervision of Rabbi Shlomo Greenberg (I have changed the name) from Brooklyn, New York. I then proceeded to check with a colleague in Brooklyn.

"Do you know Rabbi Shlomo Greenberg, and how reliable is his supervision?" I asked.

"Why, Rabbi Greenberg was very reliable, when he was alive. He died five years ago," came the reply. Somewhat perturbed that a deceased rabbi was still certifying a product, I called back Mr. Johnson.

"How can Rabbi Shlomo Greenberg supervise your bread crumbs if he died five years ago?" I queried. A long pregnant pause followed.

"No wonder I haven't seen him around for so long!" The moral of the story is that the first step in evaluating the integrity of supervision reflected by the "K" symbol is to determine that a bona fide, living rabbi provides the certification. In some states, there are laws which restrict the use of a "K" if the rabbi is deceased, but in many states it is legal to print a "K" on the label without any rabbinic supervision at all. You can generally establish who is behind the "K" by calling or writing to the manufacturer and asking for a copy of the letter of certification.

There is another inherent weakness of the "K" symbol. Why would a company use a generic "K" on their label rather than one of the 1063 kosher logos (printed in the 2011 issue of Kashrus magazine) which clearly identifies the certifying rabbi or agency? One answer is that companies print labels in large quantities. If, for some reason, the certifying body terminates their supervision (this may be for financial considerations, or as a result of *kashruth* violations) the manufacturer cannot legally continue using a copyrighted kosher logo on their label. In fact, the OU and many *kashruth* agencies specifically include clauses in their contracts requiring the destruction of labels in the

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**לא באתי אלא לעזור****TEMPERATURE FOR HAGALAH****RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

**SHULCHAN Aruch** (*Orech Chaim* 452:1) is very clear that *hagalas keilim* cannot be accomplished with water that is less than *roschim* (bubbling). Although, we find throughout *Shulchan Aruch* that *plitos* take place at *yad soledes*, this only means that already starting at *yad soledes bo* (>120°F), we must assume that there is some *plita*. However, we cannot say for sure that all of the *bliyas* were *niflat* (completely purged) until we kasher with water that is *roschim* or *bidiaved k'bolo kach polto*.

**K'BOLO KACH POLTO**

The *Mishna Berurah* (*Sha'ar Hatzion* 451:196)<sup>1</sup> infers that most Poskim hold that it is enough to kasher with water that is only slightly hotter than the original temperature of the *bliyas issur*. The necessity for boiling water is simply because usually the exact tem-



perature at which the *issur* was absorbed is unknown. Rav Moshe Feinstein Zt'l (*Y.D. II:31 and Y.D. IV:36*) accepts this and writes that *m'ikar ha'din* one can kasher a *kli* that was *boleya issur* at 170°F by kashering at 175°F (*k'bolo kach polto*), however *lichatchila* one should kasher with *roschim*. This clearly indicates that it is not the bubbles that removes the *bliya*, but the temperature of the water. Boiling is simply an upper bound that one must reach to know that one certainly kashered *k'bolo kach polto*.

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of labels can be a costly ordeal.

In contrast, the “K” symbol provides great flexibility. If the supervision of one rabbi doesn’t work out, a new rabbi can be immediately contracted to continue the “K” coverage, or if the state agencies aren’t looking closely, the “K” labels can be used without any supervision at all. Thus, even if you know who the “K” represents today, there is no guarantee that the supervision will remain in place tomorrow. Some “K” products have had the same supervision for years, but in general, a “K” symbol is not a reliable guarantee of an enduring *hechsher*.

### WHAT COULD BE WRONG WITH THE SUPERVISION OF RABBI SO-AND-SO?

Many people believe that all rabbis who provide supervision can be presumed to be equally reliable. This great leap of faith is not rooted in reality nor is it a reasonable assumption to make. We would not entrust our physical well-being to *any* surgeon who is licensed to perform operations. Why should we entrust our spiritual health to every practitioner of kosher supervision? Perhaps the naive assumption that all *hashgachos* are acceptable is based on the simplistic view that kosher supervision requires minimal talent and training, and anyone who sets his mind to it can become a crackerjack *mashgiach*. Truth be told, supervision is quite complicated and a *mashgiach* or certifying agency must combine a variety of specialized skills.

There was a time, years ago, that rabbis came to the shores of America from the other side of the Atlantic. Unable to speak the language and lacking any marketable skills, many became *mashgichim*. Those days are over. Obviously, the fundamental requirement to enter the field of *kashruth* is Torah scholarship, but being a *talmid chachom* alone does not qualify one to be a *rav hamachshir* (supervising rabbi).

Modern food technology is highly sophisticated. The supervising rabbi must understand how spray dryers, deodorizers, reactors, retorts, steam-jacketed kettles and other complicated pieces of machinery operate and function in order to understand the flow of the process in the plant. This is particularly important if the plant produces dairy and pareve or kosher and non-kosher products, and it is necessary to insure that there is no cross-contamination of production.

In fact, in some plants (such as those that manufacture emulsifiers) there are no visible

ingredients to inspect. Ingredients are processed by flowing through an intricate network of pipes that are miles long, and moving from one piece of machinery to another. If the supervising rabbi is not mechanically inclined, he will not have the foggiest notion of what is happening during production. I recall visiting a plant with a supervising rabbi who didn’t realize that kosher and non-kosher products were produced on the same equipment because he didn’t know how to trace the labyrinth of pipes that led from one reactor to another.

In addition, the supervising agency must be capable of reviewing and determining the status of ingredients used in the product. This often requires an in-depth knowledge of food chemistry in order to evaluate the sub-units that comprise the ingredients. To appreciate the broad range of ingredients used in food production it should be

event that supervision is terminated. It is not uncommon for a company to have tens of thousands of dollars worth of labels in stock, and destroying the entire inventory of labels can be a costly ordeal.

noted that the OU data base of ingredients contains approximately 900,000 entries. Many esoteric ingredients have technical chemical names such as chromium acetate natural (which may be non-kosher), and proficiency in *Yoreh Daya* alone (the section of the *Shulchan Oruch* that deals with matters of *kashruth*) does not enable a rabbi to determine if ingredients are kosher, dairy or pareve.

Today, there are many people in the field of *kashruth* who have developed a highly sophisticated understanding of food technology and modern food production. Nonetheless, it cannot be assumed that every-

### HOW CAN RABBI SHLOMO GREENBERG SUPERVISE YOUR BREAD CRUMBS IF HE DIED FIVE YEARS AGO?

one who provides kosher supervision shares this high level of competency.

A good *mashgiach* must also be a super detective, and many people in the field of *hashgachah* are not adept at investigative work. There are many stories that come to mind to illustrate this point, but my favorite anecdote is about a friend who was supervising a bakery. One day, his sharp eye noticed that the pies sold in the bakery were round, while the pie pans in the baking area were all square. The improbability of producing round pies in square molds led the rabbi to conclude that the bakery was purchasing ready-made frozen dough which they would then fill with fruit and bake off in the bakery ovens. Since the rabbi had not authorized the bakery to use any frozen dough, he confronted the management with this evidence of wrongdoing.

Unfazed by the accusation, the baker explained that just that day they had discarded all their old round pans after baking the last batch of pies. Undaunted, the rabbi came back to the bakery the next day and found shiny, new round pie pans on the shelf which perfectly matched the size and shape of the finished pies. However, suspecting that they were trying to pull the wool over his eyes, the rabbi inspected the underside of the pies. Encrusted in the shell was an impression of the name of the pie pan manufacturer which was imprinted on the molds used to make the pies. To the misfortune of the bakery, the name which appeared on the pie was not the same as the name engraved on the new pie pans. The rabbi immediately withdrew his supervision. No doubt, Sherlock Holmes would have been proud.

Indeed, by nature and training, many rabbis are unsuited for supervisory work. In their pastoral roles, rabbis are trusting individuals who see the best in people and give them the benefit of the doubt: As a *mashgiach*, one must don a different hat and become a suspecting and questioning sleuth. Many rabbis simply are not capable of assuming such contradictory roles.

There is one final reason why some supervisions are not up to snuff. There is a small group of rabbis whose halachic standards are inferior to those of most mainstream *kashruth* agencies. For example, some rabbis allow companies to use non-kosher ingredients in certain instances based on very questionable halachic decisions.

Some supervisions rely on very weak systems of control, and too much trust is placed in the hands of plant personnel. My colleagues and I have been to plants which required regular inspections but were visited only once every year or two. In other instances, companies were allowed to operate with compatible kosher and non-kosher ingredients, such as vegetable and animal glycerine, without a *mashgiach* checking that the non-kosher ingredients do not end up in the certified kosher product. I have also seen situations where non-Jewish plant managers oversaw kosherization between non-kosher and kosher, without a *mashgiach* being present.

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# UPDATED AGED CHEESE LIST AS OF MAY 2012 IN Yoreh Deah 89:2, the Remo writes,

## RABBI AVROHOM GORDIMER

RC Dairy, Professional Development

“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](http://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.

Asiago:	Fresh Asiago/Asiago Pressato: 3-6 weeks; Asiago d’Allevio/Mezzano: 3-8 months*; Asiago d’Allevio/Vecchio: 9-18 months*; Asiago d’Allevio/Stravecchio: over 18 months*
Bastardo del Grappa:	3 months
Bleu (including Danish Bleu (“Danablu”) & Roquefort):	2-4.5 months
Brie:	3-6 weeks
Caciocavallo:	fresh variety: 2 months; semi-aged variety: up to 6 months*; aged variety: well beyond six months*
Camembert:	3-5 weeks
Dry Monterey Jack:	7-10 months*
Cheddar, Mild (Regular):	2-3 months
Cheddar, Medium, Sharp and Aged:	close to 6 months, and up to 7 years (!)*
Chevre (Goat Cheese):	usually aged for two weeks or less; however, if label says “aged” or states a specific cheese variety, may be aged much longer
Colby:	1-3 months
Dolce (Mild, Regular) Provolone:	2-3 months
Edam:	3 months
Emmental (Swiss Cheese-Switzerland):	6-14 months*
Feta (cow milk):	brined 2-3 months
Feta (goat or sheep milk):	brined 3-6 months
Fontina:	1-8 months*
Golden Jack:	2 months
Gouda:	3 months
Gruyere:	7 weeks-3 months
Havarti (Regular):	3 months; Aged Havarti: 1 year*
Kashkaval:	3-6 months*
Marble Cheese:	4-6 months*
Monchego:	Monchego Fresco: 2 weeks; Mochecho Curado: 3-6 months*; Monchego Viejo: 1 year*
Montaggio:	3-4 months
Montasio:	fresh variety: 2 months; semi-aged variety: 5-9 months*; aged variety: 10 months*
Monterey Jack (in American market):	2 months (although foreign market Monterey Jack can be aged 6 months to 1 year*); see also Dry Monterey Jack, above
Mozzarella:	30 Days
Muenster:	5-7 weeks
Parmesan:	10-24 months or more*
Pecorino Fresco:	15-45 days



Pecorino Romano:	6-8 months*
Pepper Jack:	Same as Monterey Jack (above)
Piccante Provolone:	6-12 months*
Provola Sfoggia:	3-4 months
Provola dei Nebrodi:	at least 6 months*
Provolone:	see Dolce Provolone and Piccante Provolone
Pressed Asiago:	6 weeks
Queso Quesadilla:	less than 1 month
Reggianito:	6 months*
Romano:	5-12 months*
Scamorza:	1 week
Speedy Piccante:	at least 9 months*
Stracchino:	1-20 days
Swiss - American-made, Baby Swiss and Lacey Swiss:	3-4 months; see Emmental, above, for Swiss made in Switzerland
Tilsit:	6 months (when produced correctly*, although it is suspected that much Tilsit cheese is not aged anywhere near a 6-month period)

\* = Must wait after consumption, according to OU Poskim

### Notes:

<sup>1</sup>As presented above, Asiago d’Allevio/Mezzano, Fontina, Kashkaval and Marble Cheese vary widely in terms of age, and, unlike the case with most cheeses in the list, there exist no specific names or descriptive titles that denote the ages of these cheeses. Consumers should carefully review the labels of these cheeses for any indication of age.

<sup>2</sup>After Limburger and other pungent or strong-flavored cheeses, the OU’s poskim maintain one must wait, regardless of the cheese’s age. (*V. Taz s.k. 4 on Yoreh Deah 89.*)

<sup>3</sup>American Cheese (also called “Process Cheese Food”) is typically made from non-aged cheddar that is melted and mixed with additives, and is then solidified and molded. There is no waiting period necessary.

<sup>4</sup>Although goat and sheep milk Feta can be aged in brine for up to six months, the effects of aging cheese in brine are quite different than the effects of aging cheese in dry environments, the latter of which is the predominant method of aging cheese. Cheese which ages (or “ripens”, in technical cheese-making terminology) in dry environments loses moisture and gains firmness throughout the process, thereby creating “hard cheese” for the purposes of waiting before consuming meat. Brine appears to largely prevent such textural aging from occurring. Although there is almost no halachic literature on the subject, it would seem that aging Feta in brine for six months would not per se engender a waiting period before consuming meat.

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In spite of the problems described

above, there are many competent rabbis who provide thoroughly reliable supervisions. Nonetheless, it is difficult for the layman to evaluate different *hashgachos*, and people form opinions about supervisions on the basis of hearsay and superficial impressions. Many believe that any product that bears the name of the supervising rabbi in Hebrew characters can be presumed to be reliable. Apparently they are unaware that every rabbi is capable of spelling his name in *lashon kodesh*. It is not my intent to malign supervisions that appear in Hebrew. Many are very fine indeed. My point, however, is that evaluation of competency cannot be based on external appearances.

How does one make a truly informed decision about reliability? Check with your local rabbi. He generally has access to professionals within the field of *kashruth* who know the real score about the quality of supervision.

Over twenty five years ago, shortly after I joined the OU staff, I attended a meeting of the Rabbinic *Kashruth* Commission of the OU. I made a presentation to the rabbinic committee about a new company that I was in the process of preparing for certification. One of the rabbis asked me a question and I responded, "I assume the *mashgiach* will take care of that problem." The rabbi's response was sharp and precise, and his words are worth passing on: "When it comes to kosher, we don't assume!" ■

## WHAT COULD BE WRONG WITH....?

Baked goods:	flavors, oil, emulsifiers and dough conditioners
Banana chips:	fried in oil
Candy bars:	flavor, food coloring, emulsifiers and stabilizers
Canned vegetables:	may share equipment with pork and beans, tomato and cheese and meat sauce
Canned capers:	vinegar
Canned grapefruit:	may be product of Israel (This information would appear on the label. Israeli produce requires separation of <i>terumah</i> and <i>ma'aser</i> and may be product of <i>shmittah</i> year)
Canned tuna and sardines:	oil, may share equipment with non-kosher fish products
Cereals:	flavors, food coloring, oil and emulsifiers
Chewing gum:	flavors, food coloring, glycerin, emulsifiers and stearates
Chips (potato, corn, taco etc.):	oil and seasonings
Chocolate:	flavors, emulsifiers and oil. Even if it does not contain these ingredients, may share equipment with non-kosher chocolate
Extracts (almond, vanilla etc.):	alcohol and glycerin
Flavored coffee and tea:	flavors
Fruit cocktail:	flavors, food coloring, grape juice
Garlic and onion powder, garlic and onion salt:	stearates
Hard candy:	flavors and food coloring
Herbal tea:	flavors
Ice cream:	flavors, food coloring, emulsifiers and gelatin
Juice drinks:	grape juice and flavors
Mayonnaise:	vinegar, oil, flavors and eggs
Mustard and ketchup:	vinegar, seasonings and oleoresins
Peanut butter:	emulsifiers and stabilizers
Popcorn:	oil and flavors
Puddings:	flavors and emulsifiers
Roasted nuts:	oil, may share equipment with nuts processed with gelatin and seasonings
Salad dressing:	oil, vinegar, flavors and stabilizers
Soda and flavored seltzers:	flavors and food coloring
Syrups, jams, jellies:	sweetener may be grape juice and may share equipment with grape juice
Vegetable oil:	may share equipment with animal oil

NOTE: This is not an exhaustive list of products and concerns. Readers should not make any inferences from omissions.

## COR PRE-PESACH LECTURE INSPIRES TORONTO

BY J. PISTER, REPRINTED WITH PERMISSION FROM HAMODIA

ON MARCH 26, the COR hosted a pre-Pesach community lecture in Toronto. The guest speakers were Rabbi Moshe Elefant, chief operating officer of OU Kosher, and Rabbi Moshe Tuvia Lieff, Rav of Agudas Yisrael Bais Binyomin of Flatbush, N.Y.

Rabbi Elefant, who has worked in the *kashrus* division of the OU for twenty-five years, spoke about kosher products in general and Pesach foods in particular. He noted that there are constant changes in kosher food manufacturing and that some items that were considered kosher in the past with no certification are no longer kosher, and vice versa.

For example, Rabbi Elefant discussed the tremendous increase in kosher foods manufactured in China. Food manufacturers there operate much differently from those in North America. A huge facility in China may manufacture cookies with kosher ingredients in one area but use non-kosher ingredients in the immediate vicinity, or even share equipment, creating serious cross-contamination and *kashrus* concerns.

Rabbi Elefant emphasized that because most products we purchase today contain ingredients that originated in China, consumers must be vigilant about purchasing food with reliable kosher certification.

Rabbi Elefant also stressed the importance of being careful in purchasing wine for Yom Tov. Although a great many wines are exported from Israel and it is desirable to support Israeli companies, there are some *kashrus* issues involved. For example, 2008 was a *shemittah* year, and any wines produced that year should ideally not be consumed. In addition, proper kosher certification ensures that *terumos*, *maasros* and *orlah* have been dealt with. ■



Katan Photography

## ASK OU PRE-PESACH SHIURIM

*More Than 300 Fill Standing-Room-Only Bais Medrash in Lakewood*

**MORE** than 300 people in a standing-room-only crowd on both levels of the Bais HaMedrash Lev Ovos in Lakewood, attended the special pre-Pesach shiurim of the ASK OU Kosher Outreach Program, sponsored by The Harry H. Beren Foundation of Lakewood. The large crowd was very receptive of the expert knowledge imparted by OU Rabbinic Coordinator Rabbi Chaim Goldberg in his discussion of “Current Kashrus Issues in Fish;” and Rabbi Yosef Eisen’s hands-on demonstration of “Checking Vegetables for Insect Infestation for Pesach and Year Round.”

Rabbi Yosef Grossman OU Senior Educational Rabbinic Coordinator, who organized the program, pointed out in his introductory remarks at the event the importance of publicly expressing appreciation to both hosts of the program, Bais Medrash Lev Ovos and the Harry H. Beren Foundation of Lakewood. He publicly praised the Beren Foundation for its ongoing partnership with the OU in its multifaceted educational programs which reach so many varied segments of the Orthodox community.



The Harry H. Beren Foundation issued the following statement following the event: “Our hakoras hatov is overflowing for the inspiring, geshmake, informative shiurim. They were *molie chain*. The crowd was beautiful. Yasher koach. May we continue our partnership *lhagdil torah ulhadirah*.”

### LO BASI

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#### WHAT IS THE TEMPERATURE OF BOILING?

At sea level water boils at 212°F. However under vacuum, water will boil at much lower temperatures. In a perfect vacuum, water can boil at 32°F (0°C). In a partial vacuum, such as at high elevations, like Denver, CO water boils at about 203°F, in La Paz, Bolivia water will boil at just about 190°F. Conversely, under pressure water will not boil even at 212°F. Rav Shlomo Zalman Auerbach (Minchas Shlomo II: 51) points out that although water boils at different temperatures based on the elevation, we do not find any concern for kashering with hagalah on the top of a mountain even if the *bliya* took place at sea level. Similarly, one can kasher from treif oil that boils well above 212°F with water that is *roschim*<sup>2</sup>.

Does this mean we can accept boiling water under vacuum that is only 150°F? No. The OU requires a minimum temperature of 190°F (above *yad nichvis bo*) to consider the water *roschim*. Rav Belsky reports that earlier generations of Rabbonim have calculated 190°F to be the lowest temperature that should be accepted as *roschim*. Rav Belsky explained that 190°F can be viewed as the beginning of the *roschim* process. Already at 190°F water begins to produce bubbles, only these bubbles dissolve before they reach the surface. This is also the approximate temperature at which water will boil in the cities of highest elevation (Cusco, Peru - 11,152 Feet, La Paz, Bolivia - 11,910 Feet and Lhasa, Tibet - 12,002 Feet). Therefore, water that is above 190°F can be considered *roschim* even if it is not “boiling”, since it is the temperature of the water that draws out the *bliya*, not its bubbles.

However, since many poskim<sup>3</sup> write clearly that *roschim* means 212°F, lichatchila one should kasher at 212°F. However, this is often impossible or dangerous. In such cases, we should try to keep the water as close to 212°F as possible, but when necessary we can allow

temperatures as low as 190°F (88°C). However, practically speaking, one should insist on 195°F (90.5°C) as a lowest temperature for kashering to allow a 5° degree cushion, because thermometers are not always calibrated precisely and there are often fluctuations.

For example, a concentrator that operates under vacuum must be kashered by first releasing the vacuum so that *roschim* water (minimally 190°-195°F) can reach all parts of the machine. The concentrator should also be kashered a second time, under vacuum, so that the steam can rise up and kasher the essence column as well.

Example: A spray dryer is kashered by pre-heating the chamber and then running an extended irui of near boiling water through the sprayballs. This is considered kashered when we are able to maintain a water temperature in the dryer above 190°-195°F. In this situation, because it is impossible to reach 212°F, we use 190° as the threshold for *roschim*.

As mentioned earlier, lichatchila, we must insist on kashering with water that is *roschim* (lichatchila 212°F, *b'makom tzorech* 190°-195°F), and only *b'shas hadchak* is it acceptable to kasher with water that is below 190°F but hotter than the production temperature (*k'bolo kach polto*). The office should be consulted before a decision is made whether a situation warrants being considered a *shas hadachak*.

<sup>1</sup> ז"ל - ושאר פוסקים לא הזכירו סברא זו, משמע דדעתם דצריך ליתן עליהם, מים רותחים כפי מה שדרכו להשתמש בו בכל יום, דכבולעו בק פולטות, וכי היכי דלא חזים בכל יום על שימושו ברותחין כן עתה

<sup>2</sup> For more on this topic see *Teshuvos B'tzeil Hachachma* III:55

<sup>3</sup> See *Igros Moshe* Y.D. II:31

## DAF NOTES

The Daf has received a letter concerning an article published in The Daf HaKashrus Vol. 19 No. 4 entitled "Let's all Daven to Hashem Really". The writer of the letter attempts to show that while it is certainly better to pronounce the choulom of Hashem's name correctly it is acceptable after the fact if pronounced with a sheva or chirik instead of a choulom. This does not seem to be the opinion of recent and contemporary Poskim as indicated below.



## THE PRONUNCIATION OF THE CHOULOM

**IN A** well researched article entitled "The Pronunciation of the Choulom" Rabbi Binyomin Hamburger states on P. 19-20:

Another common problem is that many of those who pronounce the choulom in the Polish accent pronounce the dalet of א-ד-נ-י with a sheva or a chirik instead of a choulom. That being the case, many brochos of both d'Oraysa and d'Rabonon go unfulfilled. What is more, when they lead the congregation as Shliach tzibbur they cause the congregants to stumble in the problem of יתומה. This problem was already discussed many generations ago by Rabbi Moshe Kahana, rov of Gtbtsh, Moravia and dayan in Lisa, Poland (-5450-): "One must be extra careful that the dalet of the name א-ד-נ-י be read with a choulom and not a sheva as it is commonly read. Pronouncing it with a sheva is certainly not the name of HaShem that is meant to imply "Master of the Universe."<sup>1</sup>

In his time, the rosh yeshiva of Yeshivas Chachmei Lublin, R' Aryeh Tzvi Fromer of Kozhlov, author of 'Eretz Tzvi' (5644-5703) came out with a "kol-koreh" (a declaration of caution) to increase public awareness of several widespread errors. One of the things he mentions is the issue of "...pronouncing the name of HaShem with a chirik under the 'dalet', אדיני. This is obviously a grave mistake," and people should be careful to pronounce it properly with a choulom on the 'dalet'.<sup>2</sup>

R' Yehuda Grunwald, author of 'Zichron Yehuda', (5670) cautioned people regarding this error in very strong terms. In order to illustrate the severity of the matter, R' Yehuda once began saying ברוך אתה "ברוך אתה pronouncing the 'dalet' as many of those who pronounce the Polish choulom do, and then stopped short. The assembled talmidei chachomim who heard this were in shock and quickly suggested that he conclude the brocho with 'למדני חוקך', however, he simply said to them, "There is no need since I am certain that when the 'dalet' is pronounced with a sheva it is not the name of Hashem."<sup>3</sup>

This error is also discussed by Rabbi Yitzchok Yaakov Weiss, author of 'Minchas Yitzchok' (5665-5749): "There are people who are not careful about how they pronounce the name of HaShem and instead of reading it with a choulom they read it with a chirik." In response to the question as to whether one who recites a brocho that way has fulfilled his obligation, Rabbi Weiss says categorically 'no'! He goes on to differentiate between this erroneous pronunciation of Hashem's name and the discussion regarding the pronunciation of Hashem's name in various different accents. It has been suggested that, as far as each individual is concerned, one's own accent is considered accurate since that is the way he was taught by his father. That being the case, he can also help others, who have a different accent, fulfill their obligation. However, in this case, where the pronunciation is entirely wrong, he certainly has not fulfilled the mitzvah.<sup>4</sup>

This problem was brought to the public's attention in a religious

newspaper by a certain talmid chochom who had discussed the matter with prominent poskim: "Many people unknowingly do not pronounce the name of Hashem according to halacha but enunciate the 'dalet' with a chirik or a sheva. I heard from R' Yosef Sholom Eliyashiv, shlita, that it is very questionable whether one who has pronounced Hashem's name this way has fulfilled his obligation when the name of Hashem is pronounced that way. R' Wosner asserts that this problem does not exist only among laymen but is also prevalent among genuine bnei Torah. "They repeat this mistake every time but are sure that they are uttering the name correctly... This can go on for years, Heaven forbid, such that the person cannot get through a single tefillah or even a short brocho properly; not Kiddush, havdoloh-nothing!<sup>5</sup>

<sup>1</sup> צו. פ. 5743 Yerushalayim ("ספר הגן") Published simultaneously with "מהד' מכוון הת'ס"

<sup>2</sup> A copy of this "Kol-Koreh" appears in the book "מרבני תורה משולם החסידות", by Rabbi A. Sorosky, vol. 6 Bnei Brak 5743, p. 20.

<sup>3</sup> לא. פ. 5741 Bnei Brak ר"י טויסני, בית ישראל השלם, ח"ח. מהדורא תנינא

<sup>4</sup> פ. טו. Published by Yeshivas Kaminetz בעל "מנחת יצחק" בספר זכרון "יחי ראובן"

<sup>5</sup> Rabbi S. Y. Levin in the name of prominent halachic authorities, Shabbos supplement of Yated Ne'eman, Friday, crev parshas Emor 5754, p. 2

## IMPORTANT NOTIFICATION RE AUTOMATED LOA'S

Under the guidance of Rabbi Moshe Zywicca, Executive Rabbinic Coordinator, and the knowhow of the IT Department headed by Dr. Sam Davidovics, specifically Eliyahu Segal, Ali Myers, Reuven Komarovsky and Sara Karasik, we are ready to take the next step forward to notify our companies electronically of changes to their Schedule A's. As of Tuesday, May 1 any ingredients added, modified, and/or removed within the last 24 hours will be included in the 'Automated LOA' emails. The LOA will be emailed to the RFR's as well as to the Primary Contacts of both the Company and the Plant to which it pertains. We hope that this new system will save time in generating LOA's and notifying companies of ingredient changes. We thank all the parties involved in this project.



to our devoted Senior Halachic Consultant **RABBI HERSHEL SCHACHTER AND HIS WIFE** on the engagement of their daughter Shira to Aharon Feldman of Palo Alto, CA.

to our dedicated RFR for The Manischewitz Company **RABBI YAAKOV HOROWITZ AND HIS WIFE** on the engagement of their son Alter to Esther Miriam Landau.

## CONDOLENCES

to our devoted RFR in Seattle, WA **RABBI YITZCHOK GALLOR** on the recent loss of his mother Taiba bas Shaul.

The lay and professional leadership of the Orthodox Union regret to share the news of the passing of **RABBI PESACH Z. LEVOVITZ**, past president of the Rabbinical Council of America, past Rov of Congregation Sons of Israel in Lakewood, NJ, and active leader with RCA and OU Kosher for several decades.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים

# HOW TO WRITE A SUBSTANTIAL PLANT VISIT REPORT

*A Presentation at the OU RFR Conference April 30, 2012*

## RABBI AVROHOM GORDIMER

*RC Dairy, Professional Development*

**SUBMITTING** reports is one of the most fundamental tools for Kashrus. Whether it is an initial inspection, a review, a special production, or a regular plant visit, a clear and useful report makes all the difference.

While the OU does not expect RCs and RFRs to submit reports with eloquent prose, capable of winning literary awards, **all reports must:**

1. contain full details of the issues at hand, and
2. be fully understandable to the reader.

This article will address both fully-written reports (i.e. reports written in full sentences, rather than submitted in checklist format), and it will also address EIRs (Electronic Inspection Reports), which are part of the OUDirect system.

### FULLY WRITTEN REPORTS:

Every report must feature, at its beginning:

- ▶ Company **and** plant name
- ▶ Date of visit
- ▶ OU and plant personnel who were present

The report needs to then provide some background, including:

- ▶ Purpose of visit
- ▶ Kosher history, and any relevant general history of the company/plant
- ▶ Any other information that is needed for the reader to understand the context and goals of the visit

When presenting the actual data of the visit:

- ▶ Present each issue with total clarity.
- ▶ Break each issue into its own section/paragraph.
- ▶ Be extremely, painstakingly precise with all data and details. **(Be sure to always include product codes, kosher symbols, lot codes, RMCs [and photos when useful, and permitted by the plant] for all questionable or unauthorized ingredients.)**
- ▶ Make sure to cover every point that can be anticipated by the reader, so that you do not need to spend large amounts of time later clarifying or filling in missing information.

In concluding the report:

- ▶ Summarize your findings and list any steps needed for rectification/follow-up.
- ▶ Present any lingering concerns, and make any additional remarks about issues of which the reader should be aware (e.g. how the assigned RFR is doing with the plant, if the company has had a pleasant or unpleasant experience with the OU, if more OUDirect training for the company is needed, etc.).

Here are some very important pointers:

1. Always use spell-check.
2. Don't use unclear pronouns. (Make sure that it is always clear to the reader who "he", "she", "it" and "they" are.)

3. Be as detailed as possible. (Again, be sure to always include product codes, kosher symbols, lot codes, RMCs, photos when permitted for any questionable or unauthorized ingredients.)
4. Proofread the report before submitting it.
5. **The report must be fully understandable to people other than yourself.** Don't assume that the reader shares your intimate familiarity with the issues.

Although it is expected that the intended recipient of the report will read it and act upon its findings in a reasonable time-frame, **should a serious kashrus issue be detected upon the plant visit, always contact the RC immediately;** do not merely submit the report and wait for the RC to act once he receives it.

### ELECTRONIC INSPECTION REPORTS – EIRS

The EIR system provides ultimate speed, clarity, confidentiality and ease of transmission, and electronic reimbursement submissions (EFRs - Electronic Financial Reports) which accompany EIRs get priority processing.

Here are some guidelines for submitting EIRs:

- ▶ Make sure that all EIR and EFR data is complete, all questions are answered, and all sections are filled out.
- ▶ Submit in a timely manner.
- ▶ Mark as Urgent only if kashrus or the relationship with the company is/will likely be materially compromised absent immediate intervention.
- ▶ Please take advantage of confidential comments feature in EIRs. This is a critical, safe and unique feature.
- ▶ Please seriously consider clicking the option to share a copy of the EIR with the company.
- ▶ EIRs must be opened, read, and acted upon promptly by RCs.
- ▶ Reply to every EIR question.
- ▶ Make comments as needed.
- ▶ Questions and comments that are posted in EIR's in response to issues raised therein must be promptly addressed by RCs and RFRs.
- ▶ Do not close EIR until issues raised therein are in process of resolution.

If you are an RFR who needs help using the EIR system or OUDirect, please ask an RC, who will offer help or arrange for help.

**If you are not receiving cooperation from the other party with EIRs (e.g. the RC does not act upon EIRs/fails to communicate with you about the issues in them, or the RC or RFR does not reply to your questions/comments in EIRs), speak directly and candidly with the RC or RFR and tell him that you need cooperation. If this fails, contact the group leader or senior RFR who is responsible to work with the unresponsive party. Failure to do so is neglect of our duty to Kashrus and only enables Kashrus to deteriorate.**

By using the above communication tools in an effective manner, may Hashem grant us all the greatest hatzlacha in our avodas ha-kodesh. ■

# JOIN US FOR THE ASK OU SUMMER PROGRAMS

HARRY H. BEREN



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If you are a congregational rabbi, semicha student, chaver hakollel or a member of a Vaad Hakashrus, reserve the week of

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If you are a serious semicha student or chaver hakollel, you may be eligible to join a special three-week Kashrus Internship Program from **JULY 30 to AUGUST 17**

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For application and registration contact Rabbi Yosef Grossman  
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