

MAZEL TOV!

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YOMIM NORAIM EDITION

# THE *Daf HaKashrus*

OUR 200<sup>th</sup> ISSUE

A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

מי שיש לו מנה רוצה לעשות מהם מאתים (תורה תמימה קהלת פ' א' פס' י"ג בשם המדרש)

"HE who has 100, desires to make of them 200". While this axiom relates to financial wealth, it can be applied to spiritual matters as well. In particular, as editor of *The Daf*, this maamar Chazal resonates for me in a very meaningful way. We began publishing *The Daf* in June 1992. In July 2002, I was privileged to edit the 100<sup>th</sup> issue of *The Daf HaKashrus*. Now ten years later, with great thanks to Hashem *Yisborach*, I have the great zechus to present the 200<sup>th</sup> issue of *The Daf*.

This special expanded issue contains many articles from gifted writers and kashrus experts who are either currently or were previously employed by the OU. I take this opportunity to thank everyone who contributed articles to this volume and the past 199 issues of *The Daf* for their insightful and educational contributions. Kosher consumers, RFR's, RC's and communal rabbis owe a tremendous debt of gratitude to these writers for 20 years of outstanding material.

It has been a great privilege to edit *The Daf*. I am highly gratified that many individuals have approached me over the years in person or by other means of communication, to express the pleasure and educational value they have had from reading *The Daf*.

May Hashem grant me the merit to edit *The Daf* for many years to come. After all, he who edits 200 issues of *The Daf*, looks forward to 400 as well!

Rabbi Yosef Grossman, *Editor*



## VEKASHER HADAVAR

*Psakim from Rav Belsky, Shlita*

COMPILED BY  
RABBI DOVID COHEN

Administrative Rabbinical Coordinator, CRC Chicago  
Rabbinic Coordinator, OU 1999 - 2006

Belsky for one Shabbos, to those who sent in multiple piskei halacha and learnt from Rav Belsky for decades. The following is a sampling of those psakim, with one item from almost all of the contributors:

*(Editor's Note: Rav Belsky, Shlita reviewed the submissions presented below and agreed to them being published. Any additions within { } are from Rav Belsky as indicated.)*

**COFFEE** Submitted by: Rabbi Sholem Y. Fishbane

There are possible halachic justifications for permitting coffee prepared or served in utensils which were possibly washed with non-kosher dishes, but Rav Belsky held that it is not within the spirit of the law to permit such items. Rather, it is our mission as a hashgachah to not recommend products which are "not so bad" and rely on heteirim. Rav Belsky himself does not drink coffee {served from the carafes} on an airplane; {instead, he asks the airplane stewardess to fill his cup directly from the coffee machine located in the airplane's galley which is not washed with non-kosher dishes.}

**CONVECTION OVEN** Submitted by: Rabbi Yosef Wikler

Convection ovens shut off when the door is opened. That means that if a Jew originally turned on the oven and a non-Jewish cook opens the door to put the food inside, keeping it open for a few minutes, during that time the oven will cool down. Then when he closes the door after,

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# Orthodox Union



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בס"ד

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RABBI ALEXANDER S. ROSENBERG  
Rabbinic Administrator (1950-1972)

It is with great pleasure that the Kashruth Division of the OU presents the Two Hundredth Issue of The Daf HaKashrus.

The Daf has served as our essential vehicle of communicating kashruth information and elucidating important issues that are עומד על הפרק. The proper flow of information is the core of a successful kashruth organization.

In the One Hundredth Issue of The Daf, I referred to the Gemara in Chagiga אינו דומה שונה יש לו מנה רוצה מאתים. This is not only referring to material and monetary possessions, but to one's spiritual treasure as well. After reaching this two hundredth milestone, we aspire for further growth in disseminating Torah information and enhancing Kashruth standards.

All of this is due to the insight, inspiration and talent of Rabbi Yosef Grossman who is more than the editor, but the father of The Daf.

May he and the Kashruth Division go מחיל אל חיל.

Sincerely yours,

Menachem Genack  
Rabbinic Administrator, CEO

# CREATING THE BEST POSSIBLE RELATIONSHIP WITH KASHRUS AGENCIES WORLDWIDE

## RABBI DOVID HEBER

Kashrus Administrator, Star-K Kosher Certification  
Rabbinic Coordinator, Orthodox Union 1991-1993

I AM periodically asked about the relationship between different Kashrus agencies. The answer is – Excellent - two days don't go by without my communicating with a member of another Kashrus agency. I am sure many Kashrus administrators can make the same statement. Indeed there are differences that periodically arise, but generally Kashrus agencies work very closely to ensure the highest Kashrus standards for Kosher consumers.

There are numerous instances which call for Kashrus agencies to communicate with each other. The following is a discussion of how to utilize the relationships with other agencies in order to benefit the work kashrus administrators and mashgichim do on a daily basis.

### INGREDIENT CLARIFICATION

How often do you walk into a plant and find an ingredient without the symbol on the container as required by another Kashrus agency? Furthermore, an ingredient that requires a mashgiach's signature may not have one. You may wish to determine from the other agency as to why the symbol or signature was left off. Did the product lose its hechsher? Was this a non-kosher run? If either of the above are true, this ingredient obviously may not be used and may need to be locked up, removed from the plant or destroyed. However, perhaps the omission was an oversight and indeed with an exchange of lot numbers with the other agency you can confirm that the ingredient is indeed 100% kosher. The mashgiach must report such issues to the office and not allow the plant to use the ingredient until it is clarified. Office personnel must follow up with the other Kashrus agency. If the ingredient is delicate or production is being held up and office personnel cannot be reached, the mashgiach may need to contact the other Kashrus agency directly as soon as possible.

If you are on the receiving end of such an inquiry you should respond as soon as possible. Bear in mind, a factory may be holding up production due to the missing symbol or signature and only you know whether the ingredient is Kosher or not. A quick response is vital. Of course, certain inquiries by other agencies should not be answered. For example, proprietary information should not be shared (e.g. "What is the formulation for this product?"). Furthermore, certain questions should be referred to the office (e.g. "Do you rely on certain leniencies in this plant?").

### DISCOVERING A KASHRUS VIOLATION THAT AFFECTS ANOTHER AGENCY

If you discover labels from a different agency, you should inquire whether or not the other agency visits the factory, try to get a copy of the label, and determine whether the product is kosher. If you are told that the other agency does not visit the plant or the product is not kosher, there is a good chance that these labels are unauthorized. An immediate call should be made to the other agency. This agency has no way of knowing their labels are being used, possibly illegally, in this plant. Your report may help the other agency stop an unau-

thorized production of a product with their symbol. Without your input it will most likely be "bah leeday michshol."

If you visit a plant which also produces items with a different hechsher and you discover a problem with their product, the other agency should be notified. Check with the main office how this should be dealt with. If in this plant you also serve as the mashgiach for this other agency, it is vital that you frequently check up on their products as well and file reports with them.

### COMMUNICATING WITH OTHER AGENCIES

Kashrus offices are quite busy. Therefore, if you discover a problem with another agency's product and report it without a response, confirm with them directly who the report should go to and then email it directly to that person. Sending a problem report to another agency's "general email inbox" and then claiming, "I reported it to them and they did not respond - they probably don't care anyway," is not an appropriate way to follow up on an important discovery.

### DUAL HASHGACHA PROTOCOL

Familiarize yourself with the protocols of a plant that is certified by more than one agency. When relevant, know who the other mashgiach is and discuss issues in the plant that help you both get the job done. One should never "bad mouth" another agency in front of company personnel. Besides being lashon harah and possibly rechilus, it is a huge chillul Hashem. Furthermore, in the long run Kashrus usually suffers. *V'hamayvin yavin.*

There is also a protocol when conducting an initial inspection of a plant that has an existing hechsher. This can get tricky and is beyond the scope of this article. Discuss this with the main office of your agency. If you are visiting a contract manufacturer who will now also be producing for your company it is professional courtesy to inform the other hechsher that you are visiting "their plant." It is also advisable to speak with the current mashgiach for an overview and any tips from someone who probably knows the plant inside and out and can advise you on any "behind the scenes" issues with production or personnel. Check with the main office to set this up. Finally, the other agency may wish to send in their mashgiach to accompany you and answer any questions or concerns during your visit. This is especially true if the factory is complex. In the long run, this last step often saves time in setting up the

plant as questions are answered on the spot instead of "the back and forth" that can easily hold up Kosher certification.

If you administrate a plant that is certified by another agency, periodically check with your colleague at the other hechsher and their mashgiach to make sure all is okay with your product. It is a mistake to think that your products "are being monitored through automatic pilot, because the plant is certified by a reliable agency." Perhaps a new mashgiach visits the plant and has no idea that he is supposed to monitor your products. Furthermore, if the plant is a contract manufacturer, the other agency will typically not certify the entire plant, but rather the production that relates to the products they certify. The need to monitor the products that have the "other hechsher" will easily fall through the cracks. A careful, thorough, and periodic evaluation with the other agency – sometimes simply via phone or email - is necessary.

### KNOW THE EXPERTS

The Kashrus field is blessed with many experts in an array of areas. A good relationship with these professionals is vital. Often a mashgiach or administrator requires background knowledge of a situation before discussing the shaala with the agency's poskim or the general situation with the executive staff.

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**ONE SHOULD NEVER  
"BAD MOUTH" ANOTHER  
AGENCY IN FRONT OF  
COMPANY PERSONNEL.**

# ODD-NUMBERED FATTY ACIDS

**RABBI GAVRIEL PRICE**

RC, Ingredient Registry

ingredients department routinely receives this document in support of an application for an ingredient that is not properly certified. In this case, the applying company manufactures non-edible products and our only criterion for acceptability is whether the ingredient is animal-based or not.

Emersol 120 is a stearic acid. Stearic acid can be derived from animal or vegetable fat, so simply knowing the technical name of the product is inadequate. However, section three identifies the other fatty acids present in this sample of stearic acid (stearic acid, like any natural fatty acid, is always bundled with other fatty acids; the fatty acid most present will determine its name). One of them is margaric acid, or C-17.

**RECENTLY** an OU company applied to use an ingredient called Emersol 120. In support of the application the company provided a Material Safety Data Sheet (MSDS), which, as its name indicates, imparts technical information relevant to people handling the material. A section titled "Composition/Information on Ingredients" often contains information helpful in evaluating the kashrus of the material, and the

Joe Wagner, Director of Quality and Product Technology, Twin Rivers Technologies, once noted that when an odd-numbered fatty acid is present in a given sample of fatty acid, its origin must have been from animal fat. Odd-numbered fatty acids in the medium and long-chain fatty acid range are not found in vegetable-based fats. Based on this MSDS, then, the application for this ingredient was rejected.

**EMERSOL 120 STEARIC ACID**

Date of printing : 5/29/2009  
Date of revision : 5/29/2009  
SDS No. : RS000000245443

### 1. Product and company identification

Product name : EMERSOL 120 STEARIC ACID  
Supplier : Emery Oleochemicals LLC  
4900 Este Avenue  
Cincinnati, OH 45232-1446  
Phone: +1 (800) 543-7370  
Fax-no.: +1 (513) 482-5505  
Responsible name : Emery Oleochemicals Regulatory Affairs; Phone: 513-482-2120  
In case of emergency : +1-800-424-9300  
Product type : Solid (Powder or flakes)

### 3. Composition/information on ingredients

General chemical description  
Stearic Acid, Single and Double Pressed

Name	CAS number	%
Palmitic acid (C16)	57-10-3	45 - 50
Stearic acid (C18)	57-11-4	39 - 43
Oleic acid (C18:1)	112-80-1	5 - 6
Myristic acid (C14)	544-63-8	2 - 2.5
Margaric acid (C17)	506-12-7	1.5 - 2.5

There are no additional ingredients present which, within the current knowledge of the supplier and in the concentrations applicable, are classified as hazardous to health or the environment and hence require reporting in this section.



הלכה רווחת היא (יור"ד סי' צ"ח ס"א) איסור שנתערב בהיתר מין בשאינו מינו משערינן בשישים. וכתבו הפוסקים (ראה ב"י סי' צ"ח שם) שטעם שיעור שישים הוא משום דמסתמא אינו נותן טעם ביותר משישים.

## בענין ביטול בשישים

**רב אברהם חזן**

OU RFR - Italy

ומדברי הפוסקים משמע שכל זה מבוסס על ההנחה שהדבר המתערב מתפשט ומתחלק בשוה בכל חלקי התערובות, ולכן באיסור שנתערב בהיתר ויש שישים כנגדו מותר משום דאמרינן שבכל חלק וחלק מן ההיתר אין אלא א' משישים של איסור, ולכּי לא יהיב טעמא (ראה ט"ז סי' ק"ו ס"ק ב' וש"ך שם סק"ו).

והפרמ"ג (במשבצ'ו סי' צ"ב ס"ק ט"ז באמצע דבריו שם) נתקשה לפי"ז במקרה שנפל כזית א' רוטב של איסור, לתוך ל' כזיתים של רוטב היתר, ול' כזיתים של היתר גוש, דלמה יהא הרוטב מותר, והרי מסתמא לא נתחלק האיסור בשוה בהרוטב ובהגוש, דהא הרוטב של איסור נבלל ברוטב של היתר, משא"כ בהגוש רק מתפשט טעמו אך אינו נבלל בו, ונמצא דברוטב של היתר נשאר ממשות הרוטב של איסור יותר ממה שנפלט לגוש של היתר, ומסתמא יותר מחצי הרוטב של איסור נשאר בלול בהרוטב, וא"כ ליכא ס' כנגדו ויאסור הרוטב.

ומצינו להדיא בס' צ"ב ס"ב לגבי טיפת חלב שנפלה לתוך הרוטב, דגם חתיכות ההיתר מצטרפים לשישים לבטלו, ויוקשה כנ"ל, דהרי כל מה דמשערים בס' הוא משום דאמר' שהאיסור מתחלק בשוה בכל ההיתר וא"כ במקרה כנ"ל דמסתמא אינו מתחלק בשוה דברוטב הוא נבלל לגמרי משא"כ בהגוש כנ"ל מדוע מותר בשישים, ועיי"ש בפרמ"ג שנשאר בצ"ע.

והנה בדברי הרב בשולחן ערוך שלו מצאנו ביאור חדש בדין ביטול בשישים ויתורץ לפי"ז קושיית הפרמ"ג כדלהלן.

דברי הרב הם באו"ח סי' תצ"ח בקו"א ס"ק ו' ונעתיק לשונו שם הנוגע לענינינו "ומשנה שלמה שנינו בפ"ו דמסכת מקואות, נפל לתוכו יין ושינו מקצת מראיו, עיין שם דמוכח אפילו לח בלח אינו מתערב בשוה בכל החלקים מהתערובת, אלא יש במקום אחד יותר בממקום אחר באותו תערובת, ולכן במקום אחד יש בו מראה אדמומית ובמקום אחד אין בו".

ביאור הדברים: רבינו מוכיח ממקואות דאף לח בלח אינו מתחלק בשוה, וביאור ההוכחה, הנה "מים" שבמקוה צריך שיהיה להם "מראה מים" ולא צבע אחר, וכך שנינו במקואות פ"ז מ"ג "נפל לתוכו יין ומוחל ושינו את מראיו פסול", ובמשנה ד' שם דן מה אם נשתנו רק חלק ממי המקוה וחלק נשאר כמקדם, וז"ל המשנה "נפל לתוכו יין ונשתנה מראה של חציו" ומב' להדיא שאף שנפל יין במים - לח בלח - אינו מתחלק בשוה, ושייך שבמקום אחד ישנתה מראוהו ובמקום אחד לא ישנתה.

ונמצא מזה מבואר דלא כמשמעות האחרונים שנקטו שהכל מתערב בשוה ורבינו מוכיח ממקואות דאינו כן, ולפי"ז יוקשה מאוד מדוע משערים כל תערובת בשישים הא אינו מתחלק בשוה כנ"ל.

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# ENZYME MODIFIED CHEESE FLAVORS

## RABBI GAVRIEL PRICE

RC, Ingredient Registry

**ABOUT** thirty years ago a fast-food chain was searching for a cost-effective way to boost the flavor of the processed cheese slice complementing the hamburger patty on its signature product. Adding flavor to the cheese was not an option because the FDA would not permit flavor substitutes in a product called “cheese”. The ingredient would have to come from cheese itself. Blending in aged cheese, which is full of flavor, was also not an option, because it failed the cost-effective criterion the aging process is expensive. The company commissioned Dr. N.R. Gandhi, a biochemist at Utah State, to find a solution.

Dr. Gandhi came up with a novel ingredient that was derived from cheese, imparted the full flavor profile of aged cheese, but was dramatically less expensive than aged cheese itself. Using a small handful of industrially-synthesized enzymes and adjusting conditions of its preparation, he accelerated the aging process and produced a cheese concentrate in two days, as opposed to the many months it would ordinarily take.

The ingredient was accepted by the FDA for addition to pasteurized processed cheese (more commonly referred to as “American cheese” or “cheese slices”) and dubbed “enzyme modified cheese flavor”. Dr. Gandhi and his wife went on to found a specialty ingredients company, Jeneil Biotech, in Saukville, WI, which is certified by the OU. Enzyme modified cheese is now produced by a number of companies.

Not only is the process novel, the halachic consequences are as well. The *Rema* (Y.D. 89, 2) rules that just as a person should wait **six hours** after eating meat before eating dairy, a person should wait after eating hard cheese before eating meat. The *Shach* cites *Toras Chatas*, which states that cheese aged six months can be assumed to have developed an intensity that would require a person who ate it to wait six hours (or according to his custom) before eating meat. Poskim understand this to mean that the types of cheeses that are typically aged for six months can be assumed to be flavorful enough that a person who eats it should wait before eating meat, but if a product could be prepared in a shorter amount of time, with the same result, it would, of course, be subject to the restriction cited by the *Rema* (see, for example, *Pri Megadim*, M.Z. 89, 4). The OU poskim follow this position – that six months is not an absolute number, but rather an indica-

tion of how long cheese should age before someone who eats it is constrained in what he eats. Enzyme modified cheese would be an example of this kind of process.

EMC is not cheese proper, however, but a liquid cheese concentrate. It is added, as such, to cheese slices, as well as to other products such as dressings and sauces. This means that, practically speaking, we can rule out the possibility that a consumer would encounter enzyme modified cheese in a form that would actually require him to wait six hours. *Yad Yebuda* (Y.D. 89, 30) writes that the requirement to wait after eating strong (or hard) cheese applies only to *בעין גבינה* and not to a *תבשיל של גבינה*. As relates to the stringency of waiting after eating hard cheese, we can define a *תבשיל של גבינה* as something in which cheese is either not in it at all (that is, the cheese has been removed) or the cheese is blended in (and not identifiable) and is a *מיטוט* of the *תבשיל* (heard from Rav Schachter, shlita). Since a liquid form of enzyme modified cheese flavor is always a

*מיטוט*, eating a product containing it would not mean that a person would have to wait any time at all before eating meat.

EMC can also be spray-dried, however, and made into a powder. In this form it is incorporated into a seasoning and added to crackers, popcorn, chips, and other snacks. The OU certifies crackers with a parmesan and peppercorn seasoning, popcorn with parmesan seasoning and similar products. In this case the cheese is *בעין*, and if the seasoning is *primarily* either genuinely aged parmesan (or another aged) cheese or enzyme modified cheese then a person eating the cracker should wait six hours before eating meat. According to product specialists at companies that handle enzyme modified cheeses, however, specialized cheese seasonings such as parmesan often contain other bulkier ingredients, such as whey or blander cheese flavors, as a primary ingredient. Therefore, in these cases, the specialized would be a *מיטוט* of the seasoning and not necessitate waiting after eating it, before eating meat.

Rav Schachter’s teshuva on this topic can be found in I-209. ■

### HOW DOES ENZYME MODIFIED CHEESE WORK?

Enzyme modified cheese flavor starts with “fresh” or “unripened” cheese – cheese which has not yet had the opportunity to age, and therefore lacks flavor. The distinctive and complex flavors we associate with cheese are the result of a broad cascade of biochemical and chemical reactions initiated by microflora naturally present in fresh cheese curd. The result is hundreds of chemicals that constitute the flavor profile of a given cheese.

These processes take place over time. Cheddar cheese must be aged at least two months before it assumes the identity we associate with it; Romano, five months, Reggiano and parmesan, ten. Time costs money. The key question for a food chemist is how to unlock the flavor latent in fresh cheese without having to wait for the natural processes to perform this task on their own. More simply: can the process be accelerated?

Enzyme technology provides a solution. Enzymes are biological chemicals that catalyze biochemical reactions. They are the agents of change in biological processes, including those responsible for the natural development of flavor in cheese. Since the mid-twentieth century, advances in understanding how enzymes work have provided scientists with ways of isolating and developing enzymes that could be used for diverse industrial applications, including the food industry. In many of the applications the industrially-produced enzymes are used simply to accelerate – by many orders of magnitude – processes that would have otherwise evolved without them.

The use of enzymes in fresh cheese follows this model. As cheese ages, the microflora naturally present in the curd release enzymes – among them lipases and proteases -- that break down milk fat and milk proteins to yield chemicals like fatty acids and amino acids that form just a portion of the constituents of a cheese’s flavor profile. In the production of enzyme modified cheese flavor, industrially-made enzymes, including lipases and proteases, modify the fresh cheese they’re added to by powering the biochemical processes that would have otherwise run their course. The principal job of a mashgiach at an enzyme modified cheese company is to ensure that the enzymes, which are extremely kosher-sensitive, are approved.

A number of complex processing and ingredient considerations play a role in enabling enzyme modification processes to occur. The fresh curd must be grated and pasteurized and various ingredients are added. Temperature and length of incubation, timing of addition of the enzymes, and selection of the enzymes are some of the factors that contribute to the development of a targeted flavor profile. When the right conditions are in place, an enzyme modified cheese flavor can be produced in one to four days, as opposed to months.

## SECHAR SHABBOS

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

Shabbos in a hotel, is he entitled to get compensated for his Shabbos away from home?

The Gemara (*Bava Metzia* 58a) explains that a Jewish watchman may not accept payment for working on Shabbos (sechar shabbos), unless he is hired for a duration longer than just Shabbos. Therefore, if he is paid by the hour or hired by the day, he may not get paid for Shabbos, but if he is hired by the week then he may get paid for Shabbos (*havla'ah*). The *Chayei Adam* (Shabbos 60:8) writes that even if one is hired to watch for an hour before and after Shabbos, that is enough for the payment of Shabbos to be considered b'havla'ah, provided that he is not paid by the hour but rather he is paid by the job.

*Shulchan Aruch* (O.C. 306:5) brings two opinions as to whether the issur of sechar Shabbos applies to Chazanim or others hired to perform a mitzvah (e.g. shofar). The *Mishna Berurah* (306:24) concludes that the minhag is to allow sechar shabbos for a d'var mitzvah, but one who does will not receive beracha from that money. One, who wishes to be machmir, should not charge for Shabbos, and then if they are compensated, they may accept the money as a gift.

The *Taz* (585:7) writes that sechar shabbos is only permitted for a d'var mitzvah that is a benefit to that Shabbos. So for example, a mashgiach at a kidush or a shabbos seuda (d'var mitzvah) may accept sechar shabbos, but a mashgiach at a gevinas Yisroel plant or supervising a grape harvest, would not be permitted to accept sechar shabbos. Additionally, Rav Schachter was skeptical as to whether industrial kashrus can be considered a sufficient d'var mitzvah with respect to this din of accepting sechar Shabbos, since there would be plenty of kosher wine or cheese available even without supervising the Shabbos productions. Therefore, he felt it would be incorrect for a mashgiach in these situations to rely on the heter of "d'var mitzvah".

### ...THEY MAY BE COMPENSATED FOR HAVING TO SPEND SHABBOS AWAY FROM HOME.

of being away from home for Shabbos (similar to שכר בטלה), so long as this payment is not contingent on any work that the mashgiach is required to do on Shabbos. So for example, if a mashgiach must stay late at a factory and will not be able to get home for Shabbos, they may be compensated for having to spend Shabbos away from home. This is not sechar Shabbos because they are not being paid for any work that they are doing on Shabbos.

Likewise, a mashgiach at a grape harvest or gevinas Yisroel company or any other comparable situation may be paid a fixed amount for being away from home on Shabbos, so long as the amount that he is paid is not contingent on any work done (i.e. the mashgiach will get paid whether or not he performs any work on Shabbos). Although of course the tzibur is relying that the mashgiach will be conscientious of his responsibilities even during Shabbos, however it is understood that payment for Shabbos is not based on whether any work is done.

For example, if three mashgichim are at a plant on Shabbos and they divide up the watching such that mashgiach A will watch for 6

IS IT permissible for mashgichim to charge for hashgacha work that they do on Shabbos and Yomtov? If a mashgiach is kept late at a plant on Friday and is forced to spend

Rav Schachter said that it is permissible for a mashgiach to be paid a preset amount for the inconvenience

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## SUKKAH

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

of course are Sukkos. The OU requires every restaurant to provide accommodations - either on site or within a reasonable distance of the establishment - for those wishing to eat in a kosher sukkah. It is therefore incumbent on us to ensure that the sukkos meet all the halachic requirements. Here is a brief review of some of the more common issues with sukkos.



### ENVIRONMENT

The Sukkah should not be located in an area that has a bad smell<sup>1</sup>. It cannot be placed under a tree or awning.

### WALLS

A kosher sukkah must have at least 3 walls. The minimum length of a wall is 7 tefachim (~28 inches). The wall must be at least 10 tefachim tall (~40 inches), and must come within 3 tefachim (9 inches) of the ground (i.e. it may not be suspended in the air more than 9 inches). The walls may not blow in the wind<sup>2</sup>. This is a very common problem with canvas sukkos. One solution is to install a series of tight belts that will not blow in the wind that wrap around the sukkah. The first belt is placed within 9 inches of the floor and the next within 9 inches of the first, and so on, until one reaches above 40 inches. Thus, with a series of four parallel belts (each slightly wider than an inch) one can create a halachic wall.

### SCHACH

Years ago, "putting up schach" referred to the tedious process of placing hundreds of single stalks of bamboo or lath across the top of one's sukkah. Today, this task has been greatly simplified due to the proliferation of schach mats. However, this brings up a new series of issues of which one needs to be cognizant.

Does the schach mat come with a reliable hashgacha?

Mats that are made for lying on are pasul. (*Shulchan Aruch* O.C. 629:6)

Mats that are woven together with a davar hamikabel tumah are pasul (see *Igeros Moshe* O.C. I:177).

Rav Belsky informs me that regrettably in the past there have been mats which were made for sitting on that were inappropriately given hashgacha. It is therefore imperative to ascertain who gives the hashgacha on the mats and make sure it is a reliable hechsher.

FOR eight days each year, the OU must not only certify the food which is sold in the restaurant, but must also certify the building in which it is eaten. These eight days

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## ASK OU 11

### *The Program and Its Varied Participants*

**STEPHEN STEINER**

*Director of OU Public Relations*

**THE 70** students came from Brooklyn, of course, and from Monsey and Lakewood, as would be expected, but they arrived from Houston and Israel as well. They are the scions of great rabbinic families; students in kollel; and hail from both the Ashkenazi and Sephardic communities. They came to sit at the feet of the masters, by participating in the 11th cycle of the three-and-one-week Harry H. Beren ASKOU Kashrus Summer Programs, offered by the Orthodox Union every other summer; based on discussions with them, they went home with a deeper understanding of both the age-old halachot of kashrus and of their applications to modern food technology.

The masters, starting with OU Kosher CEO Rabbi Menachem Genack, are the rabbinic experts of OU Kosher. They taught about fish; the kosher contract; cheese and whey; machinery; fermentation; cake; foodservice protocols and kashering; hashgacha; enzymes and emulsifiers; hafroschas challah; yoshon; Yoreh Deah and non-Jewish factories; kosher birds and eggs; unauthorized OU hechshers; baking; OU certification in India, Turkey and Egypt; and Pesach all-year round.



*A variety of participants at the Harry H. Beren ASK OU Kashrus programs (l to r): Rabbi Dovid Sochet, Spring Valley, NY; Rabbi Chaim Weiss, Houston, TX; OU Kashrus Education Director, Rabbi Yosef Grossman; Rabbi Yehoshua Horowitz, Monsey, NY; Shlomo Blum, Yishuv Eli, Israel; Rabbi Raphael Slim, Brooklyn, NY; and Rabbi Menachem Lichtenstein, Monsey, NY.*

Participants also learned about 21st century kashrus technology; oleo chemicals; wisdom from the field; bishul akum, the in-town Va'ad HaKashrus; schmaltz; the mesorah of kosher birds and animals; insect infestation; bedikas toyloim; halacha and "limaaseh" in food service; the Shabbos kiddush; birchos HaMashgiach; poultry; meat; the kosher slaughterhouse; nikkur (with a demonstration); the OU kosher consumer hotline; ingredients; how to kasher; the local fish store; and wine and grape juice.

This was by no means strictly a lecture course. The participants visited OU Kosher restaurants, factories and hotel kitchens. They learned to do an audit review of a restaurant. They reviewed the halachot of kashrus with OU Kosher posek Rav Hershel Schachter of Yeshiva University. They participated in an "Ask the OU Rabbonim" session led by Rabbi Moshe Elefant, Chief Operating Officer of OU Kosher, who was joined by several rabbinic coordinators.

The complex program was organized, as always, by Rabbi Yosef

Grossman, OU Kosher Senior Educational Rabbinic Coordinator, who puts together a variety of ASKOU initiatives sponsored by the Harry H. Beren Foundation of Lakewood, NJ. The three-week session is directed at advanced semicha and kollel students to provide them with an in-depth kashrus internship, while the one-week training program is aimed at congregational rabbis, semicha and kollel students and members of a Va'ad HaKashrus who want to refine their skills for use in their local communities.

At the conclusion of the program Rabbi Grossman remarked, "I am very pleased that this year's ASK OU participants, representing a rich variety of individuals from across the spectrum of Orthodox Jewry, will join the over 800 graduates who have completed the ASK OU programs since their inception in 1996. We are most gratified that these ASK OU trained individuals, as their fellow graduates in the past, will continue to strengthen the highest standards of kashrus on a global level."

Rabbi Yehoshua Horowitz participated in the one-week program. He is the grandson of the Bostoner Rebbe of Boston and Har Nof and the son of the current Bostoner Rebbe of New York, the Chuster Rav. He himself is the Bostoner Rav of Monsey, NY "The course was very informative and gevaldic, done very professionally, and provided excellent information," he said. "I'm looking to be a part-time mashgiach and so I was interested in the program. I would advise it very much for others to take it."

Shlomo Blum, originally of Verona, NJ, now resides at Yishuv Eli, near Shilo in Israel. He is well familiar with the standards of OU Kosher, given his six years of employment as a cook at the OU's Seymour J. Abrams Jerusalem World Center. He took a course last year in Israel to become a mashgiach; when his wife saw the ASK OU program advertised on the Internet she told him about it. Since he was planning on coming to the U.S. to visit his mother, he had the

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## A LETTER OF APPRECIATION

Every Jewish child growing up knows the symbol for best kashrus is the "OU". Summer is the time when a lot of kollel/yeshiva students are looking for a productive and practical opportunity. No one could have asked for better than the program Rabbi Grossman put together.

Three weeks of hearing from the most knowledgeable experts in each field of kashrus is something everyone grew from. Each RC that addressed us was an expert in the field that they work with everyday and know everything about. The lessons enabled even a non expert in the field to get a basic understanding of how the industry works and how it effects kashrus. We gained as well from hands on experiences in the field.

Rabbi Grossman managed to utilize every minute of the three weeks as true learning moments. He arranged a flawless schedule which allowed everything to run smoothly. He assured that we had only the best speakers and visits to experts for hands on training.

The OU was available to teach about every policy and prove true transparency. Being able to learn more about this special organization and everything it does to benefit Klal Yisroel was truly an amazing opportunity. I'm thankful to everyone in the organization and Rabbi Grossman for giving me this opportunity. May they all only have Hatzlocha with everything in the future.

Sincerely,  
Nachum Greenberg, Intern

## ASK OU

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perfect opportunity to sign up for the one-week session. “It’s an excellent course, I learned a lot, the rabbis were excellent,” Mr. Blum said, as he singled out insects, ma’aser, wine and meat as special areas of interest.” He even suggested to one of the OU rabbis that he come to Israel and teach a class there.

Rabbi Raphael Sliw, originally from London, England, has resided in Borough Park in Brooklyn for the past eight years. He is in kollel with his father-in-law, Rabbi Gedalia Machlis, and his grandfather is Rabbi Moshe Wolfson, shlita. Rabbi Sliw chose to take the three-week program “to lead to something else regarding career and for the knowledge itself.” He was deeply impressed by “the mind-boggling amounts of halacha in all aspects of kashrus and their applications.”

Chicago native Rabbi Menachem Lichtenstein, now of Monsey, is the son of the head of the Federation Kashrus Bet Din in London England. He attributes his presence in the program to two friends who took it in the tenth cycle, two years ago, and recommended it highly. “They told me it’s a great thing not just to learn, but to see the kashrus organization from the point of view of the people who run it.” Rabbi Lichtenstein particularly enjoyed the visits to plants and restaurants, where he saw “the basics of the food industry, food

## AGENCIES

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Often, colleagues in your agency have that information. However, at times it is advisable to hear how other agencies deal with a particular situation or hear a second opinion regarding “the metzios.” This includes discussing products (“This is the first time I will see such a product manufactured, what should I look out for?”), ingredients (“I recently heard a rumor that this ingredient is not so pashut”), equipment (“How is it heated?”), kashering procedures (“Would you require libun or is hagala enough?”), and hashgacha protocol (“How often would you visit such a plant?”). “Experts” are usually more than happy to assist in any way they can, and more often than not you will pick up a “chiddushdikke” tip.

### FAMILIARIZE YOURSELF WITH PROJECTS THAT AGENCIES ARE WORKING ON JOINTLY

Over the years, I have had the opportunity to work in conjunction with some great Kashrus personnel in agencies worldwide. Some of these projects have been under the auspices of AKO while other projects have been simply inter-agency. It is worthwhile for other agencies to utilize the information and systems that came from these meetings and numerous other committees and projects beyond the scope of this article. Joint projects include the AKO Ingredient Committee where group 1 ingredients are discussed, the creation of the Universal Kashrus Database (open to other agencies willing to share their product information), and the committee to determine the recommended number of frequencies for industries/plants. There are many more, as well, that have benefited many Kashrus agencies.

### DEVELOPING AND MAINTAINING A GOOD RELATIONSHIP

Keep in touch with other mashgichim and kashrus administrators. Read their literature to pick up *yedios* and trends and compliment them when they do a good job or when they write divrei Torah or an informative article on Kashrus inyanim. Don’t be so quick to criticize other agencies because in the near future you may need to work with them and a warm relationship is vital.

Although, our primary work relates to Yorah Dayah – we must remember, especially in dealing with other agencies, that there are other chalakim of Shulchan Aruch and additional halacha seforim including Sefer Shmiras Halashon written by the Chofetz Chaim.

production and the general policies of kashrus.” A participant in the one-week class, he added, “I wouldn’t mind taking the longer program.”

Meet Reb Chaim Leib Weiss of Houston, Texas, whose hat would be appropriate in both shul and at a rodeo. A participant in the one-week program, he works as a mashgiach-on-call for the Houston Kashrus Association. His kosher coordinator at work told him about the program and asked if he wanted to attend; the answer, of course, was yes. Previously, Reb Weiss worked with other kashrus organizations; now he was learning from OU Kosher. “It’s another way of thinking. I see great similarities and some differences between the agencies,” he said. “Taking the program broadened my perspective,” Reb Weiss said.

Rabbi David Sochet of Monsey, who took the one-week session, is the son of the Karlin-Stolin Rebbe. “I very much enjoyed the program; there are a lot of things you can gain from it,” he said. “The shiurim were very enjoyable and I definitely would consider the three-week program the next time. I will tell my friends about it.”

For preliminary information on the 12th cycle, to be offered in the summer of 2014, contact Rabbi Grossman at grossmany@ou.org or 212-613-8212. ■

Our avodas hakodesh in Yorah Dayah is not a license to transgress the other parts of Shulchan Aruch including Choshen Mishpat and does not allow us to speak or be mekabel lashon horah about others, unless it is *muhter al pi halacha*. The fact we are able to sometimes say something negative about another agency to warn the consumer (“I can’t recommend this fleishige restaurant as there is no mashgiach or shomer Shabbos on-site wat all times” or “Our agency considers this product treif as it contains gelatin derived from non-Kosher animals”) is not a carte blanche heter to publicize every mistake and blunder of the personnel of other Kashrus agencies.

Always remember that the ultimate goal of the Kashrus professional is to serve the needs of Klal Yisroel by fulfilling the Ratzon Hashem. Thus, we all have a common need to work towards the same goal of elevating standards of kashrus and insuring that the food is kosher. Rav Shraga Faivel Mendelovitz zt”l sent some of his best talmidim from Torah Vodaas to help establish other Yeshivos, because he recognized that all Yeshivos are promoting one Torah and serving one Ribbono Shel Olam. Yeshivos are not competing businesses. This should be the attitude in kashrus, as well.

The last Mishna in all of Shas states – *Lo motzah Hakodosh Boruch Hu kli machzik brocho L’Yisroel elah hasholom (Uktzin 3:12)*. This applies to all dimensions of human endeavor, and *kal vichomer* it should certainly apply in mileches hakodesh.

Furthermore, we all must remember that when companies sense that there is competitiveness between agencies, we are communicating to them that kashrus is a business. That is a chilul Hashem, and it lowers the importance of what we are doing. How can a company respect our religious values if it appears that our primary interest is in certifying more companies and making more money? Providing a hechsher is doing avodas Hashem, but using it as a business opportunity and competing with others for the market share diminishes, perverts, and distorts the mitzvos of Hashem.

Insuring that our Kashrus work with our colleagues throughout the world is performed using the guidelines of Yorah Dayah together with the other three chalakim of Shulchan Aruch as transmitted to us by our Rebbeim and poskim, allows us to serve the Ribbono Shel Olam in the greatest possible manner - *L’shaim u’l’tiferes*. ■

ותרבי לך בורית ירמיהו ב' כ"ב  
**WITH AN ABUNDANCE  
 OF SOAP** *Yirmiyahu 2:22*

**RABBI ZUSHE YOSEF BLECH**

Rav Hamachshir, Kehilas Bais Ben Zion, Monsey, NY  
 EarthKosher  
 OU RFR 1984- 1997

**SHIMSHON** once confounded the P'lishtim with the following riddle (*Shoftim* 14:14): ומעו יצא מתוך ("...out of the strong came something sweet") and used it as a means of defeating the enemies of Klal Yisroel. While the solution he was seeking was "honey," modern chemistry might have suggested an entirely different sweet derivative of a strong and bitter source – soap. Soap, one of the mainstays of a civilized society, is the quintessential vile-tasting material – to which many a foul-mouthed child may attest – yet its production yields a sweet byproduct. In addition, soap's putrid property has a distinct Kashrus advantage. The *Shulchan Aruch* (Y.D. 95:4) ruled that one may wash dirty meat and dairy dishes together if ashes were added to the water, thereby insuring that any meat or dairy residue would be rendered foul-tasting (pagum). As we shall see, adding ashes to fat opens many new vistas in chemistry and food science, and gives us cause to reexamine some basic kashrus assumptions.

Triglycerides are the main constituents of both animal and vegetable oil. Classified as esters, they are composed of three fatty acids attached to a glycerol molecule. Glycerol, a trihydric alcohol, has three hydroxyl (-OH) groups, each allowing for a fatty acid to attach to it. [Glycerol is the chemical name – the -ol ending signifies that it is an alcohol. In the food industry, it is usually known by its trivial name – glycerin.] Soap is produced by breaking the bonds (a process known as hydrolysis) between the fatty acids and glycerol, and then neutralizing the fatty acids with a strong alkali known as lye (such as sodium or potassium hydroxide), a process known as saponification. Chemically, the resulting molecule is a salt (a neutralized acid), one end of which (the fatty acid) is hydrophobic (water hating) and the other is hydrophilic (water loving). Water and fat repel each other because fat molecules are hydrophobic. Adding soap, however, allows the two to mix, since one end of the soap molecule will attach to the water and the other to the fat. Soap is therefore an emulsifier which, in this case, can mix with grease and allow water to wash it away, and has been used for cleaning purposes for thousands of years.

Historically, the alkali used to make soap, potassium hydroxide, was obtained by steeping wood ashes in water. Indeed, the word "alkali" comes from the Arabic "al-qali" meaning burnt ashes. This is actually the same as קלי – the Aramaic word for "burnt" found in the G'morah. Today, most soap is produced using caustic soda (sodium hydroxide), which may be the נתר referred to in Yirmiyahu (נתרן – nitron in Greek – is the Hebrew word for sodium). Soap has a bitter taste due to the alkali used in its production, as do the ashes referred to in the *Shulchan Aruch*. Today, caustic soda is more readily available than ashes, and it is often used as the דבר הפגום when Kashering equipment.

**SOAP AND KOSHER DISHES**

ובעאי למיכס צעא אבתריה

(מגילה ז' ע"ב)

The bitterness of soap has two practical Kashrus applications as it relates to dishes. While we do not actually "eat" dishes, they do have Kosher concerns. An important Kashrus axiom is that utensils absorb the flavors of the food cooked in them (בליעות), and then desorb these flavors into foods subsequently cooked in them (פליטות).

Hence, utensils used to cook non-Kosher food cannot be used to cook Kosher – or if used to cook meat cannot subsequently be used to cook milk (or vice versa) – without ensuring that any absorbed flavors had been purged. Chazal tell us, however, that בליעות become unpalatable after they have remained undisturbed in a utensil for twenty-four hours – טעם פגום – and such flavors are not technically prohibited. Nonetheless, Chazal prohibited using a utensil with the פגום of an otherwise prohibited flavor lest one inadvertently use it within twenty-four hours where the absorbed flavor would not be פגום.

When kashering equipment, the רמ"א (Y.D. 121:2) ruled that one should always ensure that a utensil is an אינו בן יומו to avoid any concerns of non-Kosher flavors contaminating the kashering water and, in turn, contaminating the utensil. In extenuating circumstances, however, many *meforshim* – based on the above-referenced מחבר – have ruled that one may add ashes (and, presumably, any other bitter agent) to the water, thereby ensuring that any non-Kosher ensuing from the utensil will become פגום before they can do any damage. Soap has traditionally been readily available, bitter, and eminently suited for this purpose.

Using soap for this purpose, however, presents another question. Although unpalatable flavors are technically permitted (e.g. אינו בן יומו), Chazal nevertheless prohibited using utensils containing such flavors. May one therefore use foul tasting soap made from non-Kosher animal fats to kasher equipment? Similarly, may one wash Kosher dishes with such soaps? The answer to both questions is that there are two types of טעם פגום. One should, indeed, not use a utensil with a טעם פגום that was originally absorbed as a palatable flavor and subsequently became פגום, such as when non-Kosher food was cooked in a vessel that was then not used for twenty-four hours. On the other hand, where the flavor originally absorbed was already פגום – as is the case of foul-tasting animal-based soap – the utensil may be used. As such, Rav Moshe Feinstein (אגרות משה יו"ד ב' סי' ל) ruled that one may, indeed, wash Kosher dishes with "non-Kosher" soap without compunction. Today, this is not a significant issue, since virtually all liquid dishwashing solutions are detergents made from petrochemicals and vegetable components and do not contain animal products. It is worth noting, however, that even in the "olden days" when people did use bar soap for this purpose, the generally accepted custom was to eschew the use of soap made from animal fats.

**SOAP AND A KOSHER BODY**

וכשמן בעצמותיו (תהלים ק"ט י"ח)

Another Halachic issue relating to soap involves the concept of סיכה – anointing is tantamount to drinking. The Mishnah in Yoma (76b) lists סיכה – anointing – as one of the five enjoyments prohibited on Yom Kippur. It reasons that the liquid so used is absorbed into the body and is considered "drinking," based on a pasuk in *Tehillim* (109:18). A logical extension of this concept would be to prohibit anointing oneself with animal fats, which is precisely the position of the Orchos Chaim, quoted by the *Bais Yosef* Y.D. 117 and the *TaZ* (Y.D. 117:15) in the name of the Issur v'Heter. This is also the position of the Vilna Gaon (ביאור הגר"א או בשאר) ד"ה או בשאר (חלב). On other hand, many authorities demur and allow anointing with non-Kosher fat for the following reasons. Many Rishonim disagreed with the premise that anointing with fats has any relationship to סיכה דף ל"ב ע"ב) whatsoever. The Tosafos in Niddah (דף ל"ב ע"ב) quoted Rabeinu Tam who averred that "anointing" only applies to liquid oil, and not to solid fats. In addition, the *Tosafos* in *Yoma* (דף ע"ז ע"א ד"ה)



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(סיכה כשתייה) asserted that סיכה כשתייה is an איסור דרבנן that was only instituted for Yom Kippur.

None of these sources deal with soap made from non-kosher fats. The use of non-kosher soap is discussed, however, by the *P'ri Chadash* (Y.D. 117:4), who noted that since it is foul-tasting it is permitted even according to those who prohibit smearing with animal fats. This is also the position of the *Aruch ha'Shulchan* (Y.D. 117:29), and several contemporary poskim (*Be'er Moshe* 3:87 and *Yechave Da'at* 4:43) concurred with this position. The *Bi'ur Halacha* (אורח סי' שכ"ו ד"ה בשאר חלב), after quoting the disagreement concerning non-kosher fats, agreed that foul-tasting soap made from non-kosher fat poses no concern, although he averred that it would be appropriate to use a kosher alternative where possible. The *Darchei T'shuvah* (Y.D. 117:33) also opined that since kosher soap is readily available, its use is preferable. Indeed, virtually all liquid soaps are made exclusively from vegetable oils.

**דבש וחלב תחת לשונך (שה"ש ד' י"א)**

Non-kosher fat, however, is not the only ingredient in soap that may pose a halachic concern. The Talmud (*Moed Katan* 9b) discussed the importance of skin conditioning cosmetics and some of the ancient procedures endured to achieve a fair complexion. Fortunately, modern preparations are far less harsh and soaps have been developed that not only clean the skin but also soften it. The glycerin developed during soap making has no cleansing value, and is generally removed during its manufacture and recovered for other uses. However, glycerin is a humectant that can serve to maintain moisture in skin, and some therefore leave it in the soap as an emollient, creating translucent glycerin soap with purported skin softening benefits. While this sweet soap enhancement is of no halachic consequence, another soap additive – milk – may well be.

Milk contains fats, vitamins, and other chemicals that ostensibly protect and beautify the skin, and it is claimed that the ancient Romans used it as a skin conditioner (Cleopatra purportedly bathed in mare's milk). Adding milk to soap seems to be a more modern invention, with goat milk heading the list of must-have soap additives. The concern with this additive, however, is the *issur of basar b'cholov* which, in addition to prohibiting the cooking milk and meat together, also prohibits the eating and deriving benefit from such a cooked mixture. Most bar soap is made from tallow (beef fat) and, although one does not eat soap, some have raised the concern that addition of milk to the recipe may create a situation of *basar b'cholov d'orysa* and thus render the soap *assur b'hana'ah*. Fortunately, however, this essential cosmetic tool is not subject to this prohibition, and one need not eschew the use of milk soap, for the following reasons.

Ironically, the use of milk and meat mixtures for cleaning purposes was actually discussed by the *Maharil*, as brought down by the *Ramo* Y.D. 87:6. Before the days of separate milchig and fleishig stoves, one wood-burning unit sufficed for both, and the spent ashes from these stoves were collected and cooked in a vessel to make a cleaning compound. Invariably, however, the pots of meat and pots of milk boiled over and the ashes under the pots absorbed their overflow. The *Maharil* did, indeed, forbid using the vessel used to cook these ashes for Kosher food because they had absorbed both meat and milk flavors. The *Ramo* himself, however, noted that the position of the *Maharil* is an unnecessary stringency, since the rule טעם פגום comes into play. *Basar b'cholov* is only created when both the meat and milk have a good taste. The moment either of them is פגום, the mixture is not called *basar b'cholov*, as is certainly the case when the milk and meat first mix with the bitter ashes (see *Aruch ha'Shulchan* Y.D. 87 s.k. 33 for full explanation). In the case of goat milk soap, the caustic used in its production certainly qualifies

to make the mixture a פגום. The only point one might note is that in the case of the *Maharil* the milk (and meat) were made bitter before they were combined. In the case of milk soap, perhaps the tallow and milk were mixed before the caustic was added to turn them into soap? Would a פגימה that took place after the milk and meat were cooked together suffice to obviate the Issur of *basar b'cholov*?

Most prohibited items that attain טעם פגום become permitted because they are not normally eaten that way. The problem with *basar b'cholov* is that it is *assur b'han'ah*, and the *Rambam* (מא"א י"ז) ruled that one may not derive even an abnormal benefit from them. In our case, one could argue that foul tasting *basar b'cholov* soap remains a prohibited item, a position that the *Kreisli* (Y.D. 87 s.k. 4) seems to take. On the other hand, most authorities noted that it is universally accepted in halacha that *basar b'cholov* is subject to the rules of טעם פגום, and that *basar b'cholov* that is no longer edible is no longer considered *ba'ar b'cholov* at all. Soap is the quintessential פגום, דבר פגום, so milk soap would therefore be permitted for use even if the פגימה occurred subsequent to their being cooked together.

While the points noted above may be of halachic interest, the process actually used to produce milk soap obviates the concern entirely. Milk does not mix with fat, and is never added directly to it. Rather, the milk and caustic are combined to create an alkali slurry, and it is this – very פגום – mixture that is added to the fat. Everyone agreed that foul-tasting milk cannot create *basar b'cholov*, hence milk soap may be used without any fear of transgressing the prohibition of *basar b'cholov*.

Milk, however, is not the only ingredient added to soap that may cause a halachic concern. Oatmeal has been used to treat skin diseases since the time of Pliny, and colloidal oatmeal has been developed as its modern successor. In their never ending quest to improve soap, cosmeticians have created “oatmeal soap,” which some argue should not be used on Pesach. Although halacha tells us that that one may own and derive benefit from chometz that is not fit to be eaten by a dog – a status surely met by soap – others argued that a stringency may be appropriate according to the *bi'ur halacha* quoted above who recommended against using non-kosher soap.

**ינוזליהם כל ישתיון (תהלים ע"ח מ"ד)**

Kosher soap – even liquid versions – may, however, raise other halachic concerns. The *Shulchan Aruch* (O.C. 326) discussed various halachos regarding washing on Shabbos, and the *Ramo* (S'if 10) quoted the *Shut Binyomin Z'ev* (simon 206) who prohibited using soap on Shabbos due to concerns of Nolad (creating something new). This approach is based on the opinion of the ספר התרומה, who compared the melting of fats on Shabbos to the prohibition of melting snow or hail in one's hands (Shabbos 51b). He argued that in both cases one is converting the solid ice (or fat) into a “new” water (or oil) [see O.C. 320:9]. The *Ramo* et. al. extended this concept to using a bar of soap, reasoning that by doing so one converts some of the solid soap into liquid lather. Others, however, have rejected this approach for several reasons. The *Mishnah B'rurab* (326:30) quoted the מן אבריהם in the name of the שלישי גבורים who distinguished between snow and soap. He argued that the reason חז"ל forbade the melting of snow into water was due to its similarity to the routine process of squeezing juice out of fruit. Fat and soap, on the other hand, are not designed to be liquefied, and one may therefore melt them without compunction. This also seems to be the position of the *GRA* (אורח סי' שכ"ו ד"ה ואסור). Further, one can argue that even if snow and fat are comparable, the gemorah specifically allowed one to place ice into a liquid and allow it to melt because the resulting additional liquid would not be noticeable. This would seem to be

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## SOAP

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▶ analogous to washing with soap and water, where the soap dissolves in the water (עי' שו"ת צ"ץ אליעזר ח"ו סי' ל"ד ס"ק י"ד).

Others base the Halachic concern with using soap on Shabbos on the prohibition of *m'marayach* – smoothing. The *Mishnah B'rurab* (326:30) quoted the *Tiferes Yisroel* (י' כלכלה שבת מלאכת לש סוף אות י') who averred that even if soap created no concern of *Nolad*, it would nevertheless be prohibited to use soft (semi-solid) soap because one would invariably smooth its surface. Many poskim, however, disagree with the *Tiferes Yisroel*, and point out the *m'marayach* only applies to semi-solid creams. Today's soaps, it is argued, are hard and do not spread easily, and are therefore not subject to this concern.

One additional concern noted by the *Mishnah B'rurab* is that some types of soap tend to remove hair, an action that would be prohibited on Shabbos. From a practical perspective, the *Mishnah B'rurab* concludes that the accepted custom is to prohibit the use of (bar) soap on Shabbos. He does not, however, address the issue of liquid soap and, indeed, many Poskim do permit its use. Liquid soap does not seem to present a concern of *nolad*, since one is not converting a solid into a liquid and, by definition, does not apply to liquids such as water and oil. On the other hand, Rav Moshe Feinstein (*Igros Moshe* O.C. 1:113) noted that many liquid soaps are more viscous than water and oil and may, indeed, be subject to concerns of *m'marayach*. For this reason, many have a custom to dilute liquid soap for Shabbos use in deference to Rav Moshe's concern.

### מתוק לחכי (שה"ש ב' ג')

While soap definitely has many uses, its production yields a very interesting and useful byproduct. The glycerol that had once been the backbone of the triglyceride does not remain an active part of the soap, and can be recovered and purified. The Swedish chemist, K. W. Scheele lived about 200 years ago, and was famous for tasting virtually every chemical he studied – even poisons – so it is not surprising that he tasted soap, too. When doing so, he discovered that it was not all bitter; part of it was actually sweet, and he called it the “sweet principle of fat.” Although Scheele made his discovery in 1779, it was left to the French chemist M. E. Chevreul, who commercialized it in 1811 and named it after the Greek word *glykys*, meaning sweet. [Glycerol indicating it is an alcohol and glycerin using the -in suffix meaning “pertaining to.”]

Glycerin has many applications in the food industry and thus is a *kashrus* issue – as we shall soon discuss. Its initial commercial importance, however, was in the development of explosives. Trinitroglycerin (or, as it is commonly known, nitroglycerin) was

first synthesized by the Italian chemist Ascanio Sobrero in 1847. However, it could not be handled safely or used commercially until 1866, when Alfred Nobel developed a method of absorbing it on *kieselguhr* (a type of clay) – creating a product he called dynamite. One of the two primary ingredients in nitroglycerin is, as its name implies, glycerin, and a huge industry developed to produce the glycerin necessary for the production of dynamite for both military and industrial applications. Glycerin was traditionally a byproduct of animal soap production and, indeed, the major suppliers of glycerin were soap companies, such as Proctor & Gamble, Lever Brothers, Colgate-Palmolive and Dial. Glycerin was, therefore, generally considered a quintessentially non-kosher product. Fortunately, kosher, commercially-viable sources of glycerin were identified. Glycerin could be obtained from vegetable oils using the same processes used to produce animal-derived glycerin, and it could also be synthesized from propylene (a petrochemical). [Glycerin can also be produced through fermentation, a process to which some countries resorted during World Wars I & II when they faced a shortage of fat.] Today, much of the glycerin on the U.S. market comes from vegetable and petrochemical processes, and is readily available as a Kosher ingredient. Indeed, Malaysia and Indonesia produce a great deal of glycerin from palm oil, virtually all of which is Kosher.

Glycerin has insinuated itself into a myriad of Kosher products. It is critical to the production of emulsifiers, and is used as a “sugar-free” sweetener, a component in flavorings and as a humectant (something that retains moisture). Its use in the production of emulsifiers is somewhat ironic, in that it is removed from soap, which is an emulsifier, and then reengineered to become part of one. Emulsifiers allow fats and water-based ingredients to mix; we could not have mayonnaise, salad dressings, or even cakes without them. While eggs and milk are traditionally used for emulsification of cakes and mayonnaise (the word emulsifier derives from the Latin *emuls* – to milk out), they are not suitable for all foods. Soap is an excellent emulsifier, but clearly not for food use. Scientists have therefore engineered esters called monoglycerides, similar to soap in that one end of its molecule attracts fat and the other attracts water. Indeed, its production actually starts by hydrolyzing fats, similar to soap production – but with one crucial difference. Instead of using lye – with its attendant bitterness – to hydrolyze the triglyceride and then bind to the fatty acids, the bonds are broken by heat and pressure, yielding fatty acids and glycerin. Additional glycerin is then added to the mix (in the presence of certain catalysts), which then become attached to some of the free fatty acids, yielding new molecules called mono- and diglycerides. The mono-glyceride molecule is an emulsifier – its glycerin end attracts water and its fatty acid end attracts fat. We now have a molecule that functions as soap – but without the bitter taste. [Sorbitol, another sugar alcohol, can also be used to produce molecules with similar products – e.g., polysorbates – which function in much the same way.]

Another use of glycerin is as a sweetener. Glycerin is about half as sweet as sugar, but since it is an “alcohol”, it is metabolized differently, and also does not support the growth of bacteria that cause tooth decay (caries). The U.S. government therefore allows products sweetened with it to be labeled “sugar free”. Glycerin also serves as a humectant, keeping foods soft and moist. It can be found in candies, cookies, toothpastes, mouthwash and cough syrups. It is also one of the ingredients in chewing gum that pose significant *kashrus* concerns. One must, however, be careful with foods sweetened this way. Glycerin actually contains more calories than sugar and, if too much is consumed, functions as a laxative.

Glycerin is also used to soften strong flavors, and is commonly added



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say 5 minutes, he has begun the cooking under his own power rendering the food as *bishul akum*. Rav Belsky said that the cutoff temperature as to what is considered too cool (and the Jew's original lighting is said to have finished) is when the oven is no longer at a point that it can cook, which is about 170 degrees Fahrenheit. He further said that this temperature is measured by the air in the oven not the heat of the walls, which will be much higher.

### HINDQUARTER NIKKUR

Submitted by: Rabbi Yaakov D. Lach

[The hindquarters of animals are not used in the USA for kosher production. This is because they contain the prohibited *chaleiv* fat, the *gid hanashe* (sciatic nerve), and *gid hachitzon* (femoral nerve). The *cheilev* is an *issur kares* and therefore treated very seriously. The issue of the prohibited *gidin* is a Rabbinic one (since the part of the *gid hanashe* that is Biblically prohibited is easily removed), yet this too is a factor, since we remove every last innervation of these nerves into the meat, a tedious process that requires great skill and *yiras shomayim*.]

Rabbi Belsky permits the use of the hindquarters of a wild animal (such as deer). The *chaleiv* is permitted, being that it is a *chaya*. The prohibited *gidin* apply to a *chaya* as well, and the *Gemara*, *Rishonim*, and early *nikkur Sefarim* clearly say that there is no difference between a *behaima* and *chaya* with regards to the laws of *nikkur*. Still, Rabbi Belsky permits *nikkur* of the *gidin* to be done on a *chaya* without removing every trace of innervation the way we do by an animal. The reason is that he feels that the current practice by animals is the result of *chumras* that have evolved over the years, and are not part of the original regimen that existed in the times of the *Gemara* and *Rishonim*. Therefore, while these practices are binding and obligatory, this is only so with regard to animals, whose *nikkur* was commonplace. With regard to wild animals, the original tradition remains intact, and a simple *nikkur* of the main nerves and their primary innervations into the meat is sufficient. Rav Belsky relates that a *menaker* in *Eretz Yisroel* {who was the *rosh haminakrim* in Poland before the war with years of experience being *menaker* deer related to him that he recalls being *menaker* deer in Europe, and he did everything the same as what Rav Belsky described except that Rav Belsky had added some extra *chumros*.}

### HOT SMOKED FISH

Submitted by: Rabbi Chaim Goldberg

Rav Belsky is of the strong opinion that even though theoretically hot smoking is included in the heter of “*ishun*” brought in YD 113, the current process of hot smoking is not the same as that of the *Gemarah*, as the cooking and the smoking elements of the present day process are not the same (the heat is not from the smoke, rather from a separate cooking element). Practically, this is not a concern on most smoked fish as they are edible after the brine step, before the cold smoking step (even if the cold smoking is not separate from the hot smoking process but one continuous process). Each fish and manufacturer should be evaluated separately, by having samples – before and after hot smoking – tasted by someone familiar with fish. [To see Rav Belsky's *teshuvah* on this topic, see <http://bit.ly/OU-A-142>.]

### MENHADEN OIL

Submitted by: Rabbi Zushe Blech

The *menhaden* is a small, oily fish from which a refined fish oil is produced. The oil is commonly used in Europe to produce margarine and other products, and has made some inroads in the United States due to its purported health benefits. Due to the small size of the fish, they are not processed by hand; rather, they are caught in large nets and dumped into cookers for processing. While the *menhaden* is a kosher species of fish, it is impossible to check each fish being processed to ensure that non-kosher by-catch was not caught at the same time. Rav Belsky ruled that if the company has systems in place to prevent any significant amount of by-catch, then one may use such oil, since any possible contamination would be very *batul*.

### NON-DAIRY CREAMER

Submitted by: Rabbi Yosef Wagner

I once asked Rav Belsky if someone can be *mevatel* milk *bshishim* in ones coffee during the six hour waiting period after eating meat. [My application of this is to some non-dairy creamers that have a little bit of milk in them and since we do not say *chanan* on *heter*, *bshishim* is only needed against the little milk in the non-dairy creamer.] He said yes, as the *minhag* is on the *gavra* to wait six hours, and thus would not violate *ein mivatlin issur lechatchila*.

### ONIONS IN HERRING

Submitted by: Rabbi Yissachar Dov Krakowski

Twice I witnessed Rav Belsky take a fork of onions from pickled herring and make a *ho'adomo*. Rav Belsky explained that since we follow the *Mishnah Berurah's* ruling (205:5) that onions are *shebakol* both when they are raw and when they are cooked, the only time one may make a *ho'adoma* on them is

when they are *kavush* (pickled). He explained that he is therefore very much *mechavev* the (pickled) herring onions [because it gives him the opportunity to show when one can make a *ha'adoma* on onions].

### PAPER TOWELS

Submitted by: Rabbi Moshe Dovid Lebovitz

Rav Belsky said that there is no “starch problem” with paper towels and one may place food directly on the paper towels. There is no *chumrah*, *issur*, or *minhag* to prevent a drop of *kitniyos* from falling into food. The *Shulchan Aruch* (O.C. 453:1) says that one can use a lamp filled with *kitniyos*-based oil even though it is certain that some of the *kitniyos* will be sprayed into the food. More so, in the case of the paper towels there is no certainty at all of any of it seeping into the food. It has never been confirmed that even a molecule of starch from the paper towel leaked into food. The *kitniyos* starch is so firmly bonded to the paper towel that even an iodine test would not reveal its presence.

### REMOTE LIGHTING & TIMERS

Submitted by: Rabbi Eli Gersten

Some factories are located in remote areas and it is difficult for *Mashgichim* to visit frequently or on short notice. If such a factory requires *bishul Yisroel*, it may be impossible to send a *Mashgiach* every time the boiler needs to be turned on. Rav Belsky said that it is acceptable to have the *Mashgiach* turn on the boiler remotely, from his cell phone, by dialing in a special code. Of course, a system would need to be set up that ensures that this is the only method for turning on the boiler. Also if the *Mashgiach* sets a timer in the evening to turn on the fire the next morning this is also acceptable. However, Rav Belsky only allows timers for a one time use but not if they turn on the oven again and again, because then the *ma'aseh Yisroel* is lost. Rav Belsky said that a timer for its first use is a real *ma'aseh*, similar to *aisho mi'shum chitzo*, and is not just a *גרמא*, but subsequent uses are only a *גרמא*.

### SIGHT GLASS

Submitted by: Rabbi Dovid Cohen

The *Ashkenazic* custom is that glass cannot be *kashered*, but Rav Belsky has said that nonetheless one may *kasher* metal equipment which contains a sight glass. He bases this decision on a combination of two factors. Firstly, the sight glass occupies a relatively small part of the overall equipment such that even if the sight glass is considered to not have been *kashered* it is akin to a non-kosher utensil which is *asui l'hishtamesh b'shefah* (where many allow its use without *kashering*,

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## VEKASHER

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especially if the equipment is *aino ben yomo*). Secondly, the fact that *Darchei Moshe* allows the *b'dieved* consumption of food made on glass which had been *kashered* indicates that the aforementioned custom is merely a *chumrah*.

## TARTARIC ACID

Submitted by: Rabbi Chaim Meir Wagshal

The OU generally approves tartaric acid (a derivative of wine) as a Group 1 and assumes that since it is fully dried out there is no longer an *issur of Stam Yayin*. However, Rav Belsky agreed that tartaric acid from Israel is not permitted without proper *hashgachah* because of concerns of *shemittah*, *tevel*, *arlah*, etc. The difference between *stam yayin* and other *issurim* is that the *issur of Stam Yayin* does not apply if the item is (so dried out that it is) no longer “wine”, but other *issurim* remain.

## THERMOSES AND STYROFOAM CUPS

Submitted by: Rabbi Eliyahu Ferrell

Thermoses and Styrofoam cups are designed to preserve heat. Since the leniencies associated with a *keli sheni* stem from the cooling effect of the walls of the vessel, Rav Belsky has stated that Thermoses and Styrofoam cups do not have the status of a *keli sheni* when receiving food and beverages from a *keli rishon*.

## SUKKAH

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Who placed the mats on top of the sukkah?

*Shulchan Aruch* (O.C. 635:1) says that a sukkah built by a non-Jew is kosher, provided that it was built for shade. This requires that the non-Jew understands why he is putting up the schach (i.e. that it will be used as a temporary dwelling place). If he has no idea what the purpose of a sukkah is, it is likely he is building it simply as part of his job and not to provide shade and therefore it is pasul. Furthermore, even if he knows that he is building a sukkah for shade, still the sukkah is not kosher *lichatchila* unless it is placed by a Yisrael “*lishaym mitzvah*”<sup>3</sup>. Therefore, if the schach was put up by a non-Jew, the Yisroel should lift up the schach and place it back down.

*Ma'amid*: How is the schach supported?

One should not rest schach directly on metal or plastic (*ma'amid b'davar ha'pasul l'schach*), but rather on wooden beams placed on top of the metal poles (*ma'amid d'maamid*). If one's mats are woven with plastic wire, they must make sure that the schach is placed perpendicular to the wooden beams; otherwise the stalks are supported exclusively by the plastic wire.

Can one tie their schach mats to the sukkah with string?

Schach mats are notorious for blowing off of sukkos. According to many Poskim<sup>4</sup>, if one suspects that their schach can be blown off by a *ruach mitzuya* (an ordinary wind), then it is pasul. Even schach that won't blow off with a *ruach mitzuya* will often shift and leave gaps that can either invalidate the entire sukkah or that area of the sukkah. Therefore, the schach should be tied down. However, one should not tie the schach

with a *davar ha'pasul l'schach min haTorah*, such as metal wire or clamps, but rather they should use cotton or hemp string<sup>5</sup> (i.e. grows from the ground, not wool or synthetic) or place heavy 2X4 on top of the schach to weigh it down.

It is impossible to enumerate all the halachos of Sukkos in one article, but suffice it to say that if anyone has any uncertainty as to the *kashrus* of their sukkah, they should please contact the office.

<sup>1</sup> See *Mishna Berurah* 630:4 as to when this is a psul *lichatchila* and when it is a psul even *b'dieved*

<sup>2</sup> See *Yechaveh Daas* 3:46 for sources that any amount of movement will pasul.

<sup>3</sup> *Mishna Berurah* 636:4

<sup>4</sup> See *Shevet Halevi* 10:93 and *B'rziel Hachachma* 5:43

<sup>5</sup> *Biur Halachah* 630 s.v. Kol says that one can be *ma'amid schach* with something which is only pasul for schach *mid'rabanana*. *Mishna Berurah* 629:12-13 writes that even ropes made from linen are only pasul for schach *mid'rabanana*, and certainly those made from cotton or hemp. However, one may not use synthetic string since this is pasul *min'haTorah* for schach. Also see *Yechaveh Daas* 1:64

## SECHAR

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hours, B will watch for 8 hours, and C will watch for 10 hours, it should be arranged ahead of time that each will receive a preset amount for the inconvenience of being away from home. The amounts that they receive need not be the same. It would even be permissible to compensate mashgiach A - \$180, mashgiach B - \$240 and mashgiach C - \$300, so long as it is clear that these amounts are not contingent on how many hours any of the mashgichim actually work. If one mashgiach ends up covering for another and thereby working more hours, he will still be paid the same amount and likewise for the mashgiach who worked less. If the mashgiach who did not work his full hours wants to make it up to the mashgiach that covered for him, he may do so as a gift.

Occasionally, mashgichim are called upon to make surprise visits to companies on Shabbos. If this entails spending Shabbos at a hotel away from home then the above leniency would apply, and a preset amount should be arranged. However, if the mashgiach can walk from his home to the business on Shabbos, then this would not apply. In such a case he can be paid *b'havla'ah*. He would get paid a fixed amount for the visit which must include *erev Shabbos* preparations (e.g. reviewing the schedule A and B). However, except for a “*d'var mitzvah*” a mashgiach may never be paid an hourly wage for Shabbos.

## ביטול בשישים

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וע"ז ממשיך הרב שם ומבאר ו"ל שם שהקשה הט"ז מענין ביטול בשישים לא קשה מידי, ודודאי מתערב בכל התערובות ואין משהו מהתערובות שלא יהא בו משהו מהדבר שנתערב, דבלח יש בילה, כמ"ש פ"ק דר"ה, ולכן נתבטל בס'. אבל מכל מקום אין חלקי התערובות שוין, דבמקום שנפל דבר שנתערב, שם באותו חלק ממש וסמוך לו נרגש יותר דבר שנתערב מבחלקים אחרים, הן במראיתו וכמ"ש במקואות, והן בטעמו. ומכל מקום כיון דגם בחלקים אחרים בכל משהו מהם יש ג"כ משהו מן דבר שנתערב, לכן אם יש בו ט' פעמים כמותו נתבטל טעמו מחמת עוצם מיעוטו וקלישתו אפילו באותו חלק שנתערב בו תחילה, מחמת שהולך ומתפשט משם לחלקים אחרים רבים כל כך עכ"ל

ומבואר מדברי רבינו ביאר חדש בשיעור שישים, שאף שאינו מתחלק בשוה, ובודאי נרגש הטעם יותר במקום שנפל בו האיסור, מ"מ אמר'י שכל שיש שישים כנגדו נתבטל טעמו אפלו במקום שנגרש יותר, מאחר שהולך ומתפשט משם לחלקים אחרים רבים כל כך, והיינו שדבר שמתחלק לשישים חלקים, מאבד תוקפו ואינו נותן טעם מחמת זה עצמו שמתחלק כל כך, ואף שאינו מתחלק בשוה, הנה גוף ההתחלקות מחלישו.

ולפי"ז יתורץ קושיית הפרמ"ג דאף דבמקרה זה אין ההתחלקות בשוה, אעפ"כ משערים בשישים, דהרי כנ"ל אין ביטול בשישים מבוסס על זה שמתחלק בשוה, אלא מחמת זה גופא שמתפשט כל כך וכמב' דברי רבינו.

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► Glycerin is also used to soften strong flavors, and is commonly added to whisky in small amounts that are always batul.

This property is of halachic interest in that while it does affect the flavor of the mixture, the *Nodah b'Yehuda* (Y.D. 2:56) and Rav Moshe Feinstein (*Igros Moshe* Y.D. 1:62) both argued that it is not considered an עבירי לטעמא because its purpose is to modify an existing flavor and not to impart one of its own.

### אחד מי יודע (הגש"פ)

All food ingredients are divided into three categories – those that are not kosher, those whose kosher status must be verified, and those that may assumed to be inherently kosher. Whether one refers to the latter category as “Group 1”, “GRAK” (Generally Recognized as Kosher), or some other moniker, determining which items fall under its purview is one of the most delicate tasks in kosher certification. Indeed, the production of glycerin serves as an excellent illustration of the ever-changing world of food chemistry and its effect on Group 1 ingredients.

Glycerin is definitely not a Group 1 ingredient. Its traditional raw material is non-kosher animal fat, and even though a substantial amount of glycerin is produced from kosher sources, one must be vigilant in verifying its kosher provenance and status. Many other commonly used ingredients, however, have historically qualified as a Group 1 items, including one called propylene glycol. Propylene glycol is a sweet, viscous chemical used as a carrier in flavors, as a humectant and a sweetener in shredded coconut and, somewhat ironically, when used in larger concentrations functions as a bittering agent. It had traditionally been produced exclusively from propylene which, in turn, is derived from petroleum – and was even considered inherently kosher for Passover. It earned this status because it satisfied the following Group 1 definition: It was “an ingredient that the world’s food chemists had not yet figured out a way to produce as non-kosher on a commercially viable basis.” The problem, however, is that this definition highlights three caveats:

...food chemists. Chemistry evolves, and food scientists are a notoriously resourceful bunch.

...not yet figured out. Just because an ingredient had never been produced in a non-kosher manner does not guarantee that it never will be.

...commercially viable basis. On the other hand, just because something can be produced in a non-kosher manner does not mean that it is commercially available that way.

The world of food chemistry is not static. An ingredient may have originally been derived from a non-kosher source, but may nevertheless qualify as Group 1 because the techniques of its modern production are always kosher. A good example would be the amino acid, taurine, originally extracted from ox bile (Taurus in Latin – תורא in Aramaic). While such an extraction may make sense in a laboratory, it is prohibitively expensive on a commercial scale. Scientists (resourceful as always) therefore developed a process of synthesizing taurine from non-animal – and inherently kosher – ingredients. Even though it theoretically could be produced from a non-Kosher source, in practice it never is – and, indeed, it is considered a Group 1 ingredient.

Conversely, an ingredient that historically had always been produced as kosher may find itself the subject of a new, non-kosher method of preparation. Should this new process become common, an ingredient that had heretofore been considered inherently Kosher may no longer be. The culprit in this change is glycerin, and for a very interesting reason.

The price and availability of petroleum is a constant source of

concern, and efforts have been expended on a number of fronts to reduce its consumption. One of these approaches has been the production of biodiesel. Diesel engines are very flexible, and can run on a variety of fuels – including vegetable oil. Indeed, some intrepid engineers have modified engines to run on recycled vegetable oil (they claim that their cars smell like french fries). Generally, however, the structure of the triglyceride molecule causes vegetable oil to be too viscous for an engine to function properly. Scientists have therefore developed the technology to separate the fatty acids from the glycerol, and then couple each individual fatty acid to methanol to create a methyl ester. These methyl esters are called biodiesel, and can be blended with conventional diesel to reduce our dependence on petroleum. Just as in the case of soap production, the glycerol is not functional in the new product, and must be disposed of as a byproduct.

Biodiesel can be produced from virtually any fat. Under normal circumstances, vegetable oil is too expensive to be used for this purpose, although a cottage industry had sprung up to convert spent cooking oil from fast food operations and from other users of large amounts of frying fat into this fuel. While such recovered oil – and the glycerin derived from it – is not kosher, it posed no particular concern to the kosher industry because non-Kosher glycerin had always been around anyway. Anyone needing Kosher glycerin would obtain a kosher-certified synthetic or vegetable-based version. The potential kosher problem stems from government intervention. In their zeal to reduce petroleum dependence, governments around the world began offering subsidies to biodiesel manufacturers that allow them to produce their material from vegetable oil at a competitive price. This vastly increased the supply of glycerin, which served to undermine its price. While lower prices may sound good, it has had two significant effects on the Kosher industry.

First, the only manufacturer of synthetic glycerin in the United States was forced to suspend operations. It was faced with the rising cost of its raw material (petroleum) and the falling value of the glycerin it produced. Manufacturers of items such as toothpaste and mouthwash had to find alternatives, and some switched to animal based material. In addition, synthetic glycerin was inherently kosher for Passover, whereas the Passover status of vegetable glycerin depends on the oil from which it is derived.

Second, scientists began looking for new outlets for this sudden glut of glycerin and found one – propylene glycol. Technology was developed to convert glycerin into propylene glycol on a commercially viable basis and, indeed, several facilities in the United States have begun or are planning to start such productions. From a kashrus perspective, it was a perfect storm, serving to potentially undermine the erstwhile inherently kosher status of propylene glycol. The cost of the traditional propylene raw material rose in tandem with the petroleum from which it is derived, and the glut of glycerin on the market – indirectly driven by the rising cost of petroleum – depressed the cost of glycerin. This confluence of factors conspired to make glycerin an attractive option for the production of propylene glycol, and, thus, require us to re-examine its Group 1 status.

The ultimate fate of propylene glycol is tied to the following considerations. While vegetable oil can be non-kosher, all of the large biodiesel facilities currently in operation are designed to use Kosher vegetable oil, so their glycerin byproduct is also kosher. In addition, all of the current and planned glycerin-to-propylene glycol facilities are integrated with such biodiesel facilities. Therefore, currently, we are not aware of any non-kosher propylene glycol on the market. This could change, however, and the kashrus establishment must be vigilant in monitoring propylene glycol production worldwide if this

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# U PAS YISROEL PRODUCTS (AS OF ELUL 5772)

## COMPILED BY RABBI ELI ELEFF

Rabbinic Coordinator, OU Consumer Relations Administrator



**THE TUR** (*Orach Chaim, Siman 603*), based upon the Talmud Yerushalmi, cites the custom for Jews to be stringent during the Aseret Yimei Teshuva to eat exclusively “Pas Yisroel” bread. Even those Jews who generally do not exclusively eat “Pas Yisroel” are encouraged to accept this practice during the period between Rosh Hashanah and Yom Kippur. We therefore present the list of all U Pas Yisroel products.

- ▶ **PLEASE NOTE:** All U<sup>P</sup> (Kosher for Passover) Matzah products (e.g. Matzah, Matzah Meal, Matzah Meal products) are **PAS YISROEL**, even if not listed below.
- ▶ Not all products on this list are available in all countries or geographic regions.
- ▶ The OU Poskim are of the position that breakfast cereal and wafers are considered a tavshil and not pas and, therefore, are not subject to the laws of **PAS YISROEL**.
- ▶ Products which are also **CHOLOV YISROEL** and/or **YOSHON** are so indicated.
- ▶ Items manufactured in Israel are noted with an asterisk\* and are all **YOSHON**.
- ▶ Food service establishments such as restaurants and caterers are noted with a (FSE).

COMPANY/BRAND	PRODUCT TYPE	RC
A. Loacker*	All products are <b>PAS YISROEL</b>	R' Rockove
Abadi Bakery*	All items	R' Rabinowitz
Acme [Albertson's] (FSE)	Clifton, NJ – all fresh baked products	R' Steinberg
Acme [Albertson's] (FSE)	Milltown, NJ – all fresh baked products	R' Steinberg
Acme [Albertson's] (FSE)	Narberth, PA – all fresh baked products	R' Steinberg
Aladdin Bakers	Bagels, pizza bagels, rolls, breads, pitas, baguettes, wraps, breadstick (when bearing a stamp with <b>PAS YISROEL</b> sticker on the label)	R' Eleff
Almondina*	with special label stating U and <b>PAS YISROEL</b>	R' Rockove
Almost Dairy	Cheese Cake	R' Rockove
Amnon's Kosher Pizza	Frozen Pizza ( <b>CHOLOV YISROEL</b> )	R' Indich
Angel's Bakery*	All products (when bearing an U)	R' Rabinowitz
Bag N' Save	Bread, rolls, buns	R' Nosenchuk
Bagel City	Challah, challah rolls ( <b>YOSHON</b> )	R' Nosenchuk
Bagels-N-More	Challah, challah rolls ( <b>YOSHON</b> )	R' Nosenchuk
Barry's Bakery	Café and French Twists (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Barth*	Crackers	R' Rabinowitz
Bell	Bialys (with special Hebrew packaging only) [Only available in Israel]	R' Nosenchuk
Bon Appetito	Cookies and Pastries (when <b>PAS YISROEL</b> written on the label)	R' Bendelstein
Brickfire Bakery	Plain Sliced Mini Bagels	R' Nosenchuk
Brooklyn Bagel	Frozen, Poppy, Sesame Bagels (With special Hebrew packaging only) [Only available in Israel]	R' Nosenchuk
Bubba's and Novelty Kosher Pastries	All baked goods ( <b>YOSHON</b> )	R' Nosenchuk
Burry Foodservice	Mini Bagel Plain, Cinnamon Raisin Mini Bagels, Blueberry Mini Bagels, Wrapped Plain Bagel, Wrapped Cinnamon Raisin Bagel, Wrapped Blueberry Bagel	R' Nosenchuk
Café 11 [FSE]	Breads, Bagels, Wraps	R' Steinberg
Canada Bread	Mini Bagel Plain, Mini Bagel Cinnamon Raisin, Mini Bagel Blueberry, Plain Bagel, Cinnamon Raisin Bagel, Blueberry Bagel	R' Nosenchuk
Chef's Quality	Pita bread (when <b>PAS YISROEL</b> is written on the label)	R' Paretzky
Circa-NY Midtown (FSE)	Pizza ( <b>CHOLOV YISROEL</b> ) and breads	R' Schreier
Continental Pastry	Cakes and Cookies	R' Paretzky
Daily Pita	All pita bread	R' Nosenchuk
Dakota Brands	Bagels, rolls	R' Nosenchuk
Damascus	Must state <b>PAS YISROEL</b> on package	R' Bendelstein
David's Cookies	Hamentashen (only when labled as Pareve and Pas Yisroel)	R' Bendelstein
Davidovitz*	All Products (when bearing an U symbol)	R' Rabinowitz
Delacre*	Cookies	R' Rabinowitz
Dr. Praeger's	Fishies, fish sticks, fish cakes, and Pizza Bagels	R' Bistricher

Edwards & Sons*	Breadcrumbs, croutons	R' Rabinowitz
Einat*	Breadcrumbs, croutons	R' Rabinowitz
Elite*	Biscuits	R' Rabinowitz
Elsa's Story*	Cookies, crackers, pastries (not <b>CHOLOV YISROEL</b> )	R' Rabinowitz
Empire	Pizza ( <b>CHOLOV YISROEL</b> );	R' Mandel
Ener-G*	Gluten-free pretzels and crackers	R' Rabinowitz
Eskal	Gluten-free cakes	R' Rabinowitz
Fischer Brothers & Leslie (FSE)	Challah, challah rolls, chicken nuggets, fried breast meat	R' Mandel
Friedman's	All products (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Gefen	Crackers, cookies, matzoh (matzoh is <b>YOSHON</b> )	R' Singer
Glutino*	Gluten free pretzels, crackers	R' Rabinowitz
Gold Star	Granola	R' Rabinowitz
Golden Star	Cookies and Pastries (when <b>PAS YISROEL</b> written on the label)	R' Bendelstein
Grandpa's "Old Southern" Coffee Cake	All baked items	R' Nosenchuk
Grandpa's Coffee Cake	All coffee cakes	R' Nosenchuk
Grandpa's Gourmet Biscotti	Biscotti	R' Nosenchuk
Grandpa's International Bakery	Breads	R' Nosenchuk
Guiltless Gourmet	Wraps	R' Singer
Hadar*	Assorted biscuits	R' Rabinowitz
Haddar	All products	R' Gutterman
Hafners	Pastry shells w/  and Rabbi signature	R' Rockove
Healthy Palate/Chef Martini	Eggplant parmesan (breadcrumbs are <b>PAS YISROEL</b> )	R' Gold
Hema*	Crackers	R' Rabinowitz
Hy-Vee	Egg Bagels, Plain Bagels, Cinnamon Raisin Bagels, Blueberry Bagels, Onion Bagels, Bakery Style Onion Bagels, Apple Cinnamon Refrigerated Bagel, Honey Wheat Bakery Style Bagel	R' Nosenchuk
J & P	Pita bread	R' Nosenchuk
Jake's Bakes	All products (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Jeff Nathan	Panko Bread Crumbs	R' Singer
Jewel-Osco [Albertson's] (FSE)	Evanston, IL – bread and kosher cakes	R' Steinberg
Jewel-Osco [Albertson's] (FSE)	Highland Park, IL – bread and kosher cakes	R' Steinberg
Josef's Organic	All products	R' Nosenchuk
Kedem	Cookies, Cereal bars, Biscuits, Crackers	R' Singer
Keefe Kitchen	Plain Bagels, Cinnamon Raisin Bagels	R' Nosenchuk
Kem Kem	Crackers	R' Coleman
Kemach Food Products	Cookies, ( <b>YOSHON</b> when stated on package), Crackers (when <b>PAS YISROEL</b> is written on the label)	R' Coleman
Ki Tov	French Twists	R' Bendelstein
Kineret	Cakes, Rugalach	R' Bendelstein
Kitov	All products	R' Gutterman
L'Esti Desserts	Cakes and pastries (also <b>YOSHON</b> )	R' Bendelstein
Lakewood Kollel	All products (when <b>PAS YISROEL</b> is written on the label)	R' Bendelstein
Lily's Bakeshop	All products	R' Bendelstein
M&M Kosher Bakery (FSE)	Pita, Baklava, and Lady Fingers	R' Bistricher
Maadanot*	Bourekas, malawah, pizza squares	R' Rabinowitz
Macabee	Pizza ( <b>CHOLOV YISROEL</b> ), Pizza Bagel ( <b>CHOLOV YISROEL</b> ), Breaded Eggplant ( <b>YOSHON</b> ), Breaded Mushrooms ( <b>YOSHON</b> ), Mozzarella Sticks ( <b>CHOLOV YISROEL</b> , <b>YOSHON</b> )	R' Bistricher
Manischewitz Co.	Tam tams ( <b>YOSHON</b> ), italian coating crumbs ( <b>YOSHON</b> )	R' Singer
Matamim	All products	R' Gutterman
Maple Leaf Bakery	Safeway Natures Blend Plain Mini Bagel, Mini Bagels	R' Nosenchuk
Matzot Carmel *	Matzah	R' Rabinowitz
Max and Harry	Cakes and Cookies	R' Bistricher
Mehadrin Bakery	Breads, Cookies and Pastries	R' Bendelstein
Mendelson's Pizza	Pizza ( <b>CHOLOV YISROEL</b> ) and breads	R' Schreier

Mendy's (FSE)	Pita, All bread except for hamburger & hot dog buns	R' Schreier
Mezonos Maven	All products	R' Bendelstein
Milk N Honey (FSE)	Pizza and Breads	R' Schreier
Mishpacha	All products	R' Singer
Moishy's	Exclusively PAS YISROEL rolls, cookies, cakes, breads	R' Bendelstein
Mount Sinai Hospital (FSE)	Products bearing an  symbol	R' Indich
Mountain Fruit	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Mr. Broadway (FSE)	All except for Hot Dog and Hamburger Buns	R' Schreier
Natural Ovens	100% Whole Grain Bread, Hunger Filler Bread, Multi-Grain Bread, Oat Nut Crunch Bread, Oatmeal Bread, Organic Whole Grain & Flax Bread, Original Carb Consc Bread, Right Wheat Bread, Sunny Millet Bread	R' Jenkins
Neeman Bakery*	All Items (when bearing an  symbol)	R' Rabinowitz
Neri's	Breads & Bagels	R' Nosenchuk
Noble Ingredients Ltd/Michel Cluizel USA	All Baked Items In sealed packages from the factory are All Pareve and PAS YISROEL	R' Scheiner
Novelty Bakery	All products (CHOLOV YISROEL, YOSHON)	R' Nosenchuk
Novelty Kosher Pastry	All product (CHOLOV YISROEL, YOSHON)	R' Nosenchuk
Of Tov*	Chicken Breast Nuggets	R' Rabinowitz
Olympic Pita (FSE)	All products	R' Schreier
Original Bagel Company	Plain Bagel, Cinnamon Raisin Bagel, Blueberry Bagel, Everything Bagel, Sesame Bagel, Plain Sandwich Bagel, Park Avenue Plain Mini Bagels, Park Avenue Cinnamon Raisin Mini Bagels, Park Avenue Blueberry Mini Bagels ,	R' Nosenchuk
Orion	Plain Par-Baked Hot Stuff Bagel, Cinnamon Raisin Par-Baked Hot Stuff Bagel	R' Nosenchuk
Osem*	All products	R' Rabinowitz
Ostreicher's	Hamentashen (only when labled as Pareve and PAS YISROEL)	R' Bendelstein
Pita Express	Pita bread	R' Bendelstein
Quality Food Industries*	Croutons	R' Rabinowitz
Raft Foods*	Croutons	R' Rabinowitz
Reisman Bros. Bakery	Assorted cakes, cookies, rugalach	R' Paretzky
Renaissance Hotel Jerusalem* (FSE)	All Products	R' Rabinowitz
Rokeach	Hamentashen (only when labled as Pareve and PAS YISROEL), cookies, soup nuts	R' Bendelstein
Roma	Bread, rolls, buns	R' Nosenchuk
Royal Bakery House	Bread (when PAS YISROEL is written on the label)	R' Bistricher
Sabba*	Biscuits	R' Rabinowitz
Savion	Croutons	R' Singer
Shapiro's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Shoprite	Challahs and assorted bread products (only when labeled Pareve and PAS YISROEL)	R' Bendelstein
Simply Perfect	Sugar cookies	R' Nosenchuk
Smilowitz	Exclusively PAS YISROEL rolls, cookies, cakes, breads	R' Nosenchuk
Sruli's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Super 13	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Tavor*	Assorted cookies and cakes	R' Rabinowitz
Teelah	Uncle Moishy Frozen Pizza	R' Klarberg
Tel Aviv Kosher Bakery (Chicago) (FSE)	Breads & cakes (YOSHON)	R' Paretzky
The Fillo Factory	Baklava and pastry shells/cups (when marked PAS YISROEL)	R' Bistricher
The Old City Café (Upscale Foods)	Pizza (CHOLOV YISROEL, YOSHON when stated on label); Burrito [CHOLOV YISROEL (where applicable), YOSHON when stated on label]; Apple Strudel (YOSHON when stated on label)	R' Klarberg
Tovli	Blintzes, pizza, knishes (frozen packaged)	R' Gold
V.I.P.	Bread crumbs	R' Singer
Village Crown Catering (FSE)	Breads and Cakes	R' Schreier
Wein's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Yarden*	Assorted cookies	R' Rabinowitz
Yumi's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Zaatar	Herb Pizza	R' Nosenchuk

# WHEN IS BISHUL YISROEL REALLY NOT BISHUL YISROEL?

## RABBI CHAIM GOLDBERG

RC Fish, Potato Products, Group Leader

**LET'S USE** the following hypothetical (but realistic) situation. Chezky Heimish, a fellow with many years of experience in food distribution, was about to realize his dream of being his own boss. After working long hours making other people wealthy, Mr. Heimish built up his connections in supermarkets and caterers and was prepared to launch his own brand, Heimish House. His first product would be Heimish House Hashbrowns, using the same family-owned recipe the good folks at his manufacturer (Patrick's Precooked Potatoes) use for all their private labels.

Considering the high standards of the proposed client base, Mr. Heimish contacts OU kosher and asks that the Hashbrowns be made with a special Bishul Yisroel production, just like Heimish House's competitors. Whether or not this product is subject to Bishul Akum restrictions would depend on whether this food is considered 'oleh al shulchan melachim' meaning a food that is served at a royal banquet. While it is not clear that the Hashbrowns are indeed oleh al shulchan melachim, Reb Chezky wants to satisfy those consumers who hold that the Hashbrowns are oleh al shulchan melachim and are, therefore, subject to the prohibitions of Bishul Akum. Chezky's request is, therefore, perfectly reasonable. Upon analyzing the halachic aspects of this product, however, the OU concludes that it is not so simple to create a Bishul Yisroel frozen hashbrown product. Why? Let's find out!

First of all, let's discuss the process of making a pre-cooked hash-brown potato. After being washed and peeled, the potatoes are cut into small pieces, cooked in live steam or boiling water (usually until a point when they are **still** not edible) and then par-fried (an industry term for "partially fried") to varying degrees of almost cooked (typically 70-85% of the total cooking required). After frying, the potatoes are bagged and frozen, cased and shipped to the end users who are expected to cook the products further.

Let's say we had the mashgiach light the boilers which heat the pre-cooking water. This would not create Bishul Yisroel, as the product is likely not even *c'maachal ben drusai* (the minimum amount of cooking to be considered "cooked") at this stage. We could have a mashgiach turn on the heating element on the fryer (usually heated by a separate electrical system involving heating fluid or coils, sometimes a gas fired burner system). You might think that the mashgiach heating the fryer would create Bishul Yisroel (as many frozen French fried product marketed as Bishul Yisroel probably are), though this is not so simple.

If you have ever tasted a frozen French fry product that was thawed and not cooked further, you would be forgiven for believing the item was actually raw. The reason is that even though the product might taste almost fully edible off the production line, once it is frozen and subsequently thawed, the product becomes inedible. Even if a Jew cooked the item before it was frozen, the cooking process accomplished by the Jew is removed when the positive effect of the cooking (undone by freezing) is gone.

Yad Efrayim [Rav Ephraim Zalman Margolis] (Y.D. 113:12) cites Avkas Rochel [Rav Yosef Karo] that if a cooked product is subsequently dried (and it seems that this reasoning can be applied to any form of "undoing" the original Bishul) and can no longer be

eaten without re-cooking, the original cooking is undone. While we normally apply this as a reason to permit a product cooked by a non-Jew, dehydrated, and subsequently re-cooked by a Jew, the same would apply on the other end. As such a "Bishul Yisroel" fried and frozen potato product should be rendered "raw" (halachicly) by being frozen and no longer being edible based on its original cooking. As such, those who hold that fried potatoes are oleh al shulchan melochim should only allow frozen potato products to be cooked by a Jew, despite the Bishul Yisroel claim on the label.

This same concern can be applied to other products which are cooked and subsequently have the cooking "undone". Some popular examples might include precooked rice and pasta (where the drying process could be considered baking and not just dehydrating). Other frozen products which retain their cooked status and just need to be heated up might not share the same status. For example, frozen waffles taste cooked when defrosted, though they are intended to have the baking finished by the end user. In this case, the cooking done by the Jew is not undone by the freezing process.

The moral of the story is: just because the Jew was involved in the cooking process does not mean the end product is Bishul Yisroel. Those who consider fried potato products (or any other item which requires cooking to become reasonably edible) to be oleh al shulchan melochim should always make sure that the post-freezing cooking is done by a Jew regardless of what it says on the packaging.

The author welcomes all feedback to the kashrus issue he has raised at [goldbergc@ou.org](mailto:goldbergc@ou.org).

## SOAP

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ingredient is to retain its Group 1 status.

Its Passover Group 1 status may pose more of a concern, since much of the oil used for biodiesel production is considered *kitniyos*. On the other hand, many might argue that glycerin so derived would still be suitable for Passover as a *kitniyos she'nishtanah* (changed kitniyos).

Soap may originally have been designed to clean, but its chemistry and byproducts have had an inordinate effect on the world in which we live and the foods that we eat. Ultimately, of course, we use Mitzvos to clean our neshomos, and by learning the halachos that pertain to soap we can merit fulfillment of the *הקב"ה's* promise to Yeshayahu (1:18), *אם יהיו חטאיכם כשני כשלג ילבינו* – "...if your sins are like red wool they will be whitened like the snow."

<sup>1</sup> The prohibition of *basar b'cholov* does not extend to the meat (or fat) of non-Kosher species of animals. As such, soap made from lard (pig fat) would not pose a concern. It is interesting to note that many Rishonim (ע"י דגול מרבבה י"ד סי' פ"ז אות א' וערוך השלחן י"ד סי' ר"ח) are of the opinion that non-Kosher beef (*n'veilos* and *t'reifos*) is also excluded from this prohibition, obviating concerns of *basar b'cholov* with soap. Other authorities (א"ח הרשב"א חולין ק"ג א ובתורה"א בית ג שער ד; ח"י הר"ן קטו א) rule that kosher-species meat is always subject to the rules of *basar b'cholov*, and the Halachic consensus is to be stringent.

<sup>2</sup> חוות דעת באוריים סימן ק"ג אות א' ושאגת אריה סי' ל"ה

<sup>3</sup> ע"י שמירת שבת כהלכתה פרק י"ד סעי' ט"ז ובהגה מ"ט

<sup>4</sup> ע"י ארי"ח סי' שבי"ז

<sup>5</sup> Sobrero actually identified two important properties for his discovery. In addition to its use as a high explosive, he demonstrated that it also relaxes blood vessels, leading to a treatment for heart disease that is still valid today.

<sup>6</sup> Pasteurizing systems use recirculating hot water to heat product through alternating steel plates. Since the flavors of non-kosher (or dairy) products may transfer through the plates into the water and vice versa, subsequently using such a hot water system for Kosher or (pareve) productions would create a kashrus concern. One solution is to add a bittering agent to the water, ensuring that any transferred flavors would be *pagum*. Propylene glycol is an excellent choice for this purpose, since it is non-toxic, food grade, and bitter!



## A PICTORIAL ESSAY

### *Group Photos*



*The ASK OU Interns pose in front of the Hampton Inn in Hanover, PA on their two day trip.*



*The class of 2012 - (Seated center from l to r) Rabbi Menachem Genack, Dr. Simcha Katz, Rabbi Yosef Grossman*



*Visiting Mauzone Home Kosher Products, Queens, NY.*

### *Learning from the Experts*



*Nirbater Rav, Rav Aaron Teitelbaum, and Rabbi Yaakov Jakobowitz examine a "Reah"*



*Rabbi Chaim Schwartz – Vaad of Queens*



*Rabbi Avraham Juravel*

*Learning from  
the Experts*

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*Rav Aaron Teitelbaum*



*Rabbi Dovid Goldstein and Rav Yehoshua Katz*



*Rav Hershel Schachter*



*Rav Moshe Vaya*



*Rabbi Dov Schreier*



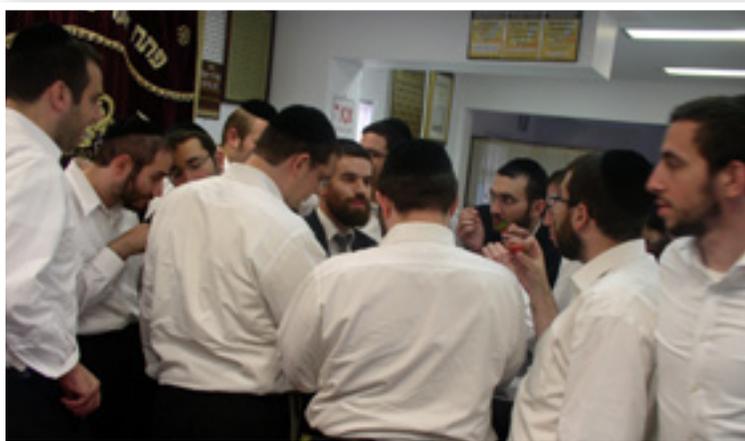
*Rabbi Richard Levine*



*Rabbi Yoel Schonfeld*



*Rabbi Yaakov Luban  
and Rabbi Dovid Jenkins*



*Checking strawberries*



*Rabbi Genack accepting from Rav Vaya his new sefer –  
Bedikas Hamazon. Rabbi Elephant is on the right.*



*Rabbi Moshe Perlmutter via Skype from Vail, CO*



*Rabbi Yaakov Jakubowitz*



*ASK the OU Rabbonim Session; (l-r) Rabbi Yosef Grossman, Rabbi Moshe Klarberg, Rabbi Moshe Elefant, Rabbi Nachum Rabinowitz, Rabbi Yaakov Luban*

**PUBLICATIONS**

August 2, 2012

We write to heartily endorse the new book, *Addictions: Halocho and Hashkofo*, written by our esteemed colleague, Rabbi Yehoshua Kaganoff.

This volume is a compendium of important source material on a number of painful, but extremely important, problems in the contemporary Orthodox Jewish communities – problems that face every pulpit rabbi & Rav, frequently if not daily. These problems include addictions, domestic abuse and sexual abuse.

Rabbi Kaganoff's research into both the scientific and halachic aspects of these problems is extensive and persuasive. He has become thoroughly familiar with the nature of these problems and with ways to deal with them. His book contains source material which will help educate the public, especially the rabbinate, in many aspects of these problems. He emphasizes the fact, for example, that addictions are an illness and not just a spiritual or moral failing. He presents the evidence for effective cures. He elaborates in erudite detail as to the halachic aspects and ramifications of cooperating with secular counselors and civil authorities. He includes the discussions and debates that he has had with a number of expert halachic decisors, and he demonstrates his own halachic expertise in these dialogues.

We recommend this pioneering work to all who toil in the vineyards of the Jewish community.

*Tzvi Hersh Weinreb*  
 Rabbi Tzvi Hersh Weinreb, PhD  
 Executive Vice President, Emeritus  
 Orthodox Union

*Menachem Genack*  
 Rabbi Menachem Genack  
 Rabbinic Administrator/CEO  
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**TO ORDER:**

**USA:** kaganoff@juno.com or 973.614.8446  
 \$15- plus shipping

**ISRAEL:** 057.318.4381

50 NIS plus shipping  
 Available also in pdf format | \$10-



## CONSUMER Q&A

### WHY DOES THE OU CERTIFY PRODUCTS THAT ARE INHERENTLY KOSHER?

A. If a company requests  certification, the OU will certify the product even if it does not technically require supervision.

From the company point of view, the OU is beneficial as a marketing tool which extends far beyond the Jewish kosher consumer, as many people prefer to purchase product that is inspected and certified. If the OU would refuse to certify innocuous products, this would create ill-will or tension between the OU and manufacturers, and would no doubt diminish corporate interest in kosher production.

For the kosher consumer, there is an advantage as well to always purchase certified product. In theory, it is possible for any item to be prepared in a manner that renders it non-kosher. Thus, for example, the OU once discovered that a particular brand of bottled water was pasteurized on equipment used for non-kosher production. While this is a rare occurrence that hardly ever occurs, the presence of the  symbol insures with absolute certainty that the product is kosher. Even if the possibility of a product being produced in a non-kosher manner is highly remote, the OU visits the production sites of all products bearing an  to guarantee the kosher status.

It is also true that kosher consumers do not always know what products do not require supervision, and the  kosher symbol prevails as a mark of trust for the Jewish community.

### CAN I TELL IF A PRODUCT IS TRULY DAIRY OR DE BY CHECKING THE INGREDIENT PANEL?

A. If a product lists dairy ingredients on the ingredient pane, it is obviously dairy. Some common dairy ingredients are Milk, Yogurt, Cheese, Cream, Butter, Whey, Lactose, Casein, and Caesinate. However, a product may contain a dairy ingredient that is not listed on the ingredient panel. For example, flavors may contain dairy components, but the formula of flavors is not detailed on the ingredient panel.

### IS THIS FISH KOSHER?

A. It is not possible to establish the kosher status of a fish based on the fish name since fish names are not used in a precise fashion. The proper way to verify the kosher status of a fish is to check for the presence of scales on the fish. The fish is kosher if the scales can be removed without tearing the skin of the fish.

### WHAT IS THE OU'S OPINION REGARDING NYC WATER?

There are two opinions among *Poskim* whether or not New York City water may be used without filtration. Because this issue is a matter of dispute, we require filtration of New York City water in  certified food service establishments.



### KASHRUS ALERT

**NATURE VALLEY DARK CHOCOLATE & NUT TRAIL MIX CHEWY GRANOLA BARS** produced by General Mills, Minneapolis, MN is not certified by the Orthodox Union. Some packages mistakenly have an  on them. Corrective measures have been implemented.

**AHOLD BRAND ROCKY ROAD REAL PREMIUM ICE CREAM**, sold at Stop & Shop, is not certified by the Orthodox Union. Some containers mistakenly display the  symbol. Consumers who purchased this product may return the product to Stop & Shop for a refund. Corrective actions have been implemented.

**ATLANTA BREAD CHOCOLATE BROWNIE BITES** produced by Bake One, Smyrna, GA is certified by the Orthodox Union as an  dairy product. This product contains dairy components, as indicated on the label. Some packages were mistakenly printed with a plain , without the D-dairy designation. The mislabeled product was primarily sold at WalMart. Corrective measures have been implemented.

**SMARTIES 3 FEET O'FUN** produced by Stichler Products Inc., Reading, PA mistakenly bears an  symbol. This product is not certified by the Orthodox Union. Corrective measures have been implemented.



to our devoted RFR in The Netherlands **RABBI ARYEH LEIB HEINZ AND HIS WIFE** on the engagement of their daughter Rina Aidel to Simcha Steinberg of Bnei Brak, Israel.

to our dedicated RFR in Winnipeg, Canada **RABBI ELIYOHU SIMMONDS AND HIS WIFE** on the engagement of their daughter Tuba to Chanan Tchernitsky.

to our devoted RFR in Chicago, IL **RABBI SHRAGA KAUFMAN AND HIS WIFE** on the engagement of their son Yehuda to Gitty Zuckerman of Detroit.

to our dedicated RC **RABBI LENNY STEINBERG AND HIS WIFE** on the engagement of his daughter Bassie to Tzvi Witkin of Brooklyn, NY.

### CONDOLENCES

to our dedicated RFR in Norway **RABBI JOAV MELCHIOR** on the recent loss of his brother Eitan.

to our devoted RC **RABBI YOSEF GOLDBERG** and family on the recent loss of his mother Gittel Bas Yosef.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים



THE DAF HAKASHRUS WISHES ALL ITS READERS AND ALL OF KLAL YISROEL  
A שנה טובה, מתוקה ומלא שלום AND A כתיבה וחתימה טובה

דף השנה כ' - A YEAR OF THE DAF - תונשלב"ע