



## OU KOSHER INAUGURAL EUROPEAN KASHRUS CONFERENCE

### RABBI NACHUM RABINOWITZ

Senior Rabbinic Coordinator, Director European Desk



(L to R) Rabbi Dov Zonszajn (Switzerland), Rabbi Daniel Van Praag (Holland), Owner of Antwerp's Oldest Jewish bookstore, Rabbi Aryeh L Heintz (Holland), Rabbi Moshe Elefant (OU Office), Rabbi Nachum Rabinowitz (OU Office), Rabbi Avrohom Schwarz (England), Rabbi Hillel Kusmierski (Antwerp), Rabbi Yisroel Hollander (Antwerp), Rabbi Yitzchok Sterling (Antwerp). Dr. Avraham Meyer (England) can be seen in the picture on page 14 second from right.

**OU KOSHER** is not just the largest kosher agency in the world; it is also the largest kashrus agency in Europe servicing more than 1300 certified companies.

The OU hosts its major Annual Kashrus Conference in New York. This year, in the beginning of December 2014, OU Kosher hosted its first European Kashrus Conference. Sessions were held at the Lindner Hotel in central Antwerp, Belgium. The two day event

brought together some of the OU's senior European staff to discuss its kashrus programs in the European continent. The meetings were wide ranging and substantive and resulted in a extensive list of action points. Although many of the discussions were germane to kashrus programs anywhere in the world, some had unique European focus; communication challenges – language and time-zone issues, anti-Semitism in Europe, enhancing kashrus for local European Kehillos, etc.

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### DAF NOTES

Rabbi Michael Morris, RC for Dairy, Mashgiach Routing and RFR Ombudsman recently received the OU's תורה Society Award for 25 years of dedicated service to the OU. The article below is reprinted with permission from Behind The Union Symbol.

## OU KOSHER'S MAN IN THE CONTROL TOWER

### Meet Rabbi Michael Morris

#### BAYLA SHEVA BRENNER

Senior Writer, OU

**IF** you want to know where any of the 500 OU Kosher RFRs (rabbinic field representatives) are at any given time on any given day

and how they got there, just ask Rabbi Michael Morris. It's his job -- and his passion.

When Rabbi Morris, OU Kosher's RFR traffic controller, joined the RC staff 25 years ago, he soon realized the routing system needed revamping and promptly took on the task. "For some odd reason

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## MORRIS

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I understand the American map,” says the native South African. “If an RFR lives in Memphis, and across the Mississippi river from Memphis is a state called Arkansas, why are we sending someone from Chicago there? The guy in Memphis could just drive over a bridge and save the OU a lot of expense.”

And that he has – for over two decades, and running. Or flying. Or driving.

As the busy liaison between the RFRs and OU Kosher’s corporate travel agency, this soft-spoken logistical whiz reviews hundreds of routes per week. Thoroughly conversant with the locations of RFRs and the manufacturing plants, he serves as OU Kosher’s “matchmaker,” deciding which RFR will make the regular visits to a particular plant when new accounts come in. He also crunches numbers, factoring in plane tickets, rental cars, hotel stays, and food needs, to make sure the arrangement is cost effective.

Similar to highly skilled air traffic controllers, he’s impeccably organized, has an excellent memory, is quick with numeric computations, assertive and firm in decision-making, and maintains his composure under pressure. And he cares.

“If someone is down and out, or lonely, or going through serious health issues, he

will tell me, ‘A phone call from you would mean a great deal,’” says Rabbi Benzion Twerski, Rav of Congregation Beth Yehuda, in Milwaukee and RFR of the Wisconsin region. “If someone has a sick relative, he’ll quickly get the word out that people should pray for him/her.”

Evidently, his big heart also affects his professional decisions. He’s not only mindful that the routes make financial sense, but human sense as well. “You find people, when they need to get a job done, they do it and the people involved fall by the wayside; not Rabbi Morris,” says Rabbi Twerski. “He understands the needs of the RFRs. Wisconsin is a large state; he’s sensitive to the fact that if I covered the southwest corner, it would place hardship on me, so he saw to it that the RFRs from Illinois would cover that area. He makes sure that the RFRs are not away from home more than they need to be, while at the same time the routes are being covered.”

Born in South Africa, he attended Yeshiva College in Johannesburg, Yeshivat Kerem B’Yavne in Israel, and received rabbinic ordination from Yeshiva Gedola of Johannesburg. His entry to the world of kosher supervision began in his twenties, while serving as chaplain in the South African Defense Force. While travelling from military camp to camp, offering words of encouragement, he would check with the kosher kitchen to see everything was in order. One day, the chief rabbi

of South Africa called to offer Rabbi Morris the job of administrator of the Kashrut Department of the Beth Din in South Africa. He agreed to “try it for three months.” He stayed six years.

In search of new opportunities, Rabbi Morris decided to travel to America; he committed himself to one year. He sent a fax to Rabbi Menachem Genack, CEO of OU Kosher and landed a job as an RC (rabbinic coordinator). After three years as deputy director of the West Coast Region of the OU Kosher satellite office in Los Angeles, he began his long-time position at OU



Kosher headquarters in New York, where he oversees scores of plants, became the “how do I get to” and the “go-to man” for the OU Kosher men in the field and met his wife Chanie. Apparently, he’s extended his one-year plan indefinitely. He enjoys his job, a job that demands nonstop, painstaking attention to detail.

He welcomes the challenge.

Rabbi Morris not only devises and reviews hundreds of RFRs’ travel routes and expenses; he also oversees data entry of new companies, and arranges for the annual two-day RC/RFR conference each year. “I’ve always had pretty good organizational skills,” he says. To illustrate, he tells of an incident that took place during his stint as chaplain. “I needed a particular book. I called my mother and asked that she go to my bedroom, turn left, and on the third shelf, the fourth book from the right – that’s the book I need.”

Colleagues view him as an indispensable part of the OU Kosher operation. “He’s an expert at coming up with solutions,” says Rabbi Alan Kalinsky, OU West Coast Director and part-time RFR. “RFRs constantly count on him for advice and assistance. He engenders the confidence of the people around him. And he’s very straightforward; if he likes you, he tells you. His job fits his personality.”

Marika Levine, OU Kosher’s RFR liaison, agrees. “He knows how to deal with any problematic situation with the utmost diplomacy. He’s a warm, caring, consummate professional, and his accent is adorable.”

After a quarter of a century, Rabbi Morris still loves his work. “I get satisfaction knowing that I’m part of certifying new products and that kosher consumers have more choices.” Clearly, Rabbi Genack’s choice 25 years ago continues to benefit OU Kosher companies, colleagues and kosher consumers.

## OU KOSHER

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The conference was attended by Rabbi Moshe Elefant (OU Kosher COO), Rabbi Aryeh Leib Heintz (Holland), Rabbi Yisroel Hollander (Belgium), Rabbi Hillel Kusmierski (Belgium), Dr. Avraham Meyer (England), Rabbi Daniel van Praag (Holland), Rabbi Nachum Rabinowitz (New York), Rabbi Avraham Schwarz (England), Rabbi Yitzchok Sterling (Belgium) and Rabbi Dow Zonszajn (Switzerland).



There was a general consensus supporting Rabbi Heintz’s assessment; “the conference was most productive and addressed important kashrus and organizational issues.” The OU is blessed to have a high caliber of European kashrus professionals. We look forward to the OU’s continued quantitative and qualitative growth in Europe.

## ROV TASHMISHO

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

**THE GEMARA** (A.Z. 38a) teaches that any food which can be eaten raw is exempt from the prohibition of bishul akum. Common examples of foods that are *nechal chai* include water, juice, milk, yogurt, cheese, oil, and many fruits and vegetables. Aruch Hashulchan (Y.D. 113:14) points out that foods that were edible raw but then dry out and become inedible can become subject to bishul akum.

The heter of *nechal chai* is true even if the food would be greatly improved through the cooking. So long as the food was considered edible before the cooking, it is permitted. For example, Rashba<sup>1</sup> explains that cooked porridge is permitted, because raw grains qualify as *nechal chai*. Rav Belsky points out that the examples in Shulchan Aruch of foods that are not edible raw are all foods that one would find distasteful to eat raw, such as eggs, flour, bitter dates, fish and meat. However, foods which are not distasteful, even if they are only on par with *mai'chel Ben Drusai* (a famous bandit who ate his food with the most minimal cooking possible), and even though most people would prefer to eat the food cooked, can still qualify as *nechal chai*. Included in this category is fresh sweet corn.

Shulchan Aruch (Y.D. 113:12-13) says that if a non-Jew salted fish until it became edible, it would be permissible to allow him to cook it afterwards. As mentioned above, in ascertaining whether a food reaches the level of edible, it is not required that it reach the level that most people would actually eat the food in this manner, but rather that they would find the food edible and not distasteful. Similarly, once a Yisroel cooks food until it is *k'maichel Ben Drusai* (barely edible) it is permissible to have a non-Jew finish the cooking. This is true even though most people do not eat the food in this manner.

Shulchan Aruch (Y.D. 113:2) says that if a non-Jew cooked a mixture that contained some ingredients that can be eaten raw and some ingredients that requires cooking, one needs to determine which ingredients are the *ikar* and which are *tafel*. If the *ikar* ingredients can be eaten raw then the food as a whole is viewed as edible raw and is exempt from bishul akum. If however, the *ikar* ingredients require cooking, then this food requires bishul Yisroel. If none of the ingredients are clearly the *ikar* ingredients, then we follow the *rov* (majority).

**EXAMPLE:** *Kasa d'harsana* (fish paste) is a mixture of flour (which requires cooking) and fish oils (which are edible raw). The Gemara (A.Z. 38a) says that since flour is considered the *ikar*, *kasa d'harsana* is subject to bishul akum.

**EXAMPLE:** Dough is kneaded with eggs, and baked by a non-Jew into bread. Tosfos (38a s.v. *ka mashma lon*) says that although the bread contains eggs, it is permitted as *pas palter*, since the *ikar* is the *pas* and the egg is *tafel*.

**EXAMPLE:** Meringues are made from sugar and beaten egg whites. Arguably, the *ikar* of the meringue, both in purpose and in volume, is the sugar (which is considered *nechal chai*). Therefore, they are not subject to bishul akum<sup>2</sup>.

Shulchan Aruch (Y.D. 112:6) extends this rule even to bread that is baked with a layer of egg on top. Since the *ikar* is the bread, which is permitted as *pas palter*, the egg cooked with it is permitted as well. This at first seems like a contradiction with what Shulchan Aruch (Y.D. 113:3) writes regarding dough baked with meat or fish, where we pasken that the knish is *assur*. Pri To'ar 112:9 explains that although the layer of egg is *b'en*, yet it becomes one with the bread, but the pieces of fish or meat remain completely separate entities from the bread, so they cannot be subsumed under the heter of *pas palter*.

However, Rema is *machmir* to not even consider the layer of egg as a *ta'aruvos*, since the layer of egg remains *b'en* (distinct). Aruch Hashulchan (Y.D. 112:21) though says that even Rema would be *maikel* to consider the egg a *tafel* if the egg just leaves a shine on the bread, as is commonly done to challah.

Example: French toast is made by soaking bread in egg and then frying it. The egg that is absorbed into the bread would be permitted because of *ikar v'tafel*. However, since there is also a layer of egg that remains on top of the bread, we require bishul Yisroel for French toast as per the *chumra* of the Rema. ■

<sup>1</sup> Rashba A.Z. 38a. This is also the opinion of Rabbeinu Chananel, Ra'avad and Ritva

<sup>2</sup> However, Teshuvos Simchas Kohen Y.D. I:164 says that perhaps one should be *machmir* with meringue, since once the egg is added to the sugar perhaps the entire mixture is no longer edible raw, so even the sugar becomes subject to bishul akum. However, it does not sound this way from Beis Yosef (113:2), who quotes Tashbeitz that confections that contain honey and flour are permitted, since the honey is *ikar*, and the flour is just to

HARRY H. BEREN

ASK  
OU  
OUTREACH



Rabbi Issar Mordechai Fuchs gives HHB ASK OU OUTREACH Shiur on Bedikas Toyloim at Khal Zichron Mordechai in South Monsey.

## KOSHER - INSIDE AND OUT

**RABBI DOVID ARFA**

Rabbinic Coordinator, Botanicals, Flavors

CFC (Creative Flavor Concepts) is a burgeoning OU flavor company in San Clemente, California.

Rabbi Aharon Shapiro, our devoted OU RFR, is a watchful yet familiar and friendly presence in both the plant as well as the on-site corporate office.

R' Aharon was able to arrange for mezuzos to be put up at its new plant—so now CFC is kosher, both inside, and out. See picture!





Hi Rabbi Grossman

I enjoyed this month's *Daf Hakashrus* (Vol. 23, No.1) as I usually do. Pertaining to the shmita article, I was wondering if you could not only publicize the possible policies an agency may have, but also the specific policies that OU actually has?

All the best, Yehoshua Grunwald

Dear Rabbi Grunwald shlita,

The OU does not rely on *heter mechira*. However, the OU in practice relies on the Beis Yosef's position that produce sourced from Arab owned lands does not contain *kedushas sheviis*.

Best Regards, Rabbi David Bistricher

Dear Rabbi Grossman,

Thank you again for your thoughtful periodical, the *Daf Hakashrus*. It has been a long-standing source of helpful *information* for layman and professional alike. I would just like to add a few points to Rabbi Smolensky's excellent article (Cheshvan 5775), concerning the kashering of pipes in industrial plants.

His discussion of outdoor pipes that are subject to cold weather and are slow to heat, applies equally to hoses. Actually, there is a greater likelihood that a portable hose is not hooked up to a temperature gauge and whose temperature cannot be precisely monitored. Regarding piping, my experience concurs with the P'sak of Rav Schachter, shlita, that these pipes do not become *roschim* (212 degrees) till after ten minutes of 212 degree water runs through them. This test was done when the outside temperature was in the teens. I determined this fact through the use of an infra-red gun on the exterior of the pipes. However, when the steel pipes are wrapped with rubber, it is hard to know when the underlying steel reaches 212 degrees. My assumption is that the rubber insulation keeps the pipe warmer than if it was directly exposed to the elements. When the rubber is too hot to be held by the bare hand, the underlying steel has reached *roschim* (even when the outdoor temperature is in the teens). This happens after approximately seven minutes. This was confirmed when I did the same test on a rubber insulated hose as it was attached to a tank with a temperature gauge. At the seven minute point the transferred water was coming into the tank at its original temperature of 213 degrees.

Rav Schachter cited the Igros Moshe (YD: 1, 60) that discourages kashering with steam. However, he is willing to be lenient if the steam causes "much condensate" on the vessel being kashered. On my next kashering, I plan to wrap a rod with a rag and check if there is a lot of condensate on the roof of both pipes and hoses. This must be done on lines or hoses that do not need to be blown with nitrogen. Nitrogen will dry up the condensate quickly. I hope we can generalize these findings to the interior of the piping, which is not reachable by regular means.

An application where we use the aforementioned psak of Rav Moshe z"l is when you have a smaller tank transferring koshering water to a much larger tank. To fill the tank would require another 50,000 pounds of water which the company views as wasteful, costly and time consuming. Rav Belsky, shlita, permitted the transfer of the water from the small tank in conjunction with spray balling with 212 degree water the upper exposed walls for an hour. Through this the larger tank gets kashered.

An alternative suggestion to reduce flow is to attach a rubber hose to the end of the piping. By bending the rubber hose upwards and reducing the velocity of the pumped water, the water flows back into the pipe and fills it. This suggestion is only practical with a shorter pipe. Similarly, a shorter pipe can be rotated and reclamped so that a second flow of boiling water kashers the top of the pipe which is now on bottom.

To illustrate Rabbi Smolensky's main point, at a recent kashering a clamp that attached two pipes wasn't fastened securely and the pipes quickly disconnected. The flow of kashering water hit me in the neck, before I could move away. To my surprise, the water was not scalding but felt like a warm shower. Hashgacha had it that a raw material did not arrive on Friday and by the time the Sunday kashering came around, the pipes were sitting dormant in the cold for sixty hours. Hence the kashering water was cooled by the pipes to where it felt like a warm shower. May we all continue to experience *hashgochas* Hashem in our *hashgocha* work!

Rabbi Yitzchok Friedman

RFR - Mid Atlantic



**KASHRUS  
ALERT**

**GOLDEN AGE MILK SOFTNESS  
SUNFLOWER HALVA**

produced by Euro Imports, Brooklyn NY is certified by the Orthodox Union as an - Dairy product. The label bears an without the "D". This product contains a dairy ingredient as indicated in the ingredients statement. Corrective measures have been implemented.

The Orthodox Union certifies **THE GOOD BEAN FRUIT & NO-NUT APRICOT COCONUT BAR** produced by The Good Bean Inc., Berkeley CA as an - Dairy product. This product contains dairy ingredients as indicated in the ingredients and allergen statements. Some labels were printed with a plain symbol. Corrective measures have been implemented.

**FARAGELLO FROZEN SPINACH** produced by The Egyptian Food Company, Alexandria Egypt is not certified by the Orthodox Union. Some Frozen Spinach packaging was printed with an unauthorized symbol. Corrective measures have been implemented.



**MAZEL  
TOV**

to our dedicated RC **RABBI MICHOEL COLEMAN AND HIS WIFE** on the engagement of their daughter Rochel to Naftali Davidson of Atlanta, GA.

to our devoted RFR in Chicago, IL **RABBI MORDECHAI TARKIELTAUB AND HIS WIFE** on the marriage of their daughter Yehudis to Shimon Baumwolspiner.

Mazel Tov and *שלמה* to our devoted RFR in Wisconsin **RABBI BENZION TWERSKY AND HIS WIFE** on the birth of their quadruplet grandchildren to their children Rabbi and Mrs. Sholem Horowitz. Bs'd the children are all improving but *תפילות* are needed for them. Please daven for *רחל בת רחל יכט, ריבה מלכה בת רחל יכט, שרה בת רחל יכט, תינוק בן רחל יכט, רחל יכט בת חנה, יכט, יוכבד בת רחל יכט*.