ASK OU takes advantage of the organization’s position as the largest
in worldwide kosher certification. It is presented in partnership with
the Harry H. Beren Foundation of New Jersey.

This summer for the first time ASK OU offered a three-day seminar
on kosher meat production – which sold out its 20 spots and began
filling a waiting list before it was even officially announced.

The seminar was aimed at serious religion students, and covered
the history, reasons and mechanics of shechita (kosher slaughter),
tours of Empire Poultry and Real Kosher
processing facilities,
observation of kosher slaughter, dressing and treatment of the
carcass with salt (melicha), and a meeting with OU Kosher’s “meat
team”.

The seminar’s description also promised to address issues in
which USDA’s concerns conflict with

---

BITUL OF MILK

RABBI ELI GERSTEN
RC Recorder of OU Psak and Policy

REMA (Y.D. 99:6) writes that if a kezayis of milk fell into sixty
k’kezayim of water, and then some of that water fell into a pot of meat,
the meat would be permitted. Shach (T.D. 99:22) quotes Rema in
Toras Charas that in this case, since the milk became batul uninten-
tionally, one may even lichatchila add the water to meat. However,
one may not intentionally be mivatel milk to cook with meat. Even
though milk is heter, we still say if the intent is to be mivatel milk in order to cook it with meat. Therefore, if one
did intentionally add a small amount of milk into their food, even
though the milk is batul, they may not serve that food with meat.
Cooking that food with meat would be a form of bitul
issur which is for-
biden for the one who does the
bitul and for any-
one for whom it
was prepared on
their behalf.

IN THE NEWS...

A report on the recent Harry H. Beren OU Meat Tour, appeared
in the August 2015 issue (pg. 16) of Meatingplace, a meat indus-
try publication. The report is reprinted below. (Hashem’s name
appears in the background graphics of the magazine article. Rabbi Juravel points out it should be treated as sheimos.)

Kosher Connection

Mainstream consumers aren’t the only ones feeling disconnected
from the ultimate source of their food. Orthodox Jews would like
to know more about how glatt kosher meat makes its way to their
tables, as well, judging by the popularity of a new educational
program being offered by the Orthodox Union’s Advanced Seminars
on Kashrus (ASK) OU Kashrus initiative.

---

BISHUL ON SHABBOS

Part IV: Sweet N’ Low and Equal

RABBI GAVRIEL PRICE
RC, Ingredient Registry
The halachic content of this article
was edited by Rabbi Eli Gersten,
RC Recorder of OU Psak and Policy

IN a previous issue of the Daf
HaKashrus (Vol. 23, #9, p.41) we
explained that Splenda, a mixture
of sucralose, dextrose, and maltodextrin, can be added to coffee in
a kli sheni on Shabbos based on
the principle of איסור לכתחלה.
Sucralose, the actual sweetening
agent, is cooked during the manufacturing process. Dextrose and
maltodextrin, the bulking agents, are also cooked.

Sweet N’ Low is similar to Splenda. Both are sold in small packets
that contain the same kind of bulking agents. The sweetening agent
in Sweet N’ Low, however, is not sucralose but saccharin, whose
manufacturing process raises a question not posed by sucralose.

A common method of manufacturing saccharin is called the Maumee
process. This process starts off with a synthetic chemical (a plastic-
cizer) derived from coal tar, which undergoes a number of chemical
reactions with other chemicals to produce saccharin. The original
chemical is made using an extraordinary amount of heat (300-400˚
C); each of the chemicals used to modify the original chemical

continued on page 4 continued on page 2
koshers law, and the ins and outs of running a kosher poultry plant.

“We specialize in training and offering ‘hands on’ experience in the area of Kosher poultry and meat to rabbinical students seeking training in shechita”, the OU’s Director of Kosher Education, Rabbi Yosef Grossman, explained in an email in response to questions about the program. “We are increasing the frequency of visitations by students who are studying the Talmudic tractate and codes dealing with kosher poultry and meat. By no means is this the first time we are conducting such a tour, but this time it is formatted differently than those of the past in that there is an increased emphasis on meat production”.

The program has been offered once every other year as part of the ASK OU schedule. The enhanced program will be offered at least once a year for the foreseeable future, Rabbi Grossman said.

Kosher Today referred to the Daf HaKashrus, which listed “more than 150 brands and products that offer Pas Yisroel”, in its article, which we reprint below.

Supermarkets Learn about “New” Kosher Standards to Compete for Broader Kosher Market

NEW YORK – Andre had just heard a mouthful about kosher, a concept he thought he fully grasped. After all, he was not prepared to hear one of the local rabbis ask him for a list of “yoshon” products. Andre thought he knew everything he needed to know to properly serve his constituents, including glatt kosher, cholov yisrael, and, of course, even “gebrokst” on Passover. But Yoshon? Yoshon stems from one of the 613 biblical commandments to refrain from eating grain from the new harvest until the second day of Passover, the time that the barley sacrifice called the Omer was brought in the Temple. The prohibited grain is called chodosh, which literally means new. Although, the Omer was brought from barley, as it is the first of grain crops to ripen, the restriction against eating new grain applies to five grain types which include wheat, barley, oats, rye and spelt. Grain that was planted during or after Passover is chodosh and is not permitted until the following Passover. Another manager told Kosher Today that he was receiving more and more inquiries about Pas Yisroel which are grain-products that were cooked or baked with the participation of an observant Jew. The observant Jew must, at minimum, ignite grain-products that were cooked or baked with the participation of a person who is observant. The observant Jew is required to identify the flour at the various places that he visits.

Kosher food industry sources say that many mainstream supermarkets with significant kosher sections aim to satisfy the broader kosher community, which often includes customers that inquire about cholov yisrael, yoshon and pas yisroel. In its October 2015 edition, the OU’s Daf Hakashrus featured more than 150 brands and products that offer pas yisroel. The listing was timed to coincide with the high holy days when demand for pas yisroel products rises. One supermarket executive said that being aware of these special standards is extremely important “especially if we are going to compete against the large exclusive kosher supermarkets or even the small kosher groceries.”

1 The original schedule for the tour had included Real Kosher processing facilities, as reported. However, due to technical difficulties, the venue was changed to Alle Processing (Meal Mart) in Maspeth, Queens. We sincerely thank the management of Alle Processing and Rav Yaakov Jakubowits for arranging and leading the tour on very short notice.

NEWS
continued from page 1

PICK YOUR FLAVOR!

Coca Cola Soft Drinks

FREESTYLE MACHINES of the Coca Cola company enable the consumer to mix a variety of soft drink flavors to his/her own personal choice. All flavors available in the freestyle machines in the United States and Canada are products of the Coca Cola Company. We confirm that they are all produced under the certification of the Orthodox Union and are kosher and pareve.

Amongst the flavors certified for Freestyle are:

<table>
<thead>
<tr>
<th>Barq’s</th>
<th>Master Pour Black Cherry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caffeine Free Coca-Cola</td>
<td>Mello Yello</td>
</tr>
<tr>
<td>Caffeine Free Diet Coke</td>
<td>Mello Yello Zero</td>
</tr>
<tr>
<td>Coca-Cola</td>
<td>Minute Maid Lemonade</td>
</tr>
<tr>
<td>Coca-Cola Zero</td>
<td>Minute Maid Light Lemonade</td>
</tr>
<tr>
<td>Dasani Flavors (All)</td>
<td>Pibb Xtra</td>
</tr>
<tr>
<td>Dasani Sparkling (All)</td>
<td>Pibb Zero</td>
</tr>
<tr>
<td>Diet Barq’s</td>
<td>Powerade</td>
</tr>
<tr>
<td>Diet Coke</td>
<td>Powerade (All)</td>
</tr>
<tr>
<td>Fanta</td>
<td>Powerade Zero (All)</td>
</tr>
<tr>
<td>Fanta Zero</td>
<td>Seagram’s Diet Ginger Ale</td>
</tr>
<tr>
<td>Fuze Lemon Black Tea</td>
<td>Seagram’s Ginger Ale</td>
</tr>
<tr>
<td>Glaceau Fruitwater</td>
<td>Sprite</td>
</tr>
<tr>
<td>Hi-C</td>
<td>Sprite Zero</td>
</tr>
<tr>
<td>Lemon Tea</td>
<td>Vitaminwater</td>
</tr>
</tbody>
</table>

Flavors available for mixing with the above:

<table>
<thead>
<tr>
<th>Cherry</th>
<th>Orange</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fruit</td>
<td>Peach</td>
</tr>
<tr>
<td>Punch</td>
<td>Raspberry</td>
</tr>
<tr>
<td>Grape</td>
<td>Strawberry</td>
</tr>
<tr>
<td>Lemon</td>
<td>Vanilla</td>
</tr>
<tr>
<td>Lime</td>
<td></td>
</tr>
</tbody>
</table>

FLOUR INFESTATION

PLEASE NOTE

It was brought to our attention that some flour mills have been facing extra difficulty controlling infestation this year. Although it is generally assumed that flour in the U.S. – provided it is stored properly and used in a timely manner – will be relatively infestation free, issues do come up from time to time. RFR’s are encouraged to discuss with plant personnel, and visually check, the status of the flour at the various plants that they visit.
ON THE NIGHT of October 21, Brooklyn’s Grand Prospect Hall came face to face with a phenomenon it had never seen before: Yid-lock. 2,200 Jewish women from all walks of life streamed into the building for Project Inspire’s Great Big Challah Bake, causing a one-hour bottleneck in the lobby.

“Our goal was to create an event to unify Jewish women around the concept of challah,” said Rabbi Yaakov Giniger, director of programming for Project Inspire, the Jewish outreach organization that arranged the event. “With what’s going on in the world, the Jewish people need to come together, especially around such a holy mitzvah.”

Thanks to the joint efforts of Project Inspire and OU Kosher, the crowd witnessed the unveiling of the world’s largest challah, a Guinness World Record—20 feet long, freshly baked and certified OU kosher.

It wasn’t an easy feat. Soon into the project, Rabbi Giniger ran into a glitch. Although Brooklyn-based Strauss Bakery’s professional team was ready and eager to braid the giant strands of dough, they couldn’t provide an oven large enough to bake it.

Rabbi Giniger turned to his neighbor, Rabbi Leonard Steinberg, an OU Kosher Rabbinic Coordinator, who put him in touch with Rabbi Yisroel Bendelstein. As a rabbinic coordinator for a number of commercial bakeries, Rabbi Bendelstein knew the right address for the colossal challah: Damascus Bakeries, an OU-certified pita factory that produces 11,000 pitas and flatbreads an hour. Edward Mafoud, one of the owners, not only consented, but offered the bakery’s industrial state-of-the-art long-tunnel oven free of charge.

“He was delighted to be part of such a novel idea,” said Rabbi Bendelstein. So much so, Mafoud had expert engineers adjust the oven’s band speed and temperature in order to accommodate the huge challah. The hefty challah also required four men to braid it, custom-made trays to bake it on and a moving company to transport it.

As Chanalee Fischer, the entrepreneur behind “The Challah Fairy” challot, demonstrated the steps involved in challah preparation on stage, loudspeakers and screens, thousands of green-gloved women and 200 challah coaches kneaded their individual bowls of dough. A portion of each participant’s challah was then joined to the giant challah.

Some worked in silence. Eleven deaf women, members of Our Way, the OU’s program for the Jewish deaf, busied their hands not only to work the dough, but also to sign. “I’m thrilled to be here and be a part of this,” signed Betty Kasher, a deaf attendee.

While waiting for everyone’s dough to rise, Chani Juravel, noted Torah lecturer, gave the aproned assemblage a minute to send up a prayer. The kibitzing suddenly fell still and airborne, heartfelt requests quickly filled up the space.

The challah bake also unified Jewish generations. Mrs. Mirca Itzkowitz, a Holocaust survivor, took the stage and recited the Hebrew blessing over the ritual separating of a portion of challah to a rousing communal “Amen!” Her granddaughter, Gitty Itzkowitz, standing beside her, translated it into English.

Katherine Khozheva, 29, who heard about the Great Big Challah Bake from the kiruv organization RAJE (Russian Jewish American Experience), proudly held up her challah—the first she ever made. “I just came back from Poland and Israel in June,” she said. “I wanted to learn how to make challah. It’s very exciting.”

And then, the big moment arrived. A challah that nearly covered the full width of the stage lay on a table before an astounded audience. Alex Angert, official Guinness world records adjudicator, presented Rabbi Chaim Sampson, director of Project Inspire, with a framed Guinness World Record certificate. Rabbi Moshe Elefant, Chief Operating Officer of OU Kosher, stood by smiling.

“We are always on the lookout for exciting new records,” said Angert. “Particularly ones that represent the spirit of people coming together to achieve a greater good. This was the perfect attempt for that.”

“The OU was thrilled to be part of this event,” said Rabbi Elefant. “The energy in the room was incredible and we were happy to facilitate the baking of the challah and the certification. Hopefully it will go a long way in making our brothers and sisters closer to observing Shabbos.”

“I feel the love!” shouted Shimi Adar, popular Orthodox Zumba instructor and the event’s exuberant emcee. “It doesn’t matter who you are, where you come from, what you look like or where you’re holding in your life. We are all here together!” Music blasted from the speakers and everyone took to their feet, breaking into jubilant dancing. Arm-in-arm they circled around the tables and through the ballroom singing, cheering, and celebrating. “I had the time of my life,” said Suzi Basch of Boro Park as she headed for home. “It was a moment of unity with Jews of every stripe.” The participants filed out of the hall into the Brooklyn streets, exchanging numbers and long goodbyes. They held fast to their challot and to the indelible impact of that night, when, in this reporter’s opinion, 2,200 hearts became one.
Some English Muffins contain a mashehu of dairy... it would be inappropriate to use these muffins as hamburger buns.

EXAMPLE: Some English Muffins contain a mashehu of dairy (less than 1:60). They are labeled \( \text{mashehu} \). It would be inappropriate to use these muffins as hamburger buns. Since the milk plays an integral role, it would be considered a davar she'yash lo matirin and would not be batul. Bi'dieved, if one toasted the muffin with meat, since at this point it can no longer be eaten at a milchig meal, the milk will be batul.

It is for these reasons that the OU will require a product to be labeled \( \text{mashehu} \) no matter where it was made, or how small the amount of dairy which is added. Additionally, any product made on dairy equipment (nat bar nat), although it contains no dairy, must be labeled \( \text{mashehu} \), since Rema holds that it may not be served with meat.

Beis Meir points out that there is an apparent contradiction between Toras Chatas (that permitted the water into which a mashehu of milk inadvertently fell) and what Rema writes in Y.D. 108:1 (where he is seemingly chasdei for the Rif). Shulchan Aruch says that bi’dieved reicha lav milsa (aroma is considered only a mashehu).

Yet regarding bread that absorbed reicha from meat, Rema writes that if other bread is available, this bread should not be served with milk. If indeed the aroma of meat is only a mashehu, then it is already batul in the bread (min bishe’a’ino mino). Why then is there any restriction on serving it with milk? Why is this different than the water which contains a mashehu of milk which may be cooked with meat? Furthermore, Rema (Y.D. 95:3) writes that the minhag is not to use water which was cooked in a fleishig pot and stirred with a milchig spoon even if the spoon was an aino ben yomo.

Although technically the water should be permitted, Shach (Y.D. 95:14) explains that plain water is not significant, so it is always considered lichatchila. Therefore, regarding water we don’t follow the regular rules of bitul. If so, then why here does Rema permit the water to be used?

The Beis Meir suggests that Rema retracted from what he had written in Toras Chatas, and holds that in fact one may not add the water to meat. Only bi’dieved, if the water is cooked with meat is it permitted, but lichatchila one must consider this water to be milchig. In light of the above, we can offer another approach.

EXAMPLE: A certain “non-dairy” creamer contains about 3% sodium caseinate. If one adds a teaspoon of this creamer into a cup of coffee, it will be batul b’shishum many times over. Rav Belsky permits preparing such a coffee and drinking it at the end of a meat meal.

1 Though a non-Jewish company would not be subject to this penalty, however one can argue that Rav Moshe Feinstein zt”l’s (Igers Moshe Y.D. II:41) concept of mishur bat’derar (that it is inappropriate to give hashgacha based on bitul isur) would apply. This is especially true for those who are makpid on cholos yosel.
is heated during their manufacture, but the set of reactions of these chemicals leading to the creation of saccharin requires no heat. Specifically, this process involves the conversion of a chemical called phthalic anhydride to another chemical, anthranilic acid, after which a series of reactions using ammonia, disodium nitrite, sulfuric acid, methanol and chlorine yields (miraculously) saccharin, which is 300 times sweeter than sugar and radically unlike the sensory properties of any of the starting materials. These reactions require very little heat (the highest temperature involved in the reaction, from beginning to end, is about 95˚ F).

How do we view this new entity? Should it be viewed as a composite of its parts, all of which are “cooked” chemicals, and therefore following the principle of אין בישול אחר בישול the composite would not be subject to bishul on Shabbos? Or do we view this newly formed chemical as an entirely new, פינס חדותי באור לו נכס? Since this newly formed chemical was never cooked, perhaps it may not be cooked for the first time on Shabbos?

Rav Schachter thought that one may place Sweet N’Low into a kli sheini on Shabbos. Saccharin is comparable, he thought, to salt. The Gemara brings two opinions regarding the cooking of salt: one holds that salt is cooked very easily, as is evidenced by the fact that it readily dissolves in warm water, and therefore should not be added even to a kli sheini (provided the kli is removed from the fire) because only a full-fledged cooking, on the fire, would really effect a noticeable change in the taste of salt. Saccharin, too, is not changed in any noticeable way when put into hot water, and therefore m’ikar hadin should be able to be placed into a kli sheini. The second opinion, which is the ikar din, is that salt can be added directly to a kli rishon (provided the kli is removed from the fire) because only a full-fledged cooking, on the fire, would really effect a noticeable change in the taste of salt. Saccharin, too, is not changed in any noticeable way when put into hot water, and therefore m’ikar hadin should be able to be placed into a kli sheini. He pointed out, moreover, that although the Rema rules that ideally one should follow the opinion that salt should not be added even to a kli sheini, if salt were already cooked during the manufacturing process (e.g., through a distillation process), even that position would concede that it can be added to a kli rishon. It is not clear what that cooking stage really does to salt, and nevertheless salt can be relied upon as considered בושל. Here too, he thought, the cooking step may be considered a בושל. Practically speaking, when Sweet N’Low is added to a liquid, and becomes a liquid, it should only be added to a kli sheini, as discussed in earlier articles.

Rav Belsky added that since all the ingredients in saccharin have already been cooked, and saccharin requires no further cooking, there is no reason to assume that the cooking which saccharin has undergone should be considered lost.

In sum, Sweet N’Low may be added to a kli sheini on Shabbos.

EQUAL

Equal is made from aspartame, acesulfame K, and bulking agents. These items are cooked during the manufacturing process and can be added to a kli sheini on Shabbos.
The Orthodox Union certifies JELLY BELLY CHOCOLATE DUTCH MINTS produced by Jelly Belly Candy Company, Fairfield CA as an \( \Box \) - Dairy product. This product contains dairy ingredients as indicated in the ingredient statement. Some packaging was printed with a plain \( \Box \) symbol, without the D - dairy designation. It is primarily sold in the UK. Corrective measures have been implemented.

EAT CHIA CHOCOLATE CHUNK CHIA BITES produced by Drink Chia LLC contains chocolate manufactured on dairy equipment and erroneously bears an \( \Box \) symbol, not the proper \( \Box \) (dairy) designation. However, the product does not contain dairy ingredients. Some Kashrus agencies use a DE symbol, but the OU has chosen not to use a DE designation because it is felt it may be confusing to the kosher consumer. Also, to be a true DE product, the equipment must be properly cleaned of residue after dairy production, and that level of clean-up is sometimes difficult to maintain and guarantee. DE products may be eaten after meat, but may not be eaten together with or cooked with meat products. Future packaging will be revised.

The Orthodox Union certifies WILD OATS ROASTED RED PEPPER HUMMUS & PROTEIN CRACKERS, ORIGINAL HUMMUS & PROTEIN CRACKERS, AND ROASTED RED PEPPER ARTICHOKE BRUSCHETTA & PROTEIN CRACKERS produced by Wild Oats Foods, LLC Addison, TX as \( \Box \) - Dairy products. The crackers contain dairy ingredients as indicated on the ingredient and allergen statements. Some packaging was printed with a plain \( \Box \) symbol, without the D - dairy designation. Corrective action has been implemented.

The Orthodox Union does not certify any PEARL RIVER BRIDGE SAUCES. Some Pearl River Bridge sauces produced by Guangdong PRB Bio-Tech Co., Ltd. China bear an unauthorized \( \Box \). Corrective actions are being implemented.

The Orthodox Union certifies the JAVA HOUSE CHILLED COFFEE DRINK + MILK, CHILLED COFFEE DRINK + MILK MOCHA, AND VANILLA CHILLED COFFEE DRINK + MILK produced by Heartland Food Products Group, Carmel IN as \( \Box \) - Dairy products. These products contain milk, as indicated in the product name and the ingredient and allergen statements. Some labels were printed without the D - dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify any FOOD LION FROZEN PIZZA PRODUCTS produced by Hannaford Supermarkets Scarborough, ME. In a recent redesign of the packaging, the \( \Box \) mark was erroneously included on some of the packaging. Corrective action has been implemented.

The Orthodox Union certifies BOLTHOUSE FARMS MOCHA CAPPUCCINO as an \( \Box \) - dairy product. This product contains dairy ingredients as indicated in the ingredients statement. Some labels were printed with an \( \Box \) symbol, without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify TMRG VOICE SPECIALISTS products. Some brochures were printed with an unauthorized \( \Box \) mark. Corrective actions have been implemented.

KASHRUS ALERT

CONDOLENCES

MAZEL TOV

AWARD PRESENTED
Maplewood Beverage Packers

Earlier this year a plaque was presented by (l-r) Rabbi Yosef Grossman on behalf of the OU to Nick DiMario, Plant Manager and Jeff McMahan, Production Manager accepting on behalf of Maplewood Beverage Packers.

Presented to

MAPLEWOOD BEVERAGE PACKERS

In recognition of their exemplary kosher program and with much appreciation for graciously hosting the various Harry H. Beren ASK OU programs.
We salute Maplewood Beverage Packers as being a model company. We look forward to many more successful years together.

September 2015
Orthodox Union Kashrut Division
Rabbi Menachem Genack, CEO, Rabbinic Administrator
Rabbi Moshe Elefant, COO, Executive Rabbinic Coordinator
Rabbi Yosef Grossman, Senior Educational Rabbinic Coordinator
Rabbi Dovid Jenkins, Rabbinic Coordinator

to our dedicated RC RABBI GAVRIEL PRICE AND HIS WIFE on the birth and Bris of their son Yehoshua.

to our devoted RFR in Dallas, TX RABBI YISROEL MEIR BLITZ AND HIS WIFE on the Bar Mitzvah of their son Yitzchok.

to our dedicated RFR in Buffalo, NY RABBI SHMUEL RASHKIN AND HIS WIFE on the marriage of their son Aryeh to Ruth Elon of Atlanta, GA.

to our devoted RFR in Los Angeles, CA RABBI MORDECHAI ULLMAN AND HIS WIFE on the birth and bris of their (first) son, Shraga Feivel.

to our devoted RC RABBI CHAIM GOLDBERG AND FAMILY on the recent loss of his mother, Mrs. Margaret (Rochel) Goldberg from Brooklyn.

to our dedicated RFR in Mexico RABBI AVRAHAM RESNICOFF AND FAMILY on the recent loss of his father Chaim Shmuel.