THE OU continues to give certification to Passover Quinoa. Quinoa will be available with an OU-P from Setton, Pereg, Earthly Choice, Goldbaum, Natural Earth and La Bonne. Pereg will also be selling quinoa flour. The OU will also continue certifying OU Kitniyot retail items as it did last year. Manischewitz will again have its Kitni line which includes chick peas, corn, lentil mix, peanut butter and popcorn. Ferrero in Italy will have OU Kitniyot Nutella Spread and Kinder Chocolate. Osem will also have a number of OU Kitniyot items. All these products are clearly marked OU Kitniyot L’Ochlei Kitniyot and are all made with Mashgiach Temidi like all OU-P products.

Manischewitz together with Welch’s is introducing concord grape juice and sparkling concord grape juice. Kedem continues to bottle grape juice under its own name as well as under the Savion and Gefen labels. All these items have always been and will continue to be Mevushal. Kedem has one not Mevushal grape juice. This is bottled in 1.5 liter glass bottles and clearly labeled Non-Mevushal. Kedem also has Fresh Pressed Grape Juice as an OU-P grape juice made without sulfites. Kedem also has Pomegranate and Sparkling Pomegrape Juices with the OU-P certification. Passover vodka will be available from David’s Harp and Royal Elite. OU-P liquors will be available from the Queen Esther, Spirit of Solomon & Gold Shot labels. Zachlawi will have OU-P arak and vodka. Zwack Slivovitz will be available with OU-P.

Manischewitz continues to bake matzah in Newark, NJ as in years past. The OU has also agreed as in past years to place the OU-P on Aviv, Osem, Yehuda, Rishon and Holy Land matzah products coming from Israel. The items are supervised by local Rabbanim and are satisfactorily made with OU Pesach guidelines. In addition, we certify Yanovsky matzah baked in Argentina. This matzah is widely distributed in Latin America. This company manufactures various types of matzah.

Manischewitz has whole wheat matzah meal and whole wheat matzah farfel. These items are made from Manischewitz OU-P whole wheat matzah. Manischewitz also bakes OU-P Matzah under the Horowitz Margareten label. They also make Mediterranean Matzah which is regular matzah sprayed with oil and spices after baking. It is not Matzah Ashirah. Manischewitz continues to produce Egg Matzah as well as Passover Tam Tams. These are made from egg matzah dough.

For the Kashrus Department of the OU, his demise has particular significance. Rabbi Holzer served with great distinction as the chairman of the Rabbinic Kashrus Committee (RKC) of the RCA for two decades. He played a pivotal role in the development of the OU during an exciting era of expansion and transition. With his passing, an important chapter in the annals of the OU has come to an end.

Rabbi Holzer’s involvement in kashrus began years before, while assisting his rebbe in his battle against anti-shechita legislation. Between the years of 1958-1962, Rabbi Soloveitchik made numerous trips to Washington to testify before Congressional Committees in defense of shechita. In the words of Rabbi Fabian Schonfeld (Rabbi Holzer’s rav and devoted friend of many years), “Manny fought like a tiger in those years. He spared no effort to research scientific data and assist the Rav in every possible way. Manny did much of the leg work for the Rav and was his right hand man.”

Yet Rabbi Holzer’s most important contribution to kashrus was as chairman of the Rabbinic Kashrus Commission. What is the RKC? The RKC is a committee of prominent RCA Rabbis, which works in partnership with the Rabbinic Coordinators (RCs) of the OU Kashrus Department, to insure proper and appropriate standards of kosher supervision and offer valuable insight and suggestions. Until Rabbi Holzer’s retirement in 2006, the RKC met once or twice a month in the OU office in Manhattan, together with RCs, to discuss
MESSAGING TIPS FROM HEAVEN

RABBI AVROHOM GORDIMER

CONTEMPORARY society does an absolutely awful job at communicating. Despite possession of the most advanced communication tools ever known, modern man would earn an F in Interpersonal Communication 101, were there to be such a course (and there should be!).

Be it parental distraction and detachment from communicating with children, or people’s aversion to engage in face-to-face conversation, their refusal to listen to voice messages and their consistent ignoring of emails, we have a major communication problem on our hands.

Let’s take a step back to antiquity - to over 3500 years ago, at Mattan Torah (the Giving of the Torah) - and let’s try to glean some communication essentials from Hashem Himself as well as from Moshe Rabbeinu and our ancestors as they stood at Sinai. Although these communication tips may seem very basic, their precedent and derivation from Mattan Torah elevates them from the plane of common sense and good etiquette to a holy and moral imperatively.

PREPARATION: Klal Yisroel was instructed to rigorously prepare for Mattan Torah over a period of three days, and, according to R. Yose, Moshe added a fourth day of preparation. (Shemos 19:15, Rashi from Gem. Shabbos 87a) When one is about to participate in an important communication, he must be prepared in all ways. Showing up for a meeting without first being mentally/physically/intellectually prepared and presentable will hamper the effectiveness of the encounter and will demonstrate a lack of seriousness and fitness for the task. Becoming knowledgeable in advance as to what is expected, whom the other party is, and how to condition oneself for the discourse are indispensable.

FOCUS: Rashi tells us (Shemos ibid. v. 14) that when Moshe was readying the nation for Mattan Torah, he did not tend to anything else at the time. He was not distracted and was completely focused on the event at hand. How often do we witness people distracted with their cell phones while attending milestone life events, or reading and responding to emails while in the midst of face-to-face dialogues or meetings? If a person is not focused and “into it” during a personal encounter, his apparent lack of interest and appreciation toward it and the other party become glaringly evident.

DIRECT COMMUNICATION: Hashem sought to engage B’nei Yisroel directly and to communicate the Aseres Ha-Dibros (Ten Commandments) to the people without an intermediary (Shemos ibid. v. 9), as that would give the message maximal impact and substantially solidify the relationship between Him and the nation. So too, foundational communications that we conduct, which are very sensitive or which engender a necessary relationship, must be direct and personal. (Think of dating and getting engaged via a shaliach (messenger) or via email!)

PROPER TONE: “And Moshe ascended to Hashem, and Hashem called unto him from the mountain, saying: Thus shall you say to the House of Yaakov (‘Bais Yaakov’) and shall you relate to the B’nei Yisroel (‘Sons of Israel’).” - Moshe was instructed to speak to the women softly and to communicate the stricter (“firmer”) portions of the Torah to the men. (Shemos ibid. v. 3, with Rashi from Mechilta and Gem. Shabbos 87a) A communication is not merely information; the tone and manner of delivery are critical and indispensable. Even though legal notices are presented in sterile and impersonal language, messages that need to impact and stir to action must be specifically tailored to the listener or recipient. This is why cutting and pasting emails without any attention to the individual recipients, or using a boilerplate text for communications that should be personalized and express a relationship, is usually a really bad idea.

LEAVING USEFUL MESSAGES: Prior to Mattan Torah, Hashem instructed Moshe with all of the details that needed to be related to B’nei Yisroel about the event: what to expect, how to prepare, where to stand, and several dos and don’ts. In other words, Hashem sent B’nei Yisroel a useful, detailed voice message, as it were, and He expected them to listen and act upon it. Please contrast with this:

Dovid (in voice message): “Hi, Yisroel. Can you please tell me whether or not Mrs. Bee brand flavored honey is kosher?”

Yisroel (in voice message reply): Hi, Dovid. I missed your call - just calling you back.”

Yisroel failed to reply to a very simple yes or no question. Dovid will call Yisroel again, and if he does not get through, Dovid will leave Yisroel another message with the same specific yes or no question. Yisroel will call Dovid yet again and will probably leave him a voice message telling him once more that “I missed your call - just calling you back”. I, for one, and assuredly countless others as well, have often spent up to 10 days of “phone tag” because the other party did not leave a useful message with the necessary information to a basic yes or no-type question that would have taken care of the issue from the start, in the course of one 10-second call. How wasteful.

If Hashem Himself could leave a detailed message, we can and should too!

RESPONDING TO MESSAGES: “And Moshe conveyed to Hashem the nation’s response.” - The Torah relates this in order for us to learn derech eretz (proper manners) from Moshe, who did not reason that since Hashem obviously knew the nation’s response (to His suggestion that the Aseres Ha-Dibros be communicated directly from Him to B’nei Yisroel), there would thus be no need to convey to Him the response. (Shemos ibid. v. 8, with Rashi from Mechilta) Moshe taught us, and the Torah saw necessary to record it for perpetuity and practice, that we must reply to a message even if we feel that the other party does not really require the reply. Ignoring questions that come to us via voice mail or email is not acceptable, despite our belief that an answer to the other party should not actually be necessary. On the contrary, the need to reply to messages is so important as a fundamental expression of derech eretz that the Torah had to specially communicate it to us as part of the Giving of the Torah.

ACKNOWLEDGING MESSAGES: After each of the Dibros (Commandments at Sinai), Klal Yisroel answered with an affirmation. (Rashi on Shemos 20:1, from Mechilta) Hashem knew very well that the people accepted the Aseres Ha-Dibros, for He is omniscient - but despite His knowing everything, Klal Yisroel verbally communicated to Hashem an acceptance of every single Dibrah, acknowledging acceptance thereof. Please contrast with this:

Devorah (in email to Leah): I will come to meet you tomorrow at your home at 8 PM. Or, Please find attached my registration for the seminar, if there is still space for me. Or, Please reverse the charge and credit my bill. Or, my report and expenses are attached; please read/process them.

Leah:

That’s right - no response or acknowledgment. Leah failed to reply with even a simple “Yes”. Devorah is now unsure if Leah will be
MA’AMID OF CHEESE

IF a non-kosher ingredient is used to be ma’amid (give form to) a product, even if the non-kosher is less than one part in sixty, and even if it is just a mashehu (the tiniest amount), it will not be batel. This halachah is discussed in Shulchan Aruch (Y.D. 87:11) which states, “If one is ma’amid cheese with neveila or treifa, the cheese is assur even if the neveila is just a mashehu.” Pri Migadim (P’sicha l’Taruvos chailek shelishi perek aleph) explains the rationale for why the davar bama’amid is not batel because p’ulaso nikeres (its effect is recognizable). Issur which remains recognizable can never become batel. It is like a small piece of neveila which fell into a large pot of soup but remains recognizable. One may eat the soup, only after they remove the neveila. So too, one may not eat this cheese, since the effects of the neveila remain apparent. Because removal of the davar bama’amid from the cheese is not possible, the cheese will remain assur forever. However, if this cheese would get cooked in a kosher pot, the pot would not require kashering. Although the issur is nikar, the amount of neveila is too small to give ta’am.

However, there is another sugya of non-kosher cheese, and that is the sugya of gevinas akum which is discussed in Yoreh De’ah siman 115. Gevinas akum is cheese that was made by a non-Jew. Even if the non-Jew was supplied with kosher milk and kosher rennet, unless a Yisroel witnessed the making of the cheese (according to Rema) or added the rennet (according to Shach) the cheese is gevinas akum. Rema (Y.D. 115:1) writes that if one cooked chalav akum or gevinas akum in a pot, the pot requires kashering. This might seem difficult. How can it be, that if a Yisroel knows for sure that he used neveila to be ma’amid cheese, the cheese will not assur kelim, and yet if the cheese was made by a non-Jew, and we only suspect that he might have used non-kosher rennet, the pot that cooked this cheese will surely require kashering? The answer is that gevinas akum is a gezeira of Chazal. Rashba explains that in general when Chazal create an issur, k’ain d’oreisa tibnu (the gezeira is modeled after an issur Torah). Therefore, gevinas akum and chalav akum will assur b’taaruiros, unless it is batel b’dishim, and likewise they will assur kelim. Shach (Y.D. 115:17) cites the opinion of Issur V’Heter that indeed gevinas akum is batel b’rov, which would presumably be based on comparing gevinas akum to any other issur shloshu’amad, but Shach rejects this position. Chochmos Adam 67:5 writes regarding gevinas akum, that even b’hefsed mirubah, one should not rely on Issur V’Heter and gevinas akum should be treated like every other issur. However, regarding chalav akum, which is more kal than gevinas akum, Chochmas Adam writes that if it is a hefsed mirubah one may rely on Issur V’Heter that chalav akum is batel b’rov.

Based on this Chochmos Adam, we can perhaps answer a perplexing question. What is the reason why some people who are makpid to only drink chalav Yisroel are not makpid when it comes to using kelim or chalav stam. We pasken ta’am k’ikar, so what rationale can there be to be machmir on the ikar and yet meikil on the ta’am? But according to Chochmos Adam, we see that b’makom hefsed mirubah, chalav akum is batel b’rov. This means that regarding chalav akum, perhaps Chazal did not pasken ta’am k’ikar. Since these people b’ikar pasken like Igeros Moshe that chalav HaCompanies is permitted, and have only accepted chalav Yisroel as a chumra, regarding the kelim, where there is more room to be meikil, they have not accepted this chumra.

What is the status of whey from gevinas akum that was hu’amad with neveila? Whey is the watery part of the milk that does not convert into cheese. One could argue that the whey is not hu’amad (given form) by the rennet, and since the rennet is batel b’dishim the whey should be permitted. However, Teshuvas Chasam Sofer (Y.D. 79) writes that if a non-Jew made butter from whey that had been hu’amad with neveila, we would view the neveila as a ma’amad of the whey, and the butter would be forbidden. The OU is chochda for this Chasam Sofer and will not certify whey that was made with non-kosher rennet. However, in this case, all would agree that the gezeira of gevinas akum does not apply to whey. Therefore, although the whey is forbidden, it would be like the cheese which we discussed in the beginning of the essay, which was made by a Yisroel using neveila; although it is assur, it would not assur kelim. Therefore, if this whey was heated in a pasteurizer or was kavush in a storage tank, these kelim would need to be cleaned, but they would not require kashering.

Request from Rav Belsky Zt”l’s Family
ZICHRON RAV BELSKY ZT”L
zichronravbelsky@gmail.com
347-225-7207

If any of the Rosh HaYeshiva’s precious talmidim, friends or acquaintances throughout the years, have stories, thoughts, pictures, videos, shiurim, speeches, notes or personal psokim from Rav Belsky, the family requests that it be emailed to zichronravbelsky@gmail.com along with the best way to contact you.
Or you can call 347-225-7207 and leave a message. Someone will reach out to you. Thank you.
AZKARAH FOR RAV BELSKY ZT"L AT OU KOSHER
A Unique Gadol in Halacha and Kashrus

RAABBI AVROHOM GORDIMER
RC, Dairy

ON 20 ADAR I/MARCH 2, OU Kosher held a major azkarah for the shloshim of Rav Chaim Yisroel Belsky zt"l, who served as senior OU posek for Kashrus for almost three decades. The packed crowd, which included OU senior leadership and staff, as well as a large contingency of the Belsky family, heard OU Kosher and guest speakers who knew and worked with Rav Belsky on an intimate level, revealing many insights into his gadlus and contributions to the Torah world and to Kashrus that were heretofore generally unknown.

In his introductory words, Mr. Harvey Blitz, chairman of the OU Kashrus Commission, mentioned the acute and deep sense of loss felt at the OU by Rav Belsky’s petirah. The loss has been profound on a personal and professional level, for the OU and for the community as a whole. The immense sense of respect that OU staff had for Rav Belsky makes the loss feel even greater.

Rabbi Menachem Genack, CEO of OU Kosher, based his words on a question posed by the Beis Ha-Levi and explained to Rabbi Genack by his own rebbe, Rav Yosef Dow Ha-Levi Soloveitchik zt”l: Why is it that only after the giving of the Luchos Sh’niyos, the Second Tablets at Sinai, did Moshe Rabbeinu’s face shine with the karmei hod, the beams of radiance? Why not after the luchos rishonos, the first tablets?

The Beis Ha-Levi, based on a medrash, elaborates that the Torah She-b’al Peh, the Oral Torah, was given specifically with the Luchos Sh’niyos. The reason is that when one learns Torah she-bi’ksav, the Written Torah, he becomes a Tashmish Kedushah, a facilitator for holiness, as the Torah is Gufo Kedushah, inherently holy, and the kedushah conveyed to one who learns Torah she-bi’ksav is thus a derivative kedushah. However, when one learns Torah She-b’al Peh, which has no physical text, but whose words are instead borne in our minds, souls and hearts, he himself becomes Gufo Kedushah. This special Gufo Kedushah status of the Luchos Sh’niyos, representing Torah She-b’al Peh, is what caused Moshe Rabbeinu’s face to radiate.

Rav Belsky had this Gufo Kedushah status, as he was a very repository of the Torah.

Rabbi Genack continued from Rav Soloveitchik, quoting the Gemara in Sotah that when Moshe was niftar, a bas kol emanated and proclaimed “Meis Moshe Rabbeinu, Safrabba d’Yisroel – Moshe the Great Scribe of Israel, has passed away.” Why does the Gemara refer to Moshe as Safrabba d’Yisroel? Is it merely because Moshe wrote 13 Sifrei Torah before he passed away? No, there are many sofrim who have written many more Sifrei Torah. Rather, it is because Moshe was the Sofer Par Excellence, who wrote the Torah not only on klaf, but on the neshamos and minds of the Jewish People. This holds true for Rav Belsky as well, who was Kulo Torah, who embodied and disseminated Torah to the minds and hearts of all Jewry.

Rabbi Genack further elaborated from Rav Soloveitchik that it was with the Luchos Sh’niyos that Moshe reached his zenith of mesiras nefesh for Klal Yisroel, offering to be obliterated from the Torah for the sake of Klal Yisroel. Furthermore, the Luchos Sh’niyos represent Moshe’s hands-on engagement, as he carved those Luchos on his own. This is why it was the Luchos Sh’niyos that precipitated the Karnei Hod. So too was Rav Belsky moser nefesh for Klal Yisroel, standing in the breach for the interests of Klal Yisroel, both on a communal and individual level. So too was Rav Belsky extremely hands-on with all intricacies of kashrus.

Rabbi Yaakov Gross, a rosh kollel in Miami and son-in-law of Rav Belsky, expressed how much Rav Belsky enjoyed coming to the OU every week for his psak sessions. Rav Belsky viewed it not only as an obligation, but as something from which he derived much satisfaction, and as one of the highlights of his week.

Rabbi Gross briefly spoke about Rav Belsky’s unusual talents and interests, including chemistry, physics, food science and machinery, explaining that it was davka at the OU where Rav Belsky was able to put this technical expertise to use. Rabbi Gross thanked the OU for giving Rav Belsky the opportunity to apply his unique skills for Kashrus and Mitzvos.

Rabbi Asher Weiss, the noted posek and rosh kollel, spoke next, noting in particular Rav Belsky’s outstanding role in the Torah world, insomuch as he was both a major lamdan and a major posek. Rabbi Weiss also explained that Rav Belsky had a total proficiency in the metzui’us of shaylos he was presented with. Rabbi Weiss focused on Rav Belsky’s Kocha D’Heteira, his ability to rule leniently, and how this is the proper derech of Torah, within proper parameters.

Rabbi Moshe Elefant, COO of OU Kosher, knew Rav Belsky for close to 50 years, and elaborated upon the impression that Rav Belsky made upon him and upon the tzibbur. Rabbi Elefant invoked the Terushalmi in Moed Katan that one who sees a talmid chochom who is niftar is compared with one who sees a Sefer Torah being burned. The Bavi says that one must tear k’riyah twice for witnessing a Sefer Torah destroyed – one time for the parchment, and one time for the writing. Rav Belsky embodied both of these components of a Sefer Torah.

Rabbi Elefant recalled that he first encountered Rav Belsky when Rabbi Elefant was in ninth grade at Torah Vodaas, when Rav Belsky came to the ninth grade class and made a striking impression upon Rabbi Elefant and his fellow talmidim. Rabbi Elefant related that Rav Belsky was a close and intimate part of his and his family’s life for decades, including Rav Belsky serving as Mohel for his grandson’s bris and as participating in the upsherin of every one of Rabbi Elefant’s sons and grandsons, Rav Belsky giving a haskamah for Rabbi Elefant’s sefer on Hilchos Mezuzah and Rav Belsky’s spending time discussing the relevant halachos with Rabbi Elefant. This all represents that, aside from Rav Belsky’s seismic Harbatzas Ha-Torah, “He never forgot to think about the individual”. Rav Belsky took such a keen interest and was so involved with yechidim, individual people, throughout his life.

Rabbi Elefant noted that “Rav Belsky always believed in people. He never wanted to see bad in a person. He always wanted to see the best in everyone… He didn’t know another way.” Rav Belsky would call Rabbi Elefant at all hours to ask the OU to undertake new initiatives, and Rav Belsky explained that it was davka the OU, as a communal organization and not a profit-driven private hashgacha, which was in the proper position to get the necessary things done in the world of Kashrus.

Rav Belsky once asked Rabbi Elefant to meet him at a local appliance store, explaining that he doesn’t accept the heter of the current appliances designed for Shabbos and Yom Tov use. Rav Belsky wanted to detail to the appliance store owner the proper halachic specifications for Shabbos and Yom Tov appliances, in order that they should be conveyed to appliance manufacturers. “I will be the one to design the oven and get the engineers to produce it.” The OU is still working on this project, as part of the legacy of Rav Belsky.

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AZKARA

Rabbi Elefant said that Rav Belsky was not a meikil, but was “an ish ha-emes, who always paskened the Halacha exactly as he saw it.” Rav Belsky dove into the depths of the issue and would not pasken until he reached the emes. For example, Rav Belsky would not accept “Mezonos rolls”, having researched the issue from every angle. Rav Belsky, though, seeking to always offer the positive, thereupon sought to design acceptable versions of such rolls, having worked out a formula for them that would use pea flour! (This never came to fruition.)

Rabbi Yaakov Luban, Senior Rabbinic Coordinator at OU Kosher, related fascinating firsthand incidents and stories of Rav Belsky. Rabbi Luban noted the major respect that non-frum and non-Jewish food manufacturing executives had for Rav Belsky, with whom they met for important meetings. Rabbi Luban related Rav Belsky’s mandate for rebbeim to be mozer nefesh and to be responsible for their talmidim’s success, and Rav Belsky’s extreme personal involvement and care for talmidim, fulfilling this very high standard that Rav Belsky set for himself and others.

Rabbi Eli Gersten, Rabbinic Coordinator for Halacha at OU kosher, related that Rav Belsky “was a living Shulchan Aruch, not only in what he said, but also in how he acted”. Rabbi Gersten recalled some of the banhagos of Rav Belsky that he observed when Rav Belsky would come to the OU every week - his scrupulous adherence to every se’if katan of Shulchan Aruch, such as:

How Rav Belsky would tear his bread for Hamotzi exactly as described in Shulchan Aruch.

How Rav Belsky would bow at Modim exactly as described in Shulchan Aruch, even though he was in tremendous pain.

Rabbi Gersten discussed how Rav Belsky loved teaching and how he would bring his talmidim from yeshiva every week for his psak sessions at the OU. If the talmidim did not follow every step of the discussion, Rav Belsky would start over and explain each step.

Rabbi Gersten also discussed how Rav Belsky “always paskened from the sugya, both the sugya of Shas and Rishonim and the sugya d’alma.” Rav Belsky knew all the minhagim and all the metzi’us. “When I go to a wedding, I look at the food, to see what I can eat. Rav Belsky however, looked at all the food to determine what is olah al shulchan melachim, what berachos can be made…”

Rabbi Zvi Belsky then spoke and explained how his father did not just pasken a shailah, but “he taught it, going through everything from the beginning… He seemed to almost have a compulsion to explain things to other people.” Whereas most people who have such a towering knowledge are lonely and even sometimes disdainful of others, as they cannot find others with whom to relate, Rav Belsky sought to bring others closer to him and to share his knowledge with them.

Rabbi Zvi Belsky explained that Rav Belsky did this with all, including the OU staff, “who kept my father company and prevented him from feeling lonely. He loved being here and he loved the company of the OU.”

RECENT OU KOSHER HALACHA YOMIS

Below please find a selection of recent OU Kosher Halacha Yomis. Past Halacha Yomis Q and A’s are now archived. You can locate them at oukosher.org/halacha-yomis/.

I SOMETIMES BUY SEVERAL BAGS OF PIZZA DOUGH FROM THE SUPERMARKET, AND BAKE THEM TOGETHER. DO I NEED TO TAKE CHALLAH?

Shulchan Aruch (Yoreh De’ah 330:1) writes that the dough of a non-Jew is exempt from the mitzvah of b’frishas challah. This is true, if the dough is later given to a Jew who bakes it into bread. If the dough was made by a Jewish owned company that is certified by the OU, you can be assured that the OU arranged for challah to be taken.

CAN ONE MAKE A 10 LB. DOUGH AND DIVIDE IT IN HALF AND GIVE HALF TO A FRIEND SO THAT SHE TOO CAN TAKE CHALLAH WITH A BERACHA?

(A SUBSCRIBER’S QUESTION)

Today, since we are all tamei (ritually unclean) and the challah that we separate is burned instead of being given to the Kohein, the Rema (Yoreh De’ah 322:5) writes that the minhag is to only separate one kezayis to be challah, no matter the size of the dough. So even if one is making a dough with 10 lbs. of flour, they would only take one kezayis. It is true, that if one has in mind that they are taking challah on only half the dough, the second half would remain tevel (still require b’frishas challah) and one would make a beracha when they separate challah on the second half. However, Rav Schachter explained that one is not permitted to do this. Excluding the second half of the dough causes an unnecessary beracha to be recited, which is forbidden.

IF I DRINK ONLY CHOLOV YISROEL MILK, MAY I CONSUME POWDERED CHLOV STAM MILK?

This is a point of machlokes. Rav Zvi Pesach Frank (the Har Zvi) maintained that milk in powdered form is not included in the gezeirah of Chazal on cholov akum, but the Chazon Ish (on Yoreh De’ah 115:1) strongly disagreed and held that powdered milk is included in the gezeirah. OU product that bears a cholov Yisroel statement on its packaging has onsite hashgocho for the actual milking and does not rely on Rav Zvi Pesach Frank’s position.

DO CREAM CHEESE AND COTTAGE CHEESE NEED TO BE GEVINAS YISROEL/MADE WITH HASHGOCHO TEMIDIS?

This is a point of machlokes. The Chochmas Odom (53:38) and Aruch Ha-Shulchan (YD 115:16) maintain that even these and other “soft” cheeses, which are made with acid cultures rather than rennet enzymes, must be gevinas Yisroel in order to be permitted; Rav Moshe Feinstein (Igros Moshe YD 2:48) provides the rationale to consider these cheeses exempt from a gevinas Yisroel requirement, yet writes that he cannot issue a leniency for it; Rav Yosef Eliyohu Henkin ruled that these cheeses are kosher even without fulfilling gevinas Yisroel requirements. Most national kashrus agencies follow Rav Henkin for cholov stam cheeses but certify cholov Yisroel cheeses only when gevinas Yisroel requirements are met.
DEVOTION
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Continued...
and marked as Matzah Ashira on the box.

Manischewitz also bakes machine Shmura Matzah. In addition Manischewitz makes a product known as matzach crackers. This is an ordinary matzah product and is not Matzah Ashira. The various Israeli OU matzah companies will all be selling machine shmurah matzah as well.

Manischewitz will again have gluten free OU-P crackers and gluten free OU-P matzah style squares. Yehuda will also have these gluten free products as well as gluten free cake mix, fine meal and farfel. Kedem will also have Absolutely brand OU-P gluten free flatbread and crackers as well as Jeff Nathan gluten free Panko Flakes. None of these products are made from matzah and none of them can be used in the place of matzah. This is clearly marked on the label.

Coca Cola will again be available with an OU-P for Pesach in Regular and Diet flavors. Aside from the New York metropolitan area, Coke will be available in Boston, Baltimore-Washington, Miami, Atlanta and Los Angeles. Coca Cola items will be made with an OU-P in 2 liter bottles. All these items, of course, require the OU-P symbol. All the Passover Coke items will be marked with a distinctive yellow cap in addition to the OU-P symbol on the cap or shoulder of the bottle.

The Haddar line of Passover products will again be available. The Barton brand will be back again with the OU-P. A full line of Barricini candy items will be available with the OU-P symbol. Manischewitz and Barricini will both have chocolate covered egg matzah. In addition Barton will have OU-P chocolate covered regular matzah crackers. The Barton item is not Matzah Ashirah. Barricini also has chocolate covered regular matzah. This is also not Matzah Ashirah.

Norman’s has a full line of Cholov Yisroel yogurt. In addition there will be OU-P Cholov Yisroel goat cheese and sheep cheese from Barkanit and mozzarella, provolone and pecorino cheese from Yotvata.

J&J will have OU-P cottage cheese, cream cheese and farmer cheese. All of these will be Cholov Yisroel. An important development is that Dannon will again be producing OU-P yogurt in coffee and vanilla flavors. This year Dannon OU-P yogurt will also be available in the smaller 6 oz. size.

There will be two OU-P brands of packaged cakes available this year. These are Schicks and Lily’s Bakeshop. They are baked in a special Passover bakery and do not contain matzah meal. Irene’s will have OU-P certified blintzes and knishes. These items are made with matzo meal. Bernies Foods will have Frankels blintzes, waffles and pizza as well as LeTova Kichel and bread sticks. These are not made with matzah meal. Dayenu pizza, rolls and pirogies are made with matzah meal. Manischewitz and Yehuda will have a line of matza meal based cakes and cookies.

Season will have Moroccan sardine items in various sauces for Passover. All of these items are made with mashgiach temidi and bishul yisrael. Tuna fish is available with an OU-P from Season, Gefen and Mishpacha. In addition Shoprite OU-P tuna fish in water will be available. Season and Gefen will have OU-P salmon in both regular and no salt versions. All these items are made with mashgiach temidi and Bishul Yisrael.

The OU position remains that OU supervised extra virgin olive oil can be used without special supervision for Pesach. Mother’s olive oil pan coating spray, Mishpacha olive oil spray and Manischewitz olive oil spray will also be available with the OU-P symbol. Prepared olives with an OU-P will be available from Gefen, Osem, Kuvurat Yavne, Gilboa and Mishpacha. Spectrum coconut oil will be available this year with OU-P certification.

The OU position continues to be that all granulated white sugar is acceptable for Passover. This is not true for powdered sugar which requires Passover certification. Brown sugar may be a problem, but there is a list of various OU year round certified brands of brown sugar in the directory which are acceptable for Passover. Gefen will be introducing Nutra Taste Gold, a new artificial sweetener. It will continue to offer Sweet & Low with OU Passover certification.

Manischewitz will again have OU-P chocolate covered potato chips this year. Health Garden will again have OU-P Xylitol sweetener and Xylitol Vanilla sweetener. Manischewitz also will be selling OU-P cotton candy.

The OU position remains that regular tea bags, which are not flavored or decaffeinated, are acceptable for Pesach without special supervision. In addition we have clarified once again this year that all Lipton unflavored decaffeinated tea bags are acceptable without special supervision. This is not true of other decaffeinated tea bags. Shoprite also has specially marked OU-P plain tea bags on the market. In addition Swee-Touch-Nee and Wissotzky will continue to have Passover herbal teas. Some coffee companies add maltodextrin, which is either chametz or kitniyos, to instant coffee. As a result this coffee is not kosher for Passover. Only coffee bearing an OU-P symbol or brands listed in the gray area of the OU Passover Directory should be used. Both Folger's and Taster's Choice instant coffee remain acceptable without special Passover certification. This year we have clarified that Folger’s Decaffeinated instant coffee is also acceptable for Passover without special certification. This is not true of other OU certified decaffeinated instant coffee. Other brands should be checked in the Directory. Ground coffee remains acceptable from any source as long as it is unflavored and not decaffeinated.

Alas, Rabbi Holzer has departed. No longer is he with us, pondering on the tables and demanding that we address the issues of the day and improve our standards of supervision. Yet his legacy lives on. Those of us who knew him can still hear his clarion call prod- ding and encouraging us, his booming voice reverberating through the halls of the OU Kashrus Department: “Gentlemen, we must do better! After all, klal Yisrael is depending on us.”
Corrective actions have been implemented.

The Orthodox Union does not certify **LAFFY TAFFY** produced in the USA. Some packaging on the smaller pieces of **WONKA GRAPE FLAVOR LAFFY TAFFY** produced by Nestle USA/Confections and Snacks Division (size 3 x 7/8 x 1/4) is inadvertently missing the OU symbol. They are still certified kosher even without bearing the OU symbol. Packaging is being corrected.

The Orthodox Union does not certify any **BRAD’S ORGANIC FRUIT SPREADS OR JAMS** produced by Brad’s Organic, Haverstraw NY. Some jars were labeled with an unauthorized ® symbol. Corrective actions have been implemented.

The Orthodox Union does not certify any **PAMPA FRUITY WHEELS CEREAL** produced by Transnational Foods LLC, Miami FL. This product bears an unauthorized ® symbol. Corrective actions are being implemented.

Rabbi Genack recently delivered a Harry H. Beren ASK OU OUTREACH shiur on Bishul Akum to a well-attended crowd at the North Miami Kollel.

MESSAGEING

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home for their 8 PM meeting, if her registration was received, if her bill was taken care of, or if her report made it to Leah’s computer/desk and if she will be reimbursed. She is left in the dark.

If our ancestors at Sinai saw it appropriate to acknowledge communications from Hashem, Who knows everything and does not need anyone’s acknowledgment of His words, all the more so must we acknowledge people’s words and messages, so that people who need information will not be concerned lest their messages were not received or their requests were not acted upon. Lack of even minimal acknowledgment is rude and can be damaging (not to mention the fact that the sender will in all likelihood have to spend time resending the message, possibly several more times, due to its being ignored). Furthermore, if one receives a message that contains a personal request or kind words, or that reflects an investment of hard work (such as a report), and he does not acknowledge the message and express an interest or appreciation for that which was sent, the other party will quite likely feel dejected and discouraged, and perhaps greatly insulted.

Parshas Yisro is the Torah’s primer on proper and effective communication. Although the personal discourse between Moshe and Yisro is loaded with wisdom and lessons of emunah (faith) and good character, and it requires its own attention and study, we can glean from the narrative of Mattan Torah the essentials of refined, sensitive and potent dialogue and messaging.

May we heed the lessons and examples of Moshe and our ancestors at Sinai, and of the Ribbono shel Olam (Master of the Universe) Himself, by conducting and elevating our communications to heights of ultimate mentchlichkeit and kedusha.

Rabbi Genack, I learn in Torah Vodaas and had the privilege of accompanying Rabbi Belsky to the OU on many occasions. I think I can speak on behalf of all the talmidim of the Yoreh Deah shiur in expressing our gratitude to the OU for opening your doors to us. Every time we went, there was always something new to be learned. I heard Rabbi Belsky say many times that before he went to the OU he thought he knew everything in Torah Deah. Only after hearing the kashrus shailos did he realize the depth to which one needs to know Shulchan Aruch to be able to answer such practical questions. I remember one time during a shiur in hilchos shechita he got a phone call from the OU. A shaila had come up in a shlachthouse that involved thousands of chickens. Apparently one of the knives being used had a pegumah on its side, a couple of millimeters above the sharp edge. In typical Rabbi Belsky fashion, he immediately turned to us and said “Nu, What do you guys think?” That gave us an opportunity to practically apply a sugya we had just learned.

Rabbi Belsky had especially affectionate feelings towards the OU and its staff. He always said that he “had the best guys at the OU”. I need not tell you how strongly he felt about the quality of the OU kashrus standards.

I remember one time I was in the OU office when a sensitive issue came up (I believe it was the story about the caterer you mentioned in your hesped by the levayah). The RC involved rightfully felt the talmidim did not belong there. You were there and insisted on us staying in the room so that we can learn from our Rebbe how to deal with all issues. This is just a sample of what we gained from the OU (not to mention the always entertaining car service rides back and forth, where the secrets of the construction of the BQE, amongst many other of the endless stream of factoids Rabbi Belsky had, were shared with us). The OU deserves recognition for its transparency and appreciation for allowing us to share many unforgettable experiences with our Rebbe, Yehai zichro baruch.

Thank you, Pesach Herbstman

## CONDOLENCES

to the family of **RABBI DOVID BENVENISTE** of Tzfas, formerly of Los Angeles and San Francisco, who was a part time RFR for the OU doing wine work in Napa and strawberry checking.

**to our dedicated part time RFR RABBI SHLOMO GARFINKEL of Philadelphia/Miami on the recent loss of his mother Mrs. Bernice Garfinkel of Philadelphia, PA**

**RABBI GENACK OF PHILADELPHIA/MIAM**

**Benjamin Garfinkel of Atlanta, GA who was a part time RFR for the OU**

**to our devoted RC RABBI YITZCHAK TIVERSKY AND HIS WIFE** on the birth of their daughter Mindy.

**MAZEL TOV**