KARMA Wellness

Water is a relatively new kosher line of products certified by the OU. These nutritional beverages come in several flavors. The driving force behind Karma is the fact that water-soluble vitamins lose their potency while sitting in water or when they are exposed to moisture. Additionally, those vitamins suffer degradation when they are subjected to UV rays, oxygen, or heat. The loss of strength is greater when the vitamin contents are spread across the full contents of bottled beverages, causing premixed vitamin drinks to lose their potency over time.

The supplemental information printed on most premixed vitamin drinks is based on the ingredients at the time of bottling, not at the time of consumption. Consumers need to know that after just 90 days on a shelf, premixed drinks may have only 30 to 50 percent of their vitamins remaining and Karma’s goal is to bring back the freshness of vitamins and truly transform water into wellness.

**INTRODUCING KARMA CAP**

Karma uses its proprietary KarmaCap Technology to keep vitamins and other essential ingredients protected and separate from water until it’s time to drink. By introducing the vitamins only seconds or minutes from actual consumption, it optimizes the effectiveness of the nutrient-rich ingredients in Karma. The cap uses opaque plastic and a UV blocker to limit the vitamins’ exposure to the elements and this breakthrough packaging also has a hermetic (air-tight) seal between the cap and base, ensuring freshness and delivering maximum vitamin potency. Plus, it’s easy to use—with just a push of a button, consumers control their own beverage destiny.

**DON’T LOOK AT THE KARMA CAP**

Look at What’s in it!

**KARMA**

Although ordinarily heat is required to cause a transfer of ta’am from a food into a utensil or from a utensil into food, however one exception is in regards to a davar charif (a sharp or spicy food). If a spicy food is cut with a knife there will be a transfer of ta’am even though both the knife and the foods are cold. There are two Gemaras that explain extra stringencies that relate to cutting a davar charif with a knife.

The Gemara Chulin (111b) teaches that if a radish was cut with a fleishig knife, it may not be eaten with milk. But if a gourd was cut with a fleishig knife, one only needs to scrape away the edge where the cut was made. The Gemara explains the difference. A radish is a davar charif, so when it is cut with a knife it absorbs. However, a gourd is sweet. When one cuts a gourd, the only concern is the fat that was on the surface of the knife might wipe off on the gourd. Therefore, it is enough to scrape away the sides of the cut.

Why is the radish forbidden to be eaten with milk? The knife absorbed fleishig ta’am and that ta’am was then transferred to the radish. Isn’t this a standard case of nat bar nat? Rashi (Chulin 112a Kishus) offers two explanations as to why nat bar nat does not apply.

- A knife is assumed to be greasy. The grease that is on the knife is absorbed into the radish.
- Because a radish is a davar charif, it absorbs more taste. Therefore, it is considered like one neinas ta’am.

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**Duchka D’Sakina**

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NOVOMINSKER REBBE AT OU KASHRUS CONFERENCE

AT THE OU’s Kashrus conference this past week, there was palpable excitement as the Novominsker Rebbe, Rabbi Yaakov Perlow, addressed his captivated audience:

“It’s a privilege for me to be here, because I know that this assembled tzibbur here today represents the community of people that makes it possible for so many thousands of yidden to eat kosher,” he said. “It’s a zechus to keep Klal Yisroel going this way….Baruch Hashem, in the years since the end of WWII, we’ve seen an aliya, you can almost call it a renaissance of our Torah tzibbur of this country, which did not exist before the war. There were problems with Shabbos, with chinuch, and there were problems with kashrus also…The growth of our tzibbur, the ruchniyus, is due to the fact that there came an organization called the Orthodox Union and other groups as well, that take a lot better care of the kashrus situation of the products that we eat, and that enabled our lives to be open to all the other devarim sheb’kedusha, our families, our mosdos.”

“All the mitzvos and maasim tovim that yidden do, have to have a lev pasuach (a receptive heart),” the Rebbe continued. “Rabosai, it’s a privilege to be here because what you’re doing is making it possible for thousands of yidden to have a lev pasuach to devarim sheb’kedusha.”

Watch the Novominsker Rebbe’s full remarks in the online version of this article on our site at ou.org/news.

“The opening session, led by Rabbi Simcha Smolensky and Rabbi Avrohom Stone, focused on inspecting unusually complex factories, as well as dealing with potential kashrus infractions and fraud schemes.

Rav Hershel Schachter, shlita, who serves as OU Posek, delivered divrei chizuk, especially pertaining to the challenges of being a mashgiach on rough assignments and away from family for extended periods of time. Rav Schachter also shared some personal, sage advice on kashrus surveillance.

Participants also studied the unique kashrus systems of a new greenhouse produce company, Kosher Gardens, which were presented by Kosher Gardens’ COO Chesky Seitler, with a halachic overview by OU Rabbinic Coordinator Rabbi Dovid Bistricer and a shiur on Bedikas Tolaim by Rabbi Dovid Goldstein, Rav Hamachshir of Kashrus Le’Bedikas Tolaim.

Kosher winemaking is an incredibly sensitive endeavor, with restrictions that must be implemented from pre-grape crush through wine bottling and labeling. Two of the OU’s wine and liquor kashrus experts – Rabbi Reuven Nathanson and Rabbi Nahum Rabinowitz – presented the intricate details of the process by way of a shiur, with explanatory photos, followed by a first-person depiction of the process. The extreme precautions that must be taken, including all wine crushing equipment being operated only by Shomrei Mitzvos, and the systems of bishul, kashrus security seals and layers of verification that go into kosher wine production, were among the issues discussed.

Video recordings of these sessions by Mr. Alex Cook can be viewed online at https://oukosher.org/rfr-conference-2017/
Shulchan Aruch (Y.D. 96:1) paskens l’chumra like both reasons of Rashi.

The Gemara (Avoda Zara 39a) teaches us another chumra that relates to davar charif. Ordinarily, an aino-ben-yomo utensil will not affect the kashrus of a food. Since the ta’am is pagum (bad tasting), it is always batel. However, the Gemara rules that if a chilitis (a certain extremely sharp vegetable) was cut with a non-kosher knife, even if the knife was aino ben yomo, the chilitis will become non-kosher. This is because the strong spicy taste of the chilitis has the ability to revive a ta’am pagum. While all agree that this halachah applies to a chilitis, Shulchan Aruch cites two opinions as to whether this halachah also applies to a radish, or other vegetables that are less spicy than a chilitis.

Rema (Y.D. 95:2 and 96:3) however paskens that even a radish has the ability to be mechala l’ishvach (to revive stale blyios from an aino ben yomo). Shach (Y.D. 96:6) writes that the accepted ruling is to extend this halachah to all d’varim charifim (e.g. even onions).

It should therefore follow that if a milchig aino-ben-yomo knife was used to cut an onion and the onion was subsequently cooked with meat, the food should be assur even bidi’ved. However, the Beis Meir argues that the Rema was only machmir regarding radishes (or items that are more charif than a radish). However, regarding onions or items that are less charif, we could be makel bidi’ved. This is because there are several doubts.

► Perhaps only a radish is charif enough to prevent it from becoming a nat bar nat, but not an onion.
► Perhaps only a chilitis is charif enough to be mechala l’ishvach and not an onion.
► It is uncommon to use a milchig knife with hot milchig foods (kli rishon). Rov tashmisho of such a knife is b’iznen.

Since this case is a machlokes Schach and Beis Meir, one should only be lenient if it is a heised mirubah or there are other mitigating factors (see Darchei Teshuva 96:62).

HOW MUCH OF THE RADISH BECOMES FLEISHIG?
Shulchan Aruch (Y.D. 96:1) rules that if one cut a radish with a fleishig or a non-kosher knife, the blyia enters the radish the thickness of a k’dei netila. The Mishnah Berurah (462:25) states that this is the thickness of one’s thumb (approx. one inch). Rema writes that lichatchila we are machmir that the blyia will spread b’kulo. However, hidiveid if the piece was already cooked with other foods, then we are maikel to evaluate b’kulo netila.

HOW MUCH TA’AM IS ABSORBED INTO THE RADISH?
Shulchan Aruch (Y.D. 120:6) rules that a non-kosher knife cannot be used to cut a davar charif, until it undergoes ne’itza. Ne’itza involves scraping the sides of the blade by pushing it into the ground ten times. This process is considered an affective method for kashering the outer k’dei kliopa (thinnest layer) of the knife. After ne’itza the “non-kosher” knife may be used to cut a davar charif. Rebbi Akiva Eiger (96:8) initially suggests that since we only require kashering the outer layer of the knife, this should prove that a davar charif is only mavliya from the k’dei kliopa of the knife. However, if so, Rebbi Akiva Eiger asks that since this is a tiny amount, it should be enough to just rinse off the piece. How can such a small blyia give ta’am into the entire k’dei netila? Yet we know that the knife gives ta’am into a k’dei netila of the food. This should prove that it is maflt from the entire thickness of the blade. Rebbi Akiva Eiger leaves this question unresolved. However, the Pri Migadim M.Z. (Y.D. 10:6) explains that the blade does indeed give ta’am from the entire thickness. Still ne’itza helps, since it is mivarbel (mixes around) the ta’am that remains in the knife and prevents it from exiting. Therefore, if ne’itza was done, the knife may be used to cut a davar charif. But if ne’itza was not done, then the entire thickness of the blade will be absorbed into the davar charif.

Although we see that the entire thickness of the blade gives ta’am, however the Pri Migadim M.Z. (Y.D. 94:12 ) writes that regarding duchocha d’akikina on a davar charif, we do not need to be concerned with the section of the knife that did not cut through the radish. Although when food is cooked in a pot, we must cheshbon all the blyios in the pot, even from the top of the pot that is not touching the food that is because we say cham mitztose cham kulo (the entire pot is hot). Pri Migadim explains that this obviously does not apply to a cold knife. Although the pressure of the knife can combine with a davar charif to draw out a blyia, but that is only where there is pressure. It certainly does not warm up the blade and cause ta’am to emit from the part of the blade that was not used. Therefore, if only part of the blade cuts through a davar charif, we only need to cheshbon the blyia that was in that part of the blade.

This is why Shulchan Aruch writes that the amount of blyia in the radish cannot be more than the volume of the part of the blade that came in contact with the radish. So for example even if the blade is 8 inches long, but if only half the blade was used to cut the radish, only ta’am from 4 inches of the blade potentially entered the radish. Similarly, if the height of the blade is 3 inches, yet only two inches of the blade were needed to slice through the radish (i.e. the radish was only 2 inches tall and 1 inch of blade remains above the radish) then we only need to deal with the two inches of blade that actually cut through the radish. However, as noted above, we need to cheshbon the entire thickness of the blade. So if in this example, the blade was 1/8th of an inch thick, we would have 4*2*(1/8) which equals one cubic inch of ta’am. Even if 20 radishes were cut with this knife, and cooked in a soup with meat, so long as there is 60 cubic inches among all the water, vegetables and meat in the pot, the dairy from the knife would be batel and the soup would be mutar. In this case, even the radishes may be eaten. If one shaved a block of salt with a milchig knife, the salt is consid- ered milchig. This is because salt is a davar charif and will draw out ta’am from the blade. Still, since only the edge of the blade is used to shave the salt, the amount of milchig blyia in the salt is very small. Therefore, the Maharshar (2:180) writes that if it bidiveid, the salt was used for melacha, we can assume that the blyia of milchigs was batel. See also Har Tzvi (Y.D. 90) who writes similarly.
ATTENDING a Yeshiva in Manhattan certainly has its pluses. This Wednesday, our 8B class took a fascinating trip to the center of the Kashrut world, the OU. There we learned all that it takes to make sure that what we are eating is kosher.

It is really astonishing how many ingredients and sub-ingredients there are in so many simple foods. We watched a movie about the story of a Drakes Yodel, and the incredible process of research and kashering that takes place to make “him” kosher.

Next we learned about Jewish Chessed, and how the OU takes the money it earns from its Kashrut division and channels it back into the Jewish community, i.e. Yachad, NCSY, their Job board, politics and so much more.

We saw a live presentation on the Kashrut of birds. The pasukim that we learned about in Chumash came alive, as we saw the complexity of identifying which birds the Torah says are non-kosher. Rabbi Loike, the presenter, shared something that really caught our attention: He told of of the time that he was explaining to a bird expert how the Torah’s definition of predator differs from the common scientific definition. The example he gave was that according to the Torah a parakeet is a “predator” since it lifts its food in its hands. The expert commented on how fascinating that was because he was in the middle of researching how a falcon’s closest genetic relative is the parakeet! On the other hand we saw how a duck, which is Kosher, certainly eats other animals, as the duck (not for the faint of heart) scooped up gold fish in front of our eyes! Moreh Arik commented that it was the best Kashrut presentation he had ever experienced.

To the boys of 8B: I want to tell you that Rabbi Loike was especially impressed with you guys and your knowledge of Kashrut!

Our last leg of our OU journey was no less fascinating--we stepped into the office of Rabbi Nussbaum, the “voice of OU kosher hotline”. While there, we watched the calls coming in, and I’m not sure if they are always so fundamental, but--wow--was it eye opening. One call was from an ice cream store in Denver working on getting a Kosher certification, another was about a mistaken label, and another was from a medical facility regarding medicines they have been using.

Of course the trip would not have been complete without heading over to the delicious Bravo Pizza Downtown. Kol HaKovod to the boys of 8B. You made us proud with the way you learned and conducted yourselves on every leg of the trip.

Thank you so much to Rabbi Yosef Grossman and the entire OU staff that assisted in making this trip so meaningful.
THE KOSHER PERSPECTIVE

There is an important Kashrus lesson that one can learn from the Karma caps.

Kosher supervision focuses not only on ingredients, but on equipment used to process the ingredients as well. In the case of caps, it would be natural to assume that the ingredients in the cap are filled in the same plant as the rest of the product. This is not necessarily true. An astute RFR studies every aspect of production. If the caps are packed in a separate location, then a separate supervision for the caps is in order.

In the case of KarmaCap the OU proudly supervises all aspects of this line of nutritional beverages i.e. they supervise the flavor house, the water company, as well as, the production of the powdered-filled cap. One wonders if the day will come when products will be squeezed out of the walls of cans? The astute Mashgiach must be ready for any eventuality!

Much of the technical information concerning this product was quoted with permission from Karma Wellness Water promotional literature.

Rabbi Eleff,
Thank you so much for presenting classes to both the Ohr Torah Kollel, as well as to the Light of Israel Synagogue. The kollel members really appreciated how you explained the practical applications of the laws of meat and milk. Additionally, the community members were fascinated with your description of the process of making beer and spirits. They were also pretty happy to hear that some of their favorite drinks were kosher. I’m hoping that your speech will encourage them to be more careful when purchasing alcohol.

Thanks again, and may you have continued hatzalah in your avodas hakodesh

Rabbi Doniel Schon, Rosh Kollel, Ohr Torah, Rochester, NY

KASHRUS ADVISORY

The OU currently certifies a variety of BAKER’S CORNER FROSTINGS produced for Aldi as OU Pareve, including the Milk Chocolate and the Cream Cheese frosting. These products correctly bear an symbol. However, the same products, (from a previous supplier) are available without the and are non-kosher. As the older supply is depleted, this problem will be self-corrected.

As always, consumers should check that each and every product has the symbol, and not assume that since one product has the , all of the same variety will have the .


A previous OU Alert concerning this product stated it would no longer be kosher. BJ’s has decided to keep this product Certified.

The Orthodox Union does not certify ZARRIN STUFFED GRAPE LEAVES produced by Blansh International, San Jose CA. Some cans are labeled with an unauthorized symbol. Corrective actions are being implemented.

to our dedicated RFR in Houston, TX, Rabbi SAADYA KAUFMANN AND HIS WIFE on the birth and bris of their son, Dovid Yisroel Ber (named after Saadya’s father, who did part time OU hashgacha in New Orleans). Mazal Tov as well to the grandparents, our devoted Senior RFR in Los Angeles, CA, RABBI REUVEN NATHANSON AND HIS WIFE.
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