

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

DAF NOTES

Rabbi Luban's classic article "What Could Be Wrong?" was featured in the spring 1995 issue of the OU's Jewish Action Magazine. Below please find a somewhat modified/updated version of that original article. It is reprinted below with Jewish Action's permission.

WHAT COULD BE WRONG? PART I

RABBI YAAKOV LUBAN

Executive Rabbinic Coordinator

WHEN I was a child, shopping for a kosher candy bar was a simple matter. In those days, a candy bar was only a nickel. We would carefully review the ingredients printed on the back label. If there was no gelatin in the candy, we wisely concluded that the product was unquestionably kosher. No matter that the ingredients listed polysorbates and sodium stearoyl lactylate; we had no idea what they were. They sounded too technical to be non-kosher. We simply believed, "What could be wrong with a candy bar?" Today, our innocence is gone. You can no longer purchase a candy bar for five cents, and most people know that you cannot judge a candy by its wrapper. Nonetheless, while kosher consumers today are generally more knowledgeable than years ago, many myths still prevail. "What could be wrong with..." remains a common refrain among kosher consumers.

WHAT COULD BE WRONG WITH FRUIT COCKTAIL?

Some people still believe you can tell if a product is kosher by reading the ingredient declaration on the label. Many will concede that you cannot eat a candy bar without supervision but they will rely on this method for foods that seem to be straightforward and uncomplicated. In truth, it is generally not possible to gather enough information from the label to judge the *kashruth* of an item, for a variety of reasons.

First, the product may be made from kosher ingredients but processed on non-kosher equipment. For example, canned vegetables may be cooked in kettles used for pork and beans, tuna fish may be processed in retorts used for canned shrimp, and tomato products (canned tomatoes, tomato sauce, tomato puree, tomato juice and

continued on page 30

לֹא באתי אלא לעורר

NIFSAL MEI'ACHILA

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

WHEN a food spoils to the point that it is *nifsal mei'achilas adam* (not fit for human consumption), it loses its status as a food, and as such loses its issurim as well. For example, if a piece of spoiled *neveila* that is *nifsal mei'achilas adam* falls into a pot of kosher soup, the soup remains kosher. However, the spoiled meat itself may not be eaten, mid'rabbanan. The *Rosh (Pesachim II:1)* says that if one eats the spoiled piece of meat they are actively demonstrating that they do not consider this piece of meat to be *nifsal*, so for them it remains *assur*. This concept is known as *achshivei*.

While in general the requisite level of spoilage for most issurim is *nifsal mei'achilas adam*, one notable exception is *chametz*. In order for *chametz* to lose its identity, it must become *nifsal mei'achilas kelev* before Pesach. If *chametz* spoils or is even reduced to ash on Pesach itself, the ash remains *assur b'hana'ah* (one may not derive any benefit from *chametz* destroyed on Pesach). However, the *Chok Yaakov 447:46* writes that if *chametz* that became *nifsal l'kelev* on Pesach falls into a pot of soup, it would not *assur* the soup. Even though we *assur nosain ta'am lifgam* on Pesach, this is even less, since this degrades the soup.

The reason *chametz* has a more *chamur* level of spoilage is because even spoiled *chametz* can be used as an ingredient to help ferment other foods (ראוי לחמץ בה עיסת אחרות). Although spoiled *chametz* would not be eaten plain, but since it can be used as an ingredient in another food, it requires a higher level of spoilage, until the point that it would not even be used as an ingredient. The *Biur Halacha (442 s.v. Chametz)* explains that at times even sour dough which is *nifsal mei'achilas kelev* can still be *assur*, if the reason it is rejected by a dog is because of its high potency and not because it is in any other way spoiled. Since it is normal to use very potent sour dough in small amounts as an ingredient, even if a dog will not eat it, it cannot be viewed as *nifsal*.

continued on page 31

IMPORTANT OU PESACH NOTIFICATION

Please be advised that in contrast to past years, OU is no longer recommending frozen fish for Pesach without hashgacha. This includes Costco salmon.

CORRECT DATE OF TA'ANIT BECHORIM

The correct date of Ta'anit Bechorim (the Fast of the Firstborn) this year is Friday, April 6, and not Thursday, April 5 as recorded in error in the OU Calendar Diary for 5772.

WRONG

continued from page 29

▶ ketchup) may share common lines with tomato and meat or cheese sauces.

Second, the USDA does not require the listing of certain processing aids, such as pan liners and oils that serve as release agents. Though not technically classified as ingredients, these items could nonetheless render the product non-kosher.

Finally, many ingredients can be kosher or non-kosher depending on their source of supply, and there is not enough descriptive information on the label to make a clear analysis. Following is a partial list of some food ingredients which are red flags. If any are listed on a label, the product requires a reliable *Hechsher*. (I have chosen these items because they are very common, but this is by no means an exhaustive list of all problematic ingredients.)

WINE, GRAPE JUICE, ALCOHOL AND VINEGAR: Wine and grape juice are only kosher when produced with full-time rabbinic supervision. Alcohol can be derived from grape juice and therefore requires supervision as well. Vinegar is manufactured from alcohol. Most people are aware that wine vinegar requires supervision, but do not realize that any form of vinegar may contain wine-derived alcohol.

VEGETABLE OIL: Lard and tallow, which are animal products, are obviously not kosher, but vegetable oil can be problematic as well. This is because many companies manufacture animal and vegetable oil on the same equipment. As a matter of course, companies do not clean the machinery between animal and vegetable oils, because these oils are compatible with each other. It is therefore possible for “pure vegetable oil” to contain a significant percentage of animal oil.

EMULSIFIERS, (SOMETIMES REFERRED TO BY OTHER NAMES, SUCH AS MONO-AND DIGLYCERIDES AND POLYSORBATES), STEARATES, STABILIZERS, DOUGH CONDITIONERS AND GLYCERINE: These are all made from either animal or vegetable sources and may be either kosher or non-kosher.

NATURAL AND ARTIFICIAL FLAVORS AND FOOD COLORING:

These are made from thousands of ingredients which may be kosher or non-kosher. When fully broken down to subunits, a simple strawberry flavor may contain over a hundred ingredients. The words “flavors and colors” provide very little information about the true composition of these items. Three of the most common problematic ingredients used in flavors and colors are what I often refer to as “The Three C’s”: carmine, civet and castorium. Carmine is a bright red coloring agent derived from the pulverized shells of a beetle-like insect. Civet is extracted from a cat secretion and castorium is produced from a beaver secretion. Civet and castorium are used as flavor enhancers. Flavors can also contain ingredients produced by biotechnology (this process may utilize non-kosher nutrients such as blood or animal tissue) as well as derivatives of grape juice and animal oil.

What could be wrong with fruit cocktail? Would you believe there may be animal derivatives mixed into the fruit? Until a few years ago, the cherries in fruit cocktail were dyed with an artificial red color. That particular dye was banned because it was suspected to be carcinogenic. Today, all fruit cocktail companies without reliable supervision use carmine to color the cherries. In addition, some fruit cocktails have flavors which may contain other problematic ingredients.

There are some processed foods which do not require any supervi-

sion. However, consumers should not make such determinations without the assistance and guidance of a *kashruth* professional or an informed local rabbi.

In spite of the limitations of the ingredient panel, certain useful information *can* be gleaned by reading the ingredients. In particular, it is sometimes possible to establish that a product is dairy by reviewing the ingredients. While most *kashruth* agencies generally require that a D appear on dairy products, instances of missing “D”s abound. All kosher consumers should be familiar with the basic dairy ingredients. In addition to ingredients which are obviously dairy (milk, cream, butter, cheese), there are three common dairy components:

1. lactose (milk sugar)
2. casein or caseinate (milk protein)
3. whey (the liquid residue which remains when milk is curdled).

WHAT COULD BE WRONG WITH FISH?

One of the most serious misimpressions that persists in the minds of kosher consumers is the belief that one can eat inherently kosher foods prepared in non-kosher restaurants. Professionals are often under great pressure to go out with clients or colleagues to lunch and dinner. When kosher restaurants are not available, people rationalize that they can purchase various items, such as fish, in non-kosher establishments. Unfortunately, there is very little that can be consumed in a non-kosher restaurant that is not potentially *treif*. What, for example, could be wrong with fish in a non-kosher restaurant? To list just a few concerns:

1. The fish may be broiled or baked on a grill or pan previously used for lobster or bacon. If this occurs, the fish is rendered non-kosher because of the non-kosher fat and grease
2. Even if the pan or grill were clean, the *ta'am* (taste) of a non-kosher food would pass from the pan or grill into the fish. For the same reason, one cannot eat a hard-boiled egg prepared in such establishments. The egg may have been cooked in a pot used previously for non-kosher, and halachically, the non-kosher taste passes through the shell into the egg.
3. The fish may have been sliced with a knife previously used to cut a ham and cheese sandwich. By the same token, sliced fruit and vegetable salads may have come in contact with non-kosher residue on knives or cutting boards.
4. If the fish is seasoned or breaded there is a concern about the ingredients used in the seasoning and breading as well. In addition to non-kosher components, the seasonings could contain a dairy ingredient, which combined with the residual meat on the grill and pan would create a status of *bossor v'cholov* (meat and milk).
5. Fish requires *simonim* (signs of *kashruth*) to be considered kosher. The *halachah* does not permit the purchase of filleted fish even if the owner of the fish store claims that it is a kosher species. Without seeing the fins and scales, one is not permitted to assume the fish is kosher. If a person asks for a scaleless piece of flounder in a non-kosher restaurant, the *halachah* says that you cannot assume that the fish you ordered is the fish you



Waiter, listen carefully, please. I want a piece of broiled halibut. Leave the skin on, and don't scrape off the scales. Don't slice the fish with your knives, and bake it in a new unused aluminum foil pan...

continued on page 31

WRONG

continued from page 30

got. As a matter of fact, filleted European turbot (a non-kosher fish) is almost identical to filleted flounder.

What if you give instructions on how to prepare your fish? *Waiter, listen carefully, please. I want a piece of broiled halibut. Leave the skin on, and don't scrape off the scales. Don't slice the fish with your knives, and bake it in a new unused aluminum foil pan. Make sure there are no other foods in the oven which may splatter on my fish while it is baking. Don't put anything on the fish at all. Serve the fish on a disposable paper plate with plastic silverware. Don't take the fish off the baking pan with a spatula which is not kosher. Just toss it off by turning the pan upside down. Did you get all that waiter?*

Still no good. The *halacha* establishes that a non-Jew or a Jew who does not observe the laws of *kashruth* is not *ne'eman* (trusted) to testify on matters of *kashruth* (*Yoreh Daya*, 119).

There is one final problem with the fish. It is prohibited to eat the fish because of *bishul akum*. (*Bishul akum* is food cooked by a non-Jew. See my article on this topic in the Winter '94-'95 issue of *Jewish Action*, entitled "Playing with Fire." A hard boiled egg cooked in a non-kosher restaurant would also fall into the category of *bishul akum*.) The only way to overcome all these problems is to go into the kitchen yourself, turn on the fire and supervise the entire production of the fish. Unfortunately, this solution is certainly not practical.

What about eating tuna fish? If you don't see the can, it may not be prepared under supervision. Some tuna fish companies produce non-kosher pet food on the same equipment, and for that reason and others, tuna requires a reliable *hashgachah*. It is possible to order a closed pop-top can of supervised tuna which you open yourself at the table. This can be consumed with an uncut salad of fruits and vegetables. ■

HARRY H. BEREN

**ASK
OU
OUTREACH**



As part of the Harry H. Beren ASK OU OUTREACH program of bringing leading Roshei HaYeshiva and Rabbonim to the OU, Rav Nissan Kaplan Shlita, Rosh Yeshiva in Mir Yerusholayim, recently gave a fascinating shiur to the OU Kashrus Rabbonim.

LO BASI

continued from page 29

PILLS AND TOOTHPASTE

The *Chazon Ish* (*Orech Chaim* 116:7) explains that regarding chametz which is not usable as an ingredient in other foods, we follow the regular rules of "nifsal mei'achilas adam". It is for this reason that medicine pills which have a bitter taste are permitted on Pesach, because they are considered nifsal mei'achilas adam. Even if we find that a dog would eat these pills, it is not cause for concern, because they are not אחרת בה עיסתו אחרת. The same would hold true for toothpaste, even if a dog will lick it up, except that Rav Belsky is concerned that since one intentionally puts toothpaste in their mouth, we must be concerned for *achshivei*. Rav Moshe Feinstein zt"l (*Igeros Moshe O.C. II:92*) writes that there is no concern of *achshivei* for pills since for *refuah* one would take a medicine even it tastes very bad. This *sevara* might not apply to toothpaste. Rav Schachter, however, was lenient on this issue.

STARCHED PAPER PLATES AND NAPKINS

The *Rambam* (*Chametz U'matza* 4:11) writes that clothing washed with wheat starch may be used on Pesach because the chametz loses its status by becoming part of the clothing. *Chazon Ish* writes that since cloth and paper are not used as ingredients, so again it is sufficient for the chametz starch to be *nifsal mei'achilas adam*, which is what happens automatically when the starch is combined with paper or cloth. In the U.S. it can safely be assumed that the starch used in paper products is kitniyos, most probably corn, so even more so there is no concern with placing hot food on paper plates or napkins, since the kitniyos is considered *nifsal*. ■



KASHRUS ALERT

DIVA OLIVA CANNED OLIVES produced by Veld World, Kiev, Ukraine, sold in Ukraine, bear an unauthorized ©. Corrective measures have been implemented.

BLUE BIRD PERFECT GUACAMOLE SEASONING MIX produced by Blue Bird Trading Company – Laura Scudder's is certified by the Orthodox Union as a dairy product. The ingredient panel clearly states that it contains dairy. Some packaging only has the plain © without the "D". Corrective measures have been implemented.



KASHRUTH ADVISORY

When warming **MON CUISINE FROZEN MEALS** in a microwave, consumers should double wrap the carton. Mon Cuisine is changing its packaging to alleviate this issue by overwrapping the carton.



to our dedicated RFR in Cleveland Heights, OH **RABBI MORDECHAI TEREN AND HIS WIFE** on the engagement of their son Yossi to Chayala Bergman of Lakewood, NJ.

OU KOSHER PRE-PESACH WEBCASTS AVAILABLE ONLINE



From left: Rabbi Safran, Rabbi Eli Gersten, who records the responses; Rabbi Belsky, Rabbi Schachter, and Rabbi Eliyahu Ferrell, who receives emails, during last year's OU Kosher webcast.

FOR SEVERAL years, OU Kosher poskim (halachic decisors) Rav Chaim Yisroel Belsky, Rosh Yeshiva of Yeshiva Torah Vodaath and Rav Hershel Schachter, Rosh Yeshiva of Yeshivas Rabbenu Yitzchok Elchanon, have presented a popular annual webcast to provide practical guidance for the Seder and for Pesach preparations. Due to the recent illness of Rav Belsky, there will not be a webcast this year.

Rabbi Eliyahu Safran, OU Kosher Vice President of Communications and Marketing, announced that the archives of the past four years of pre-Pesach webcasts will be posted for the community's enlightenment and study, in response to the many inquiries received.

Past webcasts, which were recorded live at OU Headquarters in New York and archived on the OU website can be found at:

www.ou.org/torah/article/oukosher_pre-pesach_webcast_5771

www.ou.org/torah/article/oukosher_pre-pesach_webcast_5770

www.ou.org/torah/article/ou_kosher_pre-pesach_webcast_5769

www.ou.org/torah/article/practical_issues_in_hilchos_pesach

Questions covered include: How far must one go in one's cleaning; Do I search for chometz in my house if I'm going away for Pesach; What if I can't recite the entire Hagaddah or understand the Hebrew; Isn't chometz in a non-Jewish store always safe after Pesach; Is machine-matzah better than hand; Is quinoa on the list of kitniyot; What areas need to be searched for chometz; How do I prepare my kitchen appliances; and do I need to worry about Cheerios in my daughter's dollhouse? ■

HARRY H. BEREN



OUTREACH

PRE-PESACH PROGRAM IN FOREST HILLS

Promotes Stronger Sense of Community between Participating Organizations

OU KOSHER'S popular ASK OU OUTREACH program recently visited the Queens Jewish Center (QJC) in Forest Hills for a Pre-Passover program sponsored by the Harry H. Beren Foundation of Lakewood, NJ.

Sponsoring organizations included Chazaq; Congregation Machane Chodosh; the Queens Jewish Community Council; the Vaad Harabonim of Queens; and the Young Israel of Forest Hills.

Highlights of the evening included Rabbi Nachum Rabinowitz, Senior Rabbinic Coordinator and wine expert, addressing "OU Wine and Grape Juice;" an "Ask the OU Rabbonim" -- a Q&A session on Pesach and year-round kashrut issues featuring Rabbi Moshe Elefant, Chief Operating Office of OU Kosher, and Rabbi Eli Gersten, Rabbinic Coordinator for Recording Psak and Policy of OU Kosher; and Rabbi Dov Schreier, Rabbinic Coordinator for Food Service at OU Kosher, on "Hotels, Catering and Restaurant Issues for Pesach and Year-Round."

One participant shared, "I would like to thank you for your part in encouraging the OU to feature this lecture series at the QJC. Having such events in addition to being very informative, shall certainly be helpful in promoting a stronger sense of community unity between the participating organizations." Another attendee said, "I would like to thank you for bringing this program to our shul and community. I, as well as many others, found it to be very informative. It would be great to have more OU programs in the future (whether from your department or from other OU departments)."

"What made this event so unique," remarked Rabbi Yosef Grossman, Director of OU Kosher Education and the program coordinator, "was the participation of so many distinguished rabbanim and layleaders in the crowd. Whether it was one of the local Bucharian rabbanim; the rabbi of the local Young Israel; a prominent Rosh Yeshiva of a nearby Yeshiva Gedola; or Professor Simon Kwestel, Past President of the Orthodox Union and Chairman of its Kashrut Department -- they all sat in rapt attention at the erudite remarks of the OU's experts in the person of Rabbi Elefant, Rabbi Rabinowitz, Rabbi Schreier and Rabbi Gersten."

Rabbi Grossman also noted, "We were most pleased to be hosted by the Queens Jewish Center and its esteemed Morah D'atra, Rabbi Benjamin Geiger, who also mans the OU's Kosher Consumers Hotline, answering in a professional, courteous and knowledgeable manner an average of 500 questions daily right before Pesach." ■



(L-R): Rabbi Refael Zavulunov, Assistant Director of CHAZAQ, sits alongside ASK OU presenters Rabbi Moshe Elefant, Rabbi Eli Gersten, Rabbi Benjamin Geiger and Rabbi Yosef Grossman.

SPECIAL LAKEWOOD OU KASHRUS SHIURIM

HARRY H. BEREN



OUTREACH

FOR בני הישיבות
DURING בין הזמנים

Monday, April 2 - "ניסן תשע"ב

בית המדרש לב אבות

ע"ש ר' שעפטל יקותיאל בן ר' חיים הלל ז"ל
והרב דוד בן ר' חשה ז"ל

CORNER OAK KNOLL AND IRIS ROAD, LAKEWOOD, NJ

12:00 PM

CURRENT KASHRUS ISSUES IN FISH



- בישול עכו"ם (Smoked salmon/ canned fish)
- "What could be wrong with sushi"?
- טביעת עין (Herring)
- סימן חובהק (Salmon)
- בדיקת ונשירת קשקשים

- FOLLOWED BY Q & A SESSION -
RABBI CHAIM GOLDBERG
OU Rabbinic Coordinator and Fish Expert

1:00 PM

בדיקת תולעים FOR PESACH & YEAR ROUND



- חקור בהלכה

HANDS ON DEMONSTRATION FOR PREPARING

- Romaine lettuce
- Celery
- Strawberries
- Onions

- FOLLOWED BY Q & A SESSION -
RABBI YOSEF EISEN

Rabbinic Administrator Vaad HaKashrus
of the Five Towns and Far Rockaway

Former Rabbinic Coordinator
Foodservice, OU

תנחה will follow Shiurim.

FREE Admission!

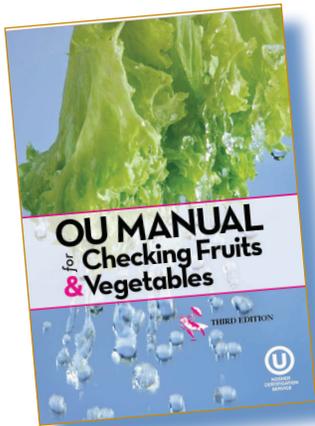
FREE distribution of
HOW TO Check for Insects
by Rabbi Yosef Eisen!

For more information call Rabbi Yosef Grossman,
Director of OU Kosher Education at 212.613.8212
or 914.391.9470 grossman@ou.org.

SPONSORED BY THE HARRY H. BEREN
FOUNDATION, LAKEWOOD, NJ



OU Kosher Publishes Third Edition of OU Manual for Checking Fruits and Vegetables



AESTHETICALLY, or to avoid the feeling of “ugh,” no one wants to eat bugs. Jewish law takes the revulsion one step further -- *halacha* prohibits eating insects. The rub, given the tininess of the creatures, is how do you find them and then how do you get rid of them?

Once again, OU Kosher has the answers. Just in time for **Passover**, the OU has published the third edition of the *OU Manual for Checking Fruits & Vegetables*,

following the well-received versions of 2004 and 2007. According to **Rabbi David Bistricher**, the OU Rabbinic Coordinator who served as general editor, many people check their own produce for the holiday, for example, romaine lettuce for the *maror* (bitter herbs), so the manual will come in handy right now, as well as throughout the year.

This manual, along with those that have been published in the last few years on baked goods, fish and oil, with food service now in preparation, emphasizes the commitment of the OU under the leadership of OU Kosher CEO **Rabbi Menachem Genack** and COO **Rabbi Moshe Elefant** to serve the interests of the Jewish community. **Rabbi Moshe Zywica**, Executive Rabbinic Coordinator-Director of Operations manages the various aspects of the manual project and **Rabbi Yaakov Luban**, Executive Rabbinic Coordinator, is the editor, providing helpful advice and suggestions.

This latest manual details OU policies in the area of insects as they relate to fruit and vegetable inspection and also explains what doesn't have to be checked. There is an updated summary chart, as well as *responsa* in Hebrew by the OU Kosher *poskim*, **Rav Chaim Yisroel Belsky** and **Rav Hershel Schachter**. Since the manual is intended for both professionals and for home use, “there's something in there for everybody,” Rabbi Bistricher says.

“The goal of OU Kosher is not only providing the highest standards of kosher certification to the widest audience possible,” explained **Harvey Blitz**, Chair of the OU *Kashrut* Commission, “but also to provide kosher education on all levels not only through our publications, but through our extensive and growing programs in which OU Kosher *rabbonim* share their expertise with groups ranging from yeshiva children to senior rabbis. The *OU Manual for checking Fruits and Vegetables*, therefore, is yet another step in our expanded goal of educating the kosher consuming public.”

Insects don't change, but conditions do -- that is why there is a third edition of the manual, Rabbi Bistricher explains. “The nature of the industry is very fluid so our policies change based on the facts on the ground. Infestation by nature varies from season to season and location by location. It is something we need to constantly keep on top of -- it changes from one moment to the next.”

The manual is remarkably comprehensive, with sections on methods of checking specific vegetables (from artichokes to sugar snap pea pods); pre-washed vegetables; garnishing; frozen and canned vegeta-

bles; berry and fruit inspection; dried fruits; nuts and grain; fish; and commercial checking. The booklet is copiously illustrated, including photos of the insects -- the blueberry maggot, cabbage worm, fly, lettuce aphid, spider mite, thrip, vegetable leaf miner, and spinach flea beetle. An appendix lists the limits at which the Food and Drug Administration regards food products as adulterated from infestation.

Copies of the manual may be obtained at www.ou.org/oupress, and at Judaica stores everywhere.

PISKEI HALACHAH OF HARAV YIRSOEL BELSKY SHLITA

**WHAT BRACHAH DOES ONE RECITE ON BREADED CUTLETS?
IS IT PERMISSIBLE TO GET A HAIRCUT ON ROSH CHODESH?
MAY ONE COPY A CD FOR PERSONAL USE?**

Rabbi Moishe Dovid Lebovits, Rabbinical Administrator at KOF-K, and author of the *Halachically Speaking* series, has published a new sefer entitled *Piskei Halachah of Harav Yisroel Belsky shlit'a* as a zechus for Harav Belsky's full recovery. Written in an engaging and lucid manner, the sefer is divided into 54 chapters — ideal for weekly study at the Shabbos and Yom Tov table. Informative and practical, this scholarly work encompasses the laws of daily living and throughout the year. Some timely topics include *brachos*, *muktzeh*, *hilchos Pesach*, *pas palter* and *bisbul akum*, summer *halachos* and many more.

The sefer consists of over 500 psakim from Harav Chaim Yisroel Belsky shlit'a, as well as detailed footnotes for further clarification. These psakim, which have been reviewed by Harav Belsky, were culled from years of learning under his tutelage in addition to an exclusive kuntres printed over nine years ago and disseminated at the author's wedding. As the first volume in a series to be printed in the future, iy'h, this will be a priceless gift to any Jewish home.

To order the sefer at \$10 (take 20% off if ordered before April 1), go to www.thehalacha.com, or email piskeihvol1@gmail.com.

The sefer is available in select sefarim stores in Brooklyn and Lakewood.

While learning the sefer please have in mind as a zechus for a refuah sheleimah for Harav Chaim Yisroel ben Chanah Tzirel.



Kavod Harav Grossman,

Recently I was fortunate enough to have been given a couple of copies of the Ask OU CD's which have been most enlightening and a quality tool in instructing my mashgichim here in New Zealand.

I was given “how to check for insects” and “the nikkur/koshering/fish”

My question now is whether it would be possible to get further (other topics) CD's and if so whether a list is available of the CD's.

Thank you in advance,

Rabbi Samuel Altschul, *Senior Rabbi*
Auckland Hebrew Congregation
108 Grey's Ave, Auckland, New Zealand