

THE *Daf HaKASHRUS*



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

UP 2016

RABBI SHMUEL SINGER

RC, Passover, Wine, Chocolate

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 Pomogrape Juices with the OU-P certification. Passover vodka will be available from David's Harp and Royal Elite. OU-P liquors will be available under 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

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DEVOTION AND PASSION

A Tribute to the Life of Rabbi Emanuel Holzer zt"l

RABBI YAAKOV LUBAN

Executive Rabbinic Coordinator

ON THE 13th day of Adar 1, Erev Purim katan, 5776, Rabbi Emanuel (Manny) Holzer זצ"ל passed away. Rabbi Holzer, an extraordinarily devoted disciple of the Rav, Rav Yosef Dov Soloveitchik, זצ"ל, was an outstanding עוסק בצרכי צבור, who dedicated much of his life to the service of the Jewish community.



Rabbi Holzer, circa 2005

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

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MESSAGING TIPS FROM HEAVEN

RABBI AVROHOM GORDIMER

RC, Dairy

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 imperative.

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 erez (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 erez 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

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MA'AMID OF CHEESE

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

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 hama'amid* is not *batel* is 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 hama'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 keilim*, 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 tiknu* (the *gezeira* is modeled after an *issur Torah*). Therefore, *gevinas akum* and *chalav akum* will *assur b'taaruvos*, unless it is *batel b'sbishim*, and likewise they will *assur keilim*. 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 shehu'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*.

IF a non-kosher ingredient is used to be *ma'amid* (give form to) a product, even if the non-kosher is less



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 *keilim* of *chalav stam*. We *pasken ta'am k'ikar*, so what rationale can there be to be *machmir* on the *ikar* and yet *maikel* 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 *keilim*, where there is more room to be *maikel*, 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'sbishim* the whey should be permitted. However, Teshuvos 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'amid* of the whey, and the butter would be forbidden. The OU is *choshesh* 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 keilim*. Therefore, if this whey was heated in a pasteurizer or was *kavush* in a storage tank, these *keilim* would need to be cleaned, but they would not require *kashering*.

Request from Rav Belsky Zt"l's Family
ZICHRON RAV BELSKY ZT" L

zichronrabbelsky@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 zichronrabbelsky@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.

May we only share in simchos and me we all be comforted besoch shaar aveilei Tzion v'Yerushalayim

AZKARAH FOR RAV BELSKY ZT"l AT OU KOSHER

A Unique Gadol in Halacha and Kashrus

RABBI 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 Dov 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 *karnei 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, Safra Rabba d'Yisroel – Moshe the Great Scribe of Israel, has passed away." Why does the Gemara refer to Moshe as *Safra Rabba 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, inasmuch as he was both a major *lamdan* and a major posek. Rabbi Weiss also explained that Rav Belsky had a total proficiency in the *metzi'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 *Yerushalmi* 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 *Bavli* 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

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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 *moser 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 *hanhagos* 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 *oleh al shulchan melachim*, what berachos can be made...”

Rabbi Gersten discussed how Rav Belsky pre-

vented numerous kashrus tumults and gave the OU a derech in countless such sensitive areas, including orange juice, raisins, tropical oils, dairy cows that undergo stomach surgery, worms in fish, garlic, grapes, and copepods in New York City water.

Rabbi Nachum Rabinowitz, Senior Rabbinic Coordinator at OU Kosher, described the gadlus of Rav Belsky “to be able to relate to people, to understand, and put oneself into the matzav of other people – this was Rav Belsky’s legacy”. The tremendous sense of Ahavas Yisroel that Rav Belsky taught and lived should be captured and embodied by us, resulting in the Ultimate Geulah, concluded Rabbi Rabinowitz.

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.”

Yehi zichro baruch.

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 *hafrshas challah*. This is true, even 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 *hafrshas 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 CHOLOV 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 Deah 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.

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new applications, review policies and procedures, and address ongoing issues that arose on a regular basis.

As chairman of the RKC, Rabbi Holzer presided over the monthly sessions. It was he who infused life into the commission and gave meaning and significance to its role. Rabbi Holzer lived and breathed OU kashrus. His unbridled enthusiasm and excitement was contagious. Congregational rabbis, who were overwhelmed by their schedules, religiously attended monthly meetings in Manhattan because they were inspired by Rabbi Holzer's commitment and dedication. If a rabbi was absent, he would have to endure Rabbi Holzer's subsequent ire, as Rabbi Holzer simply could not comprehend a rabbi not making time for these crucial meetings at the OU. RKC sessions were never boring, and no one fell asleep in their chairs, as Rabbi Holzer brought animation and excitement to each important discussion.

Even when no formal meeting was scheduled, Rabbi Holzer would spend hours in the OU office. He prepared extensively for RKC discussions, and he researched and investigated topics by speaking at length with OU senior management, Rabbinic Coordinators and Rabbinic Field Representatives. Eventually, he became such a permanent fixture in the OU office that he was given a desk and assigned a secretary, and he came to the office almost on a daily basis.

No task was too difficult for Rabbi Holzer, nor was he afraid to engage in battle with anyone, when he felt it was important to do so. He possessed a strong sense of *ישראל* (righteousness), and was a person of great moral integrity. He was energized by a personal sense of mission to fulfill his responsibilities as chairman of the RKC.

Rabbi Holzer spent many years studying with his rebbe, Rabbi Soloveitchik, and later served as his shamash (personal attendant). As a true talmid, Rabbi Holzer was guided by the many lessons of life that he learned from his rebbe, and he quoted the Rav extensively whenever an opportunity would arise (particularly at RKC meetings). Chazal teach us that when the wife of Potiphar attempted to seduce Yosef, he saw *דמות דיוקנו* של אביו, the image of his father's visage, and this prevented him from sinning. Rabbi Holzer lived with the *דמות דיוקנו* of his rebbe before his eyes, and this inspired him on a constant basis. Rabbi Menachem Genack, CEO of the OU Kashrus Department, and a talmid *muvhak* (esteemed pupil) of the Rav, worked closely with Rabbi Holzer, and noted the following: "Rabbi Holzer's intense

devotion to his Rebbe was transmitted to his children, David and Barry, who were *meshamesh* (served) the Rav as well, and a bridge of love and respect between the Rav and his talmidim spanned the generations."

Truth be told, Rabbi Holzer was not without controversy. He was very opinionated and battled fiercely for what he held to be true. I must admit that on occasion, we did not see eye to eye. But no matter, when Rabbi Holzer disagreed with me, RCs or colleagues in the RCA, it was a *machlokes lishaim Shomayim* (argument for the sake of heaven), because Rabbi Holzer only cared about kashrus and had no hidden agenda of his own.

I can best describe Rabbi Holzer's passion with a magnificent insight of Rav Yaakov Kaminetzky, *ל"ז*, recorded in his *sefer*, *Emes Li'Yaakov*.

When Yaakov blessed his children before his death, he rebuked Shimon and Levi for their anger which led to their killing Chamor and the people of Shechem (in retaliation for the abduction of Dina). *אָרֹר אַפֶּם כִּי עָו*, cursed is their anger for it is bold. To keep Shimon and Levi separated, Yaakov declares, *אֶחָדְכֶם בִּיעָקֵב אֶפְיָאֵל בְּיִשְׂרָאֵל*, I will divide them in Yaakov and disperse them in Israel. Rashi explains that Yaakov divided and separated Shimon and Levi by having Shimon's descendants serve as teachers of young children, and designating the tribe of Levi to gather *terumah* and *maaser* throughout the land of Israel.

Rav Yaakov asks the following question: If Yaakov was angered by Shimon and Levi's impetuous and rash behavior, why then does Yaakov appoint the tribe of Shimon to serve as the *rebbeim* of the young children, who are the future of Klal Yisrael, and assign Levi to serve as the *kohanim* and *leviim*, who are the religious leaders of the Jewish people? Rav Yaakov offers a beautiful response:

After Shimon and Levi murdered Chamor and the population of Shechem, Yaakov chastises Shimon and Levi and says to them, *בְּיֹשֵׁב הָאָרֶץ עָבַרְתֶּם אוֹתִי לְהַבְאִישֵׁנִי*, you have aroused the anger of my neighbors. Shimon and Levi responded *הַכּוֹנֵה יַעֲשֶׂה אֲחוֹתֵנוּ*, should he treat our sister like a harlot? Yaakov does not answer. Why is that? While he was upset with the irresponsible actions taken by Shimon and Levi, he nonetheless admired their passion and concern. Of all the *shevatim*, only Shimon and Levi felt compelled to react to the pain and disgrace of their sister. It was this passion that made Shimon and Levi most suitable for the tasks of being *rebbeim* and religious leaders.

Yes, we did not always agree with Rabbi Holzer, but no one could match his dedica-



Rabbi in Astoria Long Island circa 1955.

tion to the OU. My admiration for him was great. He cared about kashrus more than most others. His passion and fervor knew no bounds and moved him to take action whenever possible.

Here is a classic story about Rabbi Holzer's dedication that illustrates the above.

When I joined the OU in 1984, one of my first assignments as Rabbinic Coordinator was to oversee the Heinz Company. Heinz had a major plant in Pittsburgh, where they manufactured kosher and non-kosher soup. There was a full-time *mashgiach* in the plant who kashered the equipment. I reviewed the kashering protocols with the *mashgiach* and had some questions about the procedures. I raised the issues at an RKC meeting, and it was decided that I should visit the plant to see the operation first hand, gain a better understanding of the situation, and report back to the committee. Immediately, without hesitation, Rabbi Holzer announced that he would accompany me on my investigative journey. I tried to dissuade Rabbi Holzer. The kashering occurred at 6:00 a.m. and we would have to wake up in the middle of the night to observe the event. Rabbi Holzer was not to be deterred. Shortly thereafter, on a cold wintery night, Rabbi Holzer and I arrived in Pittsburgh and checked into a hotel late at night. At 3:00 a.m. we were up and about so we could drive to the plant in time for the 6 a.m. kashering.

I was a young man and was paid for my efforts. Rabbi Holzer was a sixty year old volunteer. He did not have to make the arduous trip, and could have relied on my report. Yet, he cared so much about the integrity of the

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and marked as Matzah Ashira on the box.

Manischewitz also bakes machine Shmura Matzah. In addition Manischewitz makes a product known as matzah 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 meal, 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 Ashira. Barricini also has chocolate covered regular matzah. This is also not Matzah Ashira.

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 pierogies 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, Kvuzat 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 Wissotsky 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.**

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OU symbol that he felt compelled to make the journey, all difficulties notwithstanding.

When we returned and delivered our report, it had the value of a thorough investigation of two pairs of eyes.

Rabbi Holzer reminds me of the moving words of Dovid Hamelech, quoted in Brochos 4a:

לא, רבונו של עולם - Master of the Universe, שכל מלכי מזרח וצפון, am I not devout? חסיד אני

ומערב יושבים אגודות אגודות בכבודם and for all the other kings of the east and west sit among their company in their glory, ואני ידי מלוכלכות, but as for me, my hands are soiled with blood, embryos, and afterbirths which I examine, כדי לטהר אשה לבעלה, in order to permit a woman to her husband.

Like Shimon and Levi, Rabbi Holzer was a man of action who never sat on the sidelines. When a job needed to be done, he wasn't afraid to roll up his sleeves and get his hands dirty, just as King David of old.

Alas, Rabbi Holzer has departed. No longer is he with us, pounding 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 prodding 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."

ידי זכרו בריך, may his memory be blessed.



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

MESSAGING
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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. ■

**MAZEL
TOV**

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

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

המקום ירחם אתכם בתוך שאר אבלי ציון וירושלים



**KASHRUS
ALERT**

The Orthodox Union certifies **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 **DANNON STRAWBERRY FLAVOR NONFAT YOGURT** and **STRAWBERRY BANANA FLAVOR NONFAT YOGURT** produced by The Dannon Company, White Plains NY. A small quantity of these products were labeled with an unauthorized © mark. Corrective actions have been implemented.

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 **PAMPA FRUITY WHEELS CEREAL** produced by Transnational Foods LLC, Miami FL. This product bears an unauthorized © symbol. Corrective actions are being implemented.



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 *Yoreh 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 *pegimah* 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 *sugyah* 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 Rebbi 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 Rebbi, *Yehai zichro baruch*.

Thank you, Pesach Herbstman