

DOUBLE ISSUE!

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OU KASHRUS CONFERENCE
-2024-

The OU hosted its annual kashrus conference on May 19 – 20, 2024 at the Delta Hotel by Marriott in Woodbridge, NJ. Under the direction of Rabbi Michael Morris and his team, Rabbinic Field Representatives from around the globe convened for two days of education, inspiration



HaRav Elya Chaim Swerdloff, shlit"a, Rosh Yeshivas Patterson addressing the conference.

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OU Kosher Marks Another Successful Pesach Season Educating Thousands

Reflecting on Its Busiest Period, World's Largest Kosher Certification Agency is Inspired by Consumers' Eagerness to Learn

As the Rabbinic Coordinators responsible for managing OU (Orthodox Union) Kosher's consumer hotline and Webbe Rebbe online forum — an email address where consumers may send in kashrus sheylos that are answered in writing — Rabbi Zvi Nussbaum and Rabbi Chanoch Sofer have fielded some very unique Pesach-related kashrus questions over the years.

This year was no exception: My family is considering visiting a farm on Chol Hamoed, began one woman, in an email query. There is a booth where people can feed the birds a mixture of seeds. Could this pose a problem around chametz? What about the seeds, grains and milk (which we were told is actually formula) fed to the animals?



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Rabbi Yosef Grossman, z"l,
Founding Editor



OU KASHRUS CONFERENCE

-2024-



and *chevrashaft*. This year the OU had the privilege of opening the conference, in which dozens of other kashrus agencies joined for the second day of the conference.

Topics discussed included Simanim, engineering food, professional communications, bishul akum, travel safety, conflict resolution and being a Ben Torah in the workplace. As a follow up, we have reprinted Rabbi Yosi Heber's article about being a Ben-Torah in the workplace in this edition (page 9). OU Mashgichim with 25 years of service were also recognized.

The OU was privileged to have HaRav Elya Chaim Swerdloff, shlit"a, the Rosh Yeshiva of Yeshiva Gedolah of Patterson as the keynote speaker of the conference.

All recordings of the 2024 Conference have been uploaded and can be found on our www.oudirect.org under the tab Kashrus Training and "Advanced Training Resources". Scroll down to RFR Conference 2024 Videos.

OU Kasher Leadership, from left, Kashrus Chair Dr. Josh Penn, Vice-Chair Rabbi Yosi Heber, COO Rabbi Moshe Elefant, CEO Rabbi Menachem Genack and OU President Mr. Mitch Aeder



Rabbi Ari Senter, Rabbinic Administrator of the Kof-K



Rabbi Yitzchok Gornish (Kof-K), Rabbi Zvi Holland (Star-K) and Rabbi Daniel Nosenchuk (OU) in discussion.



OU Meets with the USDA



On May 22, 2024 OU Kosher representatives met with USDA officials at their Washington, D.C., headquarters, and participated in a panel discussion. They were joined by OU Clients DFA and Empire Kosher to share insights. OU Kosher Rabbinic Coordinators Rabbi Eli Eleff and Rabbi Nachum Rabinowitz also had the privilege of a private meeting with U.S. Secretary of Agriculture Tom Vilsack. Topics of discussion included the role of OU Kosher, how the kosher certification process works and future partnership opportunities.



Rabbi Rabinowitz and Rabbi Eleff meeting with U.S. Secretary of Agriculture Tom Vilsack.



Panel discussion including (from left) - David Hakes, Dairy Farmers of America, Rabbi Rabinowitz, OU Kosher, Jeff Brown, Empire Kosher, Bruce Summers, USDA AMS Administrator



Rabbi Eleff and Rabbi Rabinowitz participating in a discussion with Secretary of Agriculture Tom Vilsack. Agudath Israel's Rabbi Avi Schnall is seen to the left.

Mazal Tov!

מזל טוב!

To our dedicated Rabbinic Field Representative in Antwerp, **Rabbi Hillel Kusmierski** and his wife, on the engagement of their son.

To our devoted Rabbinic Coordinator, **Rabbi Zvi Nussbaum** and his wife, on the engagement of their daughter Chava Gitel, to Yehoshua Matisyahu Krancer of Monsey, NY.

To our dedicated administrative assistant, **Ms. Yael Schottenstein** and her husband, on the birth of a son.

To our devoted Rabbinic Coordinator, **Rabbi Mordechai Stareshfsky** and his wife, on the engagement of their daughter Devorah Rochel to Yosef Zundel Gershonowitz of Brooklyn, NY.

To our dedicated administrative assistant, **Mrs. Tamara Weingarten** on the marriage of her daughter.

Condolences

המקום ינחם

To our RFR, **Rabbi Zvi Boruch Hollander** on the loss of his brother, R' Shraga Feivel ben Eliyahu, a"h.

To our RFR and former RC in Connecticut, **Rabbi Yaakov Mendelsohn** on the loss of his brother David, z"l.

To our RFR in England, **Rabbi Avrohom Schwarz**, on the petirah of his mother, a"h.

To our administrative assistant, **Mrs. Soroh Wininger**, on the petirah of her husband, Mr. Avrohom Wininger, z"l.

To our RFR in Pennsylvania, New England and Canda, **Rabbi Yitzchok Yagod** on the petirah of his mother Mrs. Bracha Yagod, a"h

לא באתי אלא לעורר

ChaNaN Without Yedias Ha'taruvos

Rabbi Eli Gersten RC, Psak and Policy

While performing an initial inspection on a non-Jewish owned bakery, a mashgiach found out that several months ago the bakery had run a trial using gelatin as a thickening agent in their pies. The company explained that they added less than 1% gelatin to the filling. However, the gelatin was first dissolved in a tub (kli sheini) with 4 parts hot water, and this diluted gelatin mixture made up about 5% of the pie filling. Although the actual amount of gelatin was batel b'shishim in the pie, since the gelatin was first mixed with water, and the water became ChaNaN, perhaps we should now require sixty times the gelatin-water mixture, which we do not have. Since the pies are baked directly on pans, it would seem that all the pans (hundreds of them) should require libun gamur which would not be possible. Can we allow kashering with libun kal instead?

There are several points for consideration

ChaNaN Without Yedias Ha'taruvos

The Issur V'heter (24:10) writes that there is no ChaNaN without Yedias Ha'taruvos. This means that if issur in an amount that was not batel was added to a mixture, but at the time that this happened no one realized that it was assur, and before anyone realized, more kosher ingredients were added until the issur was batel, the food would be permitted. The Issur V'heter explains that we do not say ChaNaN until there is yedia. In our case, according to the Issur V'heter, the gelatin will be batel, since no one knew about the use of the gelatin, until after it was al-

ready batel. The Rema in his seforim Darchei Moshe and Toras Chatas paskens like the Issur V'heter. However, the Shach (YD 99:15) and most poskim disagree with the Issur V'heter.

Rav Shimon Shkop (Shaarei Yosher 3:12:240) explains the machlokes the Shach and Issur V'heter as follows. All agree regarding basar b'chalav, there is ChaNaN even without yedias ha'taruvos. This is because when meat is cooked with milk, even if no one yet knows about it, the Torah already forbade it because basar b'chalav was created. However, regarding other issurim, since there is no new issur being created, we only apply the Rabbinic concept of ChaNaN once the mixture is known (this is the opinion of the Issur V'heter). However, the Shach would argue that since ChaNaN b'shar issurim was modeled after basar b'chalav, we give it the same chumros. In practice, the leniency of the Issur V'heter is not relied on by itself, but poskim use it as an additional consideration.

In our case, although the addition of the gelatin into the pie filling was well known to the bakery workers, still since they were non-Jewish, it is not considered yedias ha'taruvos. The K'tzos Hachoshen (292:2) writes that the awareness of a non-Jew regarding halachos that are not relevant to him is not considered yedia. For this reason, he explains that although if a Jew separated a neveila from a makom kavua, it is assur, but if a non-Jew did so it is permitted (kol d'parish m'ruba parush). Since a non-Jew is permitted to eat neveila, his yedia is not relevant.

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ChaNaN Lach B'lach Without Yedias Ha'taruvos

There is a machlokes Rishonim as to whether we apply the halachos of ChaNaN b'shar issurim (not milk and meat) in cases of lach b'lach (mixtures of liquids). The Mordechai (Chulin 697) and Ra'avad both rule that ChaNaN does not apply to lach b'lach. Although other Rishonim do not differentiate between solids and liquids, Rema (YD 92:4) writes that one may rely on their opinion in cases of hefsed mirubah. The Pischei Teshuva (YD 99:6) cites the Minchas Yaakov that when we are dealing with a situation of lach b'lach, and there was no yedias ha'taruvos until after it was batel, we may rely on the Issur V'heter. This is because we have two sevaros to be maikel. Maybe there is no ChaNaN lach b'lach, and maybe there is no ChaNaN without yedias ha'taruvos. In our original scenario, since the water-gelatin solution was a mixture of lach b'lach, there is room to be maikel not to require kashering the pans. However, Rav Belsky explained that if the mashgiach was aware that the non-Jewish bakery produced pies in this manner using non-kosher gelatin, even though he was not aware of each specific production that was made, this would be considered yedias ha'taruvos. For this purpose, knowing the workings of the company is considered yedia.

ChaNaN Lach B'lach Without Bishul

We explained earlier that the halachos of ChaNaN b'shar issurim are derived from the halachos of basar b'chalav. The Torah only forbade basar b'chalav when it is cooked

together with the heat of a kli rishon (derech bishul asra Torah). Therefore, the Maharshal (cited by Taz YD 92:15) writes, that we are only machmir to say ChaNaN lach b'lach when the liquids are combined derech bishul. If they are mixed cold, he does not apply the halachos of ChaNaN. The Taz explains that the Maharshal is lenient regarding cold mixtures of lach b'lach even when it is not a makom hefsed. However, Rema disagrees. The Rema does not differentiate between whether it is derech bishul or not. In all cases of lach b'lach, the Rema is only maikel when there is a hefsed mirubah. However, some poskim including the Chavas Daas (Chidushim 92:11) and Yad Yehuda (Aruch 92:24) follow the p'sak of the Maharshal. Although in our case the gelatin was mixed with hot water, it was mixed in a kli sheini which is not "derech bishul". This too would be another tziruf to be maikel not to require kashering.

Other Tzirufim:

The Pri Megadim (MZ 452:11) writes that there are Rishonim that view libun of kash nisraf m'bachutz to be equal to libun gamur. Although we do not follow this ruling, he writes that when there are other sfeikos, one can be maikel. In the case of our bakery, we have many tzirufim. Without ChaNaN, the gelatin is batel, and there are many reasons that we would not apply ChaNaN to this case. Therefore, we can rely on kashering the equipment with libun kal, by placing them into the oven at 550 F for an hour or 450 F for 90 minutes.

VITAMINS



THE Ingredient PANEL

Cystein – is derived from proteins found in hair or feathers and added to vitamins and dough to improve quality. The OU permits usage because the proteins are extensively dried and therefore פגום. It is categorized as a Group 1 ingredient (acceptable from any source).

Lanolin – is a greasy yellow substance secreted by the skin glands of sheep and then extracted from sheared wool. The OU considers Lanolin identical to sweat and therefore permits its use. Lanolin is often used as a raw component in the production of Vitamin D3.

Niacin – is a nutritional supplement derived from petrochemicals and found in liver, meat, fish, and yeast. It is categorized as a Group 1 ingredient.

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The answer, replied the Webbe Rebbe, was that one should not purchase such seeds or milk to feed the animals on Pesach.

The Pesach season – the month leading up to and including Pesach – is consistently the busiest time of the year for OU Kosher. As the world's largest and most widely recognized international kosher certification agency, it certifies over one million products manufactured in 13,000 plants in 105 countries, and two-thirds of all kosher food in the United States.

OU Kosher Managing Director of Community Relations Rabbi Eli Eleff says that at a time when people have kashrus on their minds, OU Kosher is a primary resource for halachic guidance and communal kashrus education.

“When it comes to the Pesach season, it's all hands on deck at OU Kosher,” he says. “Klal Yisrael has questions and we're there to help them to the best of our abilities. To do so requires harnessing all of our resources. We offer seminars and advise the community at large, with over 30 rabbanim fielding questions on our consumer hotline alone.”

During the 2024 Pesach season, the hotline was open for extended hours right until Yom Tov, with up to three simultaneous operators responding to calls during peak times. Whereas about 135 daily calls come in during the year, about 300 daily calls were answered during the Pesach season, jumping to about 560 in the week before Yom Tov. The Sunday before Pesach, Rabbi Eleff fielded 75 calls in two hours, and on Erev Pesach, 606 calls came in within three hours with multiple Rabbonim simultaneously staffing the hotline.

We received almost 10,000 phone inquiries about kashrus on Pesach, and we tried to respond to them all,” says OU Kosher Chief Executive Officer Rabbi Menachem Genack. “I'm very proud of our staff. They did a stellar job. They worked far beyond nine-to-five and with alacrity; people



received calls at home and availed themselves to consumers. That is something very special.”

Over 125,000 unique visitors clicked on OU Kosher's dedicated Pesach landing page oupassover.org, and 95,000 unique visitors checked in the week before Pesach alone. Close to one million pages were viewed on the OU Kosher site during the Pesach season, and 2,427 sheylos were emailed to the Webbe Rebbe.

Of the 166,700 times the OU Kosher app has been downloaded since its launch in 2012, 4,302 new downloads occurred during the Pesach season and 10,200 active users logged on to the app before Yom Tov.

Among the OU's most sought-after publications is the OU Guide to Passover, of which 70,600 print copies -- one thousand more than in 2023 -- were printed in 2024. The OU Kosher editorial team begins working on the manual around Chanukah time and continues the collaborative process until publication around Purim.

“People truly appreciate the guide for the great resource that it is,” says OU Director of Digital Content Jeremy Chernikoff, its managing editor. “Whether they take it to the supermarket to check our approved products lists, or they consult it before kashering their kitchens for Pesach, it's incredibly comprehensive.”

Rabbi Genack recalls, “When I first came to the OU in 1980, we had a little kosher directory for Pesach. A few years ago, we printed 50,000 copies of The OU Passover Guide, and this past year we increased production by more than 20,000 copies because of the demand. The guide is available online, and was viewed 23,000 times.”

Rabbi Genack is proud of the OU Kosher staff responsible for kashrus education, which is integral to the agency's mission.

OU Kosher's Rabbi Daniel Nosenchuk delivers a shiur at Bais Medrash of Albert, Lakewood, New Jersey



“I commend our Kashrus Education staff, who have a wonderful sense of communal responsibility,” he says.

As regular guests on Jewish radio shows and podcasts, OU Kosher staff were particularly busy this past Pesach season. Rabbinic Coordinator Rabbi Avraham Juravel appeared on The Kashrus Awareness Project’s “Let’s Talk Kashrus” podcast, where he presented “Hidden Hazards: Chometz In Disguise,” and addressed what might be wrong with seemingly innocuous products that may contain chametz on Pesach.

Rabbinic Coordinators Rabbi Eli Gersten and Rabbi Yoel Schonfeld were on Nachum Segal’s annual Pesach Products program on JM in the AM, and covered an array of topics from the kashrus of specific foods to preparing one’s home for the holiday. OU Kosher Chief Operating Officer Rabbi Moshe Elefant was a guest on Talkline with Zev Brenner for several Motzei Shabbosim in a row until two in the morning.

“The listeners submit the topics of discussion and they range through every possible question and situation,” says Rabbi Elefant. “How to kasher a dishwasher for Passover, how to deal with a potential situation at a Seder? What medications are permissible during Passover?”

Brenner shares that Rabbi Elefant is a fan favorite.

“Rabbi Elefant comes from a position of great knowledge and strength, and is an individual who has received much respect from various segments of our community,” he says. “Listeners really find him refreshing because his knowledge is versatile enough to handle any questions we receive. He cuts across many backgrounds, and has become very popular over the years.”

OU Kosher also ran numerous Pesach-themed educational events in both North America and Israel, educating over 2,000 people in-person.

Especially noteworthy was an evening at Khal Zichron Yechezkel in Toms River, New Jersey, which drew an overflow crowd of men for “Demystifying Kashrus”,

a program that unraveled the complexities of kosher food production and explored how to better navigate the marketplace. About 60 women also explored the fundamentals of modern kashrus at a separate shul program called “Unlock the Secrets of Kosher.” Similarly, over 50 women joined in a special bedikas tolayim program in Jackson, NJ.

Other community events run in conjunction with yeshivos, kollelim, colleges, day schools and shuls were held in Jackson and Lakewood, New Jersey; Boston, Massachusetts; Cleveland, Ohio; Kew Gardens Hills, New York, and North Miami Beach, Florida. Topics included Q and A panels on hilchos Pesach, “Kashrus of Medicines and Nutritional for Pesach and All Year Round”,

OU Kosher COO Rabbi Moshe Elefant discusses the intricacies of kashrus supervision at Bais Medrash Zichron Yechezkel (Rabbi Rotberg's shul) in Toms River, New Jersey



and “Pesach Preparations.” A special Bein Hazmanim evening expounded upon clean and lab-grown meat in halacha, the bakery industry, and offered a bedikas tola'im (checking for insect infestation) session for women.

In Israel — where kashrus on Pesach can be complex for Ashkenazim due to the overwhelming proliferation of kitniyos products — OU Israel’s Gustave & Carol Jacobs Center for Kashrut Education, directed by Rabbi Ezra Friedman, ran a number of English and Hebrew shiurim in Yerushalayim, Ramat Beit Shemesh, Alon Shvut, Kiryat Sefer and Charish. Shiur topics included a “Practical Guide to Preparing and Shopping for Pesach”, “Kosher L’Pesach Products”, and “Making Pesach in Charish.” Both Anglo olim and veteran Israelis enjoyed an “Erev Pesach Hachana” evening, a “Keep your Pesach Kosher” symposium, and a Rosh Chodesh Nisan seminar for women run by OU Israel’s L’Ayla women’s initiative, featuring Haggadah and practical Pesach highlights, and insights to add meaning to the Seder. The Gustave & Carol Jacobs Center for Kashrut Education also prints a Pesach Guide in collaboration with the OU Guide to Passover with modified content specific to Kashrut in Israel.

“In Israel, there are a few very good hashgachos, however

they cater to specific communities with specific customs and stringencies,” says OU Kosher Israel Department Director Rabbi Yissachar Dov Krakowski. “On the other hand, some hashgachos are super liberal and rely on questionable leniencies. Although we at OU Kosher previously regarded our main role in Israel as ‘exporters’ of kashrus, the need to offer kashrus education in Israel has become far more imperative with every passing year. We are proud of Israel’s growing interest in the OU in general, particularly among anglo olim.”

As a show of solidarity with the people of Sderot, OU Israel’s Center for Kashrut Education also created a behind-the-scenes video tour of the OU Kosher-certified Birkat HaPesach Matzah Factory in Sderot, called “How It’s Made: Matzah”.

“OU is an organization centered on yirat shamayim, and Torah values, and we put our Torah

OU Kosher’s Rabbi Mordechai Stareshfsky addresses the 11th and 12th grades of Bais Yaakov of Miami



OU Kosher Israel Department Director Rabbi Yissachar Dov Krakowski responds to questions following his shiur in Machal (Yerushalayim) at the “Keep your Pesach Kosher” symposium

education above everything,” says Rabbi Friedman. “We are so honored to use education as a powerful tool to help improve kashrut both in Israel and around the world.”

Back at OU Kosher headquarters in New York, the agency hosted multiple school visits where students received kashrus overviews and participated in fascinating workshops. Elizabeth, New Jersey’s Bruriah girls’ high school enjoyed a session on bedikas tolaim, Riverdale’s SAR (Salanter Akiba Riverdale High School) and New York’s Ramaz, were captivated by a presentation on the

mesorah of birds — which included live ones — and Woodmere’s SKA (Stella K. Abraham) girls’ high school went behind the scenes at Manhattan’s Wall Street Grill to see OU Kosher’s certification work in action.

Hundreds of people also benefited from OU Kosher’s Kashrus Education from the comforts of their homes — or in the case of military personnel, from their stations around the world; in partnership with the Aleph Institute, OU Kosher held a virtual pre-Pesach webinar for army chaplains and lay leaders who often lack access to kosher products abroad.

“Depending on where they are stationed, products may be limited and their circumstances may be restrictive,” says Rabbi Eleff. “Imagine making Pesach on a naval ship, or in Okinawa, Japan, for example. We discussed which supplies are permissible to use for Pesach, and how to kasher things in light of their circumstances.”

OU Kosher also led a “Smart Shopping and Kashering for Pesach” webinar together with OU’s SPIRIT Initiative for retirees, virtual pre-Pesach sessions for the Council of European Rabbis, as well as one for the Rabbinical Council of America (RCA), and a Brooklyn-based program for rabbanim affiliated with Kav Halacha, an Israeli based, global halacha hotline. A “Matzah and

OU Kosher’s Rabbi Avrohom Juravel answers questions following his presentation at Bais Medrash of Albert, in Lakewood, New Jersey



Medicine: Navigating Pesach in Healthcare Settings” webinar conducted with Touro University’s New York Medical College drew over 200 medical professionals.

Reflecting on the busy Pesach season, Rabbi Elefant says, “There is nothing that makes the team at OU Kosher happier than to answer kashrus questions from the community. That Klal Yisrael is interested in kashrus education and in doing the right things on Pesach brings us tremendous joy, and we can’t wait to do it all over again next Pesach IY”H.”

Making it in the Workplace, and Creating a Kiddush Hashem in the Process

I'll never forget the first week of my "career." Here I was, a newly-minted Wharton MBA, ready to plunge into the corporate world and make my mark. At the end of my first week at General Foods, I called my mother and told her how worried I was about my future prospects. There was a "class" of six of us who started at the same time in the Desserts Division. Spence and Carol were best friends from Harvard. Matt was one of the boys who played golf with the big boss on Saturdays. Mary really looked the part of junior executive. And then there was me, Yosi. I overheard one of the secretaries ask, "What's a Yosi?" One of my new roles was to create new Jello recipes. I couldn't even eat the Jello! "I'll never make it," I told my mother. I couldn't possibly be one of them or fit in with them. How would I survive in this "jungle"?

After a year on the job, I came to the following conclusion: If an employee is a non-Jew, he or she can be perceived in the eyes of an employer in one of three ways: liked by people, disliked by people, or middle of the road ("one of the boys").

If a person is a *frum* Jew, however, there are only two possibilities: Either you will be *respected* because you are a *frum* Jew (and you create a *Kiddush Hashem*), or you'll be *disliked* because

Yosi Heber, a *musmach* of Mesivta Torah Vodaath, is currently vice president of marketing at Dannon/Lea & Perrins. A resident of Monsey, NY, he has recorded most of *Shas* for the Daf Yomi Mesechta Review audio cassette.

you are a *frum* Jew (and that can lead to *Chillul Hashem*). You cannot and will not ever be accepted as "one of the boys." There is simply no middle ground for you in a corporate environment.

Therefore, when faced with the prospects of working in this type of setting, you would want to be sure to land on the right side. In fact, the possibility of creating a *Chillul Hashem* cannot be taken lightly. As the *Gemora* says: "If a person creates a *Chillul Hashem*, even doing *teskuva* on Yom Kippur does not achieve atonement for him" (*Yuma* 86a). The question is—how can one insure that he or she create a positive impression, be properly respected, and make a *Kiddush Hashem* in such a difficult environment? One must work hard at it. I have consulted with people who are in similar situations, and we have come up with six rules that have been found to be helpful in achieving success.

T rue Kiddush Shem Shamayim—sanctifying the Heavenly Name—is achieved when an individual is alone within the four walls of his room; faced with the opportunity to violate a Torah command, he refrains from doing so because he realizes that his every action is scrutinized by G-d.

When others are also aware of his respect for G-d's wishes, the Kiddush Hashem grows; the wider the awareness, the greater the Kiddush Hashem. But the starting place is in the privacy of the heart of that single Jew.

Widespread Kiddush Hashem will prompt observers to comment: "How wonderful are the deeds of so-and-so. How fortunate are his parents for having taught him Torah!" (See *Yuma* 86a.)

The Orthodox Jew in the marketplace faces frequent challenges to his fidelity to Torah values and mitzva observance. At the same time, he may be struggling to make his mark in his particular field of endeavor, which may appear to be threatened as a result of his open adherence to Torah guidelines. In the article that follows, **Yosi Heber**, an executive at Dannon/Lea & Perrins, describes his effort to succeed in his corner of the corporate world, while remaining faithful to Torah, and hoping to generate a Kiddush Hashem at the same time.

SIX RULES OF THUMB

* Bend over backwards to be nice to people. Did you ever notice that when something goes wrong, people are always "looking on the spot" to complain and blame? Be the one to speak up when things go right! Offer compliments to people who deserve them. Send greeting cards on appropriate occasions and verbally express thanks to the people who have been of help to you. And if you move up the corporate ladder and become other people's boss, aim at being an "easy going" boss. The bottom line is, if you treat people well, they'll both respect you and like you as a person.

* Do outstanding quality work. Don't just do your job, do it with a high degree of excellence. Know your field inside out, and be creative with new ideas. Become recognized as the resident expert on chosen subjects. Offer help and give guidance to anyone who needs it, at any level. By giving the job your absolute best, you'll be highly valued for your contributions to the organization.

* Be consistent in your religious conduct. Never waffle. They'll respect you

for it. If they perceive that you are only religious when it's convenient for you (e.g., leaving early on Fridays), then you're in trouble.

David, a successful systems analyst in a large firm, knew that he was on the right track when a peer said to him, "If only I were as consistent with my diet as you are with your religion, I would've lost thirty pounds by now."

* Be frum, but show them that you are a "normal" person. Begin by being "professionally" friendly. Demonstrate that you have a sense of humor, talk about politics, and ask your co-workers about their families. They'll appreciate your worldliness and your interest in them personally. This type of professional friendliness can be more powerful than conforming to the "social" friendliness stereotype that people think one needs to succeed (e.g., having drinks together after work).

Although it can be a bit tricky, one should actively look for ways to demonstrate "normality" to them. Use common sense. While there are a number of halachic issues that you cannot compromise on, there are other things that can be done well within the boundaries

of halacha.

Josh, a former director at a well-known New York bank, remembers having been "required" to go to the company's annual picnic and baseball game. He felt uncomfortable playing in the field, so he grabbed the microphone and announced the proceedings play by play and enthusiastically cheered the hits and catches. To his colleagues, it demonstrated that he was "normal."

* Be someone whom people enjoy being around. Have a positive attitude and project yourself as a happy person. As the Gemara (Sotah 49) says: "If a person projects happiness and *shvira*, it becomes clear to people that he is a *Yorei Shamayim*."

* Strengthen your *Ruchnius* level at home. This, in truth, is the core of all *Kol sush Husheim*. Being exposed to the added misnomer (temptations) of the outside world requires that extra attention be paid to your *frumkeit* level when you're not at work. Make certain that you have a *Rav* to whom you can present *shviles* and can consult for advice, and always maintain a *Kivus* (set time) to study Torah every day without fail. *Daf Yomi* is an excellent vehicle for this because

A WARM SHABBOS YOU'LL REMEMBER ALL WINTER LONG! THE SHALHEVES WEEKEND

HIGHLIGHTS

- FINDING HAPPINESS IN EVERYDAY LIFE
- A BLISSFUL MARRIAGE: THE TORAH WAY
- ADVERSITY: A DOORWAY TO GROWTH
- CREATION AND ITS PURPOSE
- THE BEAUTY OF SHABBOS
- THE TRUE EFFECT OF YHILLAH
- CHINUCH: THE COURAGE TO SAY NO
- NIDUS: BETTING OURSELVES

SPEAKERS

- RABBI EZRIEL TALLER
Former Head of Shalheves, International Guest Speaker
- RABBI SHIMSHON PINCUS
Author of Olam H. Uvod...
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It may seem improbable, but I know many prominent people in the corporate world over the years, who say that by merely following these types of guidelines, they have never really had a negative experience. Even in seemingly difficult situations (e.g., late Friday meetings, business trips abroad, etc.), many comment that they have always felt that they were respected for their religious beliefs, and not thought of as "odd" because they were so different from everyone else in their respective companies.

THE IMPORTANCE OF BEING AN AMBASSADOR

One might ask, why is it so important to bear in mind that one is representing the Jewish people, so to speak, in the marketplace—the *Kiddush Hashem* factor, if you will? Isn't it sufficient to just do your job positively, deliver faithfully and hope for the best? The answer is simple: First of all, as one is always a Jew—24 hours a day—so, too, is one always viewed as a Jew. *Kiddush Hashem* and the opposite are always on the agenda.

In addition, it is worthwhile to bear in mind the bigger picture. One can never know which person one works with today will be in a position of major influence for Klal Yisrael in twenty years. The lawyer next door may someday be sitting on the Supreme Court. If he's deciding a case important to the Jewish community, and you were his "Jewish" friend, the impression one leaves today could have a profound impact on vast numbers of people.

An excellent example of this is President Harry Truman's Jewish connections. While a young man, Truman's business partner and closest friend happened to be Eddie Jacobson—a Jew. Most likely, back in Independence, Missouri, young Harry did not meet many Jews. But when it came time for the U.N. to vote on the partitioning of Palestine when Israel had declared its independence in 1948, Jacobson's influ-

ence as President Truman's "Jewish" friend was pivotal to Truman's pro-Israel policy (against the wishes of many of his advisors in the State Department). Always tell yourself, "If I'm one of the only Jews they ever really get to know, I'd better be sure that they have a positive impression of us all."

TAKING THE SHOW HOME

Until now, we've discussed the subject of what I would call "external" *Kiddush Hashem*—a

passive sort of projection of *Kiddush Hashem*, as it relates to people we work with outside of the Jewish community. Of even greater importance is an additional aspect that I would call "internal" *Kiddush Hashem*, the positive impact one should make on others within the Jewish community.


To begin with, each person has certain talents, and everyone has an obligation to give of some of those talents back to his own community. One can easily find ways to channel his or her strengths toward "internal" growth and

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