

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE



DAF NOTES

One of the goals of The Daf HaKashrus is to encourage פלפול חברים between the readers of The Daf and the kashrus experts in the OU. The Daf recently received several communications from our readers on various kashrus issues, to which the OU rabbonim responded. It gives us great pleasure to present these discussions to our readership.

In the Volume 13, No. 7 (Nisan 5765/April 2005) issue of The Daf HaKashrus we published "An Email from Australia" in which Rabbi Moshe D. Gutnick asked a question concerning the kashrus of quail. A response was given by Rav Belsky Shlita and Rabbi Chaim Loike, the OU's birds and eggs expert. Now some ten years later Rabbi Gutnick has again sent an email from Australia with another kashrus concern which we take pleasure in sharing with our readers. Rabbi Gersten's response is included as well.

Dear Rabbi Gersten

Does the OU have a view on HPP – cold high pressure pasteurization of products in their final packaging? The high pressures achieved in the hiperbaric chamber destroys bacteria etc.

The chamber fills with liquid but the product (in our case almond milk shipped from our factory to the HPP plant) is processed cold.

Do you have any advance info on this process for me? Considering everything is cold, is kashering required? If there is water involved, does it need to be changed etc.? From a purely superficial look, no bliyos occur - but what is the status of ultra high pressure? The chamber is used for everything and anything including meat.

Apparently the pressure is 6000bar - approximately 6 times the deep-

est part of the ocean. There must be some sort of equalization that takes place because it is a wonder, the pressure does not destroy the containers. The whole process is fascinating. In relation to the HPP, is the high pressure akin to some sort of *duchka dsakino*?

Here is a link to the process www.hiperbaric.com/en/high-pressure

I have taken the liberty of forwarding this to Rabbi Grossman as well as it might be an interesting topic for the *Daf*.

All the best

Rabbi Moshe D Gutnick

Rabbinic Administrator

The Kashrut Authority of Australia & NZ

Dear Rabbi Gutnick, Shlita

We had reviewed with Rav Schachter, Shlita a similar question concerning HPP. In that plant the product was "pasteurized" in a plastic film. Though it is subjected to 87,000 PSI, we did not see any concern. The same psak of Rav Schachter would apply to your question.

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לא באתי אלא לעזור

ROV TASHMISHO

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

SHULCHAN Aruch (O.C. 451:6) says that one need only kasher a utensil according to the majority of the way it is used (*rov tashmisho*). Therefore, a bowl which is ordinarily used through *iruy*, can be kashered with *iruy*, even though occasionally it may be used as a pot cover. However, Rema says the minhag is to require kashering even according to an occasional or even suspected use. Therefore, a bowl will require hagalah, because on occasion it might have been used as a pot top. If the bowl will not fit into a pot, it may be kashered

by moving an אבן מלובן (heated stone) over the entire bowl while pouring on it boiling water. However, *bidieved* it is sufficient if it was kashered with *irui*, as per its main use.

Rashba (Teshuva I:372) says that the source that we follow *rov tashmisho* is the Gemara Avoda Zara (75b), "if one purchases from a non-Jew utensils that are used cold, such as cups and bottles, they need only wash them and toivel them". Although it is common to occasionally use cups for hot drinks, still the Gemara only required that one wash off the issur since its main use was with cold.

However, Ravyah (brought by Issur V'heter 58:45-46) holds that one must follow even the *miyut tashmisho*. According to Ravyah, the Gemara would only allow kashering cups with *hadacha* (washing) provided that we do not know they were ever used hot. Therefore, cups purchased from a non-Jew should *lichatchila* be kashered with hagalah, since it is possible they were used hot. However, when this is not an option, such as if the cups are *cheres*, one can rely that they were never used hot, and only do *hadacha* (washing). However, if

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one knows that the non-Jew did in fact use the *cheres* cups hot, the cups may not be used. The Ravyah is paskened by the Rema in Y.D. (121:5).

Rebbi Akiva Eiger (O.C. 451:3) brings another source for *rov tashmisho*, based on the Gemara Pesachim (30b), “knives for Pesach can be kashered with *hagalah*”. Although knives are occasionally used directly on the fire, and one might even remember doing so, still the Gemara rules that *hagalah* is sufficient. Rebbi Akiva Eiger points out that there are two possible explanations for this leniency. This is either because we need only be concerned with *rov tashmisho*, or because we pasken that chametz is *beteira bola*, and therefore *hagalah* is sufficient even if the knives were used directly on the fire. Mechaber paskens according to the first approach, that we follow *rov tashmisho*. However Rema is *misupek*, and therefore is *machmir* whenever only one of the two reasons could apply. We need to be concerned with the *miyut tashmisho*, and we need to be concerned that chametz is *issura bola*. However, regarding kashering knives for Pesach, Rema would agree that *hagalah* is enough, as proven from the above Gemara, since either reason could apply.

Taz (O.C. 451:11) says Rema really was only *machmir lichatchila* because of concern that the *המון עם* (unlearned people) will extrapolate the wrong conclusion about kashering, but in principle Rema really paskens like Rashba. *Mishna Berurah* (451:47 and *Sha’ar Hatziyun* 50-51) likewise paskens that bidieved, or in cases where kashering according to *miyut tashmisho* is not feasible, one can allow kashering according to *rov tashmisho*.

Rama M’Pano (Siman 96) explains that the rationale for *rov tashmisho* is based on *aino ben yomo*. Since the need to *kasher* a *kli aino ben yomo* is only *mi’drabbanan*, *הם אמרו*, *ואם אמרו*, Chazal only required kashering according to the *rov tashmisho*. The Chazon Ish (O.C. 119:15) says therefore, if one is *misupak* as to whether the *kli* is an *aino ben yomo* from the *miyut tashmisho*, one may not *kasher* according to the *rov tashmisho*. One may only rely on the leniency of *rov tashmisho* when they are certain that the *kli* is an *aino ben yomo* from the *miyut tashmisho*.

ADDITIONAL CONSIDERATIONS IN DETERMINING ROV TASHMISHO:

- ▶ If a kosher pot is used mainly for soup (ע"י משקה) and one time it absorbed non-kosher directly without liquid, this pot will require *libun chamur*. The *rov tashmisho* for soup is not relevant, because we are only *kashering* because of its one non-kosher use, and that use was without liquid.¹
- ▶ Rav Belsky explained that a non-kosher brazier/tilt skillet, that could be used to cook soup or to sear meat, will require *libun chamur*. Since it is intended for both of these uses, both methods of use are considered its main use (*rov tashmisho*).
- ▶ However, regarding kashering a brazier/tilt skillet for Pesach, *libun kal* is sufficient. This is because the main *chametz* use of a brazier is either with liquid, or as a *mach’vas* (frying pan), and only occasionally might it be used with dry *chametz*. Although, a *mach’vas* of *issur* requires *libun chamur*, for Pesach a *mach’vas*

only requires *hagalah* or *libun kal* (O.C. 451:11). Although Rema requires following the *miyut tashmisho*, nevertheless Mishnah Berurah (451:48) says that in this case, when the *kli* is an *aino ben yomo* from the *miyut tashmisho*, *libun kal* is sufficient. (See explanation above from Rebbi Akiva Eiger.)

KASHERING A NON-KOSHER MICROWAVE OVEN:

An example of where we rely on *rov tashmisho*, because we have no other choice, is in regards to kashering a microwave oven.

The glass turntable in the oven should be replaced. Since food gets heated directly on the glass, it needs kashering, and according to Rema, it is questionable if glass can be kashered.

The walls of the microwave generally do not have direct food contact, though there can be an occasional splatter. The main contact with the walls of the microwave is through the *zeiya*. This is the *rov tashmisho*. A *kli* that absorbs through *zeiya* can be kashered through *zeiya* (*k’bolo kach polto*)². The splatters dry up quickly, and will no longer get hot. This is because microwaves only heat



liquid, and once the splatter dries up the microwaves will have no effect on them. The occasional splatter is a *miyut tashmisho*, and would require *hagalah*. Rema requires that we be *machmir* to *kasher* according to *miyut tashmisho*, except where it is not feasible. In the case of a microwave, since it is not possible to do *hagalah* on the walls of the microwave, we have no choice but to follow the *ikar ha’din* and *kasher* with *zeiya*.

The microwave must be thoroughly cleaned, left idle for 24 hours, and then a cup of water should be boiled in the microwave for 10 minutes, until it produces *hevel* (thick steam). The cup should be moved and boiled for another 10 minutes. This elongated steaming will produce a greater abundance of *zeiya* than any other time, and will heat up the walls and allow the *issur* to be *maflit* into the steam.³

¹ See *Darchei Teshuva* 121:83

² See *Pri Chadash* Y.D. 121:15 (end)

³ Although the door of the microwave is made of glass, Rav Belsky has said that regarding microwaves we can be lenient, since food will not come in direct contact, only *zeiya*. We can rely on *Magen Avrohom* 451:49 (based on *Darchei Moshe*) who says that bidieved one can *kasher* glass.

HARRY H. BEREN



SKYPE

Rabbi Grossman,

On behalf of the DAT Minyan in Denver, I wanted to thank you for the engaging and informative Skype class

with Rabbi Loike this past Motzei Shabbat. The enthusiastic audience response both during and after the class indicated that the program was a great success. Please convey our tremendous thanks again as well to Rabbi Loike.

Rabbi Leib Zalesch
Teaching Faculty, Denver Academy of Torah
Director of Operations, DAT Minyan

Below is a description of the process the OU reviewed.

HIGH PRESSURED PROCESSING (HPP)

- Is a cold process alternative to HTST pasteurization. It is only used on products packaged in film or flexible plastic.
- Products are never opened. Rather they are placed into baskets (that look similar to torpedoes).
- This basket is then placed into the HPP machine.
- It is submerged in 42°F water, and pressurized at up to 87,000 PSI. It is held at this pressure for 90 – 180 seconds.
- It is then re-pressurized, and the baskets are removed.
- Product is then removed from baskets and placed on conveyor belts where they are dried with an air-knife system and packed in pallets, boxes, or totes. This is as per client's request.

Rav Schachter felt that since *duchka* alone without *charifus* does not cause *bliyos* and since the item remains inside a plastic film, there is no contamination of the water.

Rabbi Eli Gersten
Rabbinic Coordinator
Recorder of OU Psak and Policy

Re: Daf HaKashrus 22.9 Rabbi Gersten's article on Zeiya

Dear Rabbi Grossman,

As always, I enjoy reading your newsletter the *Daf HaKashrus*. I always find it very informative.

I was going through some of the recent *Daf HaKashrus* publications which I missed. In Rabbi Eli Gersten's column about *zeiya* (August 2014 page 56) he mentions a case where there is clearly no *zeiya* – “an oven dryer is used to reduce the moisture level of powders. The powders that are put on pans are very dry to begin with. In this case, since we know there will be no *zeiya* or *reicha* in the oven, there will be no need to kasher the oven. The pans of course in all these cases will require kashering.”

In my experience with oven dryers although there may not be *zeiya* present in the chamber during the drying process, due to the hot air circulating through the oven chamber,

there are particles of fine powder which usually land on the walls and doors of this oven.

One can actually wipe their hand along the wall, and he will see the accumulation of dust. Thus, when the dryer runs on heat above the temperature of *yad soledes bo*, these powders would have a *bleiya* in the walls of the chamber and will require kashering.

I think it would be worthwhile clarifying this point to your readers.

Hatzlocho Rabo!
 Rabbi Yosef Dovid Chanowitz

Dear Rabbi Chanowitz, Shlita,

This is an excellent point.

If such a dryer is also used for wet items, that will produce *zeiya*, then indeed the *bliyos* caused by the dust on the walls, will create a need for kashering. This is because the *zeiya* can draw out these *bliyos* and reintroduce them into the kosher powder. But if the dryer is only used for dry items that do not produce *zeiya*, then in reality there is no concern. Without *zeiya*, there will be no connection between the trays that hold the powders and the non-kosher *bliyos* in the walls. However, if there is concern that the dryer may blow powder against the walls, and that powder can return to the tray, then it is not just a concern of *zeiya* but of direct contact. In such a case, the dryer will need kashering.

Rabbi Eli Gersten

Re: Daf HaKashrus 23.1 Rabbi Smolensky's article on Kashering Pipes Properly

I don't know if this is practical, but I believe that one way to detect if the horizontal portion (and down flowing pipes) is fully filled by the action of the pump, is if there are fittings that accommodate pressure gauges at both ends of the portions in question. A significant rise in pressure would indicate that the pipe is full in that area.

Sol Perlman

Rabbi Smolensky responds:

We would like to thank Sol Perlman, who works as an engineer for a New York City agency, for writing in on our recently published article Kashering Pipes Properly. Mr. Perlman points out that another means of determining that pipes are filled with kashering water is to check the pressure of the liquid within the pipe. In a plant where the pressure within pipes is measured, a higher than atmospheric pressure reading would

indicate that the pipe is full of water.

This is another way of checking the fill level of a pipe, but in my experience very few plants have pressure monitoring at all, and even the few that do may not have the monitors positioned in the correct place along the piping to provide us with the correct data.

Re: Bishul Akum Manual as advertised in the Daf HaKashrus Consumer Edition - Shavuos 5774

Dear Rabbi Sochaczewski,

In reference to your questions:

Q. The OU certifies Libby's brand canned pumpkin. Would you be able to share with me exactly what procedure is used to create bishul yisroel for this product (ie. Jew turns on the fire, raises the temperature, etc.)?

A. Because of confidentiality, the OU cannot describe the cooking process for a specific company, but I could say that in general pumpkin puree is made by first steaming the pumpkins with direct steam injection, in a specialized machine that is built for this purpose, called a Wilter. When pumpkin puree is produced this way, the OU does not require the mashgiach to turn on the fire. This is because many poskim hold that cooking with direct steam is equivalent to hot smoking which Shulchan Aruch rules is exempt from bishul akum. In addition, there is discussion among poskim if foods cooked in factories with specialized equipment in a manner different from what one would do in their own homes is also exempt from bishul akum. The OU has been lenient when both of these reasons apply, as it does in the case of pumpkin puree. Regarding factories that produce pumpkin puree without live steam, the OU requires the mashgiach to turn on the boiler. If you want to know what is done at Libby's or any other specific OU company, I recommend that you **request that information directly from the company.**

Q. Two corrections for the Bishul Akum Manual: on pg. 57 the reference in the Chazon Ish should read sif kattan 23 and in the Minchas Yitzchak it should be siman 73.

A. Thank you for pointing it out.

Q. On pg. 11 of the manual, it says that we consider the rov of a mixture to be the ikkar even when the miut is grain. The source given is the Pri Megadim in 112:2. What seems difficult about this is that the P.M. there is discussing pas akum and his reasoning is that because the nature of that issur is light, as evidenced by it's many kulos, we

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KASHRUS ALERT

The Orthodox Union certifies **SENSIBLE PORTIONS ZESTY RANCH** Veggie Straws produced by Sensible Portions, Boulder CO as an OU^D - Dairy product. This product contains dairy ingredients as indicated in the ingredient and allergen statements. Corrective measures have been implemented.

The Orthodox Union certifies various **ORGANIC TRADITION** products produced by Health Matters America Inc., Cheektowaga NY, but does not certify their mulberry products. Some of their mulberry packaging was mistakenly printed with an OU symbol. Corrective measures have been implemented.

The Orthodox Union certifies **SUPEREATS CHEDDAR KALE + CHIA CHIPS** produced by A & C Snacks, NY NY as an OU^D Dairy product. This product contains dairy ingredients, as indicated in the ingredient and allergen statements. Some packaging was mistakenly printed with an OU mark, without the D-Dairy designation. Corrective measures have been implemented.

CEDRINCA CANDIES, produced by Cedrinca, Polpenazze del Garda Italy, with the OU or OU^D symbol are certified by the Orthodox Union. Cedrina ChocoMint candies contain dairy ingredients, as indicated in the ingredient statement. Some ChocoMint packaging was mistakenly labeled with a plain OU symbol, without the D -Dairy symbol. Corrective measures have been implemented. Please note that Cedrina candies without the OU are not certified by the Orthodox Union.

OLD LONDON MELBA WHITE CHEDDAR SNACKS B & G FOODS SNACKS, INC. are certified by the Orthodox Union as an OU^D - Dairy product. This product contains dairy ingredients as set forth in the ingredient and allergen panels. Some packaging was mistakenly printed with a plain OU . Corrective measures have been implemented.

MAIL

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can be lenient by a minority of grain. How does that indicate that he would be meikel by bishul akum which isn't so kal? Especially since there are explicit sources, the Pri Toar and the Beis Shlomo, who are machmir in the aforementioned case, and the Chelkas Binyamin demonstrates that this was the opinion of the Rishonim (ie. all of whom felt compelled to explain away why beer isn't bishul akum; according to your *sevara* the reason is obvious: it's a minority of grain in a majority of water). If you could explain this to me I would appreciate it."

A. What it says is that "if neither of the minim is enhancing the other min," i.e. there is no ikar v'tafel. "THEN the min that's the ROV is the ikar"

In the case of beer, the ikar is the barley, not the water, and although the water is the rov, without the heterim of Tosfos, it would have been assur, because we would have followed the ikar. But when there is no ikar, "THEN the min that is the ROV is the ikar." We see this concept of following the ikar from Tosfos Chulin as well. But when there is no clear ikar, the way we decide what is ikar is based on rov.

תוספות מסכת חולין דף סד עמוד א

מהו דתימא הרסנא עיקר קמ"ל קימחא עיקר משמע דאי הוה הרסנא עיקר היה מותר ואף על פי שהקמח מעורב בו

Rabbi Eli Gersten

LA MOLISANA DARK PASTA produced by La Molisana Campobasso, Italy contains squid ink and is not kosher. Some packaging mistakenly bears an unauthorized OU . This product is being sold in the UK and possibly elsewhere. Corrective measures are being implemented.

The Orthodox Union certifies **PRIME NEW ZEALAND SASHIMI SMOKED SALMON** produced by Prime New Zealand LTD Canterbury NZ. Some product was packed together with packets of Wasabi Paste and Soy Sauce. The Orthodox Union does NOT certify the Wasabi Paste and Soy Sauce packets placed in any Prime New Zealand product. Corrective measures have been implemented.

DIVINE 70% DARK CHOCOLATE COINS produced by Divine Chocolate Inc., Washington DC are certified by the Orthodox Union as OU^D - Dairy products. Some labels mistakenly have an 'OU DE' (Dairy Equipment) designation. While the ingredient statement does not list any dairy ingredient, the Orthodox Union does not guarantee the halachic 'dairy equipment' status of this product. The Orthodox Union does not currently certify products with a DE designation except for certain infant formulas. Corrective measures have been implemented.

The Orthodox Union does not certify **STREIT'S CHOCOLATE COINS** (made in Turkey), produced by Aron Streit Inc. New York, NY, and considers them as Non-Kosher products. Further, the unauthorized OU on the Dark Chocolate Coins should not be relied on to assume they are dairy free. Corrective measures are being implemented.

HUMMUS 21, located at 1055 1st Avenue, New York NY, (near 57th Street) printed fliers with the OU . The Orthodox Union does NOT certify Hummus 21. Corrective measures have been implemented.



to our dedicated RFR in Iowa **RABBI LEVI GOLDSTEIN AND HIS WIFE** on the birth and bris of their son Yosef.

to our devoted RFR in Montreal, Canada **RABBI DOVID ROSEN AND HIS WIFE** on the engagement of their daughter Yocheved to Ari Edelstein.

to our dedicated RFR in Minneapolis, MN **RABBI CHAIM GOLDBERGER AND HIS WIFE** on the bar mitzvah of their son Meyer Simcha.

CONDOLENCES

to the family of our dedicated RFR in Hamilton, Ontario, Canada **RABBI ZEV EISENSTEIN** on his recent petirah.

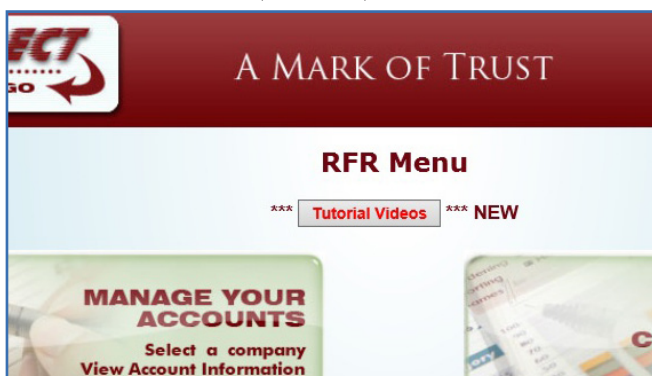
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

EIR/EFR ENHANCEMENTS

The Kashrus IT Committee under the leadership of Rabbi Moshe Elefant, assisted by Rabbi Moshe Zywicka, would like to thank Dr. Sam Davidovics and his dedicated team for the following enhancements to the EIR/EFR. These enhancements are in response to requests that we received from RFR's for improvement to the EIR and the EFR process.

- ▶ EIR & EFR tutorial videos
- ▶ The increase in rows on the EIR default screen from 25 to 200
- ▶ The ability to change a visit date within a time limit in conjunction with the Accounting Department
- ▶ The ability for an RFR to make up missed visits

EIR & EFR AUDIO TUTORIAL: for the RFRs use. It can be found in the RFR Menu (see below)



EFR

1. EXPENSE SUMMARY SCREEN

- The link to allocate expenses evenly is working.
- The Comment field per line item has been expanded
- A General Comment field has been added for recording general comments about the trip.

Total: 159.00					
Visits In Trip					
Plant	Time Getting To Plant (HH:MM)	Time In Plant (HH:MM)	Time Getting Home (HH:MM)	*Allocation of Total Expenses	Comment
erry 1	1 : 10	1 : 10		80.67	Extended line item comment
e/CreamForeverandever	2 : 20	2 : 20		80.67	Extended line item comment
e/CreamForeverandever	3 : 30	3 : 30	4 : 40	80.66	Extended line item comment
Total Allocation:				242.00	
Difference:				0.00	
Total Expenses:				242.00	
General Comments					
New General Comment field					

EIR

- EIR GRID:** the number rows default changed from 25 rows to the maximum of 200 rows. (see Figure2)

Visit ID	Plant Name	From/To	City	State	Visit Type	
1637438	Aryta, LLC -Buffalo Road	10/01/14-10/31/14	Rochester	NY	Regular	Paretzky
1644052	Aryta, LLC -Buffalo Road	11/01/14-11/30/14	Rochester	NY	Regular	Paretzky
1663854	Redco Foods, Inc.	01/01/15-06/30/15	Little Falls	NY	Regular	Tendler,
1664318	Richardson Brands-Canajoharie	01/01/15-06/30/15	Canajoharie	NY	Regular	Scheiner
<div> <div>1 2</div> <div>Page size: 200</div> <div>25</div> <div>50</div> <div>100</div> <div>150</div> <div>200</div> </div>						
<div> <div>you do not have a pre-ass</div> <div>Visit ID Click Here >> to submit & attach an inspection report</div> </div>						
Main Menu Contact Us Help OUKosher						

2. CHANGE VISIT DATE ON SUBMITTED EIRS

- The RFRs will be able to change the visit dates on submitted EIRs. The RFR will be able to change the visit date on submitted EIRs until the accounting department completes the EFR review.
- After accounting reviewed the EFR, the RFR may call the accounting department and request a change to the visit date. The accounting department will be able to change the visit date until the accounting department closes the process.

3. THE RFR WILL BE ABLE TO MAKE-UP MISSED VISITS UP TO ONE YEAR AFTER THE "TO" DATE.

AGUDAH CONVENTION

Kashrus Panel

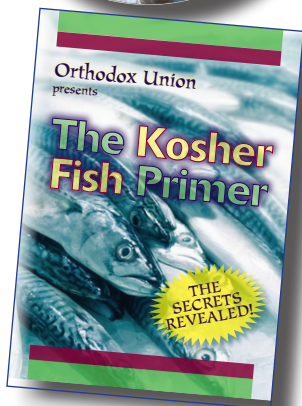
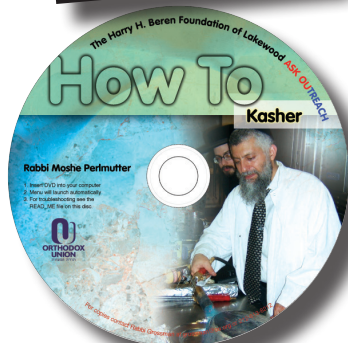
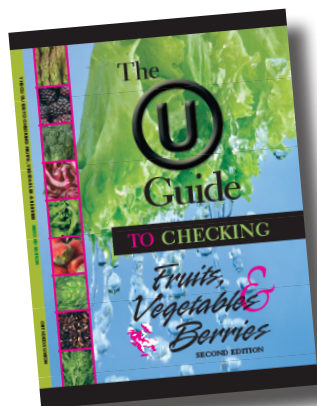
Rabbi Elefant addressing the recent Agudah Convention on Kashrus issues.



(L to R) Rabbi Dovid Heber, Star-K (formerly of the OU), Rabbi Moshe Elefant and Rabbi Usher Anshel Eckstein, Belz as a Kashrus panel at the convention.

2015 OU Kosher Educational Materials Order List

Check item(s) being ordered. Compute total payment. Make checks payable to the Orthodox Union and mail with this completed order form to Rabbi Yosef Grossman c/o Orthodox Union, 11 Broadway, NYC, NY 10004.



NAME OF ITEM	COST
___ How To be an Excellent Mashgiach audio disc.	\$10
___ How To Check for Treifos DVD	\$10
___ How To be Menaker disc*	\$10
___ How To Set Up a Vaad HaKashrus disc*	\$10
___ How To Check for Insects DVD	\$10
___ How To Kasher disc*	\$10
___ ASK OU 91 Programs disc*	\$10
___ Entire "How To" Series	\$40
___ Entire "How To" Series plus ASK OU disc*	\$45
___ 5 Year The Daf HaKashrus - Volume 4 2008-2012	\$20
___ The Daf HaKashrus set of 20 Volumes 1992-2012	\$45
___ Any single 5 year volume of the Daf HaKashrus Volumes 1 - 3	\$15
___ Kosher Kidz DVD	\$10
___ The Kosher Fish Primer DVD	\$10
___ Kosher Birds – Who Are They? DVD	\$10
___ Kosher Meat DVD	\$10
___ Insect Free DVD	\$10
___ What's Wrong with this Chicken? DVD	\$10
___ 6 DVDs - (Fish, Birds, Meat, Insect, Chicken, Kidz)	\$45
___ Baking Manual	\$10
___ Fish Manual	\$10
___ Oil Manual	\$10
___ OU Manual for Checking Fruits and Vegetables	\$10
___ OU Manual for the Foodservice Industry	\$10

Total Cost: _____

* Select program on computer only.

Name _____

Address _____

City/State/Zip _____

Day Phone _____ Cell _____

Email _____ Fax _____

Date of Order _____