

Daf HaKASHRUS

THE OU MONTHLY NEWSLETTER
FOR THE KASHRUS PROFESSIONAL

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The Daf HaKashrus
PUBLISHED BY THE
ORTHODOX UNION

40 Rector Street, 3rd Floor
New York, NY 10004

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Rabbi Yosef Grossman, z"l,
Founding Editor

HaRav Nota Greenblatt zt"l

With profound sadness, the Orthodox Union joins the Jewish community in mourning the passing of the great Rav and Posek, HaRav Nota Greenblatt, zt"l, of Memphis, Tennessee.



‘Rav Nota’ was one of the closest students of Hagaon Rav Moshe Feinstein zt"l and addressed cutting edge Halachic questions that were presented to him from across the globe. He was known as the preeminent expert in Hilchos Gittin, Halachic Divorce Law, and would serve as a national resource for this highly specialized and sensitive process. His passionate commitment to the importance of Jewish divorcees obtaining a valid Get was expressed in his constant availability to assist those seeking such resolution and in his frequent travels to communities around the country – often at his own expense - to arrange Gittin. His fine character and extraordinary impulse for kindness made him a unique and impactful leader of American Jewry.

Rav Greenblatt played a significant role in OU Kosher for several decades. He handled the OU's kashrus supervision in the southern parts of the United States and was involved in the supervision of shechita throughout the country.

A more detailed memorial will be forthcoming in a future issue of the Daf HaKashrus.

Yehi zichro baruch.



The Laws of Shemittah

Part 13

Kedushas Shevi'is – An Overview

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RABBI DOVID COHEN

Administrative Rabbinic Coordinator, cRc Kosher

Kedushas Shevi'is refers to four groups of halachos which relate to how one must treat shemittah produce. Specifically, the produce should be (1) eaten or used without wasting (לאכלה ולא להפסד), (2) kept in Eretz Yisroel, (3), not transacted in the typical manner, and (4) has a mitzvah of biur. In this installment we will focus on one aspect of the first halacha – that one must not waste shemittah produce; other aspects of that halacha will be noted in future installments.

The generally accepted halacha is that there is no specific mitzvah to eat or use produce with kedushas shevi'is, and the only mitzvah is that one may not waste or ruin it. [Therefore, no bracha is recited when eating shemittah produce]. Included in this halacha is that there is no requirement to actively “save” the produce. Thus, you do not have to put the shemittah produce into the refrigerator to prevent its spoilage, and do not have to find someone to eat your food but instead you can just allow it to rot. However, there is a discussion in the Acharonim as to whether there is a prohibition against indirectly causing the produce to become ruined (gramah or gram hefseid).

Maharit is of the opinion that gram hefseid is permitted, while Mikdash Dovid is inclined to assume that gramah of hefseid is forbidden. In practice, it seems to be accepted that the letter of the law follows the lenient ruling of Maharit on this matter, but people attempt to be machmir not even to cause gram hefseid, as will be shown in the application discussed below.

A person who has leftover shemittah produce which he does not want to eat, cannot simply discard that food in the garbage, since doing so

would be an example of ruining edible shemittah produce. In earlier generations people would place the leftovers in a bag and then immediately put the bag into the garbage can. Seemingly, the basis for this practice was that as long as the food is in a bag it is not ruined by being placed in the garbage. Placing the bagged food in the garbage will merely lead to an indirect ruining of the food (when the bag eventually breaks or the food is crushed inside the garbage truck). Since gramah of hefseid is permitted, the letter of the law is that this is an effective and appropriate method of disposing of leftovers.

However, in more recent generations people have “upgraded” how they deal with their unwanted shemittah produce, in that nowadays it is common that people store the leftovers in a “shemittah bin” (more on this below) until it rots. [Once the food becomes inedible it no longer has kedushas shevi'is and can surely be placed in the garbage.] This practice is based on a desire to follow the stricter opinion outlined above, which states that one may not even indirectly ruin shemittah produce; the only way to satisfy that opinion is to retain the produce until it rots, and that is done in using shemittah bins (a.k.a. פחי שמיטה).

A shemittah bin is a small container in which people place leftover shemittah produce until it rots and can be discarded. However, an issue is that one cannot place shemittah produce into a bin that already contains other food since it might make the (new) food less edible, either through

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mixing incompatible foods (e.g. oranges into vegetable soup) or because the older food has already started spoiling. Accordingly, one bin will not suffice, and the person should actually have a number of bins so that each set of leftovers can be placed in the “right” bin (or a new bin) and left there until it spoils. Most people find that too onerous and therefore the common method used is to have two shemittah bins; on Day #1 food is put into Bin A with a tissue placed between different food items, on Day #2 they use Bin B in a similar manner, on Day #3 the contents of Bin A are put into a bag and placed into a garbage can and that bin is used for Day #3's leftovers, and on Day #4 the same is done for Bin B. Although this is not a simple procedure – nor is it perfect – it is, in fact, the common method in which people treat shemittah leftovers nowadays.

Another example of gramah is when one feeds shemittah produce to a child. Feeding a child is a permitted use of shemittah produce and is inherently permitted in spite of the fact that doing so may well lead to the child wasting or ruining the food. The adult is only indirectly causing the hefseid of the produce, and therefore the letter of the law is that it would be permitted. Nonetheless, one should not feed the food to the child if he is old enough to be obligated in the mitzvah of chinuch (training children to perform mitzvos), since at that age the child himself is forbidden from ruining the food.

This series is excerpted from a full-length work which contains sources and additional details. This sefer, and others by Rabbi Cohen, are available for purchase at www.kashrushalacha.com.

THE **Ingredient** PANEL



Casein the primary protein in milk. It is extracted by adding acid or rennet to milk, causing the milk to coagulate. Acid Casein is often further manipulated into soluble salts called Caseinates (examples include: sodium caseinate, calcium caseinate, magnesium caseinate, and potassium caseinate), which are added to non-dairy products to improve consistency. Both Rennet and Acid Caseins are problematic: Rennet Casein is considered Gevinas Akum unless the Rennet is personally added by the RFR; and though Acid Casein is not considered Gevinas Akum, it may be non-kosher if processed while hot on equipment that is also used for non-kosher Rennet Casein.

Whey the liquid remaining after milk has been curdled to make cheese. The liquid is then spray-dried and added to products such as baby formula to increase protein content. Whey is highly Kashruth sensitive as it may easily become non-kosher: if the cheese from which it was derived was made with non-kosher Rennet; if the Whey was cooked together with non-kosher cheese; or if the Whey was blended with water previously used to cook mozzarella.

Lactose a derivative of whey and therefore highly Kashruth sensitive. It is often found in margarine, infant formula, baked goods, and pharmaceuticals.

Dairy

לא באתי אלא לעורר

Kashering a Whiskey Tank

RABBI ELI GERSTEN

RC, Psak and Policy



A company has a storage tank that had been previously used to hold chametz whiskey. The company is now interested in kashering the tank and using it to store various Kosher for Pesach juices. The same question is relevant for tanker trucks that previously carried chametz whiskey. What should be done to kasher these tanks or tanker trucks?

A holding tank that held liquid chametz for 24 hours requires kashering, even though the product was always cold. After 24 hours the product is kavush in the tank and it is boleya. The tank must be emptied and cleaned. After waiting 24 hours (aino ben yomo) the tank may be kashered with hagalah. Since the bliya into

the tank was cold, the Pri Megadim (Aishel Avrohom 451:17) writes that it can be kashered with water that is not roschim. How hot must the water be? Rav Schachter explains that in this case it is enough to kasher with water that is vadei yad soledes. According to Igros Moshe (YD 2:52) water that is 175 F is yad soledes according to all opinions. In practice, these tanks should be kashered with an extended irui of very hot water for 20-30 minutes, so that the tank walls become heated, and it will resemble a kli rishon, and the exiting water will remain above 175 F.

The above guidelines are effective to kasher in most cases. However, since whiskey is a davar charif, it is more severe. The Levush (OC 451:21) writes

that one cannot kasher with hagalah a barrel that stored chametz whiskey, since even after several hagalos, one can still taste and smell the whiskey that was absorbed in the barrel in the next product. Additionally, the Taz (442:4) and Magen Avrohom (451:40) write that a whiskey barrel even after it has been left empty for 24 hours will retain the status of a ben yomo. The Magen Avrohom explains that we find a similar halacha regarding wine barrels. Aging wine in used wine barrels will improve their taste even if the barrel is aino ben yomo. Therefore, the regular rules of aino ben yomo do not apply to wine. Similarly, alcohol absorbed in a kli will give a good taste to other liquids subsequently stored in that kli, so even when it is aino ben yomo, we cannot consider the ta'am to be ta'am lifgam. It is clear from poskim that these chumros apply before Pesach as well. If juice was kavush in a tank that previously held whiskey (even after being empty for 24 hours), one may not drink this juice on Pesach, even if it was removed from the tank before Pesach, and even if the tank was kashered with hagalah.

The Taz (451:27) writes that although one may not rely on hagalah alone to kasher a kli that held whiskey, however, if one first cooks ash (caustic) in the kli, until the smell of whiskey dissipates, one may then kasher the kli with hagalah. However, Rebbi Akiva Eiger (451:siff 21) assumes that a whiskey barrel would be the same as a "beis se'or" (a bowl in which sourdough is stored). Rebbi Akiva Eiger therefore points out that the psak of the Taz is l'shitaso of what he writes regarding a beis se'or. Although there is a chumra to kasher a beis se'or with libun, the Taz writes that if this is not possible, since this is only a chumra, one may kasher with hagalah. However, according to the Magen Avrohom (451:33) who writes that the minhag is to insist that in all situations we only kasher a beis

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לא באתי אלא לעורר

Kashering a Whiskey Tank

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se'or with libun, the suggestion of the Taz to first kasher with caustic would not help.

Most poskim including the Pri Megadim (Mishpetzos Zahav 451:27), Shulchan Aruch Harav (451:62) and Mishnah Berurah (451:120) follow the ruling of the Taz, that cooking up caustic and then kashering with hagalah is enough. In truth, in our situation, one can argue that kashering with caustic and then with water would be lichatchila even according to the Magen Avrohom. Although the Magen Avrohom writes that the minhag is to require libun for a beis se'or, elsewhere (451:31) he implies that this chumra is only on Pesach itself. However, before Pesach, since bliyos from the beis se'or would only have the din of a nat bar nat d'heteira, it would be sufficient to kasher with hagalah. [The one exception to this would be if they are storing a davar charif such as kosher l'Pesach alcohol, since a davar charif draws out a full measure of ta'am.]

Furthermore, since these storage tanks typically will hold product that is more than 60 times the thickness of the walls, one can certainly rely on caustic and hagalah for product stored before Pesach. This is because even if we would be machmir that this method of kashering were not effective, the bliyos of issur would be batel b'shishim. Therefore, these tanks should undergo a double kashering. First it should be sprayed with hot caustic that is above yad soledes, so that the smell dissipates. Then it should be kashered with sprayballs for 20-30 minutes, such that the water exiting the tank will remain above 175 F.

Condolences

To our RFR in Memphis, TN, **RABBI JACOB GREENBLATT**, on the loss of his venerable father, HaRav Nota Greenblatt, zt"l.

To our RFR in Passaic, NJ, **RABBI ELIEZER JACOBVITS**, on the petirah of his father Rabbi Solomon Jacobovits.

To OU Press Editor **RABBI SIMON POSNER** on the passing of his brother, Rabbi Raphael Posner, father-in-law of Chief Human Resource Officer, Rabbi Lenny Bessler.

Mazal Tov!

To our devoted Rabbinic Coordinator, **RABBI YAAKOV HOFFMAN** and his wife, on the birth of their son Eliezer Shlomo.

To our dedicated Rabbinic Coordinator in Israel, **RABBI YISSACHAR DOV KRAKOWSKI** and his wife, on the Bar Mitzvah of their son Yechiel Yaakov.

To our devoted Rabbinic Field Representative in Savannah, GA, **RABBI YERUCHAM SCHOCHET** and his wife, on the engagement of their son Yehuda to Rivky Roberg of Baltimore, MD.

?? Consumer Conundrums

Q: MAY I BUY CHAMETZ AFTER PESACH FROM A JEWISH-OWNED STORE THAT DID NOT SELL THEIR CHAMETZ? WHAT ABOUT PET FOOD? HOW LONG SHOULD I WAIT UNTIL I CAN PURCHASE CHAMETZ AGAIN?

A: Chazal instituted a k'nas (penalty) on any Jew who owned chametz during Pesach. Not only does this chametz become forbidden to eat, but one may also not derive any benefit from it (Shulchan Aruch Orach Chaim 448:3). This is true, even if the Jew is non-observant and was completely unaware of the prohibition against owning chametz on Pesach (see Mishnah Berurah 448:11). Therefore, one may not even buy chametz pet food, from a store owned by Jews who did not sell their chametz. Rav Moshe Feinstein (Igros Moshe Orach Chaim 4:96) writes that one must wait to purchase chametz from such a store until most of the inventory has turned over, and the majority of the chametz is no longer subject to this prohibition. For products that have a long shelf life, this can take a few weeks. In general, regarding chametz at supermarkets, one can assume that by Lag B'omer (approximately four weeks after Pesach) most of the inventory has changed over, even if the supermarket is supplied by a Jewish-owned distributor as well.

This Consumer Conundrums is taken from OU Kosher's Halacha Yomis. For more information or to subscribe please visit <https://oukosher.org/halacha-yomis/>



OUR PESACH SEASON

OVERVIEW

As the Pesach 5782/2022 season has come to an end, we would like to share some of our Consumer Hotline and email numbers from this season:



10,943

Total Passover season phone calls



3,389

opened tickets

352,000

total unique visitors the OUkosher.org website

78,000

printed copies of OU Kosher's Guide to Passover, with another 22,000 digital downloads

ASK OU PRE-PESACH EVENTS

LOS ANGELES Young Israel of Hancock Park



Rabbi Gershon Bess, Rav of Kehilas Yaakov, LA speaking at the Kosher Event in Los Angeles, March 27, 2022



Rabbi Hershel Schachter, Senior Posek, OU Kosher speaking at the Kosher Event in Los Angeles, CA March 27, 2022

FIVE TOWNS Kehllias Bais Yehuda Tzvi

Rabbi Eli Eleff moderating with Rabbi Yossi Eisen (Administrator of Vaad of the 5 Towns) and Rabbi Moshe Elefant (L) (COO, OU Kosher)

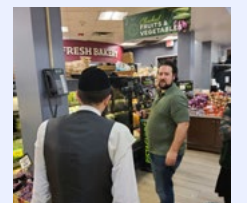


From left to right: Rabbi Dov Schreier (OU), Rabbi Shimon Adler (Vaad of 5Towns), Rabbi Nochum Rabinowitz (OU), Rabbi Yossi Eisen (Vaad of 5Towns), Rabbi Moshe Elefant (OU), Rabbi Yaakov Feitman (Kehillas Beis Yehuda Tzvi), Rabbi Eli Eleff (OU)

WOODMERE & CEDARHURST, NY Ask the Rabbi table at Gourmet Glatt



Rabbi Chanoch Sofer and Rabbi Dov Schreier answering consumer questions at Gourmet Glatt.



OU Digital Engineer, Alex Cook and Gourmet Glatt Masghiach, Rabbi Weinberger, filming a Bedikas Tolyaim video at Gourmet Glatt.

HARRY H. BEREN



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