

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

KASHERING IN SECTIONS

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

THE TUR (Y.D. 121) writes that if one needs to kasher a large utensil that will not fit into a pot, one may kasher it in sections. One can place half the utensil into the boiling water and then turn it over and submerge the remaining half. If part of the utensil cannot fit into the pot, one can kasher that section with libun.

Example: One can kasher a very large holding tank with a spray ball by dividing up the tank into sections, and then performing a continuous irui (spraying for 20-30 minutes with boiling water) on each of the smaller sections. By moving the spray head from section to section, in this manner, one can kasher the entire tank. This method has been useful in kashering some large tanks that were too large to kasher all at once, due to the rapid cooling of the water.

The Rashba (brought by Beis Yosef) writes that the same applies

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RABBI YAAKOV LUBAN

Executive Rabbinic Coordinator

TWO DAYS before Pesach this year, late motzai Shabbos, the OU staff received a dreadful email that Leon Kahn, *olov hasholom*, had passed away, and his funeral was taking place the following morning. We were in a state of shock, and a flurry of emails quickly went back and forth with such comments as, "What!", "How is that possible?" and "What happened?" Just a day before, many members of the Kashruth department saw Leon and spoke to him. Now, suddenly, *אוינו* Leon, פתאום, But the sense of loss was further intensified and

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OU DIRECT INTRODUCES 'PRODUCT AUTOMATION' TO ONLINE PROGRAM

IN BREAKING news from OU Kosher, OU Direct, the website available to all OU Kosher certified companies, became even more direct today, Thursday, May 9, with the addition of Product Automation. This new feature includes a variety of options to make it easier and quicker for companies to maintain their certified product lists and to add new products.

"We are very excited to introduce the newest OU Direct feature," declared Rabbi Menachem Genack, CEO of OU Kosher.

"Previously," explained Rabbi Moshe Elefant, COO of OU Kosher, "companies had to fax or email their requests for a new product by using a form. The improvements allow the process to be entirely online, going

right into the system." Companies will be able to get their approval 24/7 he said.

The "Product Automation" initiative was under the Direction of Dr. Sam Davidovics, Chief Information Officer and Director of the Information Technology (IT) Department of the OU; and Rabbi Moshe Zywic, Executive Rabbinic Coordinator/Director of Operations of OU Kosher.

Product Automation will allow certified companies to:

- ▶ View all of their OU Certified Products (Schedule B) in multiple formats namely PDF, Excel and a new customizable grid;

- ▶ Add new products online;
- ▶ Copy products from one plant to another;
- ▶ Terminate products instantly online;
- ▶ View status of all submissions.

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ISSUR SHE'NISRAF V'NISYAVESH

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

Shulchan Aruch (Y.D. 84:17) writes that for medicinal purposes one may consume a burnt *sheretz* (non-kosher animal). This is based on the Mordechai¹ that explains that a burnt *sheretz* is permitted because כל הנשרפין אפרין מותר. Rav Belsky points out that a *sheretz saruf* which retains medicinal value has obviously not been reduced to ash, but is merely charred to the point that it is no longer *raui l'achila*. *Yad Avrohom* (Y.D. 155) explains that the heter of *sheretz saruf* is limited to a choleh, because for a healthy person, we would say *achshivei*. Since by doing so they are demonstrating that they consider it *raui l'achila*². However, a healthy person may eat a food that contains an unintentionally mixed in burnt *sheretz*, since under such circumstances eating the incidental burnt *sheretz* does not show *chasbivus*.

BONE CHAR

Bone char is a form of activated carbon which is used as a filtering material. It is made from the almost incinerated bones of animals. One common use of bone char is in the refining of sugar to remove color. Since the bones are *nisraf*, there is no *kashrus* concern.

ISSUR SHE'NISYAVESH

The poskim also discuss a similar concept called *yibush*, which is a level of drying that cannot be undone that ruins the food. *Shulchan Aruch* (Rena Y.D. 87:10) says that it is permissible to dry out the stomach of a calf and thereby render it *pareve* and usable for cheese making. Poskim disagree³ as to whether this heter can be expanded to drying out non-kosher meats as well and the *minhag* is to be *machmir*. Rav Belsky points out that spray drying or any other form of drying that is done to preserve the item is unquestionably not included in this leniency. The drying that *Shulchan Aruch* is referring to is a drying that ruins the food and causes it to lose all of its flavor (*nifsal mei'achila*). Obviously, powdered milk, powdered flavors, or other powdered ingredients cannot be considered ruined. Furthermore, *Chasam Sofer* (Y.D. 81) writes that we are no longer experts in how to properly dry in a way that will ruin the food. Therefore we generally do not rely on this heter.

ROASTED NUTS (INFESTED)

The *Chochmos Adam* (38:19 see also *Binas Adam*) writes that an infested orange peel may be placed in a hot oven to burn off the tiny bugs. This would be sufficient even if the bugs don't completely turn to ash provided they become completely dried out and are *nifsal* (נעשה באפר ואף שלא יהיה נשרף מכל מקום נתיבש לגמרי). He reasons that since Chazal permit a bug after 12 months because by then it is dried out and returns to being dust, then surely they would permit an oven drying which is even more effective. There is no concern of *achshivei* because there is no intention to consume these bugs. Roasted nuts therefore do not have an issue with *tola'im*.

DEHYDRATED AND FREEZE DRIED

Generally speaking dehydrated spices do not pose a concern of *tola'im*. This is because the dehydrating process is severe enough to cause the bugs to lose their form and/or crumble. Even sun-dried spices though not by itself sufficient, but together with the other production processes (chopping, grinding, sifting etc...) is adequate to reduce the chances of finding a berya to levels of *miyut she'aino matzui*. Dehydrated or freeze dried vegetables are also usually

acceptable. Of course the spices and vegetables must be properly stored in a moisture free environment to avoid further infestation.

CANNED BERRIES (INFESTED)

Shulchan Aruch (Y.D. 84:8) says that *tola'im* decompose very quickly and after 12 months revert to dust. Therefore, a dried fruit that was stored for a year may be eaten without concern. However, if the *tola'im* are mixed with honey or jam (preservatives) then we cannot assume that they will decompose. Similarly, Rav Belsky points out that canning also acts as a preservative. Therefore, if one purchases canned berries which are known to require *bedika*, it would not suffice to put the cans in storage for a year.

CARMINE

The *Tiferes Tzvi* (brought by *Pischei Teshuva* 87:20-21) permitted purchasing whiskey colored with carmine, because carmine is made from dried-out bugs (cochineal) and is surely *batel b'shishim*. He apparently was not concerned with *bitul issur lichatchila*, because the whiskey was produced by non-Jews. The OU however, could not give a hashgacha to any product that contains carmine, because this would be based on *bitul issur*. Furthermore, Rav Belsky points out that the heter of drying only applies when the dried item becomes ruined. Here, the drying is beneficial to the process of creating the color and therefore cannot be viewed as ruining the beetle; on the contrary the drying actually preserves the beetle. This is similar to what we mentioned earlier that bugs do not disintegrate in honey even after 12 months, because the honey acts as a preservative. Furthermore, *Achiezer* (Y.D. 11) explains that items which are intended to be ingredients (עומר לכר), such as שאר (sour dough), retain their status of *issur* even when they become *nifsal mei'achila*. This would seem to apply to carmine as well.

Although typical usage levels of carmine are approximately .05-.1%, it is not considered *batel* because we pasken that by *issurim d'oraisa chazusa milsa*⁴. However, in most cases there is no need to *kasher* equipment, because the *ta'am* of the carmine is indeed *batel* in the *kli*.

TARTARIC ACID

Chazal permitted sediment from non-kosher wine, if it is washed out (תימור) and left to dry for 12 months. *Shulchan Aruch* (Y.D. 123:14) implies that one can speed up this process by drying the wine sediment in an oven⁵. *Shulchan Aruch* also permits the crystals that form on the walls of the barrel (tartaric acid) because they are dry and do not contain any wine. Rav Belsky explains that today's industrial tartaric acid which is a pure white crystalline powder certainly qualifies as moisture free.

¹ *Pesachim* Remez 544

² Similarly, the *Rosh* (*Pesachim* II:1) writes that because of *achshivei*, one may not eat burnt chametz on Pesach, even if the chametz was burnt before Pesach.

³ See *Pischei Teshuva* 87:21

⁴ *Pri Chadash* Y.D. 102:5

⁵ *Binas Adam* (*Sha'ar Issur V'heter* 52) says this explicitly



I have watched all the Shiurim in Kollel Beis HaTalmud (Harry H. Beren ASK OU Kashrus SKYPE Shiurim to Melbourne, AU) and would thank you very much for your interesting eye-opening Shiurim.

I would be interested in receiving your Kashrus Magazines (*The Daf HaKashrus*).

Thank you & Hatzlochoh Rabbah!

Yanki Kohn



Yedidim School of Manhattan Beach participates in a recent Harry H. Beren VISIT OU program accompanied by Rabbi Kalman Nochlin (front left) and other staff members



Otsar Family Services students participated in a Harry H. Beren VISIT OU program accompanied by the program director Mr. Kadoch (far right) and Mr. Ossey (far left)

OU DIRECT

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The new grid format allows for:

- ▶ Easy filtering and sorting of products;
- ▶ Easy navigation from one page to another;
- ▶ Increasing and decreasing the number of records that appear on each page;
- ▶ Viewing detailed product information, i.e. the plant(s) at which the product is produced, and the certification status of the product within each plant.

New products can be added to the Schedule B of one or more plants by simply completing an online form and clicking submit.

- ▶ One or many existing certified products can be copied to one or multiple plants;
- ▶ Product Certification can be terminated immediately at a specific plant or at all the plants where the product is produced;
- ▶ All submissions can be viewed online to determine the current status of each request.

It's fast, simple and easy to use and is certain to make OU Direct an even greater asset.

For further information, visit www.oukosher.org.

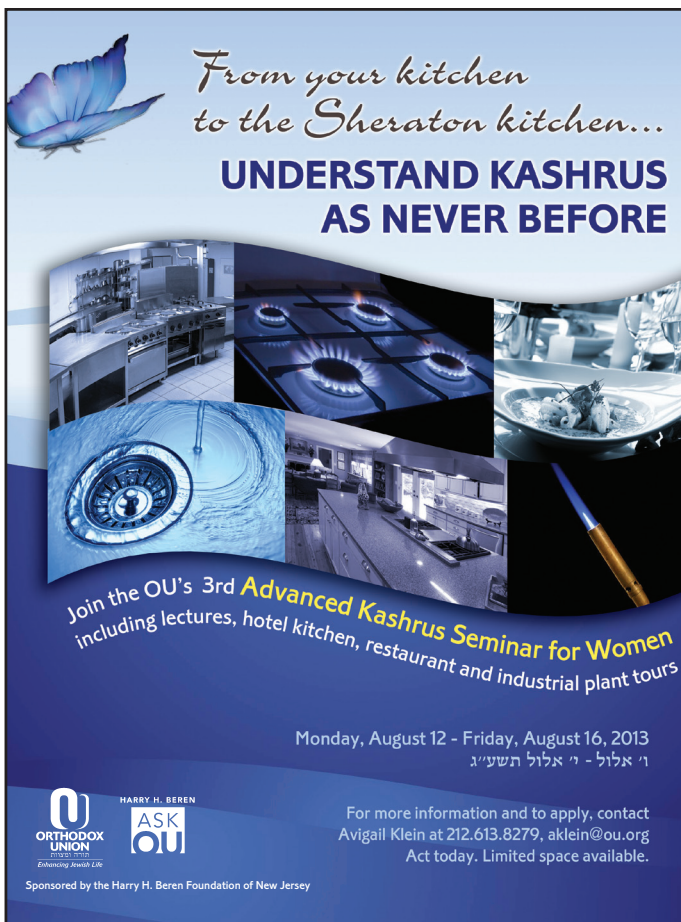
MAZEL TOV

to our dedicated Senior RFR in Antwerp, Belgium, Rabbi **YISROEL HOLLANDER AND HIS WIFE** and family on the Bar Mitzvah of their son Mendy (Menachem Mendel).

CONDOLENCES

to our dedicated RFR in Monsey, NY, **RABBI SHLOMO ULLMAN AND FAMILY** on the recent loss of his sister Mrs. Caila Rosenhan, O"H of Kiryat Sefer, Eretz Yisroel formerly of Monsey, NY.

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SECTIONS

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to a kli that requires libun. One may kasher a large kli with libun section by section. It is not required that the entire kli be heated at one time, so long as every part undergoes libun.

Example: The belt of a tunnel oven can be kashered part by part as it passes slowly over a series of banks of flames. The oven should be set to its highest temperature to preheat the belt, and then the belt would undergo libun gamur inch by inch as it passes for several seconds through the flames.

Rebbi Akiva Eiger (Y.D. 121:6) points out that one can even kasher a *ben yomo kli* section by section, and we do not say that when one heats up the kli the *bliya* will transfer to the side that was already kashered. This is because a *bliya* does not travel through a kli without *rotaiv*. So provided the kli is dry, the *bliya* does not spread¹. Certainly, heating up a clean dry kli does not cause us to restart the 24 clock. Therefore, a dryer or an oven can be turned on during the 24 hour down-time period, provided it has been cleaned and is dry.

The *Tur* (Y.D. 121) further writes that a large kettle that cannot be submerged should

be filled to the very top and then a hot stone should be dropped into the kettle so that the water will overflow the kettle and kasher the upper rim. The stone needs to be heated, because otherwise the stone will cool down the boiling water. For an industrial kettle, the preferred method for kashering the upper rim is by pushing the water with a paddle so that it flows over the sides, or to pump in additional boiling water until it overflows, but it would be incorrect to add cold water to make it overflow.

Often a kettle will have metal pipes and protrusions that stick up out of the kettle (especially with mixing kettles). These upper parts do not come in direct contact with product, but there is a possibility of droplets forming on them from hot *zeiya*, or by being splashed. Therefore, when kashering, one should boil the water long enough that the steam gets everywhere, heats up these parts and condenses on these surfaces. This will suffice as a kashering.

Rema (451:12) writes that *lichatchila* we must kasher *yados be'keilim* (e.g. handles, protrusions) even though they have no contact at all with the product. This is because *bliyos* can travel into the *yados* as well. However, if the handle is made of a separate piece of metal, riveted to the kettle, then

this would be like *shenei keilim nogim zeh b'zeh b'lo rotaiv*, and *bliyos* cannot enter the handle. Bidieved, if these parts cannot be independently kashered, *Rema* (Y.D. 121:6) paskens that we rely that the kashering of the kettle suffices to draw out the *bliyos* from the *yados* as well (*k'bolo kach polto*).

Example: A tank that holds hot issur is never filled more than 60%. Lichatchila, this tank should be kashered in its entirety. However, if this is not possible, at the very least one should make sure that they kasher above the 60% fill line, and above any additional splashes (nitzotzos). If possible, they should try to kasher at least 6 inches above the highest point of contact².

¹ Teshuvos Rebbi Akiva Eiger (Y.D. Chadaschos Siman 10:4) offers a proof that a *bliya* will not spread through a kli without *rotaiv*, though he notes that *Pri Migadim* (S.D. 98:14) is misupak about this point. However, this would seem to be *Pri Migadim P'sbitaso* (Orech Chaim M.Z. 452:4), that holds that libun kal is *maflit*. Even according to *Pri Migadim* that heating a kli can cause the *bliya* to spread, it is still possible that he would agree that this would not restart counting the 24 hour *aino ben yomo* period, since the *bliya* remains the whole time inside the kli.

² In OU Document K-354 Rav Schachter proves based on the *Taz* (Y.D. 121:7 end) that *m'ikar ba'din* we need not kasher beyond 6 inches past the highest point of contact.

KAHN

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magnified by the close relationship we enjoyed with Leon and our deep and profound respect for him.

Professionally, Leon processed new ingredient requests. In this capacity, he interacted with most of the RC's and the support staff. Leon was extremely reliable, responsible and meticulous. Yet what endeared Leon to everyone was his refinement of character and sweet and pleasant personality. Leon was a person of simplicity and humility with sterling *midos*. It was always a pleasure to work with Leon and talk to him. He was religiously inspired, and everyone knew of his passionate love for Tefilah and Chazzonus.

One of Leon's close friends described Leon as a person who lived with the dictum of תמים תהיה עם ה' אלקיך. Leon accepted his lot in life with pure and simple trust in Hashem. It is hard to resign ourselves to Leon's passing with such equanimity, but we need to say ברוך ה' and accept the will of the Ribono Shel Olam. We continue to miss our dear friend Leon Kahn, ל"ג, and we will maintain his memory in our hearts for many years to come.

RABBI TZVI HERSH WEINREB

Executive Vice President Emeritus

I KNEW Leon a"h even before he came to the OU. He connected to me because of his consuming interest not just in chazzanus, but in the profession of chazzanus. He knew that I shared his concern with the declining prestige of chazzanim, and the declining recognition of the vital spiritual significance of chazzanus and traditional nusach hatefila.

I will always cherish the memories of one specific evening arranged for Leon a"h at the shul he served so well for many years in Washington Heights. He was impressed by my style of presentation of the kinos for Tisha B'Av. My practice has been to recite communally only selected kinos but to explain them and expound upon them before and after each kinah is recited. Leon felt that Selichos before Rosh Hashanah and during Aseres Yemei Teshuva could be presented in the same way. He therefore arranged an evening during which the now world famous Chazzan Chaim Adler would chant the selichos and I would briefly discuss each Selicha separately, explaining the meaning, historical background, and personal religious importance of each Selicha. I remember that there was a full house that evening, and that Chazzan Adler encouraged Leon to himself lead one of the Selichos. It was a very inspiring evening, and I know that Chazzan Adler appreciated it very much. I see him often on the streets of Yerushalayim where he is now the Chazzan at the Great Synagogue and tells me how important that evening was to him.

After Leon came to the OU he made it his business to come up to my office quite often. Usually it was just to chat about his job and about his wonderful family. Occasionally, he would ask me for advice on various professional matters, and was always so grateful and appreciative of my attempts to advise him. He shared with me upcoming events in the world of chazzanus and his last such gesture led to my participation in a beautiful Shabbaton of his cantorial association. My wife Chavi and I enjoyed every aspect of that musical shabbos, at which all the chazzanim present unanimously acclaimed the important role played by Leon in advancing their sacred profession.

Yehi Zichro Baruch