

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

K'BOLO KACH POLTO

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

SHULCHAN ARUCH (O.C. 451:5) provides us with one of the fundamental rules for kashering “כפי תשמישן הכשרן” or better known as “כבולעו כך פולטו” (In the manner that a kli absorbs it is kashered). Therefore, a kli which absorbs as a kli rishon must be kashered in a kli rishon. If it absorbed through iruy kli rishon, it must be

kashered with iruy kli rishon (or better) and if it absorbed as a kli sheini, it may be kashered in a kli sheini (or in a kli rishon).

TEMPERATURE FOR HAGALAH

Poskim discuss whether *k'bolo kach polto* can be applied to the kashering temperature for hagalah as well. For instance, can a kli that cooked non-kosher soup at 160° F be kashered with water that is slightly hotter (165° F), or does it require water that is roschim (lichatchila 212° F and bidieved above 190° F)? The *Isur V'Heter* (58:40) writes that a kli that only absorbed at yad soledes must nevertheless be kashered at roschim. This seems to be the opinion of the Shulchan Aruch HaRav as well¹. However most Rishonim and Achronim² accept that bidieved *k'bolo kach polto* can be applied to

the temperature of hagalah. Rav Belsky and Rav Schachter caution against relying on this leniency except in cases of *shas hadchak*, or when there are other *sniffim l'hakeil*. Likewise, when one is kashering with a *davar ha'pogem*, one must make sure that the pegima is roschim, and b'shas hadchak *k'bolo kach polto*, but under no circumstances may we accept a pegima that is less than a hagalah³.

TEMPERATURE FOR LIBUN

Rav Moshe Feinstein zt"l (*Igeros Moshe* Y.D. 1:60) writes that *k'bolo kach polto* does not apply to the temperature for libun, since libun is *soref* and not *polet*⁴. Therefore, a kli that was used to roast issur, needs libun chamur of *nitzotzos nitazim* (approx. 850°-900° F), even though it was *boleya* at a much

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HARRY H. BEREN



OUTREACH

FIRST ASK OU OUTREACH WEEKEND

Washington Heights

THE ASK OU Outreach program of OU Kosher will present its first OU Kashrut Shiurim Weekend when it visits Washington Heights on Shabbat, March 2, Parshat Ki Tisa, and Sunday, March 3. Usually when ASK OU Outreach visits a community, it is for one session, which may have several speakers. This program will expand to cover the

entire weekend ASK OU Outreach, as well as all other ASK OU programs, is sponsored by the Harry H. Beren Foundation of Lakewood, NJ.

All sessions will be held at the Mt. Sinai Jewish Center, 135 Bennett Avenue. They will feature Rav Hershel Schachter, *Halachic Consultant for OU Kosher and Rosh Yeshiva and Rosh Kollel, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University*; Rabbi Chaim Loike, *OU Kosher Rabbinic Coordinator* and bird expert; and Rabbi Yosef Eisen, *Rabbinic Administrator of the Vaad HaKashrut of the Five Towns and Rockaway*. There is free admission and the program is open to both men and women.

Mt. Sinai's Senior Rabbi, Rabbi Ezra Schwartz remarked, “We are very excited that the Harry H. Beren ASK OU Outreach program will be coming to our shul. Many of our members ask kashrut questions and this weekend will certainly increase their halachic knowledge and understanding.”

Rabbi Yosef Grossman, the OU's Senior Educational Rabbinic Coordinator, who coordinates all Harry H. Beren ASK OU programs, expressed his great satisfaction “at being given the opportunity for the first time to bring OU Kosher's educational programming and expertise to a community over a weekend. We look forward to more opportunities to do the same in other communities.”

For more information, please see ad on page 16.

THE OU, along with the rest of Klal Yisroel, mourns the recent loss of one of the most eminent Poskim of our generation, HaGaon HaRav Yaakov Blau Zt"l. Rav Blau was a dayan on the Bedatz Eidoh Hachareidis, a prolific writer, the author of the 9 volume encyclopedic work *Choshen On Patachi Choshen* on Brith Yehuda, *Mishpat* and *seforim* as well as serving as head of the Eidoh Hachareidis kashrus organization. Rav Blau is seen here giving a shiur to the OU Kashrus Dept.



lower temperature. Likewise, when we kasher with libun kal, such as in place of hagalah, we require “קש נשרף מבחוץ” even if the bliya took place at yad soledes bo, because we are being sofef the bliya and not merely being polet. When libun kal is done without a direct flame, as is the case when kashering the surfaces of an oven, we require 550° F for an hour, 450° F for 1½ hours or 375° F for 2 hours. Therefore, ovens that only absorb non-kosher *zeiya* (but do not have direct contact with issur) can be kashered by turning them up to broil (550° F) for 1 hour.

KASHERING WITH STEAM

Rav Moshe Feinstein zt”l (*Igeros Moshe* Y.D. I: 60) writes that he is doubtful as to whether a kli that had direct contact with a non-kosher liquid can be kashered by immersing it into live steam instead of using boiling water. This is because he was concerned that steam is not a liquid, and although steam may be hotter than the original liquid that was absorbed, it would not be *k’bolo kach polto*. Since the original *bliya* was with liquid, perhaps the plita must also be with liquid⁵. However, Rav Moshe accepted that we can leave the kli in the steam until condensation forms all over the kli, since it would then be considered that the kli was kashered with boiling water. However, if the original *bliya* was only with steam then it is clear from the *Pri Chadash* (Y.D. 121:15) that we can kasher with steam as well, since in such a case

we would say *k’bolo* with steam *kach polto* with steam.

A common example of where we kasher with steam is when kashering a microwave oven. If a non-kosher food was heated in a microwave oven, the surface that touched the food directly requires hagalah, but the walls and ceiling that only absorbed non-kosher *zeiya*, can be kashered with hevel (thick steam) by boiling water in the microwave for several minutes. The cup is moved over and the water is boiled a second time as well, so that even the space that was covered by the cup will get kashered.

KASHERING THE ENTIRE KLI?

Rema (Y.D. 121:6) writes that if one cooked issur in part of a kli, *m’ikar ha’din* it is sufficient to kasher just that part of the kli - *k’bolo kach polto*. *Shach* (121:18) point out (based on *Rema* in hilchos Pesach) that *lichatchila* one should kasher the entire kli. Therefore, whenever it is possible to kasher the entire kli including the handles and all protrusions one should do so. However, industrial equipment is often not conducive to kashering much beyond the way it is used. In such cases, we rely on filling the kli higher than the highest usage level.

K’bolo kach polto requires that kashering takes place on the side of the kli that came in contact with the issur. Therefore, if issur came in contact with both sides of the kli, such as in the case of a ladle, the kli must be kashered both inside and out.⁶

The rim of a kettle must also be kashered because of *nitzotzos* (splattering) that can land on the rim. However, the *Gemara* (*Avoda Zara* 76a-b) says that the rim can be kashered *k’bolo kach polto* by having momentary splashing of water over the rim. In a kitchen pot this can be accomplished by dropping a heated stone into the pot. In large industrial kettles where dropping in a hot stone will not suffice to make the water boil over, a paddle can be used to push the water over the sides.

¹ *Shulchan Aruch Harav* 451:14, as explained by *Nitei Gavriel* (Chaillek 3 Teshuva 7)

² See *Mishna Berurah* (Sha’ar Hatzion 451:196) and *Igeros Moshe* Y.D. II:31, as well as *Chazon Ish* Y.D. *Siman* 44:2

³ The *Chazon Ish* (Y.D. 23:1) says that we do not have guidelines as to how to be *pogem bliyos* in a kli, unless the *davar ha’pogem* was boiled in the kli in a manner that would constitute a kashering. Then we would say that all the *bliyos* in the pot are expelled into the water and become *pagum*. Whatever *bliyos* return into the pot are *pagum m’rchilasom* are not assur and do not require further kashering.

⁴ Although some poskim accept the possibility of saying *k’bolo kach polto* regarding libun [see *Arugas Habosem* (א”ח ק”ט ד”ה עין במחש”ש) and *Minchas Yitzchak* (III:66)], Rav Belsky holds that we must follow the psak of Rav Moshe.

⁵ In an earlier teshuva (*Igeros Moshe* Y.D. III:30) Rav Moshe writes that perhaps steam can be used for kashering keilim that are *aino ben yomo* provided that they won’t be used with a *davar charif*, or for Pesach, but being that in the later teshuva Rav Moshe writes that he is doubtful that this is enough, Rav Belsky says that the OU should not accept steam.

⁶ *Magen Avrohom* 452:11 in the name of the Maharil.



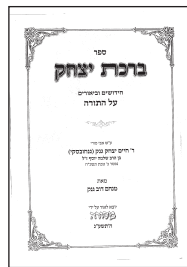
Dear Rabbi Grossman:

Upon reviewing the yoshon article that I authored in *The Daf Hakeshrus* Volume 16/No. 3 Kislev-Tevet 5768/December 2007, I noticed a mistake. It states on page 13, second column the last paragraph, that Canadian spelt is chadash. In reality, it is yoshon as it is always a winter grain taking root before Pesach.

Sincerely, Rabbi David Gorelik



Sefer Birkas Yitzchak, Chidushim U-ve’urim al HaTorah, by Rabbi Menachem Genack, CEO of OU Kosher, has just been released by OU Press. Covering all of Chamisha Chumshei Torah, the sefer contains Rabbi Genack’s *chidushim* on *parshas hashavuah*. With his wealth and depth of Torah knowledge, Rabbi Genack provides us with illuminating and creative insights. A prize student of Rabbi Joseph B. Soloveitchik, the Rav, Rabbi Genack includes many of the Rav’s gems of wisdom in his sefer.



A POINT TO REMEMBER

RABBI GAVRIEL PRICE

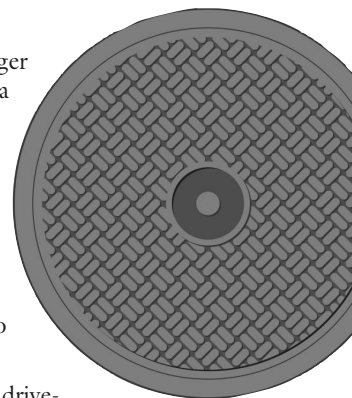
RC, Ingredient Research

RECENTLY the plant manager of a vinegar factory gave me a comprehensive tour of his plant. We saw the various pipes and tanks that make up the orderly steps of a vinegar production, and ended the tour in the facility’s driveway. I was satisfied that I had seen everything, and was preparing to bid my guide farewell.

He pointed out a manhole in the driveway, and asked if I had noticed it. I hadn’t.

“It’s a tank.” He said. He told me that ethanol used to make the vinegar can be delivered not only into the storage tanks surrounding us, but in the subterranean one we were standing on as well.

So, if until now a manhole meant nothing to you, think again.



AMERICAN VEGETARIAN ASSOCIATION ANNOUNCES PARTNERSHIP WITH OU

OU KOSHER and the American Vegetarian Association (AVA) are pleased to announce that they have recently partnered to more easily provide their clients who produce both kosher and vegetarian products with the opportunity to obtain OU Kosher and AVA Vegetarian certifications for their products.

Research has shown that obtaining such certifications greatly enhances the perception of quality among consumers. Even those who do not keep strict kosher or vegetarian diets are often reassured as to the quality of food products when they see well known symbols on the labels. As the respective leaders in their markets, OU and AVA present food producers with the ability to differentiate their products from the competition, by adding both well-known emblems that signify quality to millions of consumers.

According to research from Mintel, the top three reasons why consumers intentionally purchase kosher food are quality (62 percent), healthfulness (51 percent) and food safety (34 percent). Likewise, the Vegetarian Resource Group reports that health is the most common reason for consumers purchasing vegetarian products.

There is good reason to believe that kosher and vegetarian certifications complement each other very nicely," said Rabbi Mordechai Merzel of OU Kosher. "Given our increasingly complex food supply chain, consumers look to symbols such as OU and AVA for reassurance as to the quality of the food they purchase."

Rabbi Moshe Elefant, Chief Operating Officer of OU Kosher, declared, "We are pleased to team with AVA to provide a more comprehensive approach to clients' certification needs."

OU Kosher currently certifies around 700,000 products in 80 countries. The AVA Global Certification Program certifies thousands of food products globally, as well as vitamins, supplements, skincare, and health and beauty aids. The AVA also offers a 'Recommended' status for vegetarian-inspired restaurants, cookware, and kitchen products.

For more information, contact Rabbi Mordechai Merzel of OU Kosher at merzelm@ou.org, or Len Torine of AVA at amerveg@aol.com.



Rabbi Chaim Goldberg in NYC presents a Kosher Fish Skype shiur to Kollel Beth Hatalmud in Melbourne, Australia



KASHRUS ALERT

Some packages of **BADIA DRIED SHRIMP** produced by Badia Spices Inc., Miami FL mistakenly bear the ® symbol. This product is not kosher. Corrective measures have been implemented.

Some labels of **V CHOCOLATES MILK CHOCOLATE CARAMEL APPLES** produced by V Chocolate – Salt Lake City, UT are missing the "D" designation and bear the plain ® instead. The product is clearly dairy, as listed on the label. Corrective measures have been implemented.

SOUTH BEACH READY MEALS: All Varieties produced by South Beach Diet Corp., Bonita Springs, FL are not certified by the Orthodox Union. Some of the Ready Meals packaging bear an unauthorized ® symbol. These were distributed in Pennsylvania and Florida. Products are being withdrawn from the marketplace for relabeling.

A limited quantity of **FERIDIES HONEY CHEDDAR 6 O'CLOCK CRUNCH** snack mix produced by Peanut Patch dba Feridies were packed in containers with an unauthorized ®. This Honey Cheddar product is not certified by the Orthodox Union and corrective measures were implemented.

NATURE'S EARTHLY CHOICE EASY QUINOA with the following seasonings 1. Mushroom & Vegetable Medley 2. Roasted Garlic & Olive Oil 3. Sundried Tomato Florentine produced by Global Juices and Fruits LLC, dba Nature's Earthly Choice bear an unauthorized ®. These products are not yet certified by the Orthodox Union, but are kosher and contain a small amount of dairy components. Corrective measures are being implemented.

MAZEL TOV

to our dedicated RC **RABBI LEONARD STEINBERG AND HIS WIFE** on the Bar Mitzvah of their son Binyomin.

to our devoted RFR in Baltimore, MD **RABBI RICHARD LEVINE AND HIS WIFE** on the engagement of their daughter Tova Zehava to Shimon Brody.

to our dedicated RC **RABBI KALMAN SCHEINER AND HIS WIFE** on the Bar Mitzvah of their son Ezriel.

to our devoted RFR in Des Moines, IA **RABBI LEVI GOLDSTEIN AND HIS WIFE** on the birth and Bris of their son Yisroel.

CONDOLENCES

to our devoted Rabbinic Field Representative **RABBI YAAKOV HOROWITZ AND HIS FAMILY** on the recent loss of his mother Rebbetzin Dr. Miriam Huttler a"h wife of Rabbi Rubin Huttler, daughter of Rabbi Eliezer Adler, Zviller Rebbe of Los Angeles, ztl

to our dedicated Programmer Analyst **REUVEN KOMAROVSKY** on the recent loss of his father Menachem Mendel of Russia and Brooklyn, NY.

הַמָּקוֹם יִנְתֵּם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם



MT. SINAI JEWISH CENTER OF WASHINGTON HEIGHTS
and HARRY H. BEREN ASK OU OUTREACH
invite the entire community to

OU KASHRUT WEEKEND

MARCH 2-3, 2013

Mt. Sinai Jewish Center, 135 Bennett Ave. (Corner W. 187th St., Washington Heights, NY)

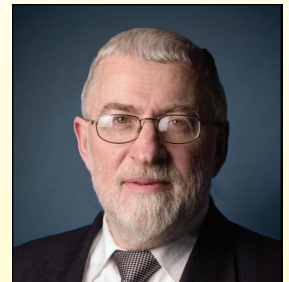
SHABBAT PARSHAT KI TISA,
MARCH 2, 5:20 MINCHA & SEUDAH SHLISHIT

KASHRUT Q&A SESSION

RAV HERSHEL SCHACHTER, Shlita

Halachic Consultant, OU Kosher; Rosh Yeshiva and Rosh Kollel, RIETS

PLEASE SUBMIT QUESTIONS IN ADVANCE VIA EMAIL
TO RABBI ETAN SCHNALL AT ESCHNALL@MTSINAISHUL.COM



SUNDAY, MARCH 3, 7:30 PM

PRESERVING THE MESORAH OF ENDANGERED KOSHER SPECIES OF BIRDS: A LIVE PRESENTATION

RABBI CHAIM LOIKE, *Rabbinic Coordinator and Bird Expert, OU*

SUNDAY, MARCH 3, 8:30 PM
**PROPER CHECKING OF
FRUITS AND VEGETABLES**

RABBI YOSEF EISEN

*Rabbinic Administrator – Vaad HaKashrus of the Five Towns and Far Rockaway
Former OU Rabbinic Coordinator – Food Service*



FREE ADMISSION OPEN TO MEN AND WOMEN

For more information call Rabbi Yosef Grossman, Director OU Kosher Education

at 212-613-8212, 914-391-9470, grossman@ou.org.

or the shul office 212-568-1900, office@mtsinaishul.com



Sponsored by the Harry H. Beren Foundation, Lakewood NJ