

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

BISHUL ON SHABBOS

Part II: Flavored Nescafe Coffee

RABBI GAVRIEL PRICE

RC, Ingredient Registry

The Halachic content of this article was edited by Rabbi Eli Gersten, RC Recorder of OU Psak and Policy

WHEN I PREPARE NESCAFE INSTANT COFFEE ON SHABBOS, I POUR HOT WATER FROM AN URN DIRECTLY INTO A CUP, AND THEN ADD THE COFFEE. I'VE TAKEN A LIKING TO NESCAFE VANILLA AS WELL AS NESCAFE HAZELNUT. DOES THE PRESENCE OF THE FLAVOR COMPLICATE MATTERS?

It is permitted to cook on Shabbos a dry food that, before Shabbos, has already been fully cooked, provided that the additional cooking on Shabbos doesn't further develop the taste of the cooked food (O.C. 318, 4-5, and see Taz s.k. 6).

TRADITIONAL NESCAFE – like any other kind of instant coffee – is made from coffee grounds that have already been roasted and then brewed. Nescafe is then dried through a process called freeze-drying. When the consumer pours hot water over the instant coffee powder, he is essentially rehydrating already fully cooked coffee. It is therefore permitted to prepare instant coffee using hot water on Shabbos.

Igeros Moshe (O.C. 4, 74:16) indicates that, strictly speaking, it is permitted to pour hot water directly onto instant coffee (though he writes that he himself is machmir to use a *kli shlishi*). *Minchas Yitzchak* (1,55) notes that since Nescafe dissolves when hot water is poured onto it, it is meritorious (תבא עליו ברכה) to view it not as

a dry food, but rather as a cold liquid, which is subject to the concern of בישול אחר בישול (*Mishna Berurah*, 318, 71). However, since reheating liquid in a *kli sheini* is permitted, one may add Nescafe to a *kli sheini* (*Shulchan Aruch haRav*, 318, 12).

As a matter of policy, OU caterers are instructed to transfer hot water to a *kli sheini* before adding instant coffee powder.

Ground coffee, which is made from roasted coffee beans but has not been previously brewed, may not be prepared on Shabbos even in a *kli sheini*. This is because foods which are *kali habishul* (easily cooked) will be cooked in a *kli sheini* so long as it is *yad soledes bo*. Many poskim rule that we are required to view all foods as *kali habishul* unless designated by the Gemara or poskim otherwise (see *Mishnah Berurah*, 318, 42). It is worth noting that Rav Ovadiah Yosef zt"l (*Yebiah Omer* O.C. 8:35) ruled that roasted coffee beans are considered already fully cooked. He agreed, however, that Ashkenazim may not brew ground coffee in a *kli sheini* on Shabbos, since the Rema is machmir for the opinion that יש even in a *kli sheini* (318, 5).



FLAVORED NESCAFE TASTER'S CHOICE. In recent years Nestle has introduced two flavored Nescafe products, Vanilla and Hazelnut.

If these products were simply the result of adding vanilla extract, or hazelnut oil, to Nescafe instant coffee, there would be reason to think that a person should view the product as *kali habishul*. In the traditional process for extracting vanilla, an alcohol and water mixture

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WHAT'S THE BERACHA ON...

PRINGLES

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

WHAT is the proper *beracha* for Pringles and other such foods that are primarily made from potato flakes and potato flour?

Rav Belsky, Shlita said (see accompanying *Teshuva*), that originally Rav Moshe Feinstein zt"l held that on potato flakes one should say *Shehakol*. When potatoes are turned into powder, they lose their status as a vegetable; therefore even after they are reconstituted they remain *Shehakol*. Rema (O.C. 202:7) explains that if a fruit or vegetable is pulverized to the point that

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לא באתי אלא לעזור

KASHERING THE JACKET OF A BEN YOMO KETTLE

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

MECHABER (Y.D. 103:7) writes that if water is cooked in a *basar b'chalav* pot while it is still a *ben yomo*, not only does the water become *assur*, but we restart counting the 24 hours¹. Rema extends this halacha to all *issurim*. The reasoning for this is because there is a new *bliya* of *issur*, either because of *ChaNaN* (*Mechaber* and *Rema*)

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Good Morning Rabbi Grossman,

In this month's *Daf Hakeshrus* Rabbi Gersten had an article regarding using one oven for both milk and meat. He concluded with OU's policies and it stated that if one wants to cook uncovered milk in a meat oven or vice versa they must wait 24 hours before kashering. The kashering method was to heat the oven to 550° for 60 minutes, which is *libun kal*. Why must one wait 24 hours and make the oven an *aino ben yomo*? The reason not to kasher a *ben yomo* is stated concerning *bagola* because the not *pagum taam* may reenter into the pot and you still have good *taam* in the pot. By *libun kal* the *taam* doesn't go into the water. Rather it's extracted, falls out and will not reenter into the pot. Why then should one have to wait 24 hours to make the *taam pagum* for *libun kal*?

Thank you in advance,
Chaim Leibowitz

Shalom Rabbi Leibowitz,

Although, it is true that a metal oven can be kashered from fleishigs, with *libun kal*, without having to wait 24 hours, however it is questionable whether an enamel coated oven can be kashered with *libun kal*. This was the reason for requiring the 24 hour wait.

Sincerely,
Rabbi Gersten

Dear Rabbi Schreier,

Thank you again for your participation in the Young Israel of Woodmere/YUConnects Shavuot Panel. Our symposium on "Jew in the Workplace - Food and Travel" was an astounding success and we are deeply grateful for your assistance.

Over 300 people came to the shul on Leil Shavuot! As you saw, we had to move the location from our original venue to the synagogue's main sanctuary to allow for the overflow crowd. Not only did unmarried young professionals want to learn more about the topic,

but we had many older shul members attend since they were equally interested in the relevant issues.

You answered your questions succinctly and intelligently. It was clear that your role as Rabbinic Coordinator at the OU gave you practical experience into the subject matter. Most of those who were there left with a greater knowledge and awareness on specific common kashrut problems. We believe that you and the other Rabbis provided the audience with guidance not only in keeping kosher, but in the proper hashkafa a Torah-true Jew should exhibit in the workplace.

Thank you again! We have already received a number of requests to reprise the topic in a few local shuls. I imagine we will be contacting you again...with even more questions on "K" cups and fruit salads!

Very best regards -
Margie Glatt on behalf of the YI Woodmere and YUConnects



Dear Rabbi Grossman,

Words cannot express our gratitude for your generous contribution of OU Kosher educational materials to our multimedia library. In keeping with our mission of bringing smiles to the faces of our patients, the various branches of our library have been instrumental in enlivening the long days and nights of the sick and home bound.

In thousands of homes and hospitals, patients have been able to stave off their boredom and fear with hours of inspiration, education and entertainment. There is no telling how far your contribution will go in alleviating the plight of countless suffering patients. Please accept our appreciation on behalf of all the members of the Misameach family. In the merit of your generosity, may you be zoche to forever remain on the giving end.

With much gratitude,
Misameach



KASHRUS ALERT

The Orthodox Union does not certify **MW POLAR MACKEREL IN BRINE** produced by MW Polar, Province CA. Some cans are mistakenly labeled with an unauthorized © symbol. Corrective actions are being implemented.

The Orthodox Union certifies **WHOLE FOODS LEMON HERB WITH THYME COOKING SEASONING** produced by Allegro Coffee Co., Thornton CO as an ©D - Dairy product. This product contains a dairy ingredient as indicated in the allergen and ingredient statements. Some labels were printed with an © symbol without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union certifies **AIRHEADS ICE CREAM SQUEEZE UPS** and **ICE CREAM SANDWICH** products produced by Spring Creek Holdings, LLC Barrington, IL as ©D - Dairy products. These products contain milk as indicated on the allergen and ingredient statements. Some of the packaging for these products were printed with a plain © Symbol without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify **7 SELECT CARAMEL POPCORN**, made and sold in 7-Eleven stores in Mexico. Some packaging may bear an unauthorized ©. Corrective actions have been implemented.

The Orthodox Union certifies **PASKESZ/SWEET'N LOW BUTTERSCOTCH HARD CANDY** produced by Paskesz Candy Co. Brooklyn, NY as an © Pareve product. The ingredient panel mistakenly lists a dairy ingredient that was not used in the production of this Paskesz candy.



to our devoted RFR in CA **RABBI BINYOMIN KAPLAN AND HIS WIFE** on the engagement of their daughter Chaya Mushka to Mendy Drihem.

our devoted RFR in Antwerp, Belgium **RABBI HILLEL KUSMIERSKI AND FAMILY** on the engagement of his daughter Reizi Kusmierski to Yehuda Zev Freilich from Manchester, England.

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However, Rav Belsky more recently clarified, that in later years Rav Moshe Feinstein zt"l reversed his position, and said that since reconstituted potato flakes are a common equivalent substitute for mashed potatoes, it is not considered as though they have lost their shape and form, and the *beracha* on reconstituted potato flakes remains *Ha'adamah*. Rav Elimelech Bluth, Shlita and Rav Reuven Feinstein, Shlita confirmed hearing this change of *psak* from Rav Moshe zt"l as well. Therefore, Pringles though they are made from reconstituted potatoes, would be the same as though they were made from fresh mashed potatoes, and the proper *beracha* would be *Ha'adamah*.

However, it is worth noting that potato starch does not reconstitute back into a potato, and therefore products that are made from potato starch are *Shehakol*.



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would not restart counting the 24 hours, since there is no new *bliya* of *issur*.

EXAMPLE: We must always wait 24 hours before kashering a spray dryer, so that it will be an *aino ben yomo*. However, if the company wants to heat the dryer, after it has been cleaned and dry, this will not restart the counting of the 24 hours.

However, it should be noted that if one heated a water jacketed kettle during the 24 hours, this would restart the counting. This is because even when the kettle appears empty, in truth the jacket is full of non-kosher water. Moreover, even if the kettle is not used for several weeks, the water in the jacket will still remain non-kosher. To kasher these keilim, the water must be first drained from the jacket and left empty for 24 hours, or a chemical *pogem* must be added to the water in the jacket to make the water non-potable.

What about a steam jacketed kettle?

If the steam is turned on during the 24 hours, does this also restart the clock? What makes this question all the more relevant is that when there is a *shas ha'dchak*, we allow kashering keilim while they are still ben yomo. This is accomplished using a *davar ha'pogem* by means of a double kashering. This means that the kettle/kli is first kashered with *roschim* water that is *pagum*, and then kashered a second time with plain *roschim* water.



The *bliyos* of issur are expelled into the *pagum* water and become batel. A second kashering is done, since *lichatchila* one should only kasher with plain water. If one is able to add a *davar ha'pogem* to the steam, the jacket will be kashered as well. However, if only plain steam is available for the kashering, can this be permitted, since the steam will absorb *ta'am issur* from the jacket and get reabsorbed? Won't the jacket remain non-kosher?

However, there is a *sevara* to be *maikel* to allow kashering the steam jacket of a kettle even when it is still a *ben yomo*, even without *pagum* steam. This is because *Igeros Moshe* (Y.D. *Chailek* II:31) writes that in situations where we do not say *ChaNaN*, one can kasher *ben yomo* using a double kashering even without a *davar ha'pogem*. This is because each kashering reduces the *bliya*. Although some *issur* will get absorbed back into the *kli*, after two kasherings we assume that the *bliya* is sufficiently reduced to become *batel*. Regarding the steam jacket, there is a *safek* whether any *bliya* can penetrate through the walls of the kettle into the jacket². Poskim write that we do not say *ChaNaN lach b'lach b'sha'ar* *issurim* when there is only *safek issur*³. Therefore, kashering the jacket twice will reduce the *bliya* in the jacket to the point where it can be *batel*. Although, *lichatchila* one should make every effort to only kasher after 24 hours, or at least to add a *davar ha'pogem* to the steam, but if this is not possible, then one can kasher a steam jacketed kettle with a double kashering with a *davar ha'pogem*, even though the steam does not have a *pegima*. (Of course, the source of the steam itself must be kosher).

¹ *Mechaber* writes that this also is provided that there was no *li'nas ley'la*.

² See *Taz* Y.D. 92:18 &19 and *Chachmos Adam* 45:3 & 14

³ *Pri Migadim* (Kellalim B'hora'as Issur V'heter s.k. 6) writes that whenever *Rema* permits something *b'hefsed mirubab* and there are additional *sfeikos* to be *maikel*, then one can be *maikel* even when it is not a *hefsed mirubab*. *Maharsbam* (6:91) and *V'yan Yosef* (Y.D. 37) write this explicitly regarding *safek CHaNaN la'ach b'lach*.

ב"ה

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פּוֹטאַטוֹ שְׂטאַרַךּ, אַזוי אַז מיר זענען
 אַזוי אַז מיר זענען אַזוי אַז מיר זענען



Ger Yeshiva of Boro Park participates in Harry H. Beren ASK OU OUTREACH program as they visit Arizona Tea in Maplewood, NJ together with their Rebbeim. They toured the facility and learned about the kosherization of pasteurizers.

BISHUL

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colates through macerated, or chopped up, vanilla beans, stripping the vanilla beans of their flavor (after percolating through the vanilla beans once, the liquid is pumped back to the top of the tank and percolates again, each time becoming richer in vanilla flavor). The temperature of the solution used to extract the vanilla is 120° F (*Igeros Moshe* (O.C. 4, 74, 3) writes that *yad soledes bo*, *l'chumra*, is 160° F) and further processing steps simply cool down the product. In some cases vanilla extract is performed at ambient temperatures. Similarly, hazelnut oil is not necessarily heated in the extraction process.

There is, however, much more that goes into these products than the addition of the flavor to the instant coffee. Each of the products contains “natural and artificial flavor”, as indicated on their ingredients labels, and which, in each case, refers to a flavor compound consisting of several dozen flavor chemicals. Each component is carefully chosen by a flavorist to provide the rich, well-rounded, and consistent flavor profile we find in each of these products. More to the point, however, Nestle uses a very specific form of the natural and artificial flavor, the result of a process called encapsulation.

In this process a flavor compound is embedded in a protective coating. In the case of instant coffee, the flavor may be embedded in a material soluble in heat and water. The coating stabilizes, or preserves, the flavor compound until the magical moment when the consumer pours hot water onto the instant coffee, at which point the protective coating dissolves and releases the desired flavor.

Encapsulation occurs in a large, very hot chamber called a spray drier. The liquid product, mixed with a carrier (the protective barrier) is pumped through a small nozzle into this chamber, at which point the water component instantly vaporizes and the solid constituents, the

**IN SUM, IF A PERSON USES
A KLI SHEINI, HE CAN
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THE NESCAFE FLAVORED
PRODUCTS AS WELL.**

carrier with the flavor, fall to the bottom, where they are recovered.

In order for this process to work efficiently, the liquid mixture must be preheated before being pumped to the spray-drier. The liquid is cooked to temperatures that exceed *yad soledes bo*, with the result that the natural and artificial flavor is ¹מבושל.

Also present in the flavored products is maltodextrin, a partially modified starch. The modification process involves a heating step that constitutes a proper ²בישול.



Two final ingredients identified on the label – caramel color and acesulfame potassium – are also heat-treated, but to protect the confidentiality of the process the methods cannot be disclosed here.

In sum, if a person prepares Nescafe and uses a *kli sheini*, he can continue doing so using the Nescafe flavored products as well.

Addendum to The Daf Hakeshrus Vol. 23, No. 6

In the previous Daf it was noted that mined salt, which has never been cooked or heat-treated, is typically not used for food consumption. There are OU certified specialty salt products that are mined and are in fact never cooked.

¹ Most instant coffees are spray-dried (in contrast to freeze-dried, the method used for Nescafe). Rav Eliashiv זצ"ל (מאור שבת חלק א' דף ע"ו) notes that the spray-drying component of instant coffee may be considered an *אפי* and therefore, ideally, a person should be concerned for *בישול* אחר *אפי* אחר and use a *kli shlishi*. This concern would presumably apply in this case as well. See also Rav Wosner (קובץ מבית לוי ח"ח עמ' קטו). The OU poskim, however, point out that the spray-drying process does not change a product's taste and therefore should be considered only *mevushal* (see also Taz, 318, 6).

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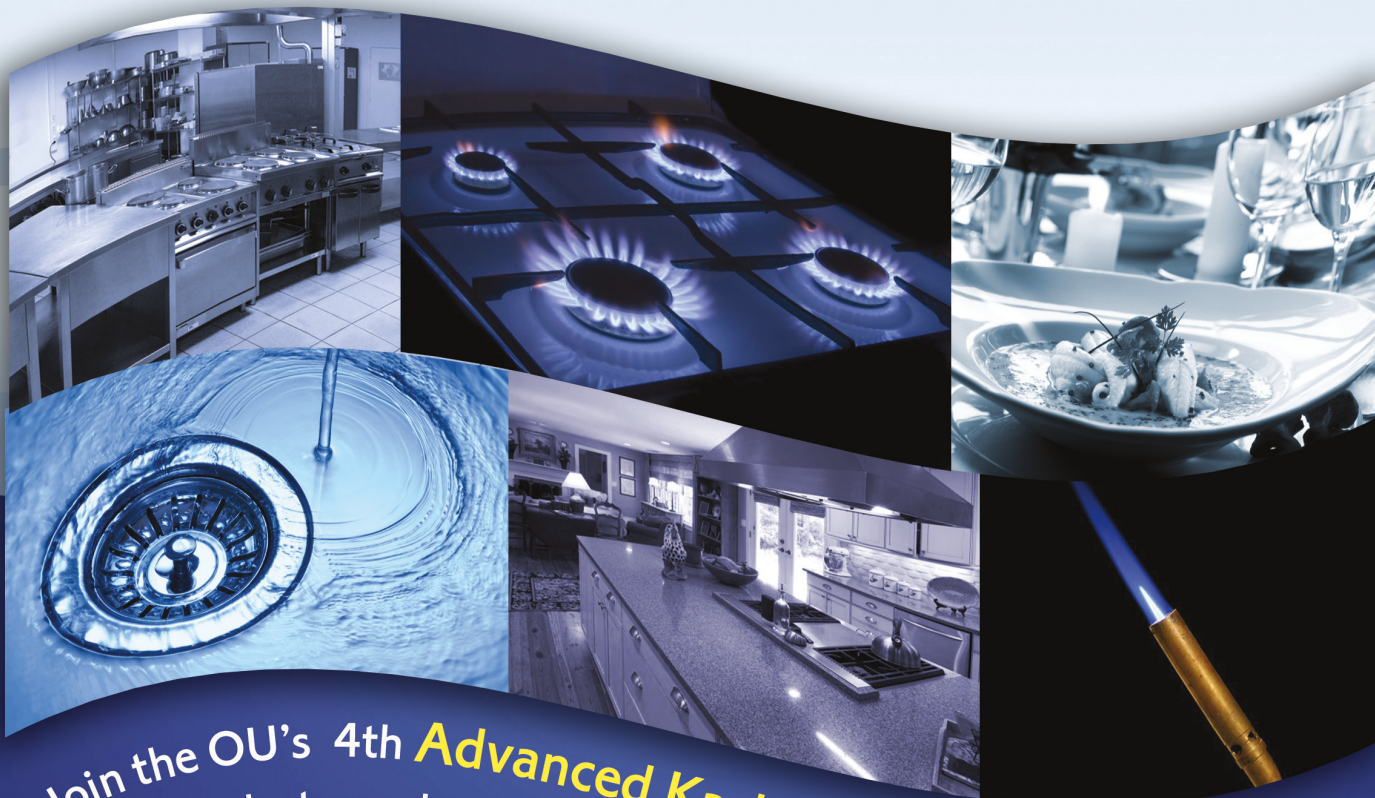


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