

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

KASHERING A TUMBLER

RABBI ELI GERSTEN
RC Recorder of OU Psak and Policy

A COMMON piece of machinery in a snack food company is a tumbler. This machine resembles a cement mixer. Chips and all varieties of snack foods are transported by means of a conveyor belt from a fryer or oven into the tumbler. A steady stream of product enters on one side and exits on the far side. Spices are sprayed into the machine as it turns, allowing a thin coating of spices to be applied evenly on every chip. A tumbler can be used for kosher pareve, dairy and non-kosher seasonings. Although a tumbler will typically not have its own heat source, the chips entering the machine are often very hot. The question is, under which circumstances must this machine be kashered, and how should it be kashered?

There are three variables to discuss:

- ▶ The temperature of the chips entering the tumbler. (The chips themselves are typically kosher pareve).
- ▶ The temperature of the seasoning (This may be pareve, dairy, or non-kosher).
- ▶ The temperature of the tumbler.

THE WORST CASE SCENARIO:

Hot chips (much hotter than *yad soledes bo*) are sprayed with a heated non-kosher seasoning and the walls of the tumbler itself becomes hot from the residual heat. In this case, it is obvious that the tumbler needs *kashering*. Rav Belsky zt"l would say that since there is a continuous flow of hot chips into the tumbler that heats up the tumbler and prevents it from cooling down, the tumbler should be viewed



as an extension of the fryer/oven. The tumbler would need *hagalah*. This is accomplished by spraying with a steam jenny that sprays out a mixture of steam and boiling water for an extended amount of time (15-20 minutes). The hot spray will heat up the walls of the tumbler, and the *kashering* will mirror the way the tumbler became non-kosher (*k'bolo kach polto*). The tumbler must be cleaned out first and wait until it is an *aino ben yomo* before kashering.

WHAT IF THE TUMBLER DOES NOT GET TO YAD SOLEDES?

Even if the tumbler itself does not get hot, so long as the non-kosher seasoning is hot, it is absorbed into the tumbler, *cham l'toch tzonen* (hot falling on to cold) which absorbs a *k'dei klipa* (a thin layer). The manner for *kashering* is to use a steam jenny and hit every spot with boiling water. Because it is difficult to know for certain that every spot was sprayed directly, it is recommended that the tumbler be *kashered* as explained above with an extended *iruy*. The tumbler must first be cleaned out and one must wait 24 hours before kashering.

WHAT IF THE TUMBLER AND THE SEASONING BOTH REMAIN COLD BUT THE CHIPS ARE HOT?

Do we say, that since the hot chips touch the non-kosher seasoning

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THE ESSAYS in this third volume of *Gan Shoshanim* written by Rabbi Menachem Genack, are brief and readable. They cover halachic topics one would expect from the CEO of OU Kosher, such as: May one grant hashgacha, kosher certification, to a company where cooking will take place on Shabbos, or would such a certification be *mesaye'a yedei ovrei aveira* assisting one who is performing a sin which would not be permitted? What is the status of animals that traditionally were not eaten in Jewish communities? Can animals be considered kosher absent a clear mesorah?

An added bonus in this volume is the inclusion of a section of divrei Torah authored by Rabbi Chaim

Avraham Schiowitz – the Pri Etz Chaim. Rabbi Schiowitz serves as the rabbi of Cong. Shaare Tefillah of Teaneck. Of particular interest is the shiur Rabbi Schiowitz presents on Kiddush Hashem that was delivered by Rav Moshe Twersky, Hy"d, who was murdered in the Har Nof terrorist attack three years ago.

With the author's crisp writing style and brilliant insights, this excellent sefer is sure to be appreciated by both accomplished talmidei chachamim and laypeople alike. (Excerpts from Rabbi Ezra Schwartz's review which appeared in the Winter 5778 issue of *Jewish Action*.)

they absorb *ta'am* and the chips themselves become non-kosher. Then when the hot chips touch the walls of the tumbler, the non-kosher *ta'am* is transferred into the tumbler?

This is a *machlokes ha'poskim*. According to Rema (Y.D. 94:7), since the chips entering the tumbler were already in a *kli sheini*, the chips can no longer be *boleya* or *polet*. The tumbler would not need to be *kashered*. But according to the Maharshal (as cited by Shach Y.D. 94:30) the chips are a *davar gush* and retain the status of a *kli rishon*. The Magen Avrohom (O.C. 318:45) as well writes that a *davar gush* retains the ability to be *mivashel*, which means it can be both *boleya*, and *polet* that which it was *boleya*. Accordingly, the tumbler would receive a *bliya* of *issur* and would need to be *kashered*. Since *poskim* (Shach 105:8 and Chochmos Adom 60:12) write that one must be *machmir* for the opinion of the Maharshal, the tumbler requires *kashering*.

However, Rav Schachter agreed that there is room to be *maikel* in the following common scenario. Chips which are borderline *yad soledes* (120-130°F) are sprayed with a seasoning which contains *gevinas akum* (or kosher dairy) that was only heated to 110°F. The percentage of actual *gevinas akum* in the seasoning is 5%. The small percentage of *gevinas akum* is *batel b'shishim* in the chip. However, if we were to say *ChaNaN*, the entire seasoning would be non-kosher, and would not be *batel* in the chip. Whether we say *ChaNaN* in such a case is a *machlokes* the Rema and Maharshal. The Maharshal (Chulin 7:60; cited by Taz Y.D. 92:15) holds that we do not say *chanan lach b'lach* unless the mixture is cooked. However the Rema (Y.D. 92:4) is *machmir* unless it is a situation of *hefsek mirubah*. In this case, we have the following interesting situation. According to Rema we say *ChaNaN*, but the chips are not *boleya*, since they are in a *kli sheini*. According to Maharshal, we do not say *ChaNaN*. Although the chips absorb the seasoning, the small amount of *gevinas akum* that is in the seasoning is *batel* in the chip. According to both opinions the tumbler remains kosher.

Although these *machloksim* are not contingent on each other, and it is possible to be *machmir* in both cases, still since there are two reasons to be *maikel*, this would be a basis for leniency, especially since the chips are only borderline *yad soledes* (120-130°F). Moreover, since *gevinas akum* is only an *issur d'rabanana*, there is an additional consideration as well. Igeros Moshe (Y.D. II:36) writes that *m'ikar ha'din* we do not say *ChaNaN lach b'lach b'issurim d'rabanana*.

ASSESSING TEMPERATURE

It is often difficult to determine the actual temperature of a chip or snack food. Because chips are very thin, if one picks up a single chip, its heat will dissipate quickly and it might only feel warm. A better method for determining the true temperature is to take a large scoop of chips and press them down tightly. In this more condensed form one will be able to get a more accurate reading of their temperature. If the chips still only feel warm, but in no way hot to the touch then one may conclude that the chips are not *yad soledes*.

Recently an RC related to me that he visited a factory that makes seasoned popcorn. He took a large scoop of popcorn that had measured with an infrared gun at over 200°F and crushed them down and held them in his hand. The popcorn barely felt warm. Rav Schachter ruled that in such a case the popcorn is not viewed as *yad soledes*. Although scientifically the popcorn might be considered hot, but since it does not feel hot to the touch, it cannot be considered *yad soledes*.

PUBLICATIONS



This English sefer by Rabbi Dovid Cohen, on the halachos of *Pas Yisroel* and *Bishul Yisroel* follows the order of *Shulchan Aruch* and focuses on practical applications, including many which are specific to people involved in *hashgachah*. Rabbi Cohen served as the recorder of halachic psak and policy at the OU from 1999-2006, and the sefer includes many psakim from Rav Schachter, שליט"א, and Rav Belsky, זצ"ל. Rabbi Cohen currently works for the cRc (Chicago). The cRc *Beis Din* reviewed the entire work, and their *Piskei Halacha* are printed after the appropriate chapters of the book.

The sefer is available as "print on demand" for \$22 plus shipping at www.kashrushalacha.com.

צאתכם לשלום

It is with a profound sense of *hakaras hatov* that the OU

bids farewell to RAV SHALOM LIFCHETZ, Rabbinic Field Representative par excellence, who is retiring after forty three years of dedicated and devoted service to the OU Kashrus Department. Rav Shalom's sterling qualities are legendary. Educated in Telshe Cleveland, the aristocratic imprint of Telshe is apparent in Rabbi Lifchetz's character and personality. Always a gentleman, Rav Shalom treats plant personnel with dignity and respect. He is a consummate professional who understands in depth the intricacies of food production, and performs kashrus inspections with meticulous and precise observation. We wish Rav Shalom good health and hatzlocho in all future endeavors.

Tzeitzchem L'shalom to our very esteemed talmid chacham and baal middos RABBI AKIVA ROTHENBERG, another pillar of the OU for the past 21 years. At this time of his retirement, we pay tribute to Rabbi Rothenberg for his devotion and dedication in his kashrus field of expertise. We wish Rabbi Rothenberg much success in his continued *avados hakodesh*.



ובואכם לשלום

Welcome to RABBI MORDECHAI STARESHEFSKY. He has spent his formative years learning in Yeshiva Rabbeinu Chaim Berlin. Subsequently he studied in Yeshivas Mir in Yerushalayim and afterwards in the Brisker Yeshiva (R' Avrohom Yehoshua Solovetchik). He joined the kollel of Beth Medrash Govohah of Lakewood in 2000 where he spent the next twelve years. From 2012 until the present he has translated and elucidated Talmud Yerushalmi as part of the ArtScroll team of writers doing so. He has a dual focus at the OU: Spices and spice blends, as well as formulas and vitamin supplements. He can be reached at 212-613-8375 and stareshefskym@ou.org.

RUNNER UP MASHGIACH OF THE YEAR

RABBI YIRMIYA INDICH

RC Food Service



DOVID SHAPIRO, the winner of the runner up award for mashgiach of the year from Kashrus magazine, has been a Mashgiach for us for approximately 15 years. He has a certain calmness that is reflected in his work. Whether on a job in a non-kosher hotel, or doing commissary work at a caterer, he can always be relied upon to keep his cool. He knows how to get his point across in a professional manner. He is well respected by the chefs and the workers he comes in contact with on a daily basis. He is fully aware of OU food service kashrus policy. He will enforce it even when facing opposition from a host who at times has been seen yelling at Dovid. The host was yelling because Dovid did not permit the host to bring in non mevushal wines into a ballroom as per OU food service policy.

He is a professional in every sense of the word.



As an aside, Dovid was seriously injured on a hotel job not due to any negligence on his part. This incident occurred approximately 4 months ago. He had 2nd degree burns all over his legs and was in the hospital for a few weeks. He needed surgery for skin grafting, and has finally returned to work on a very limited basis due to much pain he is still having. In all this time, I have never once heard him complain even when he was in extreme pain, Reb Dovid takes it all in stride. He is really an amazing person and a more amazing Mashgiach!





Rabbi Yosef Wikler flanked by winner Rabbi Yisroel Gilden on his right and by runner-up Rabbi Dovid Shapiro on his left.





KASHRUS ALERT



The Orthodox Union certifies **MALT-O-MEAL BERRY COLOSSAL CRUNCH** produced by Malt-O-Meal, Lakeville MN as an  pareve product, however, Berry Colossal Crunch with Marshmallows are not certified by the OU. Some packaging of Berry Colossal Crunch with Marshmallows was printed with an unauthorized  symbol. Corrective actions are being implemented.


The Orthodox Union does not certify **SOGNO TOSCANO CANNED ARTICHOKE** (a foodservice item) produced by Sogno Toscano, Scottsdale AZ. Some labels were printed with an  symbol. Corrective actions are being implemented.


The Orthodox Union does not certify **BEST CHOICE REFRIED BEANS** produced by Best Choice, Kansas City, KS. This product is not kosher and some labels bear an unauthorized  symbol. Corrective actions are being implemented.


The Orthodox Union does not certify **JIMMY'S POPCORN** produced by Jimmy Food Products in the Netherlands. Some containers bear an unauthorized  mark. Corrective actions are being implemented.

The Orthodox Union does not certify **DONGSHENG FOODS IQF BABY BOK CHOY SLICED** and **IQF YELLOW SOYBEAN SPROUT** produced by Dongsheng Foods USA, Sunnyvale CA because of bedikas tolayim concerns. Some labels of the 40lb boxes bear an unauthorized  symbol. Corrective actions are being implemented.

Some Costco brochures feature an image of a **KIRKLAND SIGNATURE SHREDDED MEXICAN BLEND CHEESE** produced by Costco, Seattle WA with an  symbol. The actual product does not bear an  symbol and this product is not certified by the Orthodox Union. Corrective actions have been implemented.

The Orthodox Union does not certify **HANNAFORD HERB CHICKEN QUINOA BLEND** produced by Hannaford, Scarborough ME. Some packaging is labeled with an unauthorized  label. Corrective actions have been implemented. If consumers see this product in the marketplace, please provide kosherq@ou.org with details of location and time.

ZUUK is a foodservice establishment that operates restaurants in Aventura and Miami. Zuuk Aventura (Aventura Mall) posted signs that have an  symbol. The Orthodox Union does not certify Zuuk. The Orthodox Union is implementing corrective actions.

The Orthodox Union does not certify any **WOODARD'S CHOCOLATES**, **BOGAERTS CHOCOLATES** and **WOODARD'S WATER CRACKERS**. Some of these products bear an unauthorized  mark. Corrective actions are being implemented.



ASK OU OUTREACH LAKEWOOD, NJ



Close to seventy five Bnei Kolel crowded into a chabura room in BMG to hear a shiur from Rabbi Gersten. The shiur came after the chaburah's completion of *Hechsher Keilim*. Rabbi Gersten mentioned several of Rav Belsky's Psokim in this area of Halacha. The olam found the shiur to be "amazing"! Rabbi Grossman was in attendance as part of the Harry H. Beren ASK OU's new Gesher – Keshet program with Lakewood. He gave a background to the history of HHB ASK OU Outreach programs and offered several helpful anecdotes which reinforced Rabbi Gersten's shiur.

MAZEL TOV

to our dedicated RC **RABBI ZVI NUSSBAUM AND HIS WIFE** on the engagement of their daughter Esty to Eli Gold from Detroit.

to our devoted RFR in China **RABBI MOTI GRUNBERG AND HIS WIFE** on the engagement of their son Chaim to Elana Meth of Passaic, NJ.

CONDOLENCES

to the family of our devoted RFR in Iowa and Illinois **RABBI JACK SHAPIRO** on his recent *petirah*.

to **RABBI MEIER BRUECKHEIMER**, OU Programs Kashrut Supervisor, on the recent loss of his wife Helen.

to the wife and family of **RABBI ZUSHE BLECH** z'l who worked for the OU for several years. He was a prolific writer for the *Daf HaKashrus* on kashrus related topics. He was a true professional Kashrus expert.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים



Rav Asher Weiss Shlita, one of the OU poskim, is seen giving a Shiur to the OU's Rabbinic Coordinators.