

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

DUCHKA D'SAKINA

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

ALTHOUGH ordinarily heat is required to cause a transfer of *ta'am* from a food into a utensil or from a utensil into food, however one exception is in regards to a *davar charif* (a sharp or spicy food). If a spicy food is cut with a knife there will be a transfer of *ta'am* even though both the knife and the foods are cold. There are two Gemaras that explain extra stringencies that relate to cutting a *davar charif* with a knife.



The Gemara Chulin (111b) teaches that if a radish was cut with a *fleishig* knife, it may not be eaten with milk. But if a gourd was cut with a *fleishig* knife, one only needs to scrape away the edge where the cut was made. The Gemara explains the difference. A radish is a *davar charif*, so when it is cut with a knife it absorbs. However, a gourd is sweet. When one cuts a gourd, the only concern is the fat that was on the surface of the knife might wipe off on the gourd. Therefore, it is enough to scrape away the sides of the cut.

Why is the radish forbidden to be eaten with milk? The knife absorbed *fleishig ta'am* and that *ta'am* was then transferred to the radish. Isn't this a standard case of *nat bar nat*? Rashi (Chulin 112a Kishus) offers two explanations as to why *nat bar nat* does not apply.

- ▶ A knife is assumed to be greasy. The grease that is on the knife is absorbed into the radish.
- ▶ Because a radish is a *davar charif*, it absorbs more taste. Therefore, it is considered like one *nesinas ta'am*.

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DON'T LOOK AT THE KARMA CAP

Look at What's in it!

RABBI YOSEF GROSSMAN

Senior Educational RC, Editor - The Daf HaKashrus



KARMA Wellness

Water is a relatively new kosher line of products certified by the OU. These nutritional beverages come in several flavors. The driving force behind Karma is the fact that water-soluble vitamins lose their potency while sitting in water or when they are exposed to moisture. Additionally, those vitamins suffer degradation when they are subjected to UV rays, oxygen, or heat. The loss of strength is greater when the vitamin contents are spread across the full contents of bottled beverages, causing premixed vitamin drinks to lose their potency over time. The supplemental information printed on most premixed vitamin drinks is based on the ingredients at the time of bottling, not at the time of consumption. Consumers need to know that after just 90 days on a shelf, premixed drinks may have only 30 to 50 percent of their vitamins remaining and Karma's goal is to bring back the freshness of vitamins and truly transform water into wellness.

INTRODUCING KARMACAP TECHNOLOGY

Karma uses its proprietary KarmaCap Technology to keep vitamins and other essential ingredients protected and separate from water until it's time to drink. By introducing the vitamins only seconds or minutes from actual consumption, it optimizes the effectiveness of the nutrient-rich ingredients in Karma. The cap uses opaque plastic and a UV blocker to limit the vitamins' exposure to the elements and this breakthrough packaging also has a hermetic (air-tight) seal between the cap and base, ensuring freshness and delivering maximum vitamin potency. Plus, it's easy to use—with just a push of a button, consumers control their own beverage destiny.

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NOVOMINSKER REBBE AT OU KASHRUS CONFERENCE

AT THE OU's Kashrus conference this past week, there was palpable excitement as the Novominsker Rebbe, Rabbi Yaakov Perlow, addressed his captivated audience:

"It's a privilege for me to be here, because I know that this assembled *tzibbur* here today represents the community of people that makes it possible for so many thousands of *yidden* to eat kosher," he said. "It's a *zechus* to keep Klal Yisroel going this way....Baruch Hashem, in the years since the end of WWII, we've seen an aliyah, you can almost call it a *renaissance* of our Torah *tzibbur* of this country, which did not exist before the war. There were problems with Shabbos, with chinuch, and there were problems with kashrus also...The growth of our *tzibbur*, the *ruchniyus*, is due to the fact that there came an organization called the Orthodox Union and other groups as well, that take a lot better care of the kashrus situation of the products that we eat, and that enabled our lives to be open to all the other *devarim sheb'kedusha*, our families, our *mosdos*."



"All the mitzvos and *maasim tovim* that *yidden* do, have to have a *lev pasuach* (a receptive heart)," the Rebbe continued. "*Rabosai*, it's a privilege to be here because what you're doing is making it possible for thousands of *yidden* to have a *lev pasuach* to *devarim sheb'kedusha*."

Watch the Novominsker Rebbe's full remarks in the online version of this article on our site at ou.org/news.

"When I invited the Rebbe, he immediately agreed," said Rabbi Moshe Elefant, COO of OU Kosher. "He told me that he is willing and anxious to join us." "We are honored that the Rebbe joined us for this critical event, as our rabbonim from all across the country gather together," said Rabbi Menachem Genack, CEO of OU Kosher. Gary Torgow, Chair of the OU Kashrus Committee, Chairman of Chemical Financial Corporation, and noted philanthropist, offered remarks as well.

The annual Kashrus conference was held in Paradise Manor, in Borough Park, and had 120 participants. As is typical at OU conferences, in an incredible demonstration of *achdus*, rabbonim from OU Kashrus from all over North America and Latin America, and beyond, were in attendance, including rabbonim, mashgichim, sons of prominent Admorim, and other Kashrus professionals who oversee *hashgachos* (literally) across the globe. The intricate details of the conference were organized by Rabbi Michael Morris together with the assistance of Ms. Avigail Klein.

Over the two days, the world's premiere kashrus experts shared their insights, techniques and teachings. Participants received an update



on OU kashrus in the Far East, as well as mobile electronic integration of kashrus tools for mashgichim.

The opening session, led by Rabbi Simcha Smolensky and Rabbi Avrohom Stone, focused on inspecting unusually complex factories, as well as dealing with potential kashrus infractions and fraud schemes.

Rav Hershel Schachter, shlita, who serves as OU Posek, delivered *divrei chizuk*, especially pertaining to the challenges of being a mashgiach on rough assignments and away from family for extended periods of time. Rav Schachter also shared some personal, sage advice on kashrus surveillance.

Participants also studied the unique kashrus systems of a new greenhouse produce company, Kosher Gardens, which were presented by Kosher Gardens' COO Chesky Seitler, with a halachic overview by OU Rabbinic Coordinator Rabbi Dovid Bistricher and a shiur on *Bedikas Tolaim* by Rabbi Dovid Goldstein, Rav Hamachshir of Kashrus Le'Bedikas Tolaim.

Kosher winemaking is an incredibly sensitive endeavor, with restrictions that must be implemented from pre-grape crush through wine bottling and labeling. Two of the OU's wine and liquor kashrus



experts – Rabbi Reuven Nathanson and Rabbi Nahum Rabinowitz – presented the intricate details of the process by way of a shiur, with explanatory photos, followed by a first-person depiction of the process. The extreme precautions that must be taken, including all wine crushing equipment being operated only by *Shomrei Mitvos*, and the systems of bishul, kashrus security seals and layers of verification that go into kosher wine production, were among the issues discussed.

Video recordings of these sessions by Mr. Alex Cook can be viewed online at <https://oukosher.org/rfr-conference-2017/>

Shulchan Aruch (Y.D. 96:1) *paskens* *l'chumra* like both reasons of Rashi.

The Gemara (Avoda Zara 39a) teaches us another *chumra* that relates to *davar charif*. Ordinarily, an *aino-ben-yomo* utensil will not affect the *kashrus* of a food. Since the *ta'am* is *pagum* (bad tasting), it is always *batel*. However, the Gemara rules that if a *chiltis* (a certain extremely sharp vegetable) was cut with a non-kosher knife, even if the knife was *aino ben yomo*, the *chiltis* will become non-kosher. This is because the strong spicy taste of the *chiltis* has the ability to revive a *ta'am pagum*. While all agree that this *halacha* applies to a *chiltis*, Shulchan Aruch cites two opinions as to whether this *halacha* also applies to a radish, or other vegetables that are less spicy than a *chiltis*.

Rema (Y.D. 95:2 and 96:3) however *paskens* that even a radish has the ability to be *mechalya l'shvach* (to revive stale *bliyas* from an *aino ben yomo*). Shach (Y.D. 96:6) writes that the accepted ruling is to extend this *halacha* to all *d'varim charifim* (e.g. even onions).

It should therefore follow that if a *milchig aino-ben-yomo* knife was used to cut an onion and the onion was subsequently cooked with meat, the food should be *assur* even *bidi'eved*. However, the Beis Meir argues that the Rema was only *machmir* regarding radishes (or items that are more *charif* than a radish). However, regarding onions or items that are less *charif*, we could be *maikel bidi'eved*. This is because there are several doubts.

- Perhaps only a radish is *charif* enough to prevent it from becoming a *nat bar nat*, but not an onion.
- Perhaps only a *chiltis* is *charif* enough to be *mechalya l'shvach* and not an onion.
- It is uncommon to use a *milchig* knife with hot *milchig* foods (*kli rishon*). *Rov tashmisho* of such a knife is *b'zonen*.

Since this case is a *machlokes* Shach and Beis Meir, one should only be lenient if it is a *hefsek mirubah* or there are other mitigating factors (see Darchei Teshuva 96:62).

HOW MUCH OF THE RADISH BECOMES FLEISHIG?

Shulchan Aruch (Y.D. 96:1) rules that if one cut a radish with a *fleishig* or a non-kosher knife, the *bliya* enters the radish the thickness of a *k'dei netila*. The Mishnah Berurah (462:25) writes that this is the thickness of one's thumb (approx. one inch). Rema writes that *lichatchila* we are *machmir* that the *bliya* will spread *b'kulo*. However, *bidieved* if the piece was already cooked with other foods, then we are *maikel* to evaluate *b'kdei netila*.

HOW MUCH TA'AM IS ABSORBED INTO THE RADISH?

Shulchan Aruch (Y.D. 120:6) rules that a non-kosher knife cannot be used to cut a *davar charif*, until it undergoes *ne'itza*. *Ne'itza* involves scraping the sides of the blade by pushing it into the ground ten times. This process is considered an affective method for kashering the outer *k'dei klipa* (thinnest layer) of the knife. After *ne'itza* the "non-kosher" knife may be used to cut a *davar charif*. Rebbe Akiva Eiger (96:8) initially suggests that since we only require *kashering* the outer layer of the knife, this should prove that a *davar charif* is only *mavliya* from the *k'dei klipa* of the knife. However, if so, Rebbe Akiva Eiger asks that since this is a tiny amount, it should be enough to just rinse off the piece. How can such a small *bliya* give *ta'am* into the entire *k'dei netila*? Yet we know that the knife gives *ta'am* into a *k'dei netila* of the food. This should prove that it is *maflit* from the entire thickness of the blade. Rebbe Akiva Eiger leaves this question unresolved. However, the Pri Migadim M.Z. (Y.D. 10:6) explains that the blade does indeed give *ta'am* from the entire thickness. Still *ne'itza* helps, since it is *mivalbel* (mixes around) the *ta'am* that remains in the knife and prevents it from exiting. Therefore, if *ne'itza*

was done, the knife may be used to cut a *davar charif*. But if *ne'itza* was not done, then the entire thickness of the blade will be absorbed into the *davar charif*.

Although we see that the entire thickness of the blade gives *ta'am*, however the Pri Migadim M.Z. (Y.D. 94:12) writes that regarding *duchka d'sakina* on a *davar charif*, we do not need to be concerned with the section of the knife that did not cut through the radish. Although when food is cooked in a pot, we must *cheshbon* all the *bliyas* in the pot, even from the top of the pot that is not touching the food that is because we say *cham miktzaso cham kulo* (the entire pot is hot). Pri Migadim explains that this obviously does not apply to a cold knife. Although the pressure of the knife can combine with a *davar charif* to draw out a *bliya*, but that is only where there is pressure. It certainly does not warm up the blade and cause *ta'am* to emit from the part of the blade that was not used. Therefore, if only part of the blade cuts through a *davar charif*, we only need to *cheshbon* the *bliya* that was in that part of the blade.

This is why Shulchan Aruch writes that the amount of *bliya* in the radish cannot be more than the volume of the part of the blade that came in contact with the radish. So for example even if the blade is 8 inches long, but if only half the blade was used to cut the radish, only *ta'am* from 4 inches of the blade potentially entered the radish. Similarly, if the height of the blade is 3 inches, yet only two inches of the blade were needed to slice through the radish (i.e. the radish was only 2 inches tall and 1 inch of blade remains above the radish) then we only need to deal with the two inches of blade that actually cut through the radish. However, as noted above, we need to *cheshbon* the entire thickness of the blade. So if in this example, the blade was 1/8th of an inch thick, we would have $4 \times 2 \times (1/8^{\text{th}})$ which equals one cubic inch of *ta'am*. Even if 20 radishes were cut with this knife, and cooked in a soup with meat, so long as there is 60 cubic inches among all the water, vegetables and meat in the pot, the dairy from the knife would be *batel* and the soup would be *mutar*. In this case, even the radishes may be eaten.

If one shaved a block of salt with a *milchig* knife, the salt is considered *milchig*. This is because salt is a *davar charif* and will draw out *ta'am* from the blade. Still, since only the edge of the blade is used to shave the salt, the amount of *milchig bliya* in the salt is very small. Therefore, the Maharsham (2:180) writes that if *bidieved*, the salt was used for *melicha*, we can assume that the *bliya* of *milchigs* was *batel*. See also Har Tzvi (Y.D. 90) who writes similarly. ■

LOOKING FOR GOOD WRITERS

FOR THE SILVER ANNIVERSARY ISSUE

Please forward original Kashrus articles to Rabbi Yosef Grossman at Grossman@ou.org by September 1.

We hope to publish the 250th issue of *The Daf HaKashrus* and the 25th Silver volume of *The Daf HaShana* during October 2017.

DAF NOTES

This article was written by Rabbi Avi Genack (far right) in Manhattan Day School's newspaper following MDS's participation in a Harry H. Beren VISIT OU program.

MDS TRIP TO THE OU

RABBI AVI GENACK

Judaic Studies Teacher

ATTENDING a Yeshiva in Manhattan certainly has its pluses. This Wednesday, our 8B class took a fascinating trip to the center of the Kashrut world, the OU. There we learned all that it takes to make sure that what we are eating is kosher.

It is really astonishing how many ingredients and sub-ingredients there are in so many simple foods. We watched a movie about the story of a Drakes Yodel, and the incredible process of research and kashering that takes place to make “him” kosher.

Next we learned about Jewish Chessed, and how the OU takes the money it earns from its Kashrut division and channels it back into the Jewish community, i.e. Yachad, NCSY, their Job board, politics and so much more.

We saw a live presentation on the Kashrut of birds. The *pasukim* that we learned about in Chumash came alive, as we saw the complexity of identifying which birds the Torah says are non-kosher. Rabbi Loike, the presenter, shared something that really caught our attention: He



told of of the time that he was explaining to a bird expert how the Torah's definition of predator differs from the common scientific definition. The example he gave was that according to the Torah a parakeet is a “predator” since it lifts its food in its hands. The expert commented on how fascinating that was because he was in the middle of researching how a falcon's closest genetic relative is the parakeet! On the other hand we saw how a duck, which is Kosher, certainly eats other animals, as the duck (not for the faint of heart) scooped up gold fish in front



of our eyes! Moreh Arik commented that it was the best Kashrut presentation he had ever experienced.

To the boys of 8B: I want to tell you that Rabbi Loike was especially impressed with you guys and your knowledge of Kashrut!

Our last leg of our OU journey was no less fascinating--we stepped into the office of Rabbi Nussbaum, the “voice of OU kosher hotline”. While there, we watched the calls coming in, and I'm not sure if they are always so fundamental, but--wow--was it eye opening. One call was from an ice cream store in Denver working on getting a Kosher certification, another was about a mistaken label, and another was from a medical facility regarding medicines they have been using.

Of course the trip would not have been complete without heading over to the delicious Bravo Pizza Downtown. Kol HaKovod to the boys of 8B. You made us proud with the way you learned and conducted yourselves on every leg of the trip.

Thank you so much to Rabbi Yosef Grossman and the entire OU staff that assisted in making this trip so meaningful.



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Rabbi Eleff,

Thank you so much for presenting classes to both the Ohr Torah Kollel, as well as to the Light of Israel Synagogue. The kollel members really appreciated how you explained the practical applications of the laws of meat and milk. Additionally, the community members were fascinated with your description of the process of making beer and spirits. They were also pretty happy to hear that some of their favorite drinks were kosher. I'm hoping that your speech will encourage them to be more careful when purchasing alcohol.

Thanks again, and may you have continued hatzlacha in your avodas hakodesh

Rabbi Doniel Schon, *Rosh Kollel, Ohr Torah, Rochester, NY*

KARMA

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THE KOSHER PERSPECTIVE

There is an important Kashrus lesson that one can learn from the Karma caps.

Kosher supervision focuses not only on ingredients, but on equipment used to process the ingredients as well. In the case of caps, it would be natural to assume that the ingredients in the cap are filled in the same plant as the rest of the product. This is not necessarily true. An astute RFR studies every aspect of production. If the caps are packed in a separate location, then a separate supervision for the caps is in order.

In the case of KarmaCap the OU proudly supervises all aspects of this line of nutritional beverages i.e. they supervise the flavor house, the water company, as well as, the production of the powdered-filled cap.

One wonders if the day will come when products will be squeezed out of the walls of cans? The astute Mashgiach must be ready for any eventuality!

Much of the technical information concerning this product was quoted with permission from Karma Wellness Water promotional literature.



RFR'S WISHING TO OBTAIN THIS **18 YEAR OU CALENDAR** SHOULD KINDLY CONTACT MRS. KAHANOVITCH AT 212.613.8259 OR KAHANOC@OU.ORG.

These calendars are very useful as a reference to show companies far in advance of when kosherizations are not feasible.



KASHRUS ADVISORY

The OU currently certifies a variety of **BAKER'S CORNER FROSTINGS** produced for Aldi as OU Pareve, including the Milk Chocolate and the Cream Cheese frosting. These products correctly bear an U symbol. However, the same products, (from a previous supplier) are available without the U and are non-kosher. As the older supply is depleted, this problem will be self-corrected.

As always, consumers should check that each and every product has the U symbol, and not assume that since one product has the U , all of the same variety will have the U .

UPDATE: **BERKLEY & JENSEN AND WELLSLEY FARMS** – Cocktail Beef Franks in Pastry produced by BJ's Wholesale Club, Inc.

A previous OU Alert concerning this product stated it would no longer be kosher. BJ's has decided to keep this product U Certified.



KASHRUS ALERT

The Orthodox Union certifies **SYSCO CLASSIC FAT FREE RANCH DRESSING** produced by Sysco Corporation as an U_D – Dairy product. Some packaging was printed with a plain U symbol as opposed to an U_D – Dairy symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **ZARRIN STUFFED GRAPE LEAVES** produced by Blansh International, San Jose CA. Some cans are labeled with an unauthorized U mark. Corrective actions are being implemented.



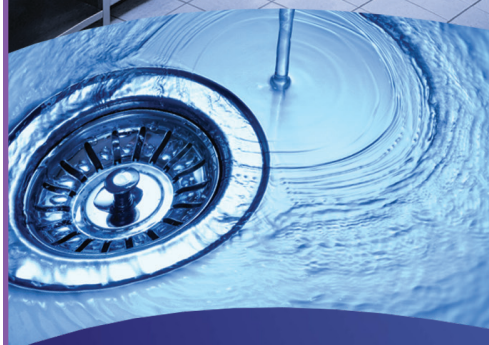
to our dedicated RFR in Houston, TX, Rabbi **SAADYA KAUFMANN AND HIS WIFE** on the birth and bris of their son, Dovid Yisroel Ber (named after Saadya's father, who did part time OU hashgacha in New Orleans). Mazal Tov as well to the grandparents, our devoted Senior RFR in Los Angeles, CA, **RABBI REUVEN NATHANSON AND HIS WIFE.**

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