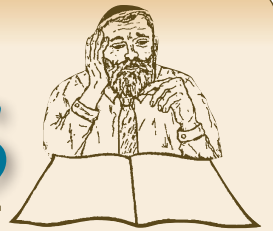


# THE Daf HaKASHRUS

A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE



## לא באתי אלא לעורר

### BISHUL YISROEL

#### Mekareiv Bishulo

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

**THE SHULCHAN ARUCH** (*Yoreh De'ah* 112:9) writes that to create *pas Yisroel* in an oven that was lit by a non-Jew, it is sufficient for a Yisroel to throw a twig into the fire (*hash'lachas ki'sem*). Shulchan Aruch explains that the purpose of the twig is not to assist in the cooking, but rather to serve as a sign (*heker*) that *pas akum* is forbidden. Rav Belsky zt"l explained that since the purpose of the twig is to act as a *heker*, it is only effective if there is already a fire, and the non-Jew must wait until the Yisroel is available to throw in a twig. But if a Yisroel lights a twig in a cold oven, there is no *heker*. The oven anyways could not bake. Therefore, if the non-Jew comes along afterwards and lights the oven, it will not become *pas Yisroel*. **This is one of the reasons** that Rav Belsky zt"l did not approve of the use of light bulbs or glow plugs to create *pas Yisroel* or *bishul Yisroel* in an oven.

Turning on the light bulb after the fire was lit would also not be a long term solution, if the oven will eventually get turned off. Although the light bulb always remains on, it will no longer serve as a *heker* once the oven cools down to below 80° C (approximately 180° F) which Rav Belsky considered the lowest cooking temperature. Furthermore, Rav Belsky questioned whether a bulb which does not combine with the fire is equivalent to *hash'lachas ki'sem*.

Although the Shulchan Aruch was *maikel* to allow *hash'lachas ki'sem*, in truth this is subject to a *machlokes* Rishonim. The Tur (Y.D. 112) quotes his father, the Rosh, as not approving of *hash'lachas ki'sem*. The Rosh writes that to create *pas Yisroel* the Yisroel must assist in the cooking in a meaningful

way. If the Yisroel will throw in a piece of wood, it must be big enough to actually hasten the cooking (מקרב הבישול). This is also the opinion of the Ramban, the Rei Bal Hatosfos and many other Rishonim. Nevertheless, Shulchan Aruch paskened *l'kula* like the Rambam that a *heker* is sufficient.

Although the Rosh is seemingly the *machmir* position, it yields a leniency as well. According to the Rosh, if a Yisroel lit a fire that could meaningfully assist in the cooking of the food, and then afterwards the non-Jew lit the main oven, this would be acceptable. Though we previously noted that *hash'lachas ki'sem* is ineffective before the oven is turned on, in this case it is effective because, the fire does not just serve as a *heker*, but actually contributes to the cooking of the food. A similar case is discussed in Shulchan Aruch. Shulchan Aruch (Y.D. 112:10) writes that if a Yisroel was *machshir* an oven (did something to make it a fire of a Yisroel), the fire went out, and a non-Jew relit the oven, even though the Yisroel added nothing to the new fire, it is still considered the fire of a Yisroel. The Beir Ha"Gra explains that Shulchan Aruch is discussing a scenario where the earlier fire still contributes to the overall heat of the oven in a meaningful way. Since the Yisroel's earlier fire, hastens the cooking, it is considered as though the Yisroel is still assisting in the cooking of the food.

Rav Belsky would give the following guideline to determine whether the fire lit by the Yisroel is meaningful. If the non-Jew will need to adjust the amount of fuel he will add, or his baking time, then the contribution of the Yisroel was meaningful. But if the non-Jew will not need to make any adjustment to his cooking, then the contribution of the Yisroel was not *mikareiv bishulo*.

**EXAMPLE:** Some commercial stovetops have very large pilot lights that are situated on the burner and are on all the time. In some instances, the pilot alone can be strong enough to boil a small pot of water.

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KASHRUS  
ADVISORY

### THE OU'S YOSHON DEPARTMENT

is pleased to confirm that the OU certified products below are *yoshon* and do not

contain any spring wheat harvested in 2016.

- ▶ Gefilte Fish with the following brand names: A & B, Dagim, Manischewitz, Mother's, Mrs. Adler's, Rokeach, Unger
- ▶ Matzos with the following brand names: Horowitz Margareten, Manischewitz, Mishpacha, Rokeach
- ▶ Flour with the following brand names and any stipulations noted here: Gold Medal from the KC factory (KC is printed next to the date), Heckers (all), Masbia (must state Yoshon on the label), Purasnow from General Mills
- ▶ Supermarket Deli and Fish departments at: Shoprite, Aberdeen, NJ, Boundbrook, NJ, East Brunswick, NJ, East Windsor, NJ Lawrenceville, NJ, Marlboro, NJ, Neptune, NJ
- ▶ Bakeries: Gelbstein's (Lakewood, NJ), Tel Aviv (Chicago, IL)
- ▶ All products under the brand names of Mendelsohn's; Pita Express, L'Esti Desserts; Kemach brand name (must state Yoshon on the label); General Mills cereals; Gefen brand name (must state Yoshon on the label); Kedem brand name (must state Yoshon on the label)
- ▶ All OU certified products produced in Israel
- ▶ Laffas and pitas serves at Pita Express NYC.
- ▶ Twizzlers and Jolly Rancher Candies from The Hershey Company
- ▶ Macabee Mozzarella Sticks (which state Yoshon on the label), Breaded Eggplant Cutlet, Breaded Eggplant Sticks

*We will share additional information as it becomes available.*

Although the OU ordinarily does not permit **lichatchila** the use of pilot lights in restaurants to avoid *bishul akum*, since the leniency of *aisl m'aish* (a fire lit by a non-Jew from a flame that was lit by a Yisroel) is only permitted *bi'dieved* at best, but if the stove has a large pilot that will meaningfully contribute to the cooking, then Rav Belsky ruled that it is permitted *lichatchila*.

Another very practical scenario that relates to the issue of *mikareiv bishulo* is the following. If a Yisroel lights a boiler, the kettles cooked with that steam will be *bishul Yisroel*. What happens if a non-Jew will light additional boilers? Do we say that since, most of the steam in the plant was produced by non-Jews, the food is *bishul akum*, or is it enough that one of the boilers was lit by a Yisroel? Rav Schachter ruled that since the steam from all the boilers combines to cook the food, this is analogous to the large pilot on the burner. If only three of the four boilers would turn on, there would be a shortage of steam, and the food would take much longer to cook. Since the first (Jewish lit) boiler contributes 25% of the heat towards the cooking of every kettle, this is certainly a meaningful contribution and can be considered *mikareiv bishulo*. Therefore, all the food cooked in this plant is *bishul Yisroel*. ■



### KASHRUS ALERT

The Orthodox Union certifies **MARTIN'S FUNNEL CAKE FLAVORED POTATO CHIPS** produced by Martin's Potato Chips, Inc. Thomasville PA as an **OU** - Dairy product. This product contains dairy as indicated in the ingredients and allergens statements. Some packaging was printed with an "OU Pareve"

symbol as opposed to an **OU** - Dairy symbol. Correction actions are being implemented.

The Orthodox Union does not certify any **GELL SINGH PRODUCTS**. Gell Singh Light Salsa de Soja produced by Saldiet, Argentina sold in Argentina (and possibly elsewhere) bears an unauthorized **OU** symbol. Corrective actions are being implemented.

The Orthodox Union does not certify any **TROPIC LIFE CANNED PRODUCTS**. Tropic Life Canned Mandarin produced by Veld World, Ukraine bears an unauthorized **OU**. This product is being sold in Eastern Europe (and possibly elsewhere). Corrective actions are being implemented.

### CONDOLENCES

to our devoted RFR in Chicago, IL **RABBI SIMCHA SMOLENSKY** on the recent loss of his father Moshe of Tzfas, Israel.

to our dedicated RC **RABBI YOEL SCHONFELD** on the recent loss of his mother Mrs. Ruth Schonfeld, wife of Rabbi Fabian Schonfeld.

to our devoted RFR in Monsey, NY **RABBI BINYOMIN KREITMAN AND FAMILY** on the recent petirah of his wife Mrs. Rochel Brocha Kreitman.

to our dedicated RFR in Holland **RABBI DANIEL VAN PRAAG AND FAMILY** on the recent loss of his mother.

המקום יתם אתכם בתוך שאר אבלי ציון וירושלים

### HARRY H. BEREN



### OUTREACH

### Hebrew Academy of Cleveland

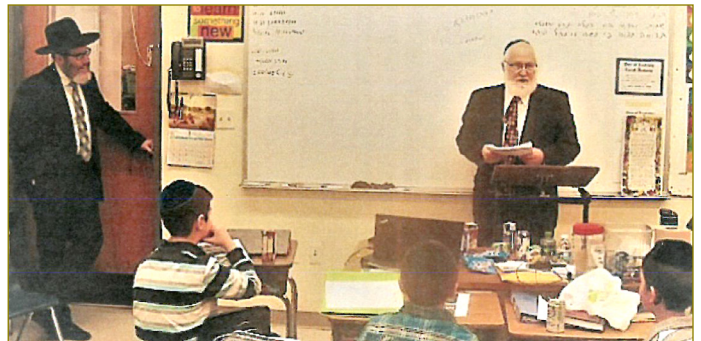
Rabbi Eli Eleff recently made four Harry H. Beren ASK OU OUTREACH presentations at his Alma Mater, the Hebrew Academy of Cleveland. He presented to HA Girls Elementary, Yavne HS, Yeshiva HS and Yeshiva

Ketana. Yasher Koach Reb Eli for this outstanding feat! Below is a picture of the presentation to the Boys' Yeshiva Ketana.



### Torah Academy in Brookline, MA

Recently Rabbi Shaul Gold delivered a Harry H. Beren ASK OU OUTREACH Power Point Program to the 4th Grade Boys at the Torah Academy in Brookline, MA with the Menahel Rabbi Shmuel Ochs in attendance. Rabbi Ochs subsequently wrote a beautiful letter of thanks to the OU regarding Rabbi Gold's presentation. Many thanks to Rabbi Eli Eleff for arranging this presentation and to Rabbi Dov Schreier for the use of his excellent power point.



Dear Rabbi Grossman,

Thank you for sharing your wonderful, charming and engaging kashrus consultant Rabbi Shaul Gold. He was in Boston and gave a very interesting and enlightening workshop to grade four boys at Torah Academy. He gave them a general overview of the laws of kashrus through various slides. He then gave them some real life scenarios of possible kashrus pitfalls with different products that may look the same but really are not.

The boys were fascinated with the workshop as it was catered to their level and resonated very well with them. The token products that he shared with the boys was a great parting gift that crystallized the lesson. עומדים על הגדולה, wonderful work that you do to ensure the kashrus of Israel.

Rabbi Shmuel Ochs, *Menahel*