

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

MILCHIGS AND FLEISHIGS IN THE OVEN

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

IN PREPARATION for the *yomtov* of *Shavuot*, it is common to be faced with questions regarding using an oven for both *milchigs* and *fleishigs*. Can I kasher the oven, or should I wait 24 hours? What about just covering the food?

Shulchan Aruch (O.C. 509:5) says that one may *kasher* a griddle from *milchig* to *fleishig* with *libun kal*, even if it is still a *ben yomo*. Although *kashering* a griddle that had been used with *issur* requires *libun chamur*, however *bliyos* of *milchigs* or *fleishigs*, since they are *heteira* (kosher), can be kashered with *libun kal*.

However, Magen Avrohom 509:11 says that the *minbag* is not to *kasher keilim* from *milchig* to *fleishig* or vice versa. The concern being that one might forget the change of status and create *basar b'chalav*. Nevertheless, the griddle can be kashered, since it *self-kashers* automatically every time it is used, so there is no concern that one may make a mistake.

Does this leniency apply to our home ovens, which are typically only heated to 350°F? Furthermore, even if one heated their oven to 550°F, it takes about an hour to kasher with just hot air. The *sevara* of *Magen Avrohom* that it is always automatically *kashered*, seemingly

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OU KASHRUS CONFERENCE



At this year's OU Kosher Kashrus Conference, (l-r) Mr. Harvey Blitz, Chairman of OU Kosher, Rabbi Genack and Rabbi Elefant, present a כ"ה Society Award to Rabbi Shraga Kaufman for 25 years of dedicated service.

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BISHUL ON SHABBOS

Part I: Table Salt

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



CAN A PERSON, ON SHABBOS, ADD TABLE SALT TO A KLI RISHON OFF THE FIRE, EVEN IF THERE ARE ADDITIVES IN THE SALT?

Before answering the question about the additives, it is important to clarify whether salt itself, even if there are no additives, can be added to a *kli rishon* off the fire.

The *Gemara* (*Shabbos*, 42b) cites two opinions about cooking salt on Shabbos. Although generally no uncooked food can be added to a *kli rishon* – even when removed from the fire – salt, according to one opinion, is different. The quality of salt is such that it won't truly be cooked unless it is added to a pot that is actually on the fire. Therefore, the prohibition applies only in that case; it is, however, permitted to add salt to a pot provided it has been removed from the fire. The second opinion holds that salt is fairly easily cooked, and therefore it should not be added even to a *kli sheini*.

Shulchan Aruch (OC 318:9) rules according to the lenient position. About someone who conducts himself according to the strict opinion the Rema writes: תבא עליו ברכה.

Mishnah Berurah (318:71) notes that if the salt had been cooked during its production process, then even the stringent position would agree that it may be placed in a *kli rishon* (removed from the fire), based on the principle of אין ביטול אחר ביטול.

What about contemporary processing methods? Is there a production stage in which the salt is cooked?

Salt processors employ a number of methods for recovering salt, depending on variations in geographic and economic resources. These include

- ▶ Mining, a process that does not require heat
- ▶ Solar Evaporation, which also does not require heat (other than the sun)
- ▶ Solution mining, which does require heat, but only selectively
- ▶ Mechanical compression (the heat generated is not a תולדות האש)

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In each of these cases the salt must undergo a final drying step to remove residual water such that the moisture level of the final product is below 0.1%. Salt is dried in an oven, and heated to about 200-300° F, for about ten minutes.

The OU poskim have ruled that although the primary processing stages, identified above, do not guarantee that any given sample of table salt has been cooked, the drying stage can be considered an אפייה, and we can be lenient according to the position of אין ביטול אחר אפייה (Shulchan Aruch, 318,5). Although we generally adopt the position of יש ביטול אחר אפייה, we do so only when the question involves a *safek d'oraisah*. However, since the question of placing salt into a *kli rishon* off the fire is no more than a *chumrah*, we can follow the lenient position of אין ביטול אחר אפייה. When salt is mined – the first process described above -- the salt does not undergo a drying step, but in any event mined salt is virtually never used in food-grade product. See OU Document S-12 for an elaboration of these halachos.

What about the additives? Table salt can contain anti-caking agents and iodide. These additives are mixed into salt at less than .005 percent (or 50 parts per million). If the additives were cooked, the problem would resolve itself, as discussed above. But this is not necessarily the case (see table). Will the additives create a concern of *bishul* on Shabbos, or can we consider them בטל in the salt?

Rav Shlomo Kluger (*Sefer HaChaim*, 318, 9) discusses a similar question. May one add uncooked salt to a pot on Shabbos, in a situation where the salt will be בטל? Although he suggests a מהלך to be lenient, he concludes that unlike ביטול מאכלת אסורות, the concept of ביטול cannot be applied to בשבת ביטול. Therefore, if an ingredient in a food is not cooked, the food must be considered raw even if regarding מאכלת אסורות we would consider that ingredient to be *batul*.

Though Rav Schachter, shlita, was not convinced that *bitul* does not apply, he pointed out that even if it was an issue, in this context it

certainly would not be a concern. This is because, with the exception of dextrose and sugar, which are in any event cooked during their preparation, the other additives are all non-food items. The restriction on *bishul* on non-food items is very different than for foods. The criterion for cooking a non-food item is that the physical properties of the material change from one state to another; soft, wet wood, for example, must become dried and stiffened, or metal softened (*Mishnah Berurah*, 318, 1). Since adding salt to a pot of food will not change the physical properties of these additives, there is no concern of *bishul* on Shabbos.

Rav Belsky, shlita, added that these additives are so far below the radar screen in terms of כוונת ביטול that even Rav Shlomo Kluger could agree that *bitul* would apply. In the case Rav Shlomo Kluger was discussing, though the salt was *batul*, there was clear intent to cook the salt. While in our case, the additives have no importance at all, and as such all should agree that they are *batul*.

Any table salt can therefore be added to a *kli rishon* (off the fire) on Shabbos, according to all opinions

ADDITIVE	PURPOSE	PROCESS OF PREPARATION
Calcium Silicate	Anti-Caking Agent	Mined
Dextrose	Iodide Stabilizer	Cooked During Production
Invert Sugar	Iodide Stabilizer	Cooked During Production
Potassium Iodide	Iodide	Mining and gas/oil brines
Sodium Bicarbonate	Added to buffer pH/ Stabilize Iodide	Solvay Process (cooked) or mined
Sodium Silicoaluminat	Anti-Caking Agent	Heated Process (cooked during production)
Sodium Thiosulfate	Iodide Stabilizer	Mined (not necessarily cooked)
Yellow Prussiate of Soda	Anti-Caking Agent	Standard method involves high heat

Thanks to Glen Nishimura, Manager of Regulatory Affairs, Morton Salt, and Dr. Bonnie (Gersten) Pickarz, Materials Science and Engineering Division, US Department of Energy, for assistance.

MILCHIGS

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does not apply to our ovens. Still it seems that the *minhag* is to be *maikel* to allow *kashering* ovens between *milchigs* and *fleishigs*, possibly because most people do not have the luxury of having two ovens, plus the consideration that food does not directly touch the walls or racks. The main concern with ovens is *zeiya* which is questionable.

Standard home ovens are commonly made with metal coated with enamel. It would seem that the enamel coating has the status of glass (זכוכית). The Rema says that the *minhag* is not to *kasher* glass. Though some question if this is only a *chumra* of *Pesach*, it would seem from Taz (O.C. 87:2) that the *chumra* of Rema is not limited to *Pesach* and Rav Belsky has said that one should not differentiate between *Pesach*, *issur* or *milchigs* and *fleishigs*. However, Magen Avrohom does say that *bidieved* if one did *kasher* glass, the food would be permitted. Furthermore, Mishnah Berurah 451:137 writes that the *minhag* was to allow *kashering* metal pots

that were coated with enamel, provided the pot was not used in 24 hours, since it is then *ta'am lifgam* and a *mashehu*.

There are many opinions among *poskim* about how one should deal with *milchigs* and *fleishigs* in an oven, and everyone is encouraged to follow the *psak* of their *moreh hora'ah*. If one wishes to follow the guidelines of the OU, they should do as follows:

- ▶ One should not cook covered *milchig* and covered *fleishig* in an oven at the same time. Even though both pans are covered, it is common that one of the covers might open and this will cause a serious *shayla*.
- ▶ If they want to cook covered *milchig* in a *fleishig* oven, they should make sure the oven is clean and then burn it out 550° F (even *ben yomo*) for 60 minutes.¹ They may then cook covered *milchig* in the oven. So long as the cover remained on, the oven need not be kashered again afterwards.
- ▶ If they want to cook uncovered *milchig*

in a *fleishig* oven, they should clean and not cook *fleishig* for 24 hours. Then they should burn it out 550° F for 60 minutes.² The same should be repeated before going back to *fleishig*. Alternatively, they can self-clean the oven, which is *libun chamur*. Then they need not wait 24 hours.

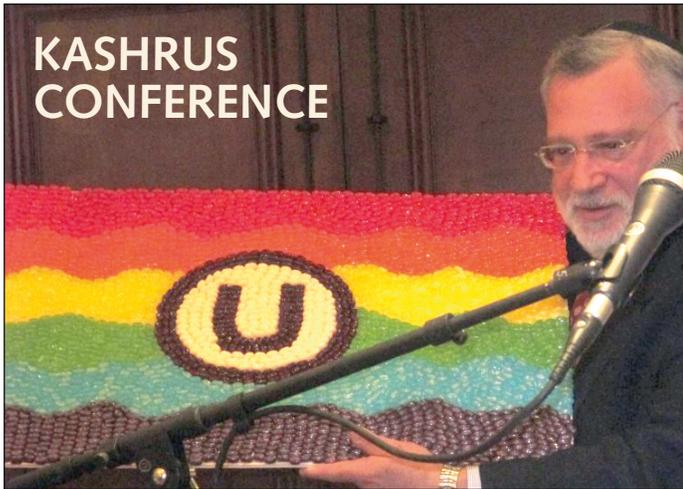
- ▶ One may cook covered *pareve* in a *fleishig ben yomo* oven to be eaten with *milchig*.³
- ▶ If they want to cook uncovered *pareve* in a *fleishig* oven to eat with *milchig*, they should make sure the oven is clean. Then they should burn it out 550° F (even *ben yomo*) for 60 minutes.⁴

¹ Even if the cover were to open, the food would be permitted, since *bi'dieved* we rely on the kashering, as per Magen Avrohom.

² This is in accordance with *Mishnah Berurah* that one can kasher *lichatchila* when it is *aino ben yomo* and *mashehu*.

³ Even if the cover were to open, the food would anyways be a *nat bar nat d'betaira*.

⁴ One can rely on the kashering, since the food will anyways be a *bar nat d'betaira*



**KASHRUS
CONFERENCE**

Mr. Allen Fagin, OU Executive Vice President presents OU Banner made by his grandchildren out of Jelly Belly jellybeans along with a "Company of the Year" plaque to the Jelly Belly Company...



HARRY H. BEREN
**ASK
OU**
OUTREACH

Rabbi Chaim Loike presents his feathered friends at MTJ...



and at Siach Yitzchok in the Five Towns



... at this year's Kashrus Conference



Rabbi Chaim Loike (above) and Rabbi Chaim Goldberg give fascinating presentations on kosher animals, birds and fish to students of Sinai School in New Jersey



Rabbi Yosef Florans (top) and Rabbi Shlomo Newmark receive ב"ה Society Awards



Dear Rabbi Grossman,

I wanted to let you know that this past Friday, Rabbi Norman Schloss came to speak with our middle school students at TDSA about kashrus and the OU in honor of Parshas Shmini. We really appreciated his informative and entertaining presentation which answered many questions we had about kashrus and gave us an understanding of how important proper kashrus certification is. We have a new appreciation for what goes into the OU symbol that we trust.

We appreciate that Rabbi Schloss took time from his busy schedule to enrich our torah knowledge by sharing his wealth of knowledge!

All the best,

Chana Wiggins
Torah Day School of Atlanta

Dear Rabbi Eleff,

Thanks very much for putting me in touch with Rabbi Schreier. The tour (*Editor's note: at Mike's Bistro*) was really fantastic. The talmidim gained great insight into a very misunderstood area of halacha (*Editor's note: What kashrus issues there are in a restaurant*) and they enjoyed it as well.

Kol tuv,

Rabbi Netanel Danto
*11th Grade Dean and Mashgiach
 Yeshiva University High School for Boys*

Dear Rabbi Goldberg and Rabbi Loike,

Thank you for teaching us the laws of Kashrus. We truly appreciated the hands on experience. Some other things we are thankful for are allowing us to pet the ducklings and “play” with the dead fish. We learned that we can’t trust the owner to know what fish it is and we must know ourselves. We also learned which eggs are kosher and which are not.

We also enjoyed the details of the movie we watched. We especially enjoyed learning the popularity of kosher foods. We will look out for the OU symbol from now on.

Sincerely,

The 6S Students at Sinai School



**KASHRUS
 ALERT**

The Orthodox Union certifies **WHOLE FOODS LEMON HERB WITH THYME COOKING SEASONING** produced by Allegro Coffee Co., Thornton CO as an  - 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.



to our devoted RFR in Belgium **RABBI YISROEL HOLLANDER AND HIS WIFE** on the upcoming marriage of their son Mordche to Dina Freilich of England.



*Rabbi Issar Mordechai Fuchs at HHB ASK OU Outreach
 “Insect Free” Workshop in Edison NJ*



*Rabbi Reuven Nathanson presented
 an HHB ASK OU Pre-Pesach program in Phoenix, AZ
 at Congregation Ohr Hatorah.*



*Harry H. Beren ASK OU OUTREACH visit by MTA boys
 to Mike's Bistro. (From l – r) Rabbi Fuchs, Rabbi Danto,
 Rabbi Schreier and owner Mike Gersbkovich*