

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתני אלא לעורר

DUCHKA AND FRICTION

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

THE GEMARA (*Chulin 8b*) explains that although the *beis hashechita* of an animal is less than *yad soledes*, nevertheless a shechita knife, that schechted a treifa, can require kashering with *iruy*, due to the additional consideration of *duchka d'sakina* (pressure of the knife). Although *duchka* alone does not cause *bliyas*, the combination of the two, the heat from the *beis hashechita* and the *duchka* of the knife combine to cause a *bliya*.

The *Rashba* (*A.Z. 76a*) extends this *sevara* to *duchka d'sakina* and a *kli sheini*. Although, *b'makom hefsed* we follow the Rema that even a *davar gush* in a *kli sheini* is considered cold, however when there is also *duchka d'sakina*, many *Achronim* [*Taz* (*Y.D. 94:14*), *Pri Migadim*, *Chachmos Adom 47:3*] hold that we must be machmir to consider the knife as though it were used in a *kli rishon*. Therefore, a blade used to cut hot food, should be kashered with *hagalah* in a *kli rishon*, and should not be kashered with plain *iruy*. However, the blade can be kashered with an extended *iruy* of several minutes of boiling water.

Rasbi (*Chulin 112a*) borrows this concept to explain that *duchka d'sakina* combined with a *davar charif* can also cause a *bliya*. Therefore, a radish cut with a non-kosher knife will absorb *ta'am* from the knife and becomes non-kosher, and likewise if a knife cuts through a non-kosher radish the knife will require *hagalah*.

There is a disagreement among *Achronim* as to whether a cutting board will also receive *bliyas* from a *davar charif*. *Teshuvos Nishmas*

Chaim (95) says that it is *pashut* that the cutting board does not receive any *bliyas*, however *Chachmos Adom* (56:2) is machmir. Therefore, *Rav Belsky* says *lichatchila* we should be machmir and kasher a cutting board that was used to cut *issur* that is *charif*.

In determining whether an item is *charif* or not, we must evaluate the taste of the overall food. For example, the ingredients for a salsa (tomatoes, hot peppers, onions, vinegar and *gevinas akum*) are blended together. If the overall taste of the salsa is very spicy, the item is considered *charif*, even though the non-kosher ingredient (*gevinas akum*) by itself is not *charif*. The blender needs to be kashered. If the blades do not cut against the walls (which is usually the case), then only the blades need *hagalah*. The rest of the blender can be cleaned out very well, but does not need kashering.

However, even if the overall food item is deemed not to be *charif*, one would still require *ne'itza* on the blades, because they were used to cut through *gevinas akum*. This can be accomplished by rubbing the blades ten times with steel wool, or more practically, by washing the blades with an *iruy* of hot caustic water.

If the friction is so great that the product or blade actually becomes hotter than *yad soledes*, then this will also cause *bliyas* and *plitos*, even if it is not a *davar charif*.

Milling involves friction. Frictional heat can cause a mill and the products being milled to get hotter than *yad soledes*. There are many factors that will affect how hot the mill will get, such as speed, time, starting temperature and the type of product being milled. It is therefore important to inquire about each situation. What products are being milled? What is the hottest that the mill gets on the warmest days of the summer? In some situations the temperature can be decreased by slowing down the mill, or even refrigerating the product before it is milled. If it is found that non-kosher such as gelatin or cartilage was milled at above *yad soledes*, the mill will need *hagalah*¹. This can be accomplished by flooding the blades and surfaces with an extended *iruy* of boiling water for 20 minutes².

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Ⓢ PAS YISROEL PRODUCTS (AS OF ELUL 5773)

COMPILED BY RABBI ELI ELEFF

Rabbinic Coordinator, OU Consumer Relations Administrator

THE TUR (*Orach Chaim, Siman 603*), based upon the Talmud Yerushalmi, cites the custom for Jews to be stringent during the Aseret Yimei Teshuva to eat exclusively "Pas Yisroel" bread. Even those Jews who generally do not exclusively eat "Pas Yisroel" are encouraged to accept this practice during the period between Rosh Hashanah and Yom Kippur. We therefore present the list of all Ⓢ Pas Yisroel products.



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- ▶ **PLEASE NOTE:** All  (Kosher for Passover) Matzah products (e.g. Matzah, Matzah Meal, Matzah Meal products) are **PAS YISROEL**, even if not listed below.
- ▶ Not all products on this list are available in all countries or geographic regions.
- ▶ The OU Poskim are of the position that breakfast cereal and wafers are considered a tavshil and not pas and, therefore, are not subject to the laws of **PAS YISROEL**.
- ▶ Products which are also **CHOLOV YISROEL** and/or **YOSHON** are so indicated.
- ▶ Items manufactured in Israel are noted with an asterisk* and are all **YOSHON**.
- ▶ Food service establishments such as restaurants and caterers are noted with a (FSE).

COMPANY/BRAND	PRODUCT TYPE	RC
A. Loacker*	All products are PAS YISROEL	R' Rockove
Abadi Bakery*	All items	R' Rabinowitz
Acme [Albertson's] (FSE)	Clifton, NJ – all fresh baked products	R' Steinberg
Acme [Albertson's] (FSE)	Milltown, NJ – all fresh baked products	R' Steinberg
Acme [Albertson's] (FSE)	Narberth, PA – all fresh baked products	R' Steinberg
Aladdin Bakers	Bagels, pizza bagels, rolls, breads, pitas, baguettes, wraps, breadstick (when bearing a stamp with PAS YISROEL sticker on the label)	R' Eleff
Almondina*	with special label stating  and PAS YISROEL	R' Rockove
Almost Dairy	Cheese Cake	R' Rockove
Amnon's Kosher Pizza	Frozen Pizza (CHOLOV YISROEL and YOSHON)	R' Indich
Angel's Bakery*	All products (when bearing an )	R' Rabinowitz
Bag N' Save	Bread, rolls, buns	R' Nosenchuk
Bagel City	Challah, challah rolls (YOSHON)	R' Nosenchuk
Bagels-N-More	Challah, challah rolls (YOSHON)	R' Nosenchuk
Barry's Bakery	Café and French Twists (when PAS YISROEL is written on the label)	R' Bendelstein
Barth*	Crackers	R' Rabinowitz
Bell	Bialys (with special Hebrew packaging only) [Only available in Israel]	R' Nosenchuk
Bon Appetito	Cookies and Pastries (when PAS YISROEL written on the label)	R' Bendelstein
Brickfire Bakery	Plain Sliced Mini Bagels	R' Nosenchuk
Brooklyn Bagel	Frozen, Poppy, Sesame Bagels (With special Hebrew packaging only) [Only available in Israel]	R' Nosenchuk
Bubba's and Novelty Kosher Pastries	All baked goods (YOSHON)	R' Nosenchuk
Burry Foodservice	Mini Bagel Plain, Cinnamon Raisin Mini Bagels, Blueberry Mini Bagels, Wrapped Plain Bagel, Wrapped Cinnamon Raisin Bagel, Wrapped Blueberry Bagel	R' Nosenchuk
Café 11 [FSE]	Breads, Bagels, Wraps	R' Steinberg
Canada Bread	Mini Bagel Plain, Mini Bagel Cinnamon Raisin, Mini Bagel Blueberry, Plain Bagel, Cinnamon Raisin Bagel, Blueberry Bagel	R' Nosenchuk
Chef's Quality	Pita bread (when PAS YISROEL is written on the label)	R' Paretzky
Circa-NY Midtown (FSE)	Pizza (CHOLOV YISROEL) and breads	R' Schreier
Continental Pastry	Cakes and Cookies	R' Paretzky
Daily Pita	All pita bread	R' Nosenchuk
Dakota Brands	Bagels, rolls	R' Nosenchuk
Damascus	Must state PAS YISROEL on package	R' Bendelstein
David's Cookies	Hamentashen (only when labeled as Pareve and PAS YISROEL)	R' Bendelstein
Davidovitz*	All Products (when bearing an )	R' Rabinowitz
Delacre*	Cookies	R' Rabinowitz
Dr. Praeger's	Fishies, fish sticks, fish cakes, and Pizza Bagels	R' Bistricher
Edwards & Sons*	Breadcrumbs, croutons	R' Rabinowitz
Einat*	Breadcrumbs, croutons	R' Rabinowitz
Elite*	Biscuits	R' Rabinowitz
Elsa's Story*	Cookies, crackers, pastries (not CHOLOV YISROEL)	R' Rabinowitz
Empire	Pizza (CHOLOV YISROEL);	R' Mandel
Ener-G*	Gluten-free pretzels and crackers	R' Rabinowitz
Eskal	Gluten-free cakes	R' Rabinowitz
Fischer Brothers & Leslie (FSE)	Challah, challah rolls, chicken nuggets, fried breast meat	R' Mandel
Friedman's	All products (when PAS YISROEL is written on the label)	R' Bendelstein



Honey and Pas Yisroel

HONEY

THERE IS A LONG-ESTABLISHED MINHAG (CUSTOM) ON ROSH HASHANA NIGHT TO DIP AN APPLE IN HONEY (SHULCHAN ORUCH OC: 583,3). WHAT IS THE SOURCE OF THIS CUSTOM TO EAT AN APPLE DIPPED IN HONEY?

The Gemara (*Keritot 6a*) relates that it is customary to eat foods that have positive symbolism on Rosh Hashana. We eat these foods and recite a prayer expressing our hope that we will be blessed in the coming year. The Maharil further explains our custom to eat an apple dipped in honey thus; “When the Torah relates the ‘fragrance of the field’ (*Bereishit 27:27*) that Yitzchak noted when blessing Yaakov, this fragrance was the fragrance of apple orchards (according to many midrashim, this occurred on Rosh Hashana [*Biur HaGra*]), and apple orchards have kabbalistic significance.”

ISN'T THERE A RULE THAT WHAT COMES FROM A NON-KOSHER ANIMAL IS NON-KOSHER? SINCE A BEE IS NON-KOSHER, HOW CAN HONEY BE KOSHER?

The Gemara (*Bechorot 7b* explaining *Vayikra 11:21*) offers two explanations: One is that the bee processes the nectar that it stores and converts to honey, but the honey does not actually come from the bee itself. The other is that there is an inference that consumption of bee honey is permitted.

STANDARD RETAIL HONEY IS FILTERED AND REFINED. CAN I USE UNFILTERED HONEY FOR ROSH HASHANAH, OR MUST I BE CONCERNED ABOUT BEE PARTICLES THAT MAY HAVE REMAINED?

Clear unfiltered honey typically undergoes some rudimentary refining steps, and most likely any bee particles will have been removed. As such, it is acceptable for use without further filtration. Nonetheless, since the honey is translucent, if you spot any particles, they should be removed. Particles can be removed on Yom Tov. On Shabbat, to avoid the issur of borer (prohibition of separating), some honey must be removed with the particle. If the honey is opaque, it most likely has not been filtered or refined at all. Opaque honey should be filtered before use. Filtering should be performed before Yom Tov or Shabbat.



I HAVE HEARD RUMORS THAT HONEY MAY BE ADULTERATED. DO I HAVE TO BE CONCERNED ABOUT THIS?

Although there are reports of adulteration in honey, the reports have not been substantiated. Furthermore, the alleged adulterants, even if present, are kosher sweeteners. For Pesach, one should look for Passover certified honey.

CAN I USE HONEY FROM A HONEYCOMB ON ROSH HASHANA?

Yes, honey may be used directly from a honeycomb. Since removing honey from a honeycomb involves the issur of mifarek (prohibition of extraction), one should crush the honeycomb before Yom Tov or Shabbat (*Mishnah Berurah*, 321, 48).

The questions below were answered by Rabbi Gavriel Price, rabbinic coordinator and ingredient specialist; and Rabbi Eli Gersten, rabbinic coordinator and halachic recorder. The responses were reviewed by Rabbi Yaakov Luban, OU Kosher executive rabbinic coordinator. Rabbi Moshe Zywic, OU Kosher executive rabbinic coordinator, supervises the OU Consumer Relations Department.

PAS YISROEL

The *Shulchan Oruch* writes that it is preferable to only eat *pas yisroel* during the *Aseret Yimei Teshuva*, even if one does not do so the rest of the year (*O.C. 603*). Some are careful to eat *pas yisroel* exclusively on Shabbat and Yom Tov as well (*Mishna Berurah* 242:6).

WHICH ITEMS ARE CONSIDERED PAS (BREAD-LIKE ITEMS) WITH RESPECT TO THIS MINHAG (CUSTOM)?

The minhag applies to breads, cakes, pies, pretzels and crackers. (In technical terms, it applies to all *pas habo bikosmin*. (For an in-depth explanation of *pas habo bikosmin*, see the following article <http://oukosher.org/blog/consumer-kosher/the-mezonos-roll-is-it-a-piece-of-cake/>)

WHAT ABOUT BREAKFAST CEREALS? MUST THEY BE PAS YISROEL?

Wheat flake cereals are not considered *pas*. There are differing opinions as to whether Cheerios is considered *pas*. The OU poskim do not consider it *pas*, because of the size of the individual pieces and the manner in which it is made.

WOULD A NON-PAS YISROEL BAGEL THAT WAS TOASTED BY A JEW NOW BE CONSIDERED PAS YISROEL? AND WHAT IS THE STATUS OF A PAS YISROEL BAGEL THAT WAS TOASTED BY A NON-JEW?

Once the bagel is fully baked by a non-Jew, it can no longer become *pas yisroel*. Toasting the bagel is not considered a completion of the baking. However, if the bagel was not completely baked (i.e. slightly raw or very light in color) then the completion of the baking by the Yisrael would render the bagel *pas yisroel*. In the reverse situation, a bagel baked by a Jew is considered *pas yisroel* once the bagel is edible, even if not fully baked. A *pas yisroel* bagel does not lose its status even if a non-Jew finishes the baking or toasts the bagel.

DO PIE SHELLS NEED TO BE PAS YISROEL?

Yes. A pie shell fits into the category of *pas ha'bah b'kisin* (refer to OUKosher.com article mentioned above for a definition of this term) and therefore should also be *pas yisroel*. However, if one purchases pie shells that are not fully baked, then they will become *pas yisroel* when one completes the baking. One should not use non-*pas yisroel* graham crackers to make their own pie shells.

WHAT ABOUT BREAD CRUMBS? DO THEY NEED TO BE PAS YISROEL?

Yes, bread crumbs should be *pas yisroel* as well. There were poskim who were lenient regarding bread crumbs that are used for deep frying. This is because frying is a different process than baking and the deep frying is viewed as the completion of the bread crumb preparation (see *Teshuvot Avnei Nezer Y.D. 100*). Since this is a matter of dispute, unless there is a pressing need, *pas yisroel* bread crumbs should be used.

A list of all OU pas yisroel products can be found at <http://oukosher.org/blog/consumer-news/pas-yisroel-list-5774/>

OU Kosher presents frequently asked questions to-date on the OU Kosher Hotline (212-613-8241) by consumers in preparation for Rosh Hashana. Questions may also be submitted to kosherq@ou.org.

Gefen	Crackers, cookies, matzoh (matzoh is YOSHON)	R' Singer
Glutino*	Gluten free pretzels, crackers	R' Rabinowitz
Gold Star	Granola	R' Rabinowitz
Golden Star	Cookies and Pastries (when PAS YISROEL written on the label)	R' Bendelstein
Grandpa's "Old Southern" Coffee Cake	All baked items	R' Nosenchuk
Grandpa's Coffee Cake	All coffee cakes	R' Nosenchuk
Grandpa's Gourmet Biscotti	Biscotti	R' Nosenchuk
Grandpa's International Bakery	Breads	R' Nosenchuk
Guiltless Gourmet	Wraps	R' Singer
Hadar*	Assorted biscuits	R' Rabinowitz
Haddar	All products	R' Gutterman
Hafners	Pastry shells w/  and Rabbi signature	R' Rockove
Healthy Palate/Chef Martini	Eggplant parmesan (breadcrumbs are PAS YISROEL)	R' Gold
Hema*	Crackers	R' Rabinowitz
Hy-Vee	Egg Bagels, Plain Bagels, Cinnamon Raisin Bagels, Blueberry Bagels, Onion Bagels, Bakery Style Onion Bagels, Apple Cinnamon Refrigerated Bagel, Honey Wheat Bakery Style Bagel	R' Nosenchuk
J & P	Pita bread	R' Nosenchuk
Jake's Bakes	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Jeff Nathan	Panko Bread Crumbs	R' Singer
Jewel-Osco [Albertson's] (FSE)	Evanston, IL – bread and kosher cakes	R' Steinberg
Jewel-Osco [Albertson's] (FSE)	Highland Park, IL – bread and kosher cakes	R' Steinberg
Josef's Organic	All products	R' Nosenchuk
Kedem	Cookies, Cereal bars, Biscuits, Crackers	R' Singer
Keefe Kitchen	Plain Bagels, Cinnamon Raisin Bagels	R' Nosenchuk
Kem Kem	Crackers	R' Coleman
Kemach Food Products	Cookies, (YOSHON when stated on package), Crackers (when PAS YISROEL is written on the label)	R' Coleman
Ki Tov	French Twists	R' Bendelstein
Kineret	Cakes, Rugalach	R' Bendelstein
Kitov	All products	R' Gutterman
L'Esti Desserts	Cakes and pastries (also YOSHON)	R' Bendelstein
Lakewood Kollel	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Lily's Bakeshop	All products	R' Bendelstein
M&M Kosher Bakery (FSE)	Pita, Baklava, and Lady Fingers	R' Bistricher
Maadanot*	Bourekas, malawah, pizza squares	R' Rabinowitz
Macabee	Pizza (CHOLOV YISROEL), Pizza Bagel (CHOLOV YISROEL), Breaded Eggplant (YOSHON), Breaded Mushrooms (YOSHON), Mozzarella Sticks (cholon yisroel, YOSHON)	R' Bistricher
Manischewitz Co.	Tam Tams, Matzah, Matzah Meal, Cake Meal, Matzah Farfel, Crackers, Cake Mixes (all YOSHON)	R' Singer
Matamim	All products	R' Gutterman
Maple Leaf Bakery	Safeway Natures Blend Plain Mini Bagel, Mini Bagels	R' Nosenchuk
Matzot Carmel *	Matzah	R' Rabinowitz
Mehadrin Bakery	Breads, Cookies and Pastries	R' Bendelstein
Mendelson's Pizza	Pizza (CHOLOV YISROEL) and breads (Frozen pizza is YOSHON)	R' Schreier
Mendy's (FSE)	Pita, All bread except for hamburger & hot dog buns	R' Schreier
Mezonos Maven	All products	R' Bendelstein
Miami Onion Rolls	All products.	R' Nosenchuk
Milk N Honey (FSE)	Pizza and Breads	R' Schreier
Mishpacha	All products	R' Singer
Moishy's	Exclusively pas yisroel rolls, cookies, cakes, breads	R' Bendelstein
Mount Sinai Hospital (FSE)	Products bearing an 	R' Indich
Mountain Fruit	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Mr. Broadway (FSE)	All except for Hot Dog and Hamburger Buns	R' Schreier
Natural Ovens	100% Whole Grain Bread, Hunger Filler Bread, Multi-Grain Bread, Oat Nut Crunch Bread, Oatmeal Bread, Organic Whole Grain & Flax Bread, Original Carb Consc Bread, Right Wheat Bread, Sunny Millet Bread	R' Jenkins
Neeman Bakery*	All Items (when bearing an )	R' Rabinowitz

Neri's	Breads & Bagels	R' Nosenchuk
Noble Ingredients Ltd/Michel Cluizel USA	All Baked Items In sealed packages from the factory are all Pareve and PAS YISROEL	R' Scheiner
Novelty Bakery	All products (CHOLOV YISROEL, YOSHON)	R' Nosenchuk
Novelty Kosher Pastry	All product (CHOLOV YISROEL, YOSHON)	R' Nosenchuk
Of Tov*	Chicken Breast Nuggets	R' Rabinowitz
Olympic Pita (FSE)	All products	R' Schreier
Original Bagel Company	Plain Bagel, Cinnamon Raisin Bagel, Blueberry Bagel, Everything Bagel, Sesame Bagel, Plain Sandwich Bagel, Park Avenue Plain Mini Bagels, Park Avenue Cinnamon Raisin Mini Bagels, Park Avenue Blueberry Mini Bagels	R' Nosenchuk
Orion	Plain Par-Baked Hot Stuff Bagel, Cinnamon Raisin Par-Baked Hot Stuff Bagel	R' Nosenchuk
Osem*	All products	R' Rabinowitz
Ostreicher's	Hamentashen (only when labeled as Pareve and PAS YISROEL)	R' Bendelstein
Pita Express	Pita bread	R' Bendelstein
Quality Food Industries*	Croutons	R' Rabinowitz
Raft Foods*	Croutons	R' Rabinowitz
Reisman Bros. Bakery	Assorted cakes, cookies, rugalach	R' Paretzky
Renaissance Hotel Jerusalem* (FSE)	All Products	R' Rabinowitz
Rokeach	Hamentashen (only when labeled as Pareve and PAS YISROEL), cookies, soup nuts	R' Bendelstein
Roma	Bread, rolls, buns	R' Nosenchuk
Royal Bakery House	Bread (when PAS YISROEL is written on the label)	R' Bistricher
Sabba*	Biscuits	R' Rabinowitz
Savion	Croutons	R' Singer
Shapiro's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Shoprite	Challahs and assorted bread products (only when labeled Pareve and PAS YISROEL)	R' Bendelstein
Simply Perfect	Sugar cookies	R' Nosenchuk
Smilowitz	Exclusively PAS YISROEL rolls, cookies, cakes, breads	R' Nosenchuk
Sruli's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Super 13	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Tavor*	Assorted cookies and cakes	R' Rabinowitz
Teelah	Uncle Moishy Frozen Pizza	R' Klarberg
Tel Aviv Kosher Bakery (Chicago) (FSE)	Breads & cakes (YOSHON)	R' Paretzky
The Fillo Factory	Baklava and pastry shells/cups (when marked PAS YISROEL)	R' Bistricher
Tovli	Blintzes, pizza, knishes (frozen packaged)	R' Gold
V.I.P.	Bread crumbs	R' Singer
Village Crown Catering (FSE)	Breads and Cakes	R' Schreier
Wein's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Yarden*	Assorted cookies	R' Rabinowitz
Yumi's	All products (when PAS YISROEL is written on the label)	R' Bendelstein
Zaatar	Herb Pizza	R' Nosenchuk



**KASHRUS
ALERT**

**NATURE'S PROMISE ORGANIC
HOMESTYLE WAFFLES and ORGANIC
BLUEBERRY WAFFLES** produced by Ahold,
Quincy, MA are certified kosher by the Orthodox
Union as  Dairy products. Some boxes were
mistakenly printed with a plain  without the

D-Dairy designation. These products contain dairy as indicated on
the allergen statement and ingredient panel. Corrective actions have
been implemented.

**QUAKER CHEWY CHOCOLATE Y MALVAVISCO BARRAS
DE GRANOLA CHEWY GRANOLA BARS** are produced by
the Quaker Oats Company for Central and South America. This
product mistakenly bears an  and it is not certified by
the Orthodox Union. Corrective actions have been implemented.



to our dedicated RFR in Monsey, NY **RABBI
ZVI JACOBS** on the engagement of his son
Yakov to Elisheva Carlebach of Lakewood, NJ.

צאתכם לשלום

To **RABBI BENJAMIN GEIGER** who was the voice of the OU
during the past two years as he ably manned the OU's Consumer
Hot Line on a daily basis. His clear and informative responses to the
multitude of consumer queries was greatly appreciated by all callers.
Rabbi Geiger is moving to Los Angeles becoming the Executive
Director of the Hatzolah of LA and the English Principal of Yeshivas
Birchas Yitzchak. We wish him continued success in his Avodas
haKodesh.

DUCHKA

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▶ Likewise, pressure creates heat as well; the greater the pressure, the more heat that will be created. A homogenizer can subject a liquid to intense pressure. For example, milk is typically homogenized at between 2000-4000 psi. An increase in pressure of 4000 psi will cause an approximate increase in temperature of about 10° F. Homogenizers can be used in place of pasteurization to kill bacteria by subjecting them to intense pressure. For example, juices can be homogenized at 15,000 psi to extend their shelf-life without the need for heating. If this pressure causes the product to be heated above yad soledes, the homogenizer and subsequent equipment would require kashering.

Water heated with friction cannot be used to kasher items that were heated through fire. This is because *Shulchan Aruch* (O.C. 452:5) says that one may not kasher pots, by submerging them in hot springs, because it is not *k'bolo kach polto*. If the *bliya* took place with water that was heated by fire, the *hagal*ah must be done the same way. Similarly, one may not boil water in a microwave or on an induction stovetop to use for *iruy* on a sink or counter. Since the *bliyos* in the sink or counter also came from *toldos ha'aish*, they can only be kashered with water that was heated by an *aish*. ■

¹ *Har Tzvi* (Y.D. 110) proves that *hagal*ah is sufficient, even though the *bliyah* is direct without an *emtza*i of water, since the heat is only from friction and not from a fire.

² In this way, there would not be *di'fanos mi'kareros*, but rather the mill will be heated and maintain its heat as though it were in a *kli rishon*.

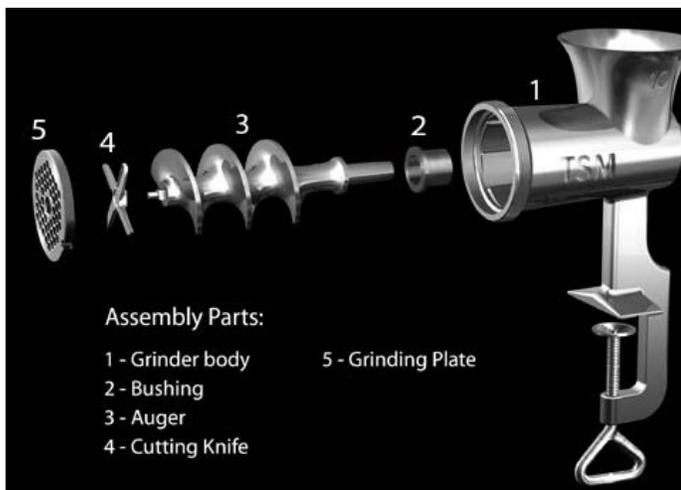
ADDENDUM

Rabbi Juravel asked that I bring to people's attention the following fairly common scenario of *duchka d'sakina* which might otherwise go unnoticed.

A MEAT GRINDER

A meat grinder works by pushing product by means of an auger through a horizontally mounted cylinder. At the end of the cylinder there are rotating knives and a stationary perforated disc (grinding plates). The meat is compressed by the auger, pushed through the rotating knives and extrudes through the holes in the grinding plates.

Duchka d'sakina applies to both the grinding plate as well as the blades. Therefore, if the grinder is used with a *davar charif*, not only must the blades be kashered, but the grinding plate must be kashered as well. This is especially relevant when kashering for Pesach.



לא באתי אלא לעורר

CHOL HAMOED SUKKOS

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

IN GENERAL, a Jew is not permitted to do skilled work (*ma'aseh uman*) on chol hamo'ed, even for the sake of *tzorchei mitzvah*¹, but for a *tzorch mitzvah* one may ask a non-Jew². Chazal permitted certain forms of *tzorchei rabbim* on chol hamo'ed, such as marking graves and fixing mikva'os, because they were concerned that otherwise these jobs would never get done. Therefore, *Magen Avrohom* (543:3) points out that if there is someone who can take care of these jobs by himself, then even these jobs may not be scheduled for chol hamo'ed. However, Chazal did permit *melacha* in case of a *davar ha'avud* (when there will be a loss).

Mashgichim may (should) make regular visits to companies on chol hamo'ed, since not visiting can constitute a *davar ha'avud*. If one needs to take notes so they will remember corrections to a schedule A or anything similar, they may do so, since otherwise they will likely forget and this too would constitute a *davar ha'avud*. One should not schedule kashering for chol hamo'ed if it will involve the performance of *melacha* on the part of the *mashgiach*. But if the *mashgiach* will simply supervise the work and does not need to do any *melacha* then this is permitted.

One may not cook on chol hamo'ed a food that is not intended to be eaten until after *yomtov*. If so, may a *mashgiach* relight the boiler on chol hamo'ed to create *bishul Yisroel*, since the foods being cooked will likely not reach the market until after *yom tov*? Rav Belsky explained that since not lighting the boiler would create a tremendous *mechshol*, this too is considered a *davar ha'avud*. Likewise, preventing the company from producing for many days until the boiler can be relit will cause tremendous losses. Additionally, the *Magen Avrohom* (540:5) indicates that *melachos* that don't involve real *tircha* are more *kal*. Rav Belsky said that if a *mashgiach* regularly turns on the boiler at every visit, as a precaution or *hiddur*, they may do so on chol hamo'ed as well, since the intention is for a *tzorech mitzvah*, so that the *kashrus* of the food should be more *mehudar*.

Shulchan Aruch (O.C. 640:7) says *sheluchei mitzvah* are exempt from sitting in a *sukkah* both in the day and at night (*העוסק במצוה במצוה*). However, *Biur Halachah* points out that if one is paid to be a *shaliach mitzvah*, we do not say *העוסק במצוה פטור מן המצוה*. Still, *mashgichim* would not be less than *holchei derachim* (travelers), who are exempt from sitting in a *sukkah* while they are traveling, if there is no *sukkah* available, and may eat their *seudah* out of the *sukkah*. However, if they are staying overnight in an area that has a *sukkah*, they must eat and sleep in the *sukkah*. ■

¹ *Rema Orech Chaim* 544:1

² *Magen Avrohom* 543:1

³ ביאור הלכה סימן תרמ טעף: 1 שלוחי מצוה וכו' עיין בתשובת כ"ס סק"ט דדוקא כשהיא כולה לד' ואין בה הנאה לעצמה אבל בהולך בשכר ועיקרו של השליח להנאתו מתכוין לא נפטר ע"י ממצות טובה ע"ש פ"ה ועיין לעיל סימן ל"ח בבה"ל ד"ה הם ותגריהם כו

KASHERING FABRIC

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

THE ROSH (*Avoda Zara Perek 5*) writes that the minhag was to kasher tablecloths, even if hot tarfus fell directly on the fabric. The method of kashering was simply to wash the cloth several rinses with detergent in hot water (*kli sheini*) and cold water. The Rosh questions how this could possibly be sufficient, since this seems to contradict the general rule of kashering “*k’bolo kach polto*”, which should demand that the tablecloth be kashered with *roschim* from a *kli rishon*. However, the Rosh answers that in this case, the multiple washings with hot and cold water together with *aifer* (ash) have the same cumulative effect as a *kli rishon*. The *Magen Avrohom* (452:19) adds that one also should bang the cloth as well to remove the stains.

However, *Rema* (Y.D. 138:8) is seemingly even more lenient. He writes that if hot *yayin nesech* spills on a cloth, it is enough to wash the cloth in cold water (with agitation but without detergent). The *Shach* (Y.D. 138:10) explains that there is no contradiction. The *Rema* is specific to wine and other non-sticky issurim, while the *Rosh* was referring to any issur, even sticky ones. *Igeros Moshe* (*Orech Chaim IV:106*) writes that today’s home washing machines (run through a hot cycle) with detergent satisfy all these requirements.

Unlike other keilim, which require the *mei hagalah* to draw out the *bliyos*, cloth can be kashered by actually washing the *bliyos* out. Thus it does not need *roschim* or a *kli rishon* to remove the *bliyah*. Rather hot tap water, soap and agitation can remove the *bliyos* that are trapped in the fabric, provided of course the fabric comes out clean.

There are various types of filters. Whether they can be used interchangeably for kosher and non-kosher depends on whether they are adequately cleaned/kashered.

BAGHOUSE FABRIC FILTERS

Baghouse fabric filters are used in spray dryers to capture particles from being released into the atmosphere. They can be kashered by laundering them in a washing machine hot cycle with detergent. It is not acceptable to simply shake them or blow them with air.

DIATOMACEOUS EARTH (DE) FILTERS

Diatomaceous earth filters are comprised of a fabric grid that becomes coated in diatomaceous earth. Juice is pushed through a series of these plates. The fabrics can be kashered by laundering them in a washing machine hot cycle with detergent.

STATIONARY FABRIC FILTERS

The filters are used until the fabric becomes clogged and the pressure required to push the juice through the filters becomes too high. At

this point, production is halted and the filters are cleaned by back-flushing water through the filter. This succeeds in removing most, but not all of the sediment and eventually the filter must be replaced. This type of filter is not acceptable because the back-flushing method of cleaning does not remove all the sediment. The filter must be replaced before producing kosher.

CERAMIC FILTERS

Another common type of filter is the ceramic filter which allows water to flow through pours in the ceramic and traps larger particles. Because this is not a fabric but an actual *kli*, if it were used hot, it would require a real kashering. This would be problematic, because we cannot kasher ceramic. If this type of filter became non-kosher it subsequently can only be used for kosher cold. This might slow down the filtering process, because cold liquids will often flow slower than hot ones. Extra attention should be given to verifying that the kosher products that pass through this filter are kept sufficiently below *yad soledes*.



Kollel Beth HaTalmud
Yehuda Fishman Institute



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August 13, 2013

Dear Rabbi Rabinowitz *shlita*,

On behalf of the *avraichai haKollel* and the broader Torah community of Melbourne, we would like to express our sincere thanks and appreciation for your recent *shiur* regarding the *halachos* of kosher wine production. Everyone present immensely benefited from your vast knowledge of Halacha as well as the technology of modern wine production and how it impacts today's kosher consumer. Your informative and engaging style, augmented with your beautiful audio visual PowerPoint presentation, made the subject matter come alive to everyone present.

We are extremely grateful to you for sharing your Kashrus expertise with us and for your efforts in helping spread Torah across continents around the world.

Sincerely,

Rabbi B. Wurzburger
Rosh Kollel

Rabbi Yisroel Greenwald
Project Coordinator



THE DAF HAKASHRUS WISHES ALL ITS READERS AND ALL OF KLAL YISROEL
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