

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתני אלא לעורר

RUST

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

TESHUVAS HAROSH (14:1) quotes the Sifri that before a *kli* can be *kashered* with *hagalab*, it must first be cleaned and all rust removed. This is derived from the *pasuk* (Bamidbar 31-32:22) “Only the gold... whatever is used in fire you shall pass through fire”. The word “only” teaches us that the utensil must not contain any foreign matter. All dirt or rust must be removed prior to *hagalab*. The Rosh explains that rust or dirt on a *kli* will act as a *chatzitzta*, and block the ability of the water to be *polet* in those spots. For example, if a knife has tiny ridges that cannot be cleaned, that area can only be *kashered* with *libun*, not with *hagalab*. The Pri Migadim (451:8) writes that the *minhag* is to permit kashering with *libun kal*.

The Taz (OC 451:6) offers a different explanation as to why one must remove rust before one *kashers* a *kli*. He explains that the concern is that the rust might be covering over actual *mamashos* of *chametz* or *issur*. *Hagalab* is only effective in removing *bliyos*, it is not effective at removing *mamashos*. Rough spots of rust must be scraped away to reveal the lower surface of the *kli*, and demonstrate that there is no *mamashos* hidden underneath. Rust colored spots, which are just a discoloration of the metal, are not a concern, since they do not conceal anything.

There is a practical *nafka mina* between the reasoning of the Rosh and the Taz that can be illustrated through the following *shaila*.

A *mashgiach* was called to kasher a fleet of railcars that had previously carried yellow grease (used cooking oil). In preparation for the *kashering*, the railcars were sandblasted down to bare metal. Several days elapsed between the cleaning and the *mashgiach's* arrival for the *kashering*. When the *mashgiach* checked the railcars, he found that most were very clean, but one had a large section that was completely covered in rust, and one had a few small spots of rust.

The Pri Migadim (M.Z. 451:6) points out, that this scenario is a *machlokes* between the Rosh and the Taz. According to the Rosh, the concern is that the rust acts as a *chatzitzta*. This concern still applies. A new layer of rust will also prevent the *hagalab* water from being *polet* and this must be removed before *kashering*. However, according to the Taz, the fear is that there might be a crumb of *issur* hiding under the rust. Since the original rust that might have concealed the *issur* had all been removed, this is no longer a concern. Rust itself does not act as a *chatzitzta*, since it is part of the *kli*. Therefore according to the Taz, the *kli* can be *kashered* as is with the rust. The Pri Migadim seems to favor the position of the Taz, and Sefer Hagalos Keilim (6:3) is *maikel* as well. However, the Shulchan Aruch Harav (451:15), Mishnah Berurah (451:22) and other *poskim* cite both reasons (i.e. the reason of the Rosh and the Taz), which show that they are *chosbesh P'chumra*. Teshuvos Mishnah Sachir (siman 78) writes explicitly that one must remove the rust a second time before *kashering* as per the explanation of the Rosh. This was also the ruling of Rav Schachter.

In the scenario above, the company was told that the railcar that was covered in rust must be re-sandblasted before it can be *kashered*. However, the railcar that had only a few small spots of rust may be *kashered* as is. This is because in this case, we would have several *sevaros* to be *maikel*.

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IN MEMORY OF R' YOSEF HERMAN, ZT"l

RABBI DAVID GORELIK

RC Yoshon, Cereals

THE WORLD of kashrus was saddened by the sudden petirah of R' Yosef Herman. This unassuming individual was a catalyst in spreading Yoshon information.

Many years ago, Rabbi Aaron Soloveitchik, zt"l planted the Yoshon seed; Rabbi Herman nurtured it and caused it to blossom. Prior to his involvement, just a few individuals observed this halacha.

However, due to Rabbi Harman's dedication in disseminating

Yoshon information many more people observed this mitzvah. He diligently investigated and researched the industry and he gladly shared his insights.

I was fortunate to be in contact with him and he was instrumental in furthering my knowledge about Yoshon.

I always admired his sincerity and devotion to this worthy project. ■

LO BASI

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- ▶ According to the Taz, new rust does not pose a concern.
- ▶ Even if the small spots of rust would act as a *chatzitza*, the area of concern is very small and would always be *batel b'shishim*. This would qualify for the *heter* of *kli she'mishtamish bo b'shefa*. Although *lichatchila* one must *kasher* the entire *kli*, in cases of need, one can be *maikel*, provided that the *kli* is an *aino ben yomo*, as it was in this case.

REPAINTED OR RECOATED TANK

Shulchan Aruch (451:13) writes that if a *t'liy* (patch) was placed on the inside of a non-kosher *kli*, it can no longer be *kashered* with *hagalab*. According to the Rosh the patch acts as a *chatzitza* and blocks the *hagalab* water from being *polet*. Poskim write that according to the Rosh, the only way to *kasher* such a *kli* is with *libun gamur*. The Rashba disagrees. He holds that a metal patch on a metal *kli* does not act as a *chatzitza*, but if there is a possibility of *mamashos* under the patch, the *kli* requires *libun kal*. (The Rashba would seemingly support the position of the Taz mentioned earlier regarding rust). According to Rashba, if one cleaned the *kli* before putting on the patch, it can be *kashered* with *hagalab*. The Mishnah Berurah (451:76) *paskens* that one may be *maikel* to *kasher* with *libun kal* provided that the *kli* is *aino ben yomo*, since there are *poskim* who hold that *libun kal* is enough even according to the Rosh. However, there is no indication that the Mishnah Berurah would be *maikel* to allow *hagalab* for a *kli* that was cleaned before being patched. Teshuvos Eretz Tova (siman 39) writes that the Rashba was only *maikel* that a patch is not a *chatzitza*, when the patch is made of similar material as the *kli* (e.g. metal on metal). However, if one were to paint or put an epoxy coating on a metal tank, even according to Rashba this would be a *chatzitza* and it could not be *kashered*.

A company might have an interest in converting a non-kosher tank for kosher use. They might sandblast the tank, put on a new epoxy coating and then call the *mashgiach* to *kasher*. This presents a problem. The new coating on the tank will act as a *chatzitza* for the *kashering*. The company should be advised that the tank must be *kashered* before the tank is painted or a new coating is applied. If the tank was already coated, a *shailah* should be asked. *B'shas ha'dchak* there might be room to be *maikel* depending on various considerations, such as the size of the tank, what was previously stored there, how it was cleaned and whether the tank is heated. ■



Mincha at the OU Booth during the Winter Fancy Food Show in San Francisco, CA



KASHRUS ALERT

The ⊕ symbol was mistakenly omitted from the **DANNON YOGURT** products listed below. This omission applies to the yogurts with the UPC numbers listed below. There are very similar flavors of yogurt which are *not* OU certified that have different UPC numbers. The ⊕ is being ink jetted as part of the certified products' date code. Please check carefully.

- SINGLE SERVE COFFEE** (3663201374)
- SINGLE SERVE VANILLA** (3663200101)
- SINGLE SERVE PLAIN** (3663200100)
- SINGLE SERVE 4PK** (3663201827)

Due to a printing error **SHOPRITE TRADING SPARKLING WHITE GRAPE JUICE** UPC#411006102 and **SPARKLING RED GRAPE JUICE** UPC# 411006101 produced by Wakefern – Keasbey mistakenly bear the ⊕ symbol. These products are not certified and are being withdrawn from the market.

The Orthodox Union does not certify **IN.POWER ORGANIC WHEY POWDER** produced by Calton Nutrition, North Venice FL. Some of their packaging bears an unauthorized ⊕ symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **MONARCH CHOCOLATES** produced by Monarch Gourmet aka Hazelton's, Toronto CA. This product is sold by Hazelton's in Toronto and bears an unauthorized ⊕ symbol. Corrective actions are being implemented.

The Orthodox Union certifies **CAMPBELL'S SLOW COOKER BUFFALO WING SAUCE** produced by Campbell, Camden NJ as an ⊕^D Dairy product. This product contains dairy as indicated in the ingredient and allergen statements. Some labels were printed with a plain ⊕ symbol, without the D – Dairy designation. Corrective actions are being implemented.



to our devoted RC **RABBI SHAUL GOLD AND HIS WIFE** on the engagement of their son Yossi to Sara Hindy Silberberg.

to our dedicated administrative assistant **MRS. SOROH WININGER AND HER HUSBAND** on the engagement of their son Binyamin to Rochel Green.

to our devoted RFR **RABBI YOSSY FLORANS AND HIS WIFE** on the marriage of their daughter Dina to Shimmy Fried.

CONDOLENCES

to our former employee **DR. JUDITH LEFF** on the recent passing of her husband Dr. Nossou Chaim Leff.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים