

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

DUCHKA D'SAKINA *Part Two*

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RC Recorder of OU Psak and Policy

SHULCHAN Aruch (Y.D. 96:1) teaches us that if a radish is cut with a *fleishig* knife, the radish becomes *fleishig*. The *duchka d'sakina* (the pressure of the knife) combines with the *charifus* of the radish to not only cause a *bliya* into the radish, but also to draw out a full measure of *ta'am*. If one cooked the radish with milk, it would become *basar b'chalav*.



Nevertheless, Rebbi Akiva Eiger (Y.D. 89:3) writes that although the radish is considered *fleishig*, if one ate the radish there is no requirement to wait six hours before eating *milchigs*. Presumably, this is because the two reasons why we require waiting six hours do not apply in this case.

- ▶ Although there is a meaty taste in the radish, it is not to the extent of eating actual meat. Only if one eats actual meat, is there a *mesbichus ta'am* (the taste of meat lingers) in one's mouth for six hours.
- ▶ The *limud* of "Ha'basar o'denu bein ha'shinayim" (Bamidbar 11:33 - the meat was still between their teeth) teaches us that meat between teeth is still considered meat. This does not apply to the absorbed *ta'am* of meat in a radish.

Although these reasons also do not apply to any "*tavshil shel basar*" (food cooked with meat - e.g. a potato from a meat stew) and yet the Rama writes that the *minhag* is to wait 6 hours after eating such a food, presumably Rebbi Akiva Eiger would hold that the *minhag* was only accepted in regards to a *tavshil shel basar*, since it can be more easily confused with actual meat.

IF ONE CUT A RADISH WITH A MILCHIG KNIFE, MAY IT BE EATEN WITHIN 6 HOURS OF HAVING EATEN MEAT? (THERE IS A DIFFERENCE OF OPINION, AND LICHATCHILA ONE SHOULD BE MACHMIR.)

The Pri Migadim (O.C. 494:6) writes explicitly that if one ate meat, they must wait 6 hours before eating a radish cut with a *milchig* knife. It is possible that Rebbi Akiva Eiger would agree in this case as well. That is because; this case is similar to the question of whether one is permitted to eat a *tavshil shel gevina* (food cooked with cheese) after having eaten meat. The Yad Yehuda writes that

it is clear from the *poskim* that this is not permitted, not only as a *chumra*, but *m'ikar ha'din*. Since a radish cut with a *milchig* knife (one *nesinas ta'am*) is comparable to a *tavshil shel gevina* (one *nesinas ta'am*), it would seem that in this case all would agree that it would not be permitted.

However, Sefer Davar Charif (pg. 11) writes that Rav Elyashiv zt"l held that *m'ikar ha'din* it is permitted, and it is only a *chumra* to be *machmir*. Presumably, Rav Elyashiv held that one cannot compare a radish cut with a *milchig* knife to a *tavshil shel gevina*. A *tavshil shel gevina* has a complete *nesinas ta'am* of *milchigs*. Actual milk is absorbed into the food. This type of *nesinas ta'am* cannot develop into a *nat bar nat*. If a *tavshil shel gevina* would be placed into a *pareve* pot, that pot would become dairy. However, the radish, although it also has only one *nesinas ta'am*, it is only a partial *nesinas ta'am*. If the radish were cooked in a *pareve* pot, as we will see in the next paragraph, according to most *poskim*, the pot would remain *pareve*.

IF A FLEISHIG RADISH WERE CUT AGAIN WITH A PAREVE KNIFE, DOES THE KNIFE ALSO BECOME FLEISHIG? (THERE IS A DIFFERENCE OF OPINION, AND LICHATCHILA ONE SHOULD BE MACHMIR.)

There is a *machlokes* Achronim as to whether the *fleishig ta'am* that is absorbed in the radish can transfer back to a *pareve* knife. According to the Magen Avrohom (451:31), if a *pareve* knife is used to cut a radish that was previously cut by a *fleishig* knife, the *pareve* knife will become *fleishig* as well. If this knife is then used to cut a subsequent radish that radish will become *fleishig* and this sequence will continue. However, the Evan Ha'ozar (YD 96:3) disagrees. He explains that although a *davar charif* has the ability to draw out of a *kli* all of the *ta'am* that was absorbed, it does not have the ability to transfer into a *kli* all of its *ta'am*. Therefore, what the *pareve* knife absorbs will be a *nat bar nat*, and the knife will remain *pareve*. There was a partial transfer of *ta'am* from the meat to the knife (one *nesinas ta'am*). There is a full transfer of *ta'am* from the meat into the radish (still only one *nesinas ta'am*), and then again only a partial transfer of *ta'am* from the radish to the *pareve* knife (*nat bar nat*).

One can infer from the Shach (YD 122:2) that he agrees with the Evan Ha'ozar. This is also the *psak* of the Chavas Da'as (96:6), Yad Yehuda, Rebbi Akiva Eiger and most *poskim*. However, since the Mishnah Berurah (451:90) does quote the Magen Avrohom, it is certainly proper to be *machmir*.

This *machlokes* is only relevant if the knife was *fleishig* (or *milchig*). However, if a non-kosher knife was used to cut a *davar charif* and then this *davar charif* was cut again with a second knife, everyone would agree that the second knife would become non-kosher as well. Even according to the Evan Ha'ozar that this is only a *nat bar nat*, still it would be *nat bar nat d'issura*. Even a third or fourth *nesinas ta'am* (*nat bar nat bar nat bar nat...*) would be *assur* as well.

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LO BASI

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DOES DUCHKA D'SAKINA APPLY TO A CUTTING BOARD?

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 zt"l held that lichatchila we should be *machmir* and *kasher* a cutting board that was used to cut *issur* that is *charif*.

IF A RADISH WERE CUT WITH A FLEISHIG KNIFE ON A PAREVE CUTTING BOARD, DOES THE CUTTING BOARD BECOME FLEISHIG?

In this case there are two considerations. In order to view the cutting board as becoming *fleishig*, one would need to assume two *chumros*. One would need to be *machmir* like the Chochmos Adom that a cutting board is considered *duchka d'sakina*, and one would need to be *machmir* like the Magen Avrohom that the *fleishigs ta'am* that is absorbed into the radish can transfer to the cutting board. Since both of these assumptions are *chumros*, although this should not be done lichatchila, if *bidi'aved* this happens, if it is difficult to *kasher*, one may be *maikel*. ■

MAZEL TOV

to our dedicated RC **RABBI MOSHE KLARBERG AND HIS WIFE** on the engagement of their son Yoni to Frumit Schonfeld of Staten Island.

CONDOLENCES

to our dedicated RFR in Florida, **RABBI SHOLOM BER DUBOV** and family on the recent loss of his father Rabbi Leibel Dubov.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

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.



KASHRUS ADVISORY

Effective July 31, 2017, **BETH ISRAEL HOSPITAL** will discontinue kosher certification of its kosher kitchen and meals. The cafeteria vending machines will also no longer have kosher prepared food. Patients may request, kosher, double wrapped meals.

Most of the **ENTENMANN'S** pastries product line is certified as U_D Dairy. A few items are not certified and do not bear the U_D symbol. Consumers should always check each item when purchasing to verify that there is a kosher symbol on the product. Never assume because one product of a brand name is certified, that the rest of the brand is also certified.



KASHRUS ALERT

The Orthodox Union certifies **GOBITOS ROASTED CHICKPEAS** produced by GLK Foods, Appleton WI as U_D - Dairy products. There are five varieties - Tangy Ranch; Sweet & Hot Thai Chili; Garlic Parm; Aged White Cheddar; Hot Hot Ghost Pepper. These

products contain dairy ingredients as indicated in the ingredient and allergen statements. The products are labeled with a plain U symbol, without the D - Dairy designation. Corrective actions are being implemented.

The Orthodox Union does not certify **SUPERIOR DARK CHOCOLATE COVERED MARSHMALLOWS** produced by Supreme Chocolatiers, Staten Island NY. Some labels bear an unauthorized U_D symbol. Corrective actions are being implemented.

The OU does not certify **JUS BY JULIE PROBIOTIC SHOTS** (any flavor) produced by Jus By Julie, Brooklyn, NY. This product bears an unauthorized U . Corrective actions are being implemented.

The Orthodox Union certifies **VITNER SALT & SOUR POTATO CHIPS AND SIZZLING HOT SALT & SOUR POTATO CHIPS** produced by Snak-King, City of Industry CA as U_D - Dairy products. Some packaging was printed with a plain U without the D - Dairy designation. This product contains dairy as indicated in the ingredient and allergen statements. Corrective actions are being implemented.

The Orthodox Union certifies **BLISSFULLY YOURS THINS** in the following varieties: Toffee Thins; Organic Caramel Thins & Sea Salt; Organic Toffee Thins Crunchy Quinoa; Organic Toffee Thins Almond, produced by Blissfully Better, Boca Raton FL as U_D - Dairy products. These products contain dairy as indicated in the ingredient and allergen statements. Some labels bear a plain U symbol without the D - Dairy designation. Corrective actions are being implemented.

The Orthodox Union does not certify **MARINA BLUE CHEESE DRESSING** produced by Marina Foods Inc., Medley FL. Some labels bear an unauthorized U symbol. Corrective actions are being implemented.

The Orthodox Union certifies **KIRKLAND SIGNATURE BUTTER** as an U_D - Dairy product. The U_D symbol was inadvertently omitted from some Costco Kirkland Butter. The U_D symbol is being ink jetted with the date code on affected product.