

Daf HAKASHRUS

THE OU MONTHLY NEWSLETTER
FOR THE KASHRUS PROFESSIONAL

IN THIS ISSUE:

RABB NOSSON GOLDBERG ZT”L1

THE INGREDIENT PANEL 3

MAZAL TOVS3

LO BASI 4
Laundry Grade Kosher

CONSUMER CONUNDRUMS5
Parboiled Rice

KASHRUS LEARNING PROGRAM- PASSAIC 6



The Daf HaKashrus

PUBLISHED BY THE
ORTHODOX UNION

40 Rector Street, 4th Floor
New York, NY 10004

Please direct your comments to
RABBI ELI ELEFF, Editor
at 212-613-0602 or
KOSHEREDUCATION@OU.ORG

Rabbi Yosef Grossman, z”l,
Founding Editor



shochtim, and keep them at the top of form under inherently trying circumstances: from Shabbos to Shabbos the shochtim are away from home, having to work various different shifts, often working with people from all walks of life and ways of working. “That everyone should like him and respect him, and at the same time produce fantastic results in kashrus, is something very unusual.”

Rabbi Yoel Rokeach, (now the rosh hashochtim at Empire Poultry) remembers that when he began working with Rabbi Goldberg “although he was clearly the rav, and everyone respected him as the rav, he did not act like a boss.” He was constantly teaching people what to look out for. “I myself came originally just to learn. He came over with a big smile and he was so normal. I eventually began working there, and learning bedikos treifus as well.”

The scale of production at Falls was high: according to Rabbi Rokeach, the team shechted over 30,000 poultry a day. And yet, he said, “the main thing I saw in Rabbi Goldberg was his mesinus, his patience and deliberation. He always thought before he spoke. To me this was very interesting. When he needed to speak to someone, I noticed he would walk over to the person first, and only then he spoke. There were definitely times where his patience was being challenged I could even see that he was getting red in the face. But he never raised his voice.”

Originally from the lower east side, Rav Nosson went to Lakewood relatively young and heard shiurim from Rav Aharon Kotler zt”l. He later became a talmid of Rav Leib Malin zt”l at Beis HaTalmud which, in those years, attracted the top bachurim in the United States; after marriage he returned to Lakewood and learned under Rav Shneuer Kotler zt”l. He was a maggid shiur for many years, and when he came to the OU he was an established talmid chacham. He also served as a rav at K’hal Avraham U’Tzvi Hirsch in Boro Park for many years.

Rabbi Moshe Klarberg, head of the OU Meat Department, commented that “countless times we turned to him to solve problems. He had an amazing memory to recall similar circumstances where other questions had arisen.” Beyond that, he said, his visits to OU sites “really elevated the OU significantly in the eyes of the shochtim and bodkim.” His modesty, however, allowed him to develop and implement without making waves. “Since he was so modest” Rabbi Klarberg added, “he accomplished so much without anyone noticing.”

His reputation, nevertheless, was so sterling that a rav from another hashgacha, interested in accepting the OU meat told Rabbi Elefant that as long as Rabbi Goldberg says it’s okay there will be no further questions. The other Rav Hamachsir told me that it’s not only his expertise in kashrus, but also his integrity. He was comfortable with whatever he said. He said he should visit each of the facilities.” Rabbi Elefant notes further that “We have shechitos in South America. The question came up just a few years ago whether Rabbi Goldberg should make a visit to these facilities, despite the fact that it’s not an easy trip for anyone, let alone him. He told me, however, ‘if it will be good for the OU, I’m ready to go.’ In truth, I was the one who put the brakes on it, because I didn’t feel it was right to send Rabbi Goldberg on a trip like that.”

Another anecdote that Rabbi Elefant shared was that “we once had a meeting at my house with a number of rabbanim, including Rabbi Goldberg. When the meeting was over, Rabbi Goldberg and I took the train into the office, so I had an opportunity to speak with him. He told me about his education at RJJ, and how he was in of Rabbi Yitzchok Tendler, who gave the higher level shiur. There was another maggid shiur who had come from Europe, and was a massive talmid chacham, but he could not relate very well to the American bachurim in the lower level shiur. Rabbi Tendler, seeing this, gave up his position as a highest maggid shiur that his colleague would be more capable and successful in the new position. Rabbi Goldberg said he never forgot this vitur the rest of his life.”

Rav Nosson’s position as an administrator was mostly in shechita, but because of his experience, humility, and accessibility, other RC’s looked to him as a mentor. My own most distinct memory is when I tried to explain a problem to him that I was having with one of my accounts. Apparently I wasn’t being clear, because he asked me to explain more clearly. I tried another time. He persisted, again, in getting me to explain myself. Suddenly, after working through this with him several times, the answer to my question simply emerged. והי אור. Afterwards, it was obvious to me that he had simply been guiding me to find the answer myself. As Shlomo HaMelech states, (משלי כה), עצה בלב איש ואיש תבונה ידלנה מים עמוקים

Rabbi Daniel Nosenchuk, an RC several decades younger than Rav Nosson, spent much time with Rav Nosson. “He had a clear sense of the historic strides kashrus has made over the years from the old status quo. Of how shochtim and bodkim were originally fearful of speaking up, but then empowered to protect kashrus.” “He was able walk you through the streets of the Lower East Side recalling the enthusiasm the new young rebbeim who had come after the war. He would speak of what European Rabbanim brought to their talmidim in RJJ, his interactions with Rav Yakov Safsal (the Visker Illui) Lakewood and Beis HaTamud in their early years, and even matza baking with Rav Ahron Kotler (on Attorney St).”



Rabbi Akiva Rothenberg, a former RC who knew Rav Nosson since their days in Lakewood, said that Rav Nosson was “the dugma of a yeshivaman.” Rabbi Gad Buchbinder, another RC, related that. “There was a major blackout back in August 2003. I met Reb Nosson in the street in Manhattan and we decided to walk home together. It was very hot and Rav Nosson was makpid to always wear a hat and jacket. We got to the Brooklyn Bridge, and it looked like it was getting very difficult for him. The bridge was slightly swaying (as bridges often do), it was very hot and he looked very stressed, so I pleaded with him to remove his jacket, and he did. About one minute later, a car driving on the bridge stopped, a group of young men

offered us a ride. They only had room for one person and I insisted that Rav Nosson take the offer. He later told me that he had been able to provide guidance to one of these boys.

In one of our last conversations, Rav Nosson reminded me of this story. He said that the only reason why he agreed to take his jacket off was because I once told him that I saw a picture of the Steipler outdoors without a hat and jacket – we had a good laugh (see Gittin 31b).

Rabbi Rothenberg said that when he first came to Lakewood as a bachur, Rav Nosson gave him the farher. Rabbi Rothenberg said a shtikel on tzitzis and Rav Nosson “responded with at least six different tzdadim. Three of them his hands turned to the left, and three of them his hands turned to the right. I never forgot that.”

“I remember one year when Tisha B’ Av fell out on a Thursday,” Rabbi Nosenchuk said. “I showed Rav Nosson a newly published sefer that



from left: Rabbi Yosef Grossman, Rav Nosson, and HaRav Yisroel Belsky, zichronam l'vracha presenting at an ASK OU seminar.

discusses the following: Although the restriction of bathing during the nine days extends to chatzos of the 10th day of Av, when Tisha B'av falls on Thursday, the restrictions for showers are waived on Friday (the 10th day of Av) even before chatzos, because it is Erev Shabbos. This author, who is a posek argued that just as showers are permitted, swimming is also allowed. I thought it was a novel approach but Rav Nosson didn't seem to feel it was appropriate to be meikel with something that only serves for taanug. When I left work to catch a bus that erev Tisha B'Av, I forgot my glasses. As I came out of the elevator rushing back to my office, there was Rav Nosson. I mentioned I was coming back for my glasses he smiled and said “I thought you were coming back for your bathing suit.”

תנצב"ה.



Rabbi Avraham Juravel presenting a shiur at the Chasidische Kollel - Kollel Yechiel Yehuda in Los Angeles on Sunday October 30, 2022.

THE **Ingredient** PANEL

Hydrogenated Vegetable Shortening

Produced by hydrogenation, which causes liquid oils to solidify. This is accomplished by adding hydrogen via a nickel catalyst or enzymes under pressure. Shortening is the primary ingredient in margarine, mayonnaise, baked goods, and many salad dressings. Emulsifiers may be added to give the shortening different properties and characteristics and it is never categorized as a Group 1 ingredient.

Lecithin

A byproduct of the crude soybean oil refining process, lecithin functions as an emulsifier, antioxidant, stabilizer, or lubricant, and is found in chocolate coatings and cooking sprays, among other products. It is often standardized with fatty acids and is thus never categorized as a Group 1 ingredient.

THICKENING AGENTS

Mazal Tov!

To our dedicated RC, **RABBI YISROEL BENDELSTEIN** and his wife, on the engagement of their son Moshe to Tzipora Kupferstein of Lawrence, NY.

To our devoted RFR in Baltimore, **RABBI MENACHEM BRAUN**, and his wife on the engagement of their son Yosef Eliezer to Chaya Shayndel Leder. Special mazal tov to the grandparents our dedicated RC, **RABBI AVROHOM JURAVEL** and his wife.

To our dedicated RC, **RABBI ELI GERSTEN**, and his wife, on the engagement of their daughter Temima to Avromy Goldschmidt of Monsey.

To our devoted IT analyst, **REUVEN KOMAROVSKY**, and his wife, on the engagement of their daughter Bassie to Binyomin Lerner of Woodmere, NY.

To our dedicated IT Manager, **MICHAEL SZPILZINGER** and his wife, on the birth and bris of their son Tzvi Yehuda.

To our devoted RC, **RABBI YITZCHOK TWERKSY**, and his wife, on the engagement of their daughter Zeesy to Chaim Moshe Koenig of Monsey.

Condolences

המקום ינחם

To our Rabbinic Coordinator, **RABBI BINYUMIN ARYE GLICK** on the petirah of his father Rav Avruhum Tzvi Glick, zt"l.

To the family of our beloved RC, **RABBI NOSSON GOLDBERG**, zt"l on his petirah.

To the family of longtime RFR **RABBI MESHULAM GOLDWAG** zt"l on his recent passing.

To our Rabbinic Coordinator, **RABBI DAVID GORELIK**, on the passing of his his mother Mrs. Sarah Gorelik, a"h.

To our Rabbinic Field Representative in Syracuse, NY, **RABBI EVAN SHORE** on the loss of his wife Mrs. Deborah Shore, a"h.



Rabbi Eli Gersten RC, Psak and Policy

The policy of the OU is not to certify inedible products (such as soap) if they contain ingredients that are inherently non-kosher (such as tallow or lard). Although, issur that becomes completely pagum to the point that it is no longer edible for humans (even al yedei ha'dchak) according to many poskim is no longer assur min ha'torah, (and according to the Noda B'Yehuda [Kama 26] only when it reaches the point that it is nifsal l'kelev is it no longer assur), still the OU will not certify these items as kosher, since the Rambam (Maachalos Assuros 14:10-11) implies that mid'rabbanan it is still forbidden to eat them. This is due to the concept of achshivei (intention). Chazal forbade intentionally eating spoiled neveila, since by doing so one demonstrates that they do not view the meat as spoiled. Although there is minimal concern that someone will intentionally eat soap or equivalent inedible products, still as a matter of policy if they are made with tallow, the OU will not certify them as kosher. It is technically inaccurate to refer to these products as kosher and there are individuals as an extra chumra are makpid. Rav Belsky zt"l would encourage the use of kosher soap on dishes. It is well known that in the mid-

1800's Rav Yitzchok Elchanan Spektor zt"l, the chief rabbi of Kovno, granted kosher certification to Rokeach soaps.

However, the OU does not require the ingredients which are used to make inedible items be produced on kashered equipment, even if the ingredients are edible. (The reason will be explained in the next paragraph.) For example, palm oil produced at an A/V plant may be used for soap making. The OU refers to kosher ingredients which were made on non-kosher keilim but are intended for soap making, or other completely inedible uses, as laundry grade kosher. This means that although it may be forbidden to eat these ingredients as is, they may be used in inedible products.

Why is there is a difference between soap made with tallow, and soap made with kosher ingredients on non-kosher keilim? If someone ate soap made with tallow, he would violate an issur d'rabbanan because of achshivei. However, if someone made soap with palm oil that was processed on non-kosher keilim, there is no issur to eat the soap. Why do we not say achshivei in this 2nd case as well? The answer is that there is no achshivei on a bliya. When one eats something

spoiled, he demonstrates that he still views this as food, and therefore it is forbidden because of achshivei. However, when one eats something spoiled that has a bliya of issur, it can be assumed the food is being eaten for the bi'en, and there is no indication of achshivei for the bliya. One can prove this point from what the Chidushei Ha'rim (Avoda Zara 67a) writes regarding the din of nosain ta'am lifgam. If one cooked kosher food in a treif pot, but the treif ta'am was nosain ta'am lifgam into the kosher food, the issur is batel and the food may be eaten. The Chidushei Ha'rim asks, why don't we say that when one eats the food, he is being machshiv the bliyos of issur (that are pagum) and therefore the food should be assur? He explains that eating food only shows a chashivus for the food ingredients themselves, not for the absorbed ta'am. Since the bliyos are ta'am lifgam, they are batel and remain batel. So too in our case. So long as the soap is made with all kosher ingredients, even if it is cooked in non-kosher keilim, the bliyos of issur are batel. We do not say achshivei on these bliyos, and the soap would remain kosher.

Continued on page 5



Laundry grade that is still edible

Laundry grade ingredients that are still in an edible state (e.g., vegetable fatty acids), are viewed as food even though they are intended to use in soap. If they have bliyos of treif, they are treif. In other words, just because an ingredient is acceptable as laundry grade kosher does not mean that one is permitted to eat it. So long as it is still edible, it is treif. Therefore, if such ingredients are processed on keilim that will also be used with food, these keilim must be kashered. For example, if a truck was used to deliver vegetable fatty acids from an A/V plant to a soap making company, the truck must be kashered before it can be used for kosher.



Laundry grade that is completely inedible

There are many chemicals that are completely inedible. Examples can include sodium hydroxide (lye), bleach, paraffin wax. Even if these ingredients are processed on non-kosher keilim, they may be used in certified inedible products. Moreover, they may be stored in kosher keilim and this will not necessitate kashering. For example, if sodium hydroxide that was produced on treif keilim was loaded on a kosher truck, there is no need to kasher the truck. The bliyos of issur become pagum and are batel in these chemicals.



Determining if a product is inedible

At times, it can be difficult to assess if a product is nifsal mei'achila (inedible) or not. Even if no one would eat the product as is, it might have some food application, and as such be viewed as food. For example, certain emulsifiers are only approved for use in minimal amounts due to health concerns. Nevertheless, since they are added to foods, they are viewed as a food. If a tank was used to store uncertified emulsifiers, they are considered edible, and the tank requires kashering.



Toothpaste, Mouthwash

There are differing views among poskim as to whether toothpaste and mouthwash should be considered edible or inedible. Clearly, no one is supposed to swallow these items, yet they are intentionally placed in one's mouth and they are designed to have a good taste with sweeteners and flavors. Many poskim including Rav Schachter view these items as inedible, since they are unfit for human consumption. However, other poskim including Rav Belsky zt'l require that these items be made with kosher ingredients. However, Rav Schachter agrees that when the OU certifies these products, they must be kosher according to everyone's standards. Therefore, the policy of the OU is not to accept laundry grade kosher ingredients in toothpaste or mouthwash. The ingredients must all be certified kosher.

?? Consumer Conundrums

Q: I PURCHASED RICE THAT WAS PARBOILED (PARTIALLY COOKED) BY A NON-JEWISH COMPANY. INSTEAD OF REQUIRING 30 MINUTES TO COOK, IT WILL NOW COOK IN TEN MINUTES. IS IT PERMISSIBLE FOR A YISROEL TO FINISH THE COOKING AND EAT THE RICE?

A: One might assume that status of the rice would be a matter of dispute between the Beis Yosef and the Rema. As previously noted, the Beis Yosef (Shulchan Aruch 113:9) holds that if a nochri cooked food more than maachal ben Drusai (which the Chazon Ish defines as more than half the normal cooking time), the food may not be eaten even if a Yisroel finished the cooking process. In contrast, the Rema follows the opinion of the Rishonim that if a Yisroel finishes cooking the food, the bishul Akum prohibition is suspended.

However, in truth, in this case all agree that the rice may be eaten if a Yisroel completed the cooking process. This is because the manufacturer dries the rice after it is cooked, and the rice is then inedible. The Beis Yosef in his teshuvos, Avkas Rochel (Siman 30) writes that if a cooked food is dried and cannot be consumed without further cooking, the food is viewed as raw. Subsequently, when a Yisroel cooks the rice, all agree that the rice is considered bishul Yisroel and may be eaten.



This Consumer Conundrums is taken from OU Kosher's Halacha Yomis. For more information or to subscribe please visit oukoshers.org/halacha-yomis/

HARRY H. BEREN



ASK OU

SUGYOS B'KASHRUS CHABURAH



*Join our Sunday morning learning program
covering current Kashrus topics*

SCHEDULE:

9:30am- 11am **Learning**

11am-11:30 **Shiur**

Given by an OU Kosher Rav Hamachshir

Light refreshments will be served.

Nov 13

This week's topic:
**Everything you
need to know about
Cholov Yisroel**

LOCATION:

Agudas Yisroel of Passaic
262 Terhune Ave,
Passaic, NJ 07055

Local contact and Rosh Chaburah:

Rabbi Yitzchok Gutterman

✉ Guttermany@ou.org

☎ 212-613-8196