BISHUL ON SHABBOS
Part II: Flavored Nescafe Coffee

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

WHEN I PREPARE NESCAFE INSTANT COFFEE ON SHABBOS, I POUR HOT WATER FROM AN URN DIRECTLY INTO A CUP, AND THEN ADD THE COFFEE. I’VE TAKEN A LIKING TO NESCAFE VANILLA AS WELL AS NESCAFE HAZELNUT. DOES THE PRESENCE OF THE FLAVOR COMPLICATE MATTERS?

It is permitted to cook on Shabbos a dry food that, before Shabbos, has already been fully cooked, provided that the additional cooking on Shabbos doesn’t further develop the taste of the cooked food (O.C. 318, 4-5, and see Taz s.k. 6).

TRADITIONAL NESCAFE – like any other kind of instant coffee – is made from coffee grounds that have already been roasted and then brewed. Nescafe is then dried through a process called freeze-drying. When the consumer pours hot water over the instant coffee powder, he is essentially rehydrating already fully cooked coffee. It is therefore permitted to prepare instant coffee using hot water on Shabbos.

Igeros Moshe (O.C. 4, 74:16) indicates that, strictly speaking, it is permitted to pour hot water directly onto instant coffee (though he writes that he himself is machmir to use a kli shlishi). Minchas Yitzchak (1,55) notes that since Nescafe dissolves when hot water is poured onto it, it is meritorious (תבא עליו ברכה) to view it not as

a dry food, but rather as a cold liquid, which is subject to the concern of בישול אחר בישול (Mishna Berurah, 318, 71). However, since reheating liquid in a kli sheini is permitted, one may add Nescafe to a kli sheini (Shulchan Aruch haRav, 318, 12).

As a matter of policy, OU caterers are instructed to transfer hot water to a kli sheini before adding instant coffee powder.

Ground coffee, which is made from roasted coffee beans but has not been previously brewed, may not be prepared on Shabbos even in a kli sheini. This is because foods which are kali habishul (easily cooked) will be cooked in a kli sheini so long as it is yad soledes bo. Many poskim rule that we are required to view all foods as kali habishul unless designated by the Gemara or poskim otherwise (see Mishnah Berurah, 318, 42). It is worth noting that Rav Ovadiah Yosef zt”l (Yebiah Omer O.C. 8:35) ruled that roasted coffee beans are considered already fully cooked. He agreed, however, that Ashkenazim may not brew ground coffee in a kli sheini on Shabbos, since the Rema is machmir for the opinion that יש בישול אפיה even in a kli sheini (318, 5).

FLAVORED NESCAFE TASTER’S CHOICE. In recent years Nestle has introduced two flavored Nescafe products, Vanilla and Hazelnut.

If these products were simply the result of adding vanilla extract, or hazelnut oil, to Nescafe instant coffee, there would be reason to think that a person should view the product as kali habishul. In the traditional process for extracting vanilla, an alcohol and water mixture

WHAT’S THE BERACHA ON...

PRINGLES

RABBI E LI GERSTEN
RC Recorder of OU Psak and Policy

WHAT is the proper beracha for Pringles and other such foods that are primarily made from potato flakes and potato flour?

Rav Belsky, Shiita said (see accompanying Teshuvah), that originally Rav Moshe Feinstein zt”l held that on potato flakes one should say Shelakol. When potatoes are turned into powder, they lose their status as a vegetable; therefore even after they are reconstituted they remain Shelakol. Rema (O.C. 202:7) explains that if a fruit or vegetable is pulverized to the point that

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KASHERING THE JACKET OF A BEN YOMO KETTLE

RABBI E LI GERSTEN
RC Recorder of OU Psak and Policy

MECHABER (Y.D. 103:7) writes that if water is cooked in a basar b’chalav pot while it is still a ben yomo, not only does the water become assur, but we restart counting the 24 hours. Rema extends this halacha to all issurim. The reasoning for this is because there is a new bliya of issur, either because of ChaNaN (Mechaber and Rema)
Dear Rabbi Grossman,

In this month’s Daf Hakashrus Rabbi Gersten had an article regarding using one oven for both milk and meat. He concluded with OU’s policies and it stated that if one wants to cook uncovered milk in a meat oven or vise versa they must wait 24 hours before kasher. The kasher method was to heat the oven to 550˚ for 60 minutes, which is libun kal. Why must one wait 24 hours and make the oven an aino ben yomo? The reason not to kasher a ben yomo is stated concerning bagola because the not pagum taam may reenter into the pot and you still have good taam in the pot. By libun kal the taam doesn’t go into the water. Rather it’s extracted, falls out and will not reenter into the pot. Why then should one have to wait 24 hours to make the taam pagum for libun kal?

Thank you in advance,
Chaim Leibowitz

Shalom Rabbi Leibowitz,

Although, it is true that a metal oven can be kashered from fleishigs, with libun kal, without having to wait 24 hours, however it is questionable whether an enamel coated oven can be kasher with libun kal. This was the reason for requiring the 24 hour wait.

Sincerely,
Rabbi Gersten

Dear Rabbi Schreier,

Thank you again for your participation in the Young Israel of Woodmere/YUConnects Shavuos Panel. Our symposium on “Jew in the Workplace - Food and Travel” was an astounding success and we are deeply grateful for your assistance.

Over 300 people came to the shul on Leil Shavuot! As you saw, we had to move the location from our original venue to the synagogue’s main sanctuary to allow for the overflow crowd. Not only did unmarried young professionals want to learn more about the topic, but we had many older shul members attend since they were equally interested in the relevant issues.

You answered your questions succinctly and intelligently. It was clear that your role as Rabbinic Coordinator at the OU gave you practical experience into the subject matter. Most of those who were there left with a greater knowledge and awareness on specific common kashrut problems. We believe that you and the other Rabbis provided the audience with guidance not only in keeping kosher, but in the proper hashkafa a Torah-true Jew should exhibit in the workplace.

Thank you again! We have already received a number of requests to reprise the topic in a few local shuls. I imagine we will be contacting you again....with even more questions on “K” cups and fruit salads!

Very best regards -
Margie Glatt on behalf of the YI Woodmere and YUConnects

The Orthodox Union does not certify MW POLAR MACKEREL IN BRINE produced by MW Polar, Province CA. Some cans are mistakenly labeled with an unauthorized ⚠️ symbol. Corrective actions are being implemented.

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.

The Orthodox Union certifies AIRHEADS ICE CREAM SQUEEZE UPS and ICE CREAM SANDWICH products produced by Spring Creek Holdings, LLC Barrington, IL as ⚠️ - Dairy products. These products contain milk as indicated on the allergen and ingredient statements. Some of the packaging for these products were printed with a plain ⚠️ Symbol without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union certifies 7 SELECT CARAMEL POPCORN, made and sold in 7-Eleven stores in Mexico. Some packaging may bear an unauthorized ⚠️. Corrective actions have been implemented.

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Dear Rabbi Grossman,

Words cannot express our gratitude for your generous contribution of OU Kosher educational materials to our multimedia library. In keeping with our mission of bringing smiles to the faces of our patients, the various branches of our library have been instrumental in enlivening the long days and nights of the sick and home bound.

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With much gratitude,
Misameach

The Orthodox Union does not certify to our devoted RFR in CA RABBI BINYOMIN KAPLAN AND HIS WIFE on the engagement of their daughter Chaya Mushka to Mendy Drihem.

our devoted RFR in Antwerp, Belgium RABBI HILLEL KUSMIERSKI AND FAMILY on the engagement of his daughter Reizi Kusmierski to Yehuda Zev Freilich from Manchester, England.
it is no longer distinguishable, then it loses its beracha. Therefore, Skulchan Aruc (O.C. 208:8) says that the proper beracha to be said on corn or bean bread is Shebakol. Based on this psak the Daf HaKashrus (Vol. 22, No. 5, p.32) printed that the beracha on Pringles is Shebakol.

However, Rav Belsky more recently clarified, that in later years Rav Moshe Feinstein zt"l reversed his position, and said that since reconstituted potato flakes are a common equivalent substitute for mashed potatoes, it is not considered in later years Rav Moshe Feinstein zt"l reversed his position, and said that since reconstituted potato flakes are a common equivalent substitute for mashed potatoes, it is not considered as though they have lost their shape and form, and the beracha on reconstituted potato flakes remains Ha'adamah. Rav Elimelech Bluth, Shlita and Rav Reuven Feinstein, Shlita confirmed hearing this change of psak from Rav Moshe zt"l as well. Therefore, Pringles however they are made from reconstituted potatoes, would be the same as though they were made from fresh mashed potatoes, and the proper beracha would be Ha'adamah.

However, it is worth noting that potato starch does not reconstitute back into a potato, and therefore products that are made from potato starch are Shebakol.

EXAMPLE: We must always wait 24 hours before kashering a spray dryer, so that it will be an aino ben yomo. However, if the company wants to heat the dryer, after it has been cleaned and dry, this will not restart the counting of the 24 hours.

However, it should be noted that if one heated a water jacketed kettle during the 24 hours, this would restart the counting. This is because even when the kettle appears empty, in truth the jacket is full of non-kosher water. Moreover, even if the kettle is not used for several weeks, the water in the jacket will still remain non-kosher. To kasher these keilim, the water must be first drained from the jacket and left empty for 24 hours, or a chemical pogum must be added to the water in the jacket to make the water non-potable.

What about a steam jacketed kettle? If the steam is turned on during the 24 hours, does this also restart the clock? What makes this question all the more relevant is that when there is a shas ha'dechak, we allow kashering keilim while they are still ben yomo. This is accomplished using a davar ha'pogem by means of a double kasherings. This means that the kettle/kli is first kasher with roshim water that is pogum, and then kasher a second time with plain roshim water.

The b'kuras of issur are expelled into the pogum water and become batel. A second kasherings is done, since lichatchila one should only kasher with plain water. If one is able to add a davar ha'pogem to the steam, the jacket will be kasher as well. However, if only plain steam is available for the kasherings, can this be permitted, since the steam will absorb ta'am issur from the jacket and get reabsorbed? Won't the jacket remain non-kosher?

However, there is a sevara to be maikel to allow kasherings the steam jacket of a kettle even when it is still a ben yomo, even without pogum steam. This is because Igeros Moshe (Y.D. Chailik II:31) writes that in situations where we do not say ChaNaNaN, one can kasher ben yomo using a double kasherings even without a davar ha'pogem. This is because each kashering reduces the b'kura. Although some issur will get absorbed back into the kli, after two kasherings we assume that the b'kura is sufficiently reduced to become batel. Regarding the steam jacket, there is a safek whether any b'kura can penetrate through the walls of the jacket back into the wall of a kettle even when it is still a ben yomo. However, if the company permits something b'hefsed mirubah and there are additional shekas to be maikel, then one can be maikel even when it is not a hefez mirubah. Maharsham (6:91) and V'yanim Touf (Y.D. 37) write this explicitly regarding safek CHaNaNaN b'lach b'Vitch.

1 Meshaber writes that this also is provided that there was no li'has ley'la.
2 See Taz Y.D. 92:18 &19 and Chachmos Adam 45:3 & 14
3 Pri Megadim (Kellakim B'hara'as Issur V'heter s.k. 6) writes that whenever Rema permits something b'hefsed mirubah and there are additional shekas to be maikel, then one can be maikel even when it is not a hefez mirubah. Maharsham (6:91) and V'yanim Touf (Y.D. 37) write this explicitly regarding safek CHaNaNaN b'lach b'Vitch.
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The liquid product, mixed with a carrier (the protective barrier), is pumped to the spray-drier. The carrier with the flavor, fall to the bottom, where they are recovered. In order for this process to work efficiently, the liquid mixture must be preheated before being pumped to the spray-drier. The liquid is cooked to temperatures that exceed Yad soledes bo, the result that the natural and artificial flavor is preserved. Also present in the flavored products is maltodextrin, a partially modified starch. The modification process involves a heating step that constitutes a proper bishul.

Two final ingredients identified on the label – caramel color andacesulfame potassium – are also heat-treated, but to protect the confidentiality of the process the methods cannot be disclosed here.

In sum, if a person prepares Nescafe and uses a kli sheini, he can continue doing so using the Nescafe flavored products as well.

Addendum to The Daf Hakashrus Vol. 23, No. 6

In the previous Daf it was noted that minced salt, which has never been cooked or heat-treated, is typically not used for food consumption. There are OU certified specialty salt products that are mixed and are in fact never cooked.

1 Most instant coffees are spray-dried (in contrast to freeze-dried, the method used for Nescafe). Rav Eliezer Ashkenazi (Yeshivat Har Etzion) notes that the spray-drying component of instant coffee may be considered an “ase” and therefore, ideally, a person should be concerned for bishul akum and use a kili shlishi. This concern would presumably apply in this case as well. See also Rav Wosner (Yeshivat Chovevei Torah) (who opines that the spray-drying process does not change a product’s taste and therefore should be considered only mevushal (see also Tax, 318, 6).
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