In Tribute of Rabbi Michael Sanders zt”l
Humility and Dignity Intertwined

IT has often been noted that the juxtaposition of Acharrei Mos to Kedoshim hints to a sad reality about human perception: We often fail to recognize special qualities of a person until “Acharrei Mos” – after their passing, and only then do we learn that they were “Kedoshim.”

Such was my experience with Rabbi Michael Sanders, z”l, who recently passed away the 13 day of Sivan, June 19, at age 79.

Though I knew and respected Rabbi Sanders for close to 30 years, it was not until I visited his family in Monsey to be menachem avel, that I realized that I had only seen the “tip of the iceberg” and had missed much of the grandeur of this special individual.

Rabbi Sanders joined the OU as a part time RFR in the 60’s, and eventually held a full-time position. Rabbi Sanders visited plants in the tristate area of New York, New Jersey, and Pennsylvania, as well as covering a slew of companies in far-away Japan, where he often spent four months a year.

I remembered Rabbi Sanders as a tall and dignified individual, who executed his responsibilities with great devotion and dedication. Rabbi Sanders kept meticulous records of each day’s work and drove great distances – one year reaching a staggering total of 80,000 miles. For some years, he directed Pesach productions for the OU, a huge undertaking that he handled with grace and efficiency, working long hours into the night to insure that supervision was complete.

Multifaceted with a broad range of interests (Rabbi Sanders played piano and was familiar with many pieces of classical music), well-educated with multiple graduate degrees and an unusual flair for languages, Rabbi Sanders used his many talents for the benefit of his avodas hakodesh, kashrus supervision. When once visiting a spaghetti factory, he won over the Italian owner by conversing in Italian. While serving as an RFR in Japan, Rabbi Sanders mastered Japanese, and with his wry sense of humor, he would disarm executives and personnel while speaking Japanese and showing a deep understanding and respect for Japanese culture.

What I did not know about Rabbi Sanders until I was menachem avel was that he was ben Torah and talmid chochom par excellence. I learned that Rabbi Sanders maintained a lifelong relationship with the legendary Rav Shlomo Freifeld, z”l, whom he met as a young boy in Yeshiva Rabbeinu Chaim Berlin. Before joining the OU as an RFR, Rabbi Sanders...
LO BASI

Dagul Meirevava elaborates, that not only does the pot of meat above become assur, but the pan of milk below becomes assur as well, since the droplets of milk fall back down into the pan. However, the water pan can be koshered with shagalah.

Regarding the metal base that holds the pans, although one could argue that so long as it is clean, *w’ikar ba’din* it does not need koshering, since a biya does not pass between two dry utensils (*אין בלוק צאצאים נפרדים בין שתיים*), still the proper practice is to kosher the base with shagalah, since there could be spills.

The *Rema* (*Orach Chaim* 318:18) writes that *lichatchila*, one may not heat *mei’gis* a pot of food that is on the fire, even if the food is fully cooked. The *Taz* (318:23) explains that although once the food has been fully cooked there is no longer any concern of bishul, nevertheless this prohibition was instituted as a *harchakah yeirea* (an extra measure of caution). Instead, one should remove the food from the fire before serving. Otherwise, the serving itself will inevitably cause the pot to get stirred. Does this affect the use of a chafing dish, which is being heated by a sterno on Shabbos? *Yigros Moshe* (*Orach Chaim* 4:74:11) discusses a similar question. What is the proper method for serving fully cooked food from a pot that is on a blech? Rav Moshe Feinstein z”l says that one may not serve from the pot if it is directly over the fire. However, if one were to slide the pot over to an area of the blech where it is not hot enough to have cooked the food had it been raw, even though the spot is hot enough to maintain the heat (above *yad soledes bo*), there would be no concern of mei’gis. Similarly, if the chafing dish is set up such that it can only maintain the heat, but the food had to be cooked first elsewhere, then there would be no concern of mei’gis.

CHAZARAH ON SHABBOS

One of the permitted methods for reheating fully cooked, dry food on Shabbos is *kli al gabbas kli* (placing a pot of food on top of another pot of food that is already on the fire). Therefore, if the chafing dish already has in it a hot water pan, one may place on top of it a cold pan of fully cooked, dry foods, to warm it up on Shabbos. Additionally, one may take a pan that contains liquid out of the oven and place it in the chafing dish, so long as it remains warm. If the chafing dish does not have a water pan, then one may not warm food on top of the sternos on Shabbos.

SANDERS

In retirement, Rabbi Sanders devoted most of his day to Torah study, which was his true love. Throughout his house were bookcases of seforim, and when there was no more wall space, Rabbi Sanders strategically placed bookcases in the middle of the floor, wherever there was an open place. As a result, the living room became a maze of bookcases.

With a touch of humor, Mrs. Sanders related that she complained to her husband, “We need to change the carpets, but I can’t do so because of all the “stuff” that you collect.” Rabbi Sanders was unfazed. He cared little for *mezuzah* and responded to his wife that his seforim were more important to him than a new carpet.

When Rabbi Sanders could not study with a chavrusa in person, he did so on the telephone. For 10 years Rabbi Sanders learned with his lifelong friend, Dr. Binyamin Sokol, three hours a day on the phone, and last year, they celebrated a *Siyum Hashas* together. Years ago I had heard that Rabbi Sanders was an expert on the *Malbim*; *Micha* (6.3): “ than a house of the prophet Micha is the house of the King.”” Rabbi Sanders lived his life with integrity and modesty as he walked with humility and modesty, yet Ai*kri*.

The OU does not certify HONEST KIDS GOODNESS GRAPENESS FRUIT DRINK produced by Honest Tea, Bethesda MD. This product is being sold in 6 ounce cartons that were placed in large bags that bear an unauthorized symbol. Corrective actions have been implemented.

KASHRUS ALERT

To RABBI YEHOBSUHU REINITZ who is joining OU Kosher as a Rabbinic Coordinator dealing with the oil industry. Rabbi Reinitz is a musmach of RIETS, a graduate of the Beren Kollel Elyon and was an intern in the Harry H. Beren ASK OU Kashrus program. Rabbi Reinitz and his family live in Washington Heights. He can be reached at reinitz@ou.org.