

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

## CHAFING DISH

### RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

used without a water pan.) This portable form of double boiler allows for foods to be brought to the table and remain hot without getting burned or overcooked. There are many interesting halachos that pertain to chafing dishes.

### KASHERING: DOES THE FOOD PAN OF A CHAFING DISH REQUIRE HAGALAH OR LIBUN?

Chafing dishes can be used for dry or semi-dry foods. Therefore, it would seem that a non-kosher food pan used in a chafing dish should require *libun chamur*. However, one consideration is that a pan is not heated directly by the fire, but rather via the steam from the water pan below. *Melamid L'hoiel* (*Yoreh De'ah* 51) writes that steam heated keilim should not require *libun*. Firstly, steam might only be a *toldas ha'ohr* (a secondary form of heat) and *Sharei Teshuva* (O.C. 451) writes that keilim heated by a *toldas ha'ohr* will not require *libun chamur*. Secondly, a pan which is heated by steam is not considered a dry *bliyah*. Even though the inside of the pan is dry, the pan is *boleya* moisture from the outside. In this respect, a steam heated pan is more similar to a *machavas* (frying pan), which is dry in one spot but has liquid in another. There is a disagreement between the Rosh and the Rashba as to whether a *machavas* requires *hagalah* (Rosh) or *libun* (Rashba). Although *Shulchan Aruch* (*Yoreh De'ah* 121:4) is machmir to require kashering a non-kosher *machavas* with *libun chamur*, yet when there are other *tzirufim*, *Shulchan Aruch* is *maikel* to allow *hagalah* (see *Bi'ur Ha'Gra Yoreh De'ah* 121:9). Therefore, it would seem that the food pan could be kashered with *libun kal* or perhaps even with *hagalah*. However, there is another consideration. The pans generally are first heated in an oven, before being placed on top of the water pan, or they might have been used without a water pan. Therefore, they do require *libun chamur*.

### CAN THE WATER PAN OF A CHAFING DISH BE USED WITHOUT KASHERING?

Since no one ever puts anything non-kosher into the water pan, it is only filled with water, does this pan require kashering? Yes. Steam rises from the water pan, touches the bottom of the food pan above, and then drips back down into the water. This is similar to the scenario discussed in *Shulchan Aruch* (*Yoreh De'ah* 92:8), in which a pot of milk was placed directly under a pot of meat. The steam from the milk rises up, and gets absorbed into the pot above and will make it *assur*.

continued on page 44

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

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

Such was my experience with Rabbi Michael Sanders, z"tl, 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 hahodesh*, 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 a *ben Torah* and *talmid chochom* par excellence. I learned that Rabbi Sanders maintained a lifelong relationship with his *rebbe muvhak*, the legendary Rav Shlomo Freifeld, z"tl, whom he met as a young boy in Yeshiva Rabbeinu Chaim Berlin. Before joining the OU as an RFR, Rabbi Sanders

continued on page 44

## LO BASI

continued from page 43

*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 kashered with *hagalah*.

Regarding the metal base that holds the pans, although one could argue that so long as it is clean, *m'ikar ha'dim* it does not need kashering, since a bliya does not pass between two dry utensils (אין בלוע יוצא מכלי), still the proper practice is to kasher the base with *hagalah*, since there could be spills.

The *Rema* (*Orach Chaim* 318:18) writes that *lichatchila*, one may not stir (*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 *harchakab yeseira* (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? *Igros 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 zt"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 gabei 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

continued from page 43

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 *gashmiyus* 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's* commentary on Tanach. At the shiva house I learned that he maintained a two hour daily seder with a chavrusa studying *Malbim* together for fourteen years. The family also reported that Rabbi Sanders authored a handwritten treatise on *Malbim*, and the work was hidden somewhere in the garage.

Rabbi Sanders is survived by his devoted wife, Mrs. Evelyn Sanders, and his children, Rabbi Binyamin Sanders, Mrs. Sarah Zimmerman, Rabbi Yosef Sanders, Rabbi Nochum Dovid Sanders, and Rabbi Yakov Meir Sanders, all of whom are involved in *chinuch* and *limud haTorah*. I met some of the children and they are all accomplished bnei Torah in their own right. Rabbi Sanders, z"tl and y"lc, Mrs. Sanders, were *zocheh* to raise a magnificent family of children, grandchildren and great-grandchildren, who will carry on the legacy of their distinguished parents and grandparents.

While being *menachem avel*, I realized how little I knew about Rabbi Sanders when he was alive. Rabbi Sanders was a very smart person, and part of his genius was to hide his special qualities. In *Yehadus*,

served as a rebbe and later as a menahel in such varied locations as Milwaukee, Omaha, Allentown and Crown Heights.

humility is a sign of greatness, and Rabbi Sanders' modest and unassuming personality was consistent with his special qualities.

I left the shiva home shaken, pained by the knowledge that I had failed to afford Rabbi Sanders the proper kovod that was due him in his lifetime. At the same time, the experience inspired me to treat people with greater respect, and not wait until *Acharei Mos-Kedoshim*, and then feel overwhelmed with regret.

I believe an appropriate epitaph for Rabbi Michael Sanders, Rav Shmuel Michael ben Rav Nachum Tzvi z"tl, are the moving words of the prophet *Micha* (6:3): -הגיד לך אדם מה טוב ומה ה' דורש ממך כי אם- עשות משפט ואהבת חסד והצנע לכת עם אלקיך.

Indeed, Rabbi Sanders lived his life with integrity (עשות משפט), and at the same time he practiced *hachnasas kedusha* as he walked with humility and modesty עם אלקיך. Yehi Zichro Baruch. ■



## KASHRUS ALERT

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.



## ובואכם לשלום

To **RABBI YEHOSHUA 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 reinitzy@ou.org.