HI-TECH KITCHEN APPLIANCES
Navigating their use on Shabbos- OU Certifies Plug-in Device by Zman Technologies...

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Technology has changed dramatically over the last 30 years and with that, its application in home appliances, such as refrigerators. What was once merely a question of indirectly activating a compressor on Shabbos, which many leading poskim permitted, is now considerably more complex. Today, opening a refrigerator may activate the automatic defrost system, which is controlled by microprocessors and door sensors. This is a more serious concern on shabbos, even though the melacha is unintentional.

Because of the complexities of these newer appliances, and the uncertainty as to how each one operates, the OU poskim have recommended using a timer when opening the refrigerator door on Shabbos, to avoid any concerns of chilul Shabbos. Rav Belsky zt”l researched this well and was aware of these concerns of chilul Shabbos. Rav Belsky zt”l recommended using a timer when opening the refrigerator door on Shabbos, to avoid any concerns of chilul Shabbos.

THE MISHNAH (Avoda Zara 2:6) states that one may not drink chalav akum (milk that was not supervised by a Yisroel). This is out of concern that it might have been adulterated with chalav tamei. The Pri Chadash (Yoreh Deah 115:6) understood that this prohibition applies only when there is some reason to suspect that chalav tamei might have been added. However, in a city where chalav tamei is not available, the price is more expensive, or there are other similar serurim, according to Pri Chadash, one may drink unsupervised milk. However, Chasam Sofer (Yoreh Deah 107) shows that Rishonim held that Chazal forbade chalav akum under all situations, even when no rationale applies.

It would seem that unsupervised milk in America should be permitted according to Pri Chadash, but would be forbidden according to Chasam Sofer. However, Igeros Moshe (Yoreh Deah 47:49) concluded that although one is permitted to drink chalav HaCompanies in America is permitted even according to Chasam Sofer. Igeros Moshe concludes that although one is permitted to drink chalav HaCompanies, however, according to Har Tzvi (Yoreh Deah 103:14). To better understand this ruling, let us take a step back and analyze butter.

Butter
Shulchan Aruch (Yoreh Deah 115:3) writes that chomas akum (butter made by a non-Jew) was not included in the gezeira of chalav akum. Shach (115:27) explained that Chazal were not gezeir on butter and there is no reason to suspect that chalav tamei was added, since chalav tamei aino o’maid (does not readily congeal into butter). Nevertheless, Shulchan Aruch notes that there are various minhagim as to whether one may eat chemas akum. Some have the minhag to eat chemas akum. Some will not eat chemas akum, because of the possibility that it might include tzichtzuei chalav (droplets of milk that were not converted into butter). Shulchan Aruch writes that one who does not have a minhag may eat chemas akum after it has been cooked, since the cooking evaporates most of the tzichtzuei chalav.

Rema (Yoreh Deah 115:1) writes that even those that have the minhag not to eat chemas akum agree that if chemas akum was cooked in a pot, there is no need to kasher the pot. Also if chemas akum

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The Orthodox Union does not certify **Monarch Canned Fruit Cocktail In Heavy Syrup** produced by Monarch International, San Ramon CA. This product contains carmine, a food coloring that is not considered kosher by the Orthodox Union. Some cans were printed with an unauthorized symbol. This product was sold in Panama and possibly other locations. Corrective actions have been implemented.

Some bags of **Gefen Chulent Mix** produced by Gefen Foods, Bayonne NJ with the UPC# 710069035003 and with a Best By dates ranging from 8/18 to 10/18 were found to contain insects. The Orthodox Union and Gefen requested that possibly affected products be withdrawn from the marketplace and corrective actions are being implemented. Under proper storage conditions, it is unusual to find infestation in these products sold in the United States. The kashrus procedures at Gefen meet the highest kashrus standards. However, consumers should be aware that legumes and grains could develop infestation when stored in warm conditions. To determine whether legumes or grains are possibly affected, spread grains could develop infestation when stored in warm conditions. To determine whether legumes or grains are possibly affected, spread them evenly on a white surface and visually inspect them under good light prior to use.

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The Orthodox Union does not certify **Planter’s Almond Lover’s Medley** produced by Kraft Heinz Foods Company as an OU Pareve product. Some labels for the 2lb 5 oz containers were printed without the symbol. Corrective actions have been implemented.

**KASHRUS ALERT**

**CONDOLENCES**

our dedicated RFR in China Rabbi Elie Greenblatt and his family on the engagement of their son Eliezer Levine to Sima Greenblatt daughter of Rabbi Akiva and Chavi Greenblatt of Baltimore.

to our dedicated RFR in Belgium Rabbi Yisroel Hollander and his wife on the marriage of their son Yankele to Tsiri Zorger.
WHICH COMES FIRST ON MOTZ'AI SHABBOS, CHANUKAH LIGHTS OR HAVDALLAH?

There is a dispute among the poskim concerning this question. Normally, in selecting the sequence of two mitzvos we are guided by the principle of *tadir v’she’eino tadir – tadir kodesh* (the more frequent mitzvah is performed first). As such, the Taz (681:1) rules that Havdallah is recited first because it is the more frequently performed mitzvah. The Biur Halacha (ibid.) quotes many _acharim_ who agree with the Taz including the Maharal MiPrague, the Tosfos Yom Tov and the Pri Choshosh. This was also the custom of the Chazon Ish (Sefer Hilchos Chanukah, p.44 footnote 46). However, the Mechaber and the Rama (681:2), followed by the Magen Avraham, Eliyahu Raba and Gra (see Biur Halacha ibid.), maintain that Ner Chanukah comes first.

Their rationale is that delaying the departure of Shabbos is more important than the principle of *tadir_. A second reason to prioritize Chanukah is that one performs Pirsumei Nisa (publicizing the miracle) with the kindling of the Chanukah lights.

In Shul, the accepted minhag is to light Chanukah lights first (Mishna Berura and Biur Halacha, ibid.). Possibly, this is because the great Pirsumei Nisa for an entire shul is very significant (see Aruch HaShulchan 681:2). At home one should follow his own minhag since there is a valid basis for both viewpoints (MB and BH, ibid.). If one has no minhag, he can choose what to do since both are valid minhagim (see end of Biur Halacha, ibid., in the name of the Pri Megodim).

It should be noted that one is prohibited from doing any melachah after Shabbos, even if Shabbos has concluded, until he recites Ata Chonantanu in Shemoneh Esrei. If he forgot to say Ata Chonantanu, he should say the words _Baruch hamvdil bein kodesh l’chol_ before lighting (MB 681:2).

MAY I BAKE AND COOK WHILE THE NEIROS CHANUKAH ARE BURNING?

Women have a custom not to do melachah (physical labor; see below) while the Chanukah lights are burning (Mechaber O.C. 670:1). While there are places where the men also have this minhag (Mishna Berura 670:3) it is mainly practiced by women. The reason for this is that women in particular benefited from the defeat of the enemy since they were released from an evil decree which specifically targeted women (Kitzur Shulchan Aruch I:39:3). In addition, the miracle of Chanukah came through the hands of Yehudis, the daughter of Yochanan the Cohen Gadol, who killed the evil Greek governor and caused his troops to panic and flee (Rama 670:2 and MB ibid.).

Many poskim say that only work such as sewing and laundry may not be done but food preparation such as baking and cooking are permitted. Rav Belsky _z’t_”l was of the opinion that the minhag includes work related to food preparation as well (Piskei Halacha, Vol. 1, p. 119). This opinion is shared by Rav Chaim Kanievsky _z’t_”l (Shiurei Halacha Minhaghei Chanukah p. 3 quoting Sefer Yimei Chanukah p. 39). His reasoning is that since this minhag is only practiced for the half hour the Chanukah lights are required to burn, it would only be apparent if there was a cessation of all physical labor during that short time period. Since we are only discussing a minhag, one who has no definite custom can rely on those who are lenient (Shiurei Halacha Minhaghei Chanukah p.4).

WHAT IS THE REASON THAT CHILDREN RECEIVE CHANUKAH GELT, SPECIAL MONETARY GIFTS ON CHANUKAH? WHY DO SOME HAVE A CUSTOM TO GIVE CHANUKAH GELT ONLY ON THE 5TH NIGHT OF CHANUKAH?

The word Chanukah is related to the word chinuch (education). The Greeks wanted to make us forget our holy Torah. When they were defeated, it was necessary to begin reeducating the Jewish people, especially the children. Monetary gifts were given to the children with the intention of strengthening their love of Torah. As a reminder of these past events it has become a tradition to give monetary gifts during Chanukah to our precious children (Sifsei Chaim, Moadim Vol. 2, p.134 in the name of the Ponovizher Rav _z’t_”l).

Rav Yaakov Kamenetsky _z’t_”l offered a slightly different explanation. Initially the minhag was to give a monetary gift to the child’s rebbe on Chanukah because he played an integral role in the chinuch process. Subsequently, the custom evolved and the “delivery boy” was given a gift as well (Emes L’Yaakov Siman 670 in the footnote).

Rav Belsky _z’t_”l related that Rav Yaakov Kamenetsky _z’t_”l used to give money to his children on the fifth night of Chanukah (see Piskei Halacha Vol. 1 p. 120). Many choose the fifth night for Chanukah Gelt distribution since this night can never fall on Shabbos, when the distribution of money would be prohibited.

WHAT SUBSTANCES MAY A CHANUKAH MENORAH CONSIST OF? DO I NEED A MENORAH OR CAN CANDLES BE CONNECTED DIRECTLY TO A SURFACE SUCH AS A LEDGE?

In the Kaf HaChaim (673:60) Rav Yaakov Chaim Sofer (1870 – 1939) listed fifteen common substances that may be used for a Chanukah Menorah. The top three are gold, silver and copper. Further down on the list we find non-metallic substances such as glass, wood and china. One should obtain a beautiful menorah, to the best of his ability (Mishna Berurah 673:28). Egg shells, hollowed out potatoes, lemons and other fruits and vegetables may not be used in place of an oil menorah as this degrades the mitzvah (Kaf HaChaim 673:61-62). All permitted substances must be able to stand on their own accord without being propped up (ibid 673:60).

Wax candles do not need to be placed into a menorah or can candles be connected directly to a surface such as a ledge? They may be connected to a surface such as a wall or a ledge (see Mishna Berurah 671:18).
PASTRIES WITH MILK

In addition to butter and cheese, are there other situations where milk changes into another form, and the gezeira of chalav akum would no longer apply? Chasam Sofer (Y.D. 107) writes that if a non-Jew baked pastries which had milk as an ingredient, there is a sevara to say that since the milk was changed into another form, perhaps the gezeira of chalav akum would not apply. Once we need not be concerned with the special gezeira of chalav akum, even those who disagree with the Pri Chadash may rely on the sevaras that in cities where there is no chalav tamei, one need not be concerned. However, Chasam Sofer rejects this position. We view the milk as being present as an ingredient in the pastry. Unlike butter and cheese, the milk in the pastry did not really change into something else.

POWDERED MILK

Har Tzvi (Yoreh De’ah 103-104) ruled that powdered milk is viewed as a significant change in form, akin to making butter. Since the change takes place before it is ba li’yad Yisroel, the gezeira of chalav akum does not apply to powdered milk. Once we need not be concerned with the special gezeira of chalav akum, even those who disagree with the Pri Chadash may rely on the sevaras that chalav tamei is not available, and there are government inspectors that do not allow chalav tamei to be added, powdered milk is permitted.

This leniency of Har Tzvi regarding powdered milk would seemingly disagree with the earlier ruling of Chasam Sofer regarding milk in a pastry. It is difficult to argue that powdered milk is a greater change in form than turning liquid milk into a dry cookie. The OU does not consider powdered milk to have the status equivalent of chalav Yisroel, but rather it would be like chalav HaCompanies (i.e. regular OU-D). However, the OU often receives inquiries from consumers who follow the ruling of Har Tzvi. They are seeking information as to whether a product was made with liquid milk or powdered milk. Often times the OU cannot respond because of confidentiality. However, based on the above analysis, it would seem to the author that dry products made with liquid milk would have the same status as powdered milk. There should be no difference between turning liquid milk to a dry state as a standalone product or turning it into a dry cookie, cereal, or energy bar.