

# הלכה ברורה

# Halacha Berurah

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## The Kosher Consumer in the Modern World - Part Two

Reviewed by Harav Yisroel Belsky

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### Seltzer and Bottled Spring Water

There have been various discussions concerning the use of seltzer without a *hashgacha* on *Pesach*, due to the fact that at one time the carbon dioxide (i.e. the carbonation) that is in seltzer was produced through the fermentation of beer.<sup>1</sup> However, nowadays it is not produced in that manner. Some people are still stringent in this regard, since the seltzer might have been pasteurized in a pasteurizer that was used for other beverages containing non-kosher ingredients or *chometz*. Most companies do not pasteurize their seltzer, so equipment does not necessarily present a problem. Therefore, if seltzer with a *hashgacha* is unavailable, one may purchase seltzer without a *hashgacha*. This, however, is only with regard to unflavored seltzer. Once flavoring is added there are various *kashrus* concerns.<sup>2</sup>

Bottled spring water may be purchased without a *hashgacha* year round as well as for *Pesach*, if one with a *hashgacha* is unavailable. Most companies do not pasteurize their spring water, so equipment does not necessarily present a problem.<sup>3</sup> As an aside, from a non-*halachic* standpoint it may be advisable to use spring water that has a *hashgacha*. Although the companies claim that the water originates from actual natural springs, there is quite a bit of evidence that there is some fraudulent play going on, and that some of the water may actually be regular tap water. If one only buys spring water with a *hashgacha*, he is not only assuring himself of the *kashrus* of the product, he can also be sure that the water is indeed spring water.<sup>4</sup>

There are some individuals who either stock up with water before *Pesach* or filter all the water that they use from the sink on *Pesach*. This is done based on an old European custom,

even though the circumstances may have changed nowadays. The reason mentioned by the *poskim* to be stringent in this regard is due to the fear that perhaps bread fell into the well, and the fact that on *Pesach* even a *משור* (a minute amount) can't become *botul*.<sup>5</sup> Nowadays, this precaution is not necessary since our water comes from huge reservoirs. If a tiny bit of bread falls into the huge reservoir of water, it is not considered a 'mixture'. Perhaps, it was a problem in Europe where people may have eaten alongside the wells and there was a possibility that bread fell into the well. In such an instance, it may have been considered a mixture, since the wells were not very large.<sup>6</sup> It is reported that when Rav Chaim Ozer Grodzenski was once asked concerning the use of water from a big lake on *Pesach*, he jested and said "Even a *משור* has a *שעור*".<sup>7</sup>

### Chocolate

A couple of years ago, there was a big tumult regarding the *kashrus* of certain chocolates. Some of the leading chocolate manufacturers *kasher* their machines between runs by running cocoa butter, chocolate liqueur, or chocolate through the machines instead of using water. There is a *machlokes Rishonim* whether one may *kasher* through *hagallah* by using liquids other than water. The *poskim* write that preferably one should be stringent in this regard.<sup>8</sup> Additionally, Rav Moshe Feinstein maintained that chocolate might actually be considered a solid and not a liquid. Even though in a melted state these items are in a liquid form, Rav Moshe maintained that they might still be classified as food items, and should not be used for *kashering*.<sup>9</sup>

For the past century, many *Rabbonim* have permitted the use of actual chocolate to

*kasher* the machines. In accordance with Rav Moshe Feinstein's ruling, some of the leading *kashrus* organizations in the United States are stringent in this regard. Additionally, many of the name brand kosher Swiss chocolates are not problematic, because those companies use separate machinery for kosher and non-kosher runs. The only concern would be the possibility that the machines are used to produce *cholov yisroel* milk chocolate, and are then *kashered* with *pareve* chocolate before a *pareve* chocolate run.<sup>10</sup> This is not a very serious problem, since it is not any worse than cooking a *pareve* item in a completely clean *milchige* pot. The *pareve* chocolate cleans the machine thoroughly. Additionally, the first few '*pareve*' runs are marked with a kosher-dairy symbol on it. The only stringency that could be followed is to refrain from eating the '*pareve*' chocolates together with meat.<sup>11</sup> However, since some *kashrus* organizations do permit the use of chocolate for *kashering* between non-kosher and kosher runs, it is advisable for one who wishes to act strictly to consult an expert in *kashrus* to obtain accurate and detailed information.

European chocolates should not be purchased without a *hashgacha* since animal fats may be used (e.g. as emulsifiers) in their production. This problem is not applicable to chocolates produced in the United States where it is illegal to add animal fats to chocolate products. The emulsifier that is commonly used is lecithin, which is a soy derivative. Nonetheless, even one who is not *makpid* on using only *cholov yisroel* should not purchase chocolate produced in the United States without a *hashgacha*, since the machinery may have been used in the production of non-kosher items.<sup>12</sup>

### Salt

Most table salt is produced through evaporation. Generally, the salt is dug out from underground salt deposits by pumping water into the salt deposit, and collecting the liquid brine

**Please Note:** Due to the intricacy and brevity of the material discussed in each topic, a *Rov* should be consulted for a final *psak halacha*. In addition, this publication does not intend to be *מכריע* on issues that are a *machlokes haposkim*. Although we have usually brought the dissenting views in the footnotes, we have selected for simplicity sake to incorporate into the main text the views of the *Mishnah Berurah*, R' Moshe Feinstein, R' Shlomo Zalmen Auerbach and several other preeminent *poskim*. Please send all questions and comments to 1341 E. 23rd Street, Brooklyn, NY 11210 or email to halachaberurah@thekosher.net

(i.e. salty water) that is formed. The brine is then heated and concentrated, evaporating the water and allowing the salt to crystallize. Sea salt is generally produced through solar evaporation instead of boiling the water as is commonly done with pumped salts. 100% pure salts are obviously kosher. However, many of the commercially sold salts contain additives. Some additives may be placed inside to ensure that it pours even in humid conditions. For the most part, these additives pose no kashrus concerns. Nonetheless, it is advisable to purchase salt with a *hashgacha*. Certain industrial salts, such as *glycerated* salts, contain glycerin. These salts may not be used.

On *Pesach* one may only use non-iodized salts. Many salt manufacturers place iodine into their salts to serve as an iodine supplement for patients suffering from goiter (a disease of the thyroid gland), which results from a deficiency of iodine in the diet. Iodine itself is kosher year round. However, the iodine tends to degrade in the presence of moisture, and in order to protect the iodine, a small amount of dextrose is added to the salt to prevent oxidation. Dextrose is commonly derived from corn starch. It may also be derived from wheat starch, and therefore poses a *halachic* concern for *Pesach*.<sup>13</sup>

## Sugar

Sugar can be produced from sugar canes or from sugar beets. Sugar juice is extracted from the canes and beets, and the juice is filtered, boiled, and then crystallized. Regular granulated sugar does not really require a *hashgacha*. At one time, the filtration of the brown molasses from the sugar was done by using bone-char particles (electrically-charged pieces of burnt cattle bones). This is not common today. (There was no problem with that process either, because the bones were completely burnt and underwent a chemical change which converted them into pure carbon. In addition, the bone-char was completely unfit for human consumption, and consequently presented no kashrus concerns.)<sup>14</sup>

Some sugar companies have a *hashgacha* on some of their packages (and not on others) because the plants that are used to produce sugar produce other items as well. The entire plant may be under supervision, ensuring the *kashrus* of all the items that are produced there. The companies therefore have a *hashgacha* symbol placed on the packages of sugar as well.<sup>15</sup>

Confectioners sugar or powdered sugar is plain granulated sugar that has been ground into a smooth powder. A free-flow agent is added to ensure that the powdery sugar does not clump together. The free-flow agent is generally 3% of the sugar, and most often this agent is cornstarch which is *kitniyos*. *Kitniyos*, however, is *botul berov*. Some companies, however, do use wheat starch. If wheat starch was used, the sugar is forbidden on *Pesach*. Therefore, one should only purchase confectioners sugar with a reliable *hashgacha* for *Pesach*. For use during the rest of the year, confectioners sugar does not need a *hashgacha*.<sup>16</sup> Recently, a Gelatin Blend Sugar has

become available in the United States where the gelatin may be 2-4% of the sugar, and is therefore not *botul beshishim*. Such sugar should not be purchased.<sup>17</sup>

## Spices

After being picked and dehydrated, dried spices go through an aggressive cleaning process that rids it from almost all bacteria, yeast, molds, insects and other forms of living matter. Due to the rigorous cleaning and decontamination processes, the problem of insect infestation in dried spices is minute.

Nevertheless, one should preferably only purchase spices that have a *hashgacha* since various agents are added to prevent it from clumping together. Additionally, many spices originate from *Eretz Yisroel* (e.g. onion, garlic, bay leaves, parsley and paprika), and unless there is a reliable *hashgacha*, one cannot be certain that *terumas* and *ma'aseros* were removed, or whether it was grown during *shemitta*. In the event that spices with a *hechsher* are not available, a *Rov* with knowledge of the contemporary kashrus industry should be consulted.

Frozen spices (e.g. frozen basil, frozen chives, etc.) which are used by many caterers, may have a problem of insect infestation and should only be used with a reliable *hashgacha*.<sup>18</sup>

## Nuts and Dried Fruits

Although several kinds of dried fruits (e.g. apricots, dates, figs, etc.) are sprayed with sulfur dioxide, this is not a kashrus concern. It is important though to open up figs completely and check them thoroughly to make sure that they don't contain any tiny bugs.

Banana chips are deep fried in oil and require a *hashgacha*. Although dried apples are sprayed with oil and most of the oils that are used are kosher, it is recommended to buy only those that have a *hashgacha*.

One who buys raisins in large quantities (i.e. forty or fifty pound bags), should preferably purchase them with a *hashgacha*, since the raisins are sprayed (even though most of the sprays that are used are kosher.) Yellow raisins are not dried out in the sun, but are dried in an oven. Additionally, they are sprayed with oil and therefore require a *hashgacha*. Regular boxes of brown raisins may be purchased without a *hashgacha*.<sup>19</sup>

## Honey, Bee Pollen, Royal Jelly

According to *halacha*, anything derived from a non-kosher animal or a product created by a non-kosher animal is considered non-kosher. For example, milk from a camel and eggs from an ostrich are not kosher.<sup>20</sup> Although honey is produced by bees, it is kosher.<sup>21</sup> Bees suck nectar from flowers, and the nectar mixes with saliva and is swallowed into the honey sac of the bee. In the honey sack, enzymes from the saliva transform the nectar into honey. The nectar is never digested by the bee. When the bee returns to the hive, the honey is regurgitated, dried, and placed into the honeycomb. The honey is then extracted from the cavities of

the honeycomb through the use of a machine. The honey that is placed on to the honeycomb is the actual nectar that entered the bee, albeit in a transformed state. The bee merely transports it from the flower to the honeycomb and is responsible for its transformation. This is unlike milk which is fluid created by the animal.<sup>22</sup>

100% pure honey may be purchased without a *hashgacha*. One must ascertain that no flavors or additives were added. For use on *Pesach* it may be advisable to purchase honey with a *hashgacha*, since although the bottle states that it is 100% pure honey, there have been cases where some companies have mixed in corn syrup (whose taste is indiscernible) as a filler. Nevertheless, this is a rare occurrence and is an exception. Additionally, *kitniyos* is *botul berov*.<sup>23</sup>

Bees have brushes on their legs which collect pollen from flowers. The pollen is brushed toward the back of the bee and is pressed into baskets found on their legs. The bees add some saliva and nectar to serve as a binding agent for the naturally dusty pollen. This popular health food product is kosher.<sup>24</sup> Bee Bread, a mixture of honey and pollen, is also kosher.<sup>25</sup>

Royal Jelly is a considered a 'health food' due to its rich content of protein, vitamins, fatty acids, and amino acids, and is available in health food stores. It is also commonly used as an ingredient in various health food products and remedies. Unlike honey, Royal Jelly is fluid created by the actual bee. The bees secrete this product from glands located in their heads. It is often referred to as 'bee's milk'. As mentioned above, items that are derived from a non-kosher species are considered non-kosher. Therefore, one may not purchase Royal Jelly or products containing it.<sup>26</sup>

## Canned Vegetables and Fruit

Many companies that manufacture canned vegetables produce an array of canned products. Some of these products are *milchig* (e.g. evaporated milk), some *fleishig* (e.g. canned meats), and many may contain strictly kosher items (e.g. vegetables soaked in salt and water) or be *treif* (e.g. pork and beans). After the vegetables are inserted into the cans and the cans are sealed, they are placed into a large retort (a pressure cooker) of hot steam or water where they are cooked. A while back, the canning producers started cooking a variety of their canned products simultaneously. The *halacha* is that when two items are cooked together, the tastes travel between the two items, (even through a metal can). Additionally, it is all too common for cans to burst open in the water. Thus, the vegetable cans may be cooking in water that has actual *tarfus* in it. Being that there can be many non-kosher cans being processed at one time, the *tarfus* are not *botul beshishim* in the water. It is because of this concern, that *kashrus* organizations have alerted the public to purchase only canned vegetables that have a reliable *hashgacha*.<sup>27</sup>

Presently, this problem does not apply to canned fruits since each type of product is proc-

essed separately. Nonetheless, one should be cautious about purchasing a container of fruit that mentions the word 'sweetened' on it. Many times the sweetening comes from white grape juice, which would pose a problem of *stam yeinam*. If it is unsweetened, or it specifies that the sweetened taste is due to syrup (which basically consists of sugar and water), it may be purchased without a *hashgacha*.<sup>28</sup>

Many producers in the United States of canned fruit cocktail with cherries and chunky fruit mix with cherries use carmine. Carmine is a red dye derived from non-kosher insects that is used to color the cherries. When purchasing a fruit cocktail that does not have a reliable *hashgacha*, one should remove any cherries.<sup>29</sup>

### Waxed Fruits and Vegetables

Waxes have been used for years on a wide variety of fruits and vegetables. Fruits and vegetables tend to 'perspire' and release moisture, which causes the fruits or vegetables to spoil. Many produce distributors wax their fruits and vegetables to prevent spoilage, and help them retain their freshness, as well as their nutrients and vitamins. Waxes are derived from a variety of sources and contain an array of different ingredients.

The most common waxes are shellac, carnauba wax, or petroleum based wax. Shellac or lac resin is a product that is imported from India, and is derived from the secretions of the tiny lac insect. The lac insect sucks out the sap from the bark of the twigs or branches, and secretes lac-resin from its pores onto the tree. The resin is then gathered, crushed, sieved, washed, and purified into food grade shellac. The shellac is then applied to fruits and vegetables.<sup>30</sup> The shellac is also commonly used on many candies to give it a nice shine (resinous glaze). Rav Moshe Feinstein maintains that shellac is kosher and may be used.<sup>31</sup> Carnauba wax is derived from palm trees and is used on certain fruits and vegetables. Carnauba wax in and of itself presents no kashrus concerns. Petroleum based wax is also primarily comprised of kosher ingredients.

Although the aforementioned waxes primarily contain kosher ingredients, they also contain acids (e.g. stearic and oleic acids) and emulsifiers (e.g. mono- and di-glycerides). These ingredients may be animal and/or vegetable derivatives. Proteins are also generally added. There are basically two types of proteins that may be used in wax coatings. One type is soy protein which is derived from soybeans and presents no kashrus concerns. It is, however, considered *kitniyos*. Casein, a second type of protein, is derived from milk and is dairy.<sup>32</sup>

Most of the waxes that are placed on fruits and vegetables grown in the United States do not contain any ingredients that are animal derivatives, and therefore pose no *kashrus* problem during the year. However, imported fruits and vegetables may be coated with wax that contains an animal derivative which is not kosher. Nevertheless, many *poskim* permit the consumption of such produce, since the wax and the problematic ingredients are not considered food items and therefore are not forbid-

den. (See footnotes for a discussion of this issue).<sup>33</sup>

### Flavored Tobacco

There is a remote suspicion that flavored tobacco contains *chometz*. Therefore, since the tobacco field is very difficult to investigate, scrupulous individuals should not use flavored tobacco on *Pesach*. It is beyond the realm of this brief *kashrus* discussion to discuss whether smoking tobacco is permitted according to *Halacha*.<sup>34</sup>

### Aluminum and Stainless Steel Pots

There was once a big question concerning the use of standard aluminum and stainless steel pots. During the manufacturing process, the outside of the pots are brushed with steel brushes, and paste is smeared on to the steel brushes to lubricate them. The paste contains approximately 10-12% of non-kosher oils.

A brief description of the manufacturing process is necessary to fully comprehend the issue. After the pots are formed, they pass through an extremely hot oven, and any *tarfus* that may have been placed on to the pots prior to this point gets totally burned. This is classified as the *kashering* process of *libun gomur*. The pots then pass through an assembly line where steel brushes containing the paste rub it vigorously.

Some wanted to claim that the friction that is caused when the steel brushes rub against the pot produces heat, and the paste may get absorbed into the utensil. Consequently, if one would cook in the pot, the paste which is absorbed in the walls of the pot would travel through the walls and get absorbed into the food. Due to this, they were afraid that it would be forbidden to use these pots without *kashering* them first (e.g. immersing them in boiling water). However, the *poskim* and leading experts in the field of *kashrus* maintain that there is no problem in using these pots. Firstly, the heat of the friction may not have the ability to cause the pot to absorb the taste of the paste.<sup>35</sup> Secondly, the paste is not edible and therefore does not pose a *kashrus* problem, just like all items that are not fit for consumption, as was explained in a previous issue. (See footnotes for an additional reason to be lenient).<sup>36</sup>

### Disposable Pans

In the manufacturing process, disposable pans may be smeared with two different oils for two distinct purposes. Some pans are coated with oil which functions as a lubricant to prevent food from sticking to the pan. Some of the oil that is used might not be kosher, and it is very difficult to ascertain the source of the oils. If lubricating oil was used, it is preferable not to use the pan as is, and one should either cover the inside completely or scrub it with soap and water before using it. Although most pans are not smeared with lubricating oil, a bit of oil may still remain on them from the manufacturing process. The way pans are formed is as follows. A flat sheet of aluminum passes through a stamping machine which forms it into the designated shape and size. Oil is smeared on to

these aluminum sheets to act as a 'slip agent', so that they should glide off easily and not tear when pressed by the machine. The oil used for this purpose rarely contains *tarfus*, and the only possible concern may be regarding *kitniyos* on *Pesach*. If one simply rinses off the pans with soapy water, the oil can be removed and there is no further concern.<sup>37</sup>

It is worthwhile to mention that recently some individuals put up signs informing people that the oils used in the manufacturing process of such pans contain significant amounts of *tarfus*, and that one must *kasher* the pans prior to using them. This is inaccurate though, for the fact is that there is hardly ever any *tarfus* contained in the oil. Moreover, if there would actually be non-kosher oil on the pans, *kashering* them would not help and would actually be disadvantageous. *Kashering* with water is only performed when a utensil has absorbed a forbidden taste into its walls. These pans however, have the oil on the *surface*. A couple of potential problems could result from performing *hagallah* on these types of pans, if the oils are indeed *treif*. Firstly, the non-kosher oils would get mixed into the boiling water that is used, and after a number of pans are inserted, the water would become contaminated. Any utensil that is subsequently placed into the boiling water would become forbidden, and the pans themselves would absorb the forbidden taste. Washing the pans with soap and water will no longer remedy the situation. This is unlike a regular pot that absorbed a forbidden taste into its walls and was not used for 24 hours prior to *kashering*. The *traife* taste that exits from the walls and enters the water is considered *pogum*. The oil, however, which is on the surface of the pans, is not considered *pogum* and would not be *botul* in the boiling water after many pans are inserted.<sup>38</sup>

However, as we mentioned, the oils that are used rarely contain *tarfus*, and can be completely removed with soap and water.

### Pan Liners

Some types of parchment paper, which are used as pan liners, may be problematic. There are various types of parchment paper, including vegetable parchment paper, silicone treated, and quillon treated. The first two products are kosher. Quillon treated parchment paper, however, may contain non-kosher ingredients.<sup>39</sup>

Most wax papers are coated with a petroleum based wax. Some companies manufacture both petroleum based waxes and tallow based waxes on the same equipment at hot temperatures. Therefore, when buying wax paper, it is advisable to purchase only those with a *hashgacha*.<sup>40</sup>

### Stamps and Envelope Glue

Licking the glue on the back of stamps and envelopes presents no *kashrus* concern during the year since *tarfus* is rarely contained in the glue. On *Pesach*, however, one should be stringent in this regard and wet them in a different manner, since many pastes contain wheat starch which is *chometz*.<sup>41</sup>

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1. כך היה הגידון בכמה שרת.
2. כידוע מדרשה אצל מומחים.
3. גם זה שמעתי מאנשים מומחים.
4. כך שמעתי מהגרי בעלסקי שליט"א.
5. ע"י משנה ברורה ס' תס"ז ס"ק ס"ז, וע"ע בס"י תמ"ז סעי' ה' ברמ"א, ומשנה ברורה שם.
6. כך שמעתי מהגרי בעלסקי שליט"א, וכן מנהג העולם להקל.
7. כך שמעתי בשמו.
8. ע"י רמ"א א"ח ס' תנ"ב סעי' ה', וע"י במשנה ברורה שם דאם הגעילו יראה להגעילו פעם שני במים לבר, וכן נוהגים כמה הכשרים שכשצריכים להגעילו בן יומו מערבים במים בפעם הראשון דבר הפוגם ואח"כ מגיעילים פעם שני במים בלבד.
9. כך שמעתי מהגרי בעלסקי שליט"א בשמו, וע"י אגרות משה יו"ד ח"א ס' ב' בענין שומן, וע"י שו"ת ב"ד ח"ב ס' מ"א.
10. כך שמעתי מדרשה אצל מומחים.
11. כך שמעתי מהגרי בעלסקי שליט"א, ומש"כ שלאכלו עם בשר אסור היינו לפי מש"כ הרמ"א ריש ס' צח שניט בר נ"ט אסור לכתחלה, ובענין לאכלו אחר כך לא נמצא מפורש בשו"ע ונ"כ, וע"י בשו"ת טוב טעם ודעת תליתאי ס' קפ"ג שהדבר פשוט שמותר וכן עמא דבר, וע"י בדרכי תשובה יו"ד ס' פ"ט ס"ק מ"ב שהביא בשם ספר משמרת שלום שכן משמע מפמ"ג באר"ח ס' תצ"ד, ע"ש.
12. כך שמעתי מדרשה אצל מומחים.
13. ע"י בגליון הכשרות שירל ע"י ה Star-K.
14. ע"י שם בגליון הכשרות.
15. כך שמעתי מדרשה אצל מומחים.
16. ע"י שם בגליון הכשרות.
17. ע"י דף הכשרות שירל ע"י ה OU.
18. כך שמעתי מדרשה אצל מומחים.
19. כך שמעתי מדרשה אצל מומחים.
20. ע"י בהסוגיא בגמ' בכורות דף ה"ז, וע"י שו"ע יו"ד ס' פ"א ונ"כ שם.
21. ע"י גמ' בכורות שם דף ז.
22. גם זה נמצא בגליון הכשרות שירל ע"י ה Star-K.
23. שם, ומש"כ שקטניות בטל ברוב כמובן שזה מיירי שהרבה הוא הרוב ולא הקטניות, והחשש שהקטניות הוא הרוב זה חשש רחוק.
24. ע"י בגליון הכשרות שם. וע"י ספר הכשרות פרק כא סעי' מ"מ הערה ק"ב.
25. ע"י בגליון הכשרות שם.
26. שם. וע"י ספר הכשרות שם ובהערה ק"א אם יש מקום להקל במקום צורך לחולה.
27. ע"י לגיון הכשרות שם. ושמעתי מהגרי בעלסקי שליט"א שבענין המאכל בשר חזיר עם פולים ברובם יש ששים של היתר בהקופסה עצמו, ואף שאין המאכל עצמו מותר היינו מפני שיש בשר חזיר בעין ויש שומן ע"ג הפולים וכדי לאכול הפולים היה צריך לקלוף לכה"פ כדי קליפה, מ"מ הטעם שיצא מקופסה יש בו אישים של היתר וא"כ לא שייך לאסור שאר הדברים. אבל למעשה אין שייך להקל רק כשמברר שלא היתה שם קופסות
28. כך שמעתי מדרשה אצל מומחים.
29. כך שמעתי מדרשה אצל מומחים, וע"י בדף הכשרות שירל ע"י ה OU.
30. כך שמעתי מדרשה אצל מומחים, ע"י שם בגליון הכשרות שירל ע"י ה Star-K.
31. ע"י אגרות משה יו"ד ח"ב ס' כ"ד.
32. ע"י שם בגליון הכשרות.
33. כך שמעתי מהגרי בעלסקי שליט"א. החלק הטרפות שבו אינו בטל בשישים, הגם שבתחלה כשמערב השעוה עם מים כדי לשנות מאיותו וגם כדי שיוכל ללכלך על הפרי בקל בטל בשישים, מ"מ כשהוציא המים מתוכו נשאר שם הרבה טרפות. אם כל זה יש להחריב כיון שהשעוה אינו מאכל והוא הרוב ויש ללך בטר רוב ותחשב שכל השעוה אינו מאכל ואין צריך שישים לבטלו וסגי ברוב, וע"פ סברא זה התיר הגרי קמנצקי זצ"ל משחת שיניים, ויותר מזה י"ל שבציור שלנו א"צ להקל מטעם חידוש זה ויון שגם החלק הטרפות אינו נחשב מאכל ואם כן כל השעוה אינו מאכל ומותר לבלעו. ואין לומר שיש אחשביה כיון שכוונתו לאכל הפרי ולא השעוה, והיה נוח לו יותר שלא יהיה השעוה שם רק כיון שיש טרחה להסירו משאירו שם, וגם הרבה אנשים אינם יודעים בכלל שיש שעוה שנמצא שם, ולא שייך אחשביה. ושמעתי מהגרי בעלסקי שליט"א יותר מזה דא"ל את"ל שיש אחשביה זה רק כשבלעו אחר שהוא כבר מרוסק מהלעיסה וא"כ כבר נתערבו בפרי ובטל בשישים כשבלעו, וליכא ביטול איסור כיון שבזמן שלעוסינו אינו מאכל וליכא שם איסור עליו והאחשביה חל רק בזמן שבלעו. וע"י בגליון הכשרות שירל ע"י ה Star-K טעם אחר להחריב כיון שרוב מהקאמפאנית שמושים השעוה שמונחים על הפירות באר"ב משתמשים רק במוצרים כשרים וכשהוא על הפרי קשה לבדוק מקורו ויש ללך אחר רוב, אבל שמעתי מהגרי בעלסקי שליט"א שאף שמצינו מוסג זה בחלב ובשאר דברים אין לדמותו.
34. כך שמעתי מדרשה אצל מומחים, ולא כתבנו בפנים בענין שאר השנה כיון שקשה לבדוק המציאות, מ"מ שמעתי מהגרי בעלסקי שליט"א שיש מקום להקל.
35. כך שמעתי מהגרי בעלסקי שליט"א שמסתבר שאינו יותר מכ"ש.
36. כך שמעתי מהגרי בעלסקי שליט"א, ויש עוד טעם להקל שהסיבה הוא דבר מועט, וע"י ס' צ"ט ב"ד סעי' ז' שכמה פוסקים התירו כלים שדרך תשמישם בשפע, ואף שיש חולקים על זה, אם האיסור פגום מתירם, וע"י שם בנ"כ שדן אם הכלי אינו בן יומו שיש מקום יותר להקל, וע"י בס"י קכ"ב ב"ד ובנ"כ שם. וכן שמעתי מהגרי מילר שליט"א, ועוד שמעתי מהם שמי שרוצה להכשירו בציור כזה ודאי יש מקום להקל להטבילו קודם להכשורו.
37. כך שמעתי מדרשה אצל מומחים.
38. כך שמעתי מהגרי בעלסקי שליט"א.
39. ע"י בדף הכשרות שירל ע"י ה OU.
40. כך שמעתי מדרשה אצל מומחים, ושמעתי מהגרי בעלסקי שליט"א שיש מקום יותר להקל בניר שיש עליו שעוה מניר קלף.
41. כך שמעתי מדרשה אצל מומחים.

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