The savory smell of cholent greets us as we awaken on Shabbos morning. The word “cholent” was coined by the progenitors of Ashkenazic Jewry who settled in the Alsace region of France, over 12 centuries ago, and likely derives from the Old French word chauntant meaning heat. Cholent covers an array of concoctions, ranging from the typical potatoes, meat, barley, beans and onions, to avant-garde vegetarian and simple Pesachik versions; every household has its ‘secret’ ingredient. Whatever one calls it and however they prepare it, whether Sephardic chanim or German gruenkern, it is crucial to adhere to halachic issues in the preparation and consumption of cholent.1

EATING CHOLENT – THE MITZVAH

One fulfills the mitzvah of Oneg by enjoying good food on Shabbos.2 The Ba’al HaMaur cites a view asserting that there is a specific lakahah, formal Rabbinic authority, to eat hot food on Shabbos.

Rav Moshe Heinemann shlit”a explains that eating cholent on Shabbos morning fulfills the din according to the Ba’al HaMaur, since it would not be possible to keep it hot until morning unless it was kept on a heat source. Hot soup on Friday night, however, even if kept on a flame, may not fulfill this halacha since its warmth can also be maintained through insulation alone.3

Eating cholent on Shabbos day also has significance, since it commemorates the miracle of the mon. Each weekday, mon collected for one day would spoil overnight, while mon collected on Erev Shabbos remained fresh the next morning.4

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1. In modern English, “vonchallant” denotes a cold, unmotivated posture. An early mention of the word is found in Die Zaraa (Austria, early 13th century), Mikves Yes Shabbos Simon 8.
2. The halachic positions presented here follow Ashkenazic psak. Sefer Torah should consult their halachic authority.
3. The mitzvah of Oneg Shabbos derives from Yerushalmi Left Chapter 5:13; see Rambam Hilkos Shabbos, chap 30; Rash (Shabbos 3:1) writes that the assiduous devotion of Jews for this mitzvah sometimes influences posa-kalakah leniently in regard to Rabbinic ordinances concerning food preparation on Shabbos.
4. Shabbos 149a:6
5. The Ba’al HaHakker attributes unusual stringency to this obligation, and asserts that one who does not eat hot food on Shabbos is suspect of subscribing to the heretical interpretation that the Torah prohibits maintenance of heat sources on Shabbos. Using a hotter tone, the Rama (O.C. 257), canl only condemn someone who does not allow hot food in his home, but does not mention an obligation to eat. The Magen Avraham adopts a similar position and allows someone to eat cold food if hot food would be injurious to his health. The implication of his ruling is that someone who merely does not enjoy hot food should still make an effort to fulfill the mitzvah and eat some (see Nisros Keremitz, Gesh Zit 298:12; cited in Divrei edition of M.B.).
6. Although the Rama’s term is “mikktsar hakarnin,” this can be read to mean insulating with a heat generating substance (karnin aref).
7. Rashi Sefer Torah (section on chapter 7) says this is the reason for the principle of kavanah hayom mid’shachor (Shachari 127a), that one should accord more honor and prominence to the daytime meal. Yosif Omer (96:14), a compendium of German minhogim
Eating her CURDS... no way

CONTINUED FROM PAGE 1

culture fail to multiply and the cheese process could not continue. Some cheeses are cooked at low temperatures within 86ºF-90ºF. Other cheeses are cooked at much higher temperatures. After the culture is thoroughly blended, a substance containing enzymes known as rennet is added to the milk. It is the rennet that allows the milk to coagulate and set. The coagulated milk is formed into a smooth, custard-like solid called the curd. Finally, the curd is ready to be cut which means that the cheesemaker breaks up the curd, separating a rich, cloudy liquid from the solid pebble-like curds. The liquid cloudy water is known as whey, and the pebble-like curds are the basis of the cheese.

In earlier generations, in order to make kosher cheese it was necessary to use rennet from an animal that was properly slaughtered and kishedered. The halacha prohibits cheese that was coagulated with non-kosher rennet or non-kosher enzymes. Natural rennet is derived from the lining of a calf’s stomach. Today, microbial rennet is widely used. This rennet is produced by growing the protein on microorganisms. Microbial rennet is readily available with reliable kosher certification. Even if the rennet and starter culture are kosher, our Rabbis have decreed that in order for the cheese to be kosher a Yehudi (a Jew who is restricted to the laws of hashrus) must put the starter culture rennet and/or other coagulation media into the milk. If not, the cheese would be forbidden.1 The Rabbinical non-permitted cheese is known as gevinas alum.

Cheese can be made only from milk of behemos tehoros, kosher species.2 Based on this phenomenon, some Poskim maintain that if the milk that is being used for cheesemaking has been designated at the time of milking to make cheese, this milk is not subject to chochmah Yisroel. In his response, he cites opinions amongst the Rishonim that say there is a fundamental difference between natural rennet based cheese, microbial rennet based cheese, and acid based cheese. Therefore, one could be makil (lenient) with cheeses such as cottage cheese made with acid, due to the fact that if left out long enough, the milk would curdle without the assistance of the acid.

Yes, the milk that is used to manufacture casein has to be the same milk that is used in the manufacture of cheese. Although regular milk has to be Cholov Yisroel and not chochmah Yisroel, according to some Poskim milk used for casein is permissible as long as the milk is designated to the manufacture of casein products.3 Similarly, the rennet and the acids have to be kosher. It seems to be a forgone conclusion that rennet based casein, which is manufactured in the same manner as hard cheese (e.g. Cheddar, Muenster, etc.) would require a mashgiach to add the coagulant, or else the rennet based casein would be considered gevinas alum and forbidden, like non-kosher cheese.

Does casein have a halachic status of cheese? Is there a difference between acid based casein and rennet based casein? In both instances, whether acid or rennet is added, one must use a mashgiach to ensure that the product is kosher. Practically speaking, a rennet based product is closely likened to hard cheese like Muenster or Cheddar, while acid based cheese is akin to cottage cheese whose curds are made through an acid application, rather than through rennet. Does the Poskim view both types of curds equally? For that we have to go back to Miss Muffet’s queries and analyze the situation.

Obviously, the milk that is used to manufacture casein has to be the same milk that is used in the manufacture of cheese. Although regular milk has to be Cholov Yisroel and not chochmah Yisroel, according to some Poskim milk used for casein is permissible as long as the milk is designated to the manufacture of casein products. Similarly, the rennet and the acids have to be kosher. It seems to be a forgone conclusion that rennet based casein, which is manufactured in the same manner as hard cheese (e.g. Cheddar, Muenster, etc.) would require a mashgiach to add the coagulant, or else the rennet based casein would be considered gevinas alum and forbidden, like non-kosher cheese.

What about acid based casein and the caseinates made with acid based casein? Does the mashgiach have to add the coagulant? Similarly, does a mashgiach have to add the acid to make cottage cheese, or for that matter the vinegar, to make Ricotta cheese? Is there a fundamental difference between the two? The question was posed to R’ Moshe Feinstein z’l regarding cottage cheese.4 In his response, he cites opinions amongst the Rishonim that say there is a fundamental difference between natural rennet based cheese, microbial rennet based cheese, and acid based cheese. Therefore, one could be makil (lenient) with cheeses such as cottage cheese made with acid, due to the fact that if left out long enough, the milk would curdle without the assistance of the acid.

Other Rishonim maintain that there is no difference between the various types, and the mashgiach would have to add the acid to make cottage cheese as he would when making conventional cheese. Since the Rabbinon made a gezeirah (decree) about gevinas alum, the restriction applies across the board.5 R’ Moshe told the questioner that due to the lenient opinions, one need not make a public declaration; however, he intimates that the halachic status of gevinas alum applies to cottage cheese, as well. This is also the position of the Star-K.

This opinion is not shared by other kosher certifying agencies regarding casein products, as well as cottage cheese. Hence, one will find certifications on many dairy products such as coffee whiteners, cereals, nutritional bars, etc. Although there are those who are lenient with powdered milk and powdered whey, even if the casein was powdered, it would present a greater halachic issue even to those who accept products made with powdered milk. Due to the fact that casein is considered to be gevinas alum before drying, the prohibition would still remain intact even in its powdered form.

Maybe Miss Muffet should have gone Pareve.

1. Cheeseman Aden YD. 57-7, Shech UZD. 115-20 (Zeh.mas Maimanim A.Richtenberg)
2. YD. 115-2
3. YD. 115-2 Rema
4. YD. 115-2 Rema
5. YD. 115-2 Rema
She is too nervous to come to the phone," said the woman, referring to the mother of the Bar Mitvah boy who had just prepared a huge pot of chicken soup for the upcoming Shabbos. The woman then related the following story to me. The Bar Mitvah boy, who was home from school on the Friday before the big Shabbos, had warmed up some potato soup in the toaster oven on a piece of aluminum foil. After completing his lunch, he crushed the used foil into a ball and attempted to shoot it into the garbage can. The foil ball missed the trash and landed in the large pot of chicken soup, simmering on the stove in preparation for his seuds Bar Mitvah! The woman on the phone got right to the point. "We discarded the foil. Does the soup need to be thrown out, and do we need to start again?" she asked. We made a quick calculation of the volume of foil and any dairy residue on it, versus the amount of soup in the pot. It was clear that there was sixty more soup than the dairy foil and residue. "Mutzar," I declared, to an audible sigh of relief on the other end of the line.

This case was just one example of an unintended mixture, where the halachah of Bitul B’shishim applies. A review of these laws will illustrate when the rule of batel B’shishim applies and when it does not.

It should be noted that most kashrus agencies do not rely on bitul. This means that Star-K does not allow companies to add non-kosher ingredients. The following halachos relate to accidental mix-ups and highlight the general issues regarding bitul. Bitul is one of the most detailed, complex, and lengthy issues in all of Shulchan Aruch. A brief article cannot cover the myriad of cases of bitul. When questions arise, individuals should consult with their Rav or posh.

## I. WHERE DOES THE ONE TO SIXTY RATIO COME FROM?

The Mishna tells us that not only is non-kosher food forbidden to eat, but any taste of that food is also not allowed. This is known as "ta'am k’khiru," the taste is like the food (i.e. it is like the prohibited food). Therefore, if non-kosher food falls into a pot of kosher food, thereby tainting the kosher food with a non-kosher flavor, we apply the rule of ta’am k’khiru and the once kosher food is now non-kosher, even though the non-kosher food was removed. If, however, no non-kosher taste remains, the product is permissible because the non-kosher is batel, nullified.

How can one know if the food possesses non-kosher taste without tasting it himself? The Shulchan Aruch suggests asking an alum to taste some of it. He can tell you if there is still any taste of the non-kosher food.

The Rama holds in that its, we can no longer rely on an alum to conduct a taste test. Therefore, this test cannot generally be used. The Rama says we know the non-kosher is batel if there is "shulhum" – 60 times more soup than non-kosher food. The basis is as follows: The Gemara learns the halacha of "shulhum" from the part of the bar-horun of the Nazir, referred to as the "z’voik hadla" – the foreleg of the ram after it had been cooked together with the ram. The ram was eaten by the Nazir, even though it was cooked together with the z’voik which only kohanim could eat. How could a non-kohanim eat something cooked with the z’voik that was only fit for kahanim?

The answer is that the ram was 60 times the volume of the z’voik. From here we derive the general rule of "shulhum," if there is 60 times more soup than non-kosher food the may be eaten after any noticeable non-kosher food has been removed.

One can assume that if there is 60 times more kosher than non-kosher food, the taste of the non-kosher food is no longer detectable and is permissible to eat. "60 times" is determined by volume (and not by weight). This means the volume of kosher must be 60 times greater than the volume of the non-kosher food.

However, if the amount of kosher is less than 60 times the non-kosher food (i.e. the non-kosher comprises more than 1.6% of the entire mixture), the mixture is not kosher even after the non-kosher food has been removed, since we assume there is still non-kosher ta’am (taste) in it.

The same applies to milk and meat. This means if meat falls into milk, and the meat does not constitute more than one-sixtieth of the mixture, the milk remains kosher. However, if the milk is more than one-sixtieth of the milk, the entire mixture is deemed not kosher.

## II. ITEMS THAT ARE NOT BATEL

There are various cases when we do not apply the din of bitul, where Chazal say "ajla B’vela lo babat" – these non-kosher items are not nullified even if mixed in one thousand, and the entire mixture is not kosher:

1. A Davar Hama’amid is something that "creates" a particular product. A classic example of this is non-kosher animal rennet used to make cheese. Without the enzymatic reaction caused by the rennet, there would be no cheese. Hence, even if the milk is sixty times the rennet, the finished product is not kosher.

2. A Davar Shayaish Lo Matrin is something prohibited at the time it was mixed with kosher food, that will become permissible at a later time. Such an item is not bad, even if it is in the kosher product at less than one-sixtieth. The classic example is an egg that is laid on Shabbos or Yom Tov. One may not eat it until after Shabbos (or Yom Tov). If this egg became mixed with other eggs, one may not eat any of these eggs because the forbidden egg is a davar sha’yaish lo matrin and its prohibition will cease when Shabbos or Yom Tov ends. Rav D’mor" explains one may not rely on bitul when he can simply wait until the prohibition expires with the passing of time.

According to some opinions, another example is when pieces of non-kosher cutlery are mixed in with kosher cutlery and one cannot differentiate between them. One must kosher all the pieces (it is relatively easy to do so) since the cutlery becomes permissible through kashering.

3. Beraia – A complete creature (e.g. an insect, whether dead or alive, is never batel).

4. Intentionally Mixed In – One may not mix even a small amount of non-kosher food into kosher food. This is known as "ain mevatlin issur l’chatzchu." Similarly, one may not put a small amount of milk into a very large pot of milk, even though the milk will be kasher for Star-K.

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Some observe that just as the man was tastier on Shabbos morning than it was the previous day, similarly cholent is a food whose taste improves the longer it stewed.

**KEEPING THE CHOLENT HOT**

One may not leave uncooked food over an open flame on Shabbos, even if it was placed there before Shabbos. Chazal enacted this prohibition called shehiya, due to the concern that someone may come to adjust the flame and violate the Torah prohibition of ma’avir (lighting a fire). The Mishnah Berurah (B.H. 253:1) recommends following the view in the Shulchan Aruch that food must be cooked fully prior to the onset of Shabbos, to the extent that it will not be enhanced by further cooking. If necessary, one may rely on the lenient opinion that it is enough for the food to be half cooked and, in extenuating circumstances, even only one-third cooked.1

Cholent continually improves the longer it cooks. Therefore, ideally, cholent should never be left over an open flame. To circumvent the prohibition of shehiya, Chazal required one to demonstrate that he is no longer interested in adjusting the temperature. This is accomplished by rendering the fire garuf v’katum, shoveling away the coals or sprinkling them with ash.2

Today, a gas or electric stovetop is made garuf v’katum by covering the burners with a blech (Yiddish for metal sheet). Rav Moshe Feinstein zt”l3 adds that it is also preferable to cover or remove the knobs, since this is where temperature adjustments are made. Glass stovetops may shatter if they are covered; therefore, based on the position of Rav Aharon Kotler zt”l, Rav Heinemann rules that it is sufficient to just cover or remove the knobs or control panel.

Hotplates and crockpots contain heating elements that become red hot. Although these elements are surrounded by a metal casing, they still have the status of an open fire. Therefore, the heating surface should be lined with a blech or a few sheets of aluminum foil, and the knobs should be removed or covered. Poskim make an exception for non-adjustable hotplates that can only be used at a single temperature, and thereby do not require any additional covering.

Using an oven to keep food warm is more problematic because the thermostat reacts to the entry of colder air when the door is opened. Although the rabbinic prohibition of shehiya is remedied by covering the controls, opening the door may violate ma’avir by causing the flame to either turn on or remain on longer.4 Rav Heinemann shlita permits opening the door of a running oven in order to remove food, provided that the the oven is emptied at that time.5 Thus, one may not remove soup from a hot oven on Friday night and leave the cholent inside until morning.

A word of caution: If the cholent is not yet fully cooked, one must take great care not to do anything that will hasten the cooking process. Doing so is called kiruv bishul, and is a potential Torah prohibition.6 For instance, if the lid on the crockpot is not completely situated, one may not fix it; if the pot on the blech is not directly over the fire, one may not move it closer.7

**ADDITIONAL CROCKPOT CONCERNS**

The heating element in a standard crockpot typically runs along the bottom and partially up the sides. Some Poskim are concerned that this constitutes a violation of hatmanah, which prohibits insulating a pot of food with a heat generating substance, even prior to Shabbos. Raising the pot by placing a few stones or marbles underneath the ceramic insert alleviates this problem. Other Poskim hold that since a crockpot is recognized as a device for cooking and not for insulating, there is no issue of hatmanah.8 It is permissible to set a timer to turn off the crockpot automatically, after the cholent will be served.

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1. Frankfurt 16th–17th century, mentions that this principle is the basis for the mitzvah to eat cholent during the daytime meal. See also Aruch HaShulchan Orach Chaim 288:2.
2. According to one interpretation in Mishkoei Halachah, the term "shehiyah mishubab" means "shehiyah melacha," so that the rest of Shabbos was different. It was enhanced in both taste and aroma.
4. This means sunset, even if one begins Shabbos earlier (Mishkan Shor 2:34:9).
5. Mishnah Berurah 253:38. One should seek Rabbinic guidance before relying on this leniency. The Chazon Ish (17:6) writes that the measurement of a half or a third is quantitative and not qualitative. Half-cooked means half the time is taken to become fully cooked, starting from after the food reaches a ball like 120ºF. Others say that the food must always be at least minimally edible (see Kaf HaChaim 253:26). To ensure the food is not yet fully cooked, one should add an additional hour so that it is cooked through by the time Shabbos begins.
6. An additional issue is that of kilu’ah shachar, cooking raw food. Its implementation has further limitations which will not be discussed in this article.
7. This is unlike opening a refrigerator, where opening the door is assumed to be a rabbinic prohibition. See Igros Moshe IV:76:2 Bishul.
8. That is a grama on a melacha d'oraisa tshuva leshana. See Orchos Shabbos 11:10:3 quoting Rav Aharon Zilberman Orchos D’shehiya leShabbos on a davar d’veyez halosah, even pesach mishulah. See Shulchan Aruch 294:4, Mishnah Berurah 318:14.
9. This is a grama on a melacha d'oraisa tshuva leshana. See Orchos Shabbos 11:10:3. Of note is that this constitutes a violation of helacha d’veyez halosah on a davar d’veyez, even pesach mishulah.
10. This is a grama on a melacha d’oraisa tshuva leshana. See Orchos Shabbos 11:10:3 quoting Rav Aharon Zilberman Orchos D’shehiya leShabbos on a davar d’veyez halosah, even pesach mishulah. See Shulchan Aruch 294:4, Mishnah Berurah 318:14.
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13. See Aharon Kotler zt”l, who permitted.”
15. See Orchos Shabbos vol. 3, pp. 112–113, for a full discussion.
16. This is a grama on a melacha d'oraisa tshuva leshana. See Orchos Shabbos 11:10:3 quoting Rav Aharon Zilberman Orchos D’shehiya leShabbos on a davar d’veyez halosah, even pesach mishulah. See Shulchan Aruch 294:4, Mishnah Berurah 318:14.
18. See Orchos Shabbos vol. 3, pp. 112–113, for a full discussion.
I ENJOY SAMPLING THE CHOLENT ON A LONG WINTER FRIDAY NIGHT. WHAT IS THE PROCEDURE FOR REMOVING SOME AND RETURNING THE POT TO THE FIRE?

One may not spoon out food from a pot that is still on the fire, even if the food is fully cooked. Therefore, the pot must first be removed from the fire. Once this is done, replacing the pot involves the prohibition of chazaora. In addition to the concern that one may adjust the temperature, according to many Rishonim, there is also a problem of mecha’k k’meswashed, giving the appearance of actually cooking. Replacing the pot on a heat source is permitted when the following conditions are met: 1) The cholent is fully cooked, 2) the food remains warm, 3) the pot was partially removed without the intention of returning it to the fire. 4) The pot is continually held and never released from the hand, and 5) The fire is garu’y v’hadam, as discussed above. 1

THE FIRE WENT OUT UNDER THE BLECH ON SHABBOS AND THE CHOLENT IS BECOMING COLD. WHAT CAN BE DONE?

This scenario occurs occasionally when a gas stove is left on a low setting, or when an electric device does not automatically turn back on after a power interruption. Many Poskim 2 permit transferring the pot to another flame, as long as: 1) the second flame is garu’y v’hadam, and 2) the cholent is fully cooked and still warm. For this purpose, it is enough for the food to remain sufficiently above ambient temperature for a ‘warm’ food, even if the temperature dropped to below yad soledos bo 3 If the second fire is uncovered, one may cover it with a pot or a bleach to render it garu’y v’hadam. 4 If the flame has not gone out, but one detects that the cholent is not hot enough, one may slide it over to a position on the bleach that is closer to the fire as long as it is fully cooked and still warm.

HOW CAN I SAVE A CHOLENT THAT IS DRYING OUT?

One may pour hot water from a kettle that was on the stove (but not from an insulated thermos) directly into cholent, provided that the heat source under the cholent pot is garu’y v’hadam. 5 This may be done even if the temperature of the water dropped to below yad soledos bo. 6 As long as the water is hot enough, one may slide the pot over to a position on the bleach that is closer to the fire to prevent the water from changing the content of the pot. 7

If the hot water is in an urn which cannot be moved, the pot of cholent may be carried over and held under the spigot. 8 Some water heating devices do not heat the water to the boiling point. Nonetheless, Rav Moshe Feinstein 27 permitted transferring this water to a pot of food, even if it will subsequently reach a hotter temperature. 9 When neither the cholent pot nor the water is available, one may invoke the heat of water from the urn and transfer it to the cholent. Rav Shlomo Zalman Auerbach even allowed dispensing hot water into a cup (ki shenin) to pour into the cholent. In either event, the cup or ladle must be clean and dry. 10

MAY CHOLENT BE SERVED ON A PLATE CONTAINING LIQUID RESIDUE?

Often, cold liquids from dressings or other foods run onto the food to remain sufficiently above ambient temperature for a ‘warm’ food, even if the temperature dropped to below yad soledos bo. 8 As long as the water is hot enough, one may slide the pot over to a position on the bleach that is closer to the fire to prevent the water from changing the content of the pot. 7

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MAY CHOLENT BE SERVED ON A PLATE CONTAINING LIQUID RESIDUE?

Often, cold liquids from dressings or other foods run onto the section of the plate where one wants to place hot cholent. This presents a problem since potatoes, a staple of most cholent, is fully cooked, a mixture containing one of the five grains, a mezonos, is not allowed the fifth ingredient. Barley is a common ingredient in cholent and, therefore, a mezonos will cover the entire concoction. Whether or not large pieces of potato or meat require a separate brocha depends upon how the cholent is eaten. If the chunks are cut into small enough pieces so that most forklids contain pieces of barley along with the other food items, the brocha will still be mezonos, even if a piece of potato or meat is occasionally eaten along in the course of a serving.12 When the pieces of potato or meat are large enough so that they are consumed individually without any grains, their requirement of their own brochos both before and after consumption.13 If a k’ayias of barley is within 60° of 180°, an “ais shel hayus is recited. 24

In the absence of one of the five grains, the majority element in the mixture determines the brocha. Cholent made from rice, which is not one of the five grains, is a mezonos if the rice comprises a majority (51%) of the mixture. If no single ingredient is a majority, then multiple brochos are recited; first a mezonos on the rice, and then h’adama on the beans, onions or potatoes, followed by a shehalah on the meat. 25

The Talmud 26 extols the virtue of delaying in the Shabbos, and describes the phenomenal reward that is bestowed upon someone who does so. Through proper adherence to halakha, our cholent can be a vehicle to enhance Shabbos, with both body and soul.

Enjoy!

1. See Iggros Moshe O.C. 1:93.
2. See M.B. 518:4, 71.
3. To save energy, companies cook the salt in food vats in vacuum conditions causing the water to boil out before reaching the temperature of yad soledos bo. Nevertheless, Poskim offer other reasons to be lenient in accordance with the Rema (Sh. 518:9), that not placing the raw salt on the fire is just a choros. Some are removed directly from the ground. These are labeled as not kosher.

4. See Kehot Kumeile, Stam 3:11, with a pointer to the Shach (Adat Yisrael 4:2).
5. See Shlomo Berurah (M.B.) 3:256:6 citing Maimon Ashkenaz, that this requirement is even for dry k’ayias.
6. See Iggros Moshe O.C. 30:74:83:7 holds that as long as one hand is holding the pot, the pot may rest on the counter or table. Rav Yehudah holds that the entire pot must remain elevated, (Ohal Yehudah 4:2).
7. Rikud, if someone removed the cholent from the fire without intention to remove it and then changed his mind, he may still replace the pot if it was never released from his hand. Alternatively, if one released the pot for a short time, it may replace it as long as it was entirely removed to do so. See M.B. 239:2.
8. See Chayan 68 (3:12) to temin, even in the absence of both conditions.
10. See Bais Elimelech 1:112 to temin, even in the absence of both conditions.
11. See Bais Elimelech 1:112 to temin, even in the absence of both conditions.
12. See Shulchan Aruch 253:4 and M.B. Orchos Shabbos 1:1:17 cites others who are interested in a warm drink. Poskim recommend pouring the water gently to prevent the flow from stirring the contents of the pot.
13. See Kehot Kumeile, Stam 3:11, with a pointer to the Shach (Adat Yisrael 4:2).
15. See M.B. 318:47.
17. See Iggros Moshe O.C. 30:74:Bokeh #3. However, Shabbos Shulchan chapter 3, note 66 states that Kikayos (Boruch) is recited.
18. See Shlomo Zalman Auerbach as not allowing the finely chopped vegetables to be eaten. He advises those who wish to fulfill all opinions to mash the larger items so that when placed onto a cold plate, a davar gush is formed.
20. See Shulchan Aruch 253:4 and M.B. Orchos Shabbos 1:1:17 cites others who are interested in a warm drink. Poskim recommend pouring the water gently to prevent the flow from stirring the contents of the pot.
21. See Kehot Kumeile, Stam 3:11, with a pointer to the Shach (Adat Yisrael 4:2).
22. See Kehot Kumeile, Stam 3:11, with a pointer to the Shach (Adat Yisrael 4:2).
26. See Kehot Kumeile, Stam 3:11, with a pointer to the Shach (Adat Yisrael 4:2).

When the pieces of potato or meat are large enough so that they are consumed individually without any grains, their requirement of their own brochos both before and after consumption. If a k’ayias of barley is within 60° of 180°, an “ais shel hayus is recited. 24

In the absence of one of the five grains, the majority element in the mixture determines the brocha. Cholent made from rice, which is not one of the five grains, is a mezonos if the rice comprises a majority (51%) of the mixture. If no single ingredient is a majority, then multiple brochos are recited; first a mezonos on the rice, and then h’adama on the beans, onions or potatoes, followed by a shehalah on the meat. 25

The Talmud 26 extols the virtue of delaying in the Shabbos, and describes the phenomenal reward that is bestowed upon someone who does so. Through proper adherence to halakha, our cholent can be a vehicle to enhance Shabbos, with both body and soul.

Enjoy!
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intentionally, he, his family, and the person for whom he is mevatel it may not eat it. However, if a gentile company adds a non-kosher ingredient and the non-kosher ingredient is batel, a kosher consumer may buy this product as there is no prohibition of “ain mevatel” for the gentile.25 This is only true if it was not done explicitly for Yidden.

3 Nikker – If the non-kosher item is detectable (e.g. one can see and notice a small non-kosher piece of meat in vegetable soup), one may not eat the food until the non-kosher item is removed. This is true, even if the non-kosher item is less than one-sixth.

4 Chometz on Pesach – If chometz was mixed into Kosher for Pesach food on Pesach, the food is considered chometz even if the kosher for Pesach food is 60 times the non-kosher for Pesach food.26

5 Davar she’ilmimyan – If something is usually sold individually, it does not become batel. For example, pomegranates are a davar she’ilmimyan since they are sold in supermarkets only by the piece, not by weight or by the dozen.27

6 Chatcha Reya’ya Uhishechad – A prominent piece of food, such as a piece of chicken (e.g. a top or bottom), fit to be prepared (e.g. ready to be baked) for a guest is “important.” If a non-kosher of this chicken became mixed with many kosher pieces, all of the pieces would be asur (forbidden).28

7 Avoda Zara – According to some opinions, something that is not kosher that adds color to a food is not batel hishissun. An example of this is carmine, derived from an insect. Carmine used at even less than one-sixth would render the product not kosher. Other opinions disagree.29 One should consult a Rav.

8 Sakana – There is a general principle that “chamura shanaya ma’yaniru,” which means even if it is 1:1, he will be stricter with something that may be dangerous (even when diluted) than with something prohibited by halacha.30 An example of this is something poisonous that became diluted. It should be noted that although one may not eat fish and meat together due to heter, his family, our friends, our neighbors, and yes even ourselves. We should never feel depressed about our own shortcomings, despite the fact that we at times make mistakes. These halachos are a constant reminder that we are only human. Our goal is to recognize these errors and take the proper steps to correct them in the way the Torah prescribes.

9. BITUL AT PERCENTAGES OTHER THAN SHISHIM Various items are batel at ratios other than one-sixth. Examples include the following.

1. Pieces vs. Mixtures - When non-kosher food is mixed into kosher, the kosher food must generally be 60 times the non-kosher in order to nullify the non-kosher. When “pieces” of food are mixed up and have not been heated, salted33 together, the following halacha applies. If it is “min b’min” (i.e. they have a similar taste), then min haal din only “row” (the majority is permissible) is required. This would occur if the kosher and non-kosher pieces are identical. For example, if one piece of meat from an unboctched animal was mixed with two pieces of kosher meat, the non-kosher meat is “batel b’rov” —nullified by majority. In this case, the pieces may not be cooked together, and the minhag is to still discard one piece.34

2. Nasein Yama U’gam - If something other than a non-kosher has an unpleasant taste, and is prepared together with kosher food, it is batel b’rov and does not require shishim. For example, if an insect was cooked in a kosher product and was then removed, the food is kosher even if the food was not 60 times the volume of the insect, since the insect taste is considered to be “pogum.”35 Furthermore, in general if one inadvertently cooks in a non-kosher pot that is not a len yomo (i.e. it has not been used in 24 hours), the taste from the pot is pogum and batel in the cooked product.36

3. There are certain items that have a more lenient level of prohibition than Chazal said are batel b’rov if they were inadvertently mixed. Examples include the following:

- Kiniyos (legumes) prohibited on Pesach are batel b’rov.37
- Meat that was not salted (or soaked) for three days cannot be cooked. It may only be roasted. If such a piece of meat was salted after three days, and was then mixed with two pieces that were salted within three days of the shechita or washing, they may be cooked as the unsalted piece is batel b’rov, styia is not required.38

4. Challah – If someone was mahreis challah, and the piece of challah fell back into the regular dough, the challah would not be batel even if there was 60 times more regular dough.39 One needs 100 times more regular dough than the piece of challah.40

IV. AVIY L’ITAMMA – FLAVORS

If a non-kosher ingredient is “avik ha’ama,” added as a flavoring agent, it will prohibit the mixture even if the issur (prohibited item) is less than one-sixth of the mixture.41 The reason for this is because this non-kosher item has the ability to impart “tamei” (flavor), even in a mixture well below one-sixth.42 An example of this is caviar absolute, which is derived from the secretions of a caviar, a non-kosher cat-like species. This flavor component has a sweet animal-like odor and is added at parts per million to flavors used in beverages, ice cream, candy and baked goods.

V. CONCLUSION

It is quite evident that the Torah recognizes that people make mistakes. In addition to kitchen mix-ups discussed in Yoreh De’ah, every other section of the Shulchan Aruch devotes simanim to discussions of the haluchos of mistakes. This includes mistakes in davening,43 a mistake made by a sefor,44 or a mistake made by a dayan.45

The important lesson is to understand that if the Torah and Chazal have set a course of direction for those who make errors, then we too must have patience with regard to all of us who make mistakes – our spouses, our family, our friends, our neighbors, and yes even ourselves. We should never feel depressed about our own shortcomings, despite the fact that we at times make mistakes. These halachos are a constant reminder that we are only human. Our goal is to recognize these errors and take the proper steps to correct them in the way the Torah prescribes.
Offering a cash incentive for a period of one year to anyone who successfully arranged a singles situation, typical of many Orthodox communities throughout the U.S. shadchanim

However, all $346,000 for a total of 143 matches. Regretfully, STAR-K will no longer be able to fund this program. an inspiration for other cities to help their singles. To date (no pun intended!), STAR-K has paid out $2,000 to $2,500. We are pleased to announce that this program has been a great success, as well as Baltimore's Orthodox community, STAR-K hoped that its gift would act as a dual incentive: first, for professional rabbonim, kollel fellows, and others serving in klei kodesh -- who have studied Yorah Deah. In addition to lectures, audio-visual presentations and a hands-on practicum, several field trips are planned.

For further information contact Rabbi Zvi Goldberg, (410) 484-4110, extension 219.

STAR-K's 8th Annual Kashrus Training Program

STAR-K's Kashrus Training Program will be held from Monday July 25, 2011 through Thursday, July 28, 2011. This intensive seminar, held at STAR-K's offices in Baltimore, Maryland, is limited to 25 students -- rabbonim, kollel fellows, and others serving in klei kodesh -- who have studied Yorah Deah. In addition to lectures, audio-visual presentations and a hands-on practicum, several field trips are planned.

Applications are available online at www.star-k.org. For further information contact Rabbi Zvi Goldberg, (410) 484-4110, extension 219.

Women's Mashgicha Conference Planned for Fall 2011

STAR-K's first Mashgicha Enrichment Program, held in November, 2009, attracted veteran mashgichos from around the U.S. and as far away as Israel. It was so successful that STAR-K is planning its second all-women conference this coming fall. The two-day program will be held at its Baltimore headquarters and is open to a limited number of women who are currently employed as mashgichos worldwide. The curriculum will include kashrus procedures, insect checking, and visits to local food service establishments.

For further information on the Star-K Women's Mashgicha Conference, or to register, please email star-k@star-k.org or contact Rabbi Zvi Goldberg (410) 484-4110, extension 219.

Last Chance to make a Star-K Shidduch!

Six years ago, STAR-K undertook the goal of trying to solve the Baltimore singles situation, typical of many Orthodox communities throughout the U.S. Offering a cash incentive for a period of one year to anyone who successfully arranged a shidduch for a woman in Baltimore's Orthodox community, STAR-K hoped that its gift would act as a dual incentive: first, for professional shadchanim worldwide, in order to put Baltimore women on the top of their singles lists, and second for "would-be shadchanim" and acquaintances to keep Baltimore women in mind.

STAR-K has since renewed this Shidduch Incentive Program annually, raising the initial gift from $2,000 to $2,500. We are pleased to announce that this program has been a great success, as well as an inspiration for other cities to help their singles. To date (no pun intended!), STAR-K has paid out $346,000 for a total of 143 matches. Regrettfully, STAR-K will no longer be able to fund this program. However, all shidduchim made before Purim 5771 (March 20, 2011) will be honored.

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STAR-K 2011 PESACH GUIDE

The Pesach Guide will be available in Jewish bookstores after Purim.

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PASSOVER ALERT

As a result of a recent investigation, we have found it possible that QUINOA’s Kosher for Passover status is compromised when it grows or is processed in the proximity of chometz grains. Therefore, Quinoa will only be accepted with reliable Kosher for Passover supervision.