<u>*Schlepping* non-kosher wine for payment</u>

Are you allowed to work as a *schlepper* for a non-kosher wine store to transport boxes of wine? Alternatively, if you own a rental car company or lease storage space, are you allowed to rent out a car or lease space to a non-Jewish winery, which will use your car/space to transport/store the wine?

One might think that since you are not directly benefiting from the wine, it is permitted even according to the S"A. However, the S"A in **סימן קלג-א** *passkins* that all the above cases are forbidden. Even if you already took the job and were paid cash, you are obligated to destroy the payment. The א) **ש"ך**) there explains, based on the גמרא ע"ז סב).), that there is an extra קנס – fine, prohibiting even indirect benefit from *stam yeinam.*[1] The *Rama,* however, references our *siman* where he *passkins* that today, some allow benefiting directly from *stam yeinam.* According to those opinions, explains the *Rama,* the above scenarios of indirectly benefiting would certainly be permitted. One only needs to be *machmir* not to benefit from the payment for, or indirect benefit of, actual יין נסך, not *stam yeinam*. The ד) **ש"ך**) disagrees with the *Rama* and *passkins* that *le'chatchilla* a person should not provide services (i.e., *schlepping*) or rent out equipment (such as his car/space) to be used for *stam yeinam.* The קכג-ו) אהל יעקב) *passkins* like this *le'chatchilla,* and *passkins* like the *Rama* only *b'dieved* if the job was already completed.

<u>Buying kosher wine from a Jewish-owned store selling non-kosher wine</u>

In Israel, there are unfortunately some Jewish-owned wine stores that sell both kosher and non-kosher wines. We learned in the previous subsection that according to the S"A, any money earned from *stam yeinam* must be destroyed since benefitting from it is prohibited, and the ש"ך *passkins* that it is best to be stringent.

The 16) (ח"ב-שצז **תשובות והנהגות**) writes that according to the S"A and ש"ך, it is probable that much of the money in the cash register of such stores is prohibited, as it was obtained from selling *stam yeinam.* If you purchase kosher wine with cash from the store, the change you receive may be forbidden. Therefore, it is advisable to pay with a credit card or exact change.[2] If, however, the store is owned by a non-Jew, the money

[1] See סימן מט (יו"ד ויאמר יצחק) who *passkins* that *Sephardim* should be *machmir,* as the S"A writes in קלג-א.

[2] The תשובות והנהגות suggests that maybe even the kosher wine is prohibited because the money the store owner received from selling non-kosher wine (which is forbidden) was used to purchase the kosher wine, and now the kosher wine has the status of the money, which is forbidden. On the other hand, he writes that perhaps we are not *machmir* regarding *stam yeinam* to the extent that the "purchase of the purchase" (i.e., the kosher wine, bought

earned from selling non-kosher wine is not forbidden since the owner is not subject to the prohibition of benefiting from *stam yeinam*.

Buying kosher wine from a non-Jewish store

We learned above that Chazal forbade *stam yeinam* (wine owned by a non-Jew) to prevent intermarriage. If so, are you allowed to buy kosher wine with a *hechsher* from a store that is owned by non-Jews? For example, if your local non-Jewish winery or Wal-Mart sells kosher wine, are you allowed to buy it?

We can answer the question by examining the סא) **משנה עבודה זרה**.) and the S"A **סימן קלא-א,** where it is *passkined* that under certain conditions (i.e., ensuring the non-Jew never touches the wine), a Jew may use a non-Jewish winery in order to produce kosher wine. The 17) (ע"ז נה.) **רש"ש**) asks: even if the non-Jew never touches the wine, shouldn't it should still be forbidden as *stam yeinam* because it is owned by a non-Jew?

The רש"ש answers that *stam yeinam* is similar to *pas akum* – it is only forbidden when the entire process begins and ends under non-Jewish ownership. As the S"A in **סימן קיב-ז** *passkins,* kosher bread (made entirely by a Jew) which is sold to a non-Jew is permitted. Therefore, if a Jew produces the wine in a non-Jewish winery and owns it in the final stages of the process, and certainly if the wine was produced entirely by a Jew and only later sold to a non-Jew, it remains permitted.[3] This is explicit in the S"A **סימן קלא-ב**, which permits wine bought by a non-Jew from a Jew to sell in a different location (even though the non-Jew is the full owner). However, the S"A adds that the wine is permitted only if it has two seals, ensuring that the non-Jew did not touch it in transit.

Ha'Gaon **Rav Neventzal** shlit"a in עמ' שלט) מציון תצא תורה) *passkins* that one is allowed to buy kosher wine from a Wal-Mart or non-Jewish winery. Thus, if one sold kosher wine to a non-Jew as part of selling *chametz* before Pesach, the wine remains permitted when it is repurchased after Pesach.

C. The Severity of Stam Yeinam

with money that was received in exchange for non-kosher wine) is also forbidden. Furthermore, today, the store owner often pays digitally and not with cash.

[3] See also ק עמ' ע"ז ברוך) חיי) who writes that if a wine is made kosher and later sold to a non-Jew, if we are certain he did not touch it, it remains permitted.

We mentioned above that although the prohibition of *stam yeinam* is rabbinic, Chazal were particularly stringent about it and even forbade deriving benefit. The **חכמת אדם** (כלל עה-א) 18) reinforces this idea when he writes that although the *gezeirah* of *stam yeinam* is rabbinic, which might lead some to take it lightly, one who drinks *stam yeinam* is considered to be uprooting his soul from its source, and the *mekubalim* elaborate at great length about the severity of the punishment received for drinking *stam yeinam.* In fact, the *Rama* at the end of **סעיף כו** writes that if one accidentally drank *stam yeinam,* some require him to fast 5 times.

In this context, the **בן איש חי** (שנה ב בלק-א) 19) writes that although Chazal explained the reason for *stam yeinam* as preventing intermarriage, there are, in truth, much greater hidden reasons that Chazal did not want to reveal. Therefore, even if the reasons given by Chazal no longer apply, the *gezeirah* remains intact, and one who is lenient uproots his soul from its source.

The **של״ה** (שער האותיות ק- קדושת אכילה טו) 20) quotes Rav Menachem Habavli, who is even more stringent that one should not drink Jewish-owned wine that a non-Jew has **looked at** and seen "its color."[4] The **אהל יעקב** (קכג-יד) 21) quotes a dispute according to those who follow the של״ה whether this stringency applies even when the non-Jew looks through a glass bottle – some are stringent, while others are lenient. Nevertheless, he writes later in the *sefer* that some argue that looking cannot be more stringent than touching, so if the wine is sealed in a way that prevents it from becoming forbidden by touching, it is likewise not forbidden by sight. Furthermore, some are only stringent with wine intended to be used for a *mitzvah.* But *lema'ase*, **Rav Elyashiv** in *passkins* that *m'ikar ha'din,* wine that a non-Jew merely looked at is always permitted, and it becomes forbidden only if the wine is touched by a non-Jew. However, what we learn from the above is the severity of this prohibition and the need to be especially careful not to, ח״ו, transgress it.

(אשרי האיש יו״ד פ״ח-יט) 22)

D. יין נסך and Stam Yeinam for Those Who are Sick

[4] For this reason, many kosher wine companies package their wine in tinted bottles so that even if it is sold in a store with non-Jewish employees, it will not become forbidden.

In this section, we will continue discussing the subject of benefit from יין נסך and *stam yeinam* and focus on whether drinking or benefiting from them is ever permitted for someone who is ill. One of the most famous גמרות in *Shas* is the (עד.) **גמרא סנהדרין** 23)), which teaches that if a non-Jew forces a Jew to choose between death and transgressing a prohibition (in private), the *halacha* is that the Jew is obligated to transgress the prohibition rather than sacrifice his life. The only exceptions are where the non-Jew forces the Jew to choose between death and worshiping *avodah zarah,* killing another Jew, or גילוי עריות. In such cases, he must give up his life and not transgress the prohibition. In this section, we will discuss the status of יין נסך in this context and whether a deathly ill person may drink it in order to save his life. We will also discuss the status of *stam yeinam* and whether a sick Jew whose life is not in danger may consume it.

I. Is יין נסך included in יהרג ואל יעבור?

The קכג) **בית יוסף**), in the בדק הבית, quotes the **ארחות חיים** who *passkins* that even a sick person in life-threatening condition in need of wine in order to be healed may not use יין נסך. However, the S"A in **סימן קנה-ב** *passkins* that one is obligated to give up his life and not benefit from *avodah zarah* only when the non-Jewish doctor specifically says: "take water or the tree of this *avodah zarah,"* which implies that the *avodah zarah* is doing the healing. If, however, the doctor simply instructs the Jew to take this water or tree without mentioning the *avodah zarah*, he may even take water or trees used for *avodah zarah*. The י) **ש"ך**) *passkins* that the same applies to יין נסך: If the non-Jewish doctor specifically tells the Jew to use יין נסך, the Jew may not use it, even in a situation of פיקוח נפש, but if he just says to take wine, יין נסך may be used to save his life. The reason is that in this case, the healing is not attributed to *avodah zarah*.

II. Can a sick individual drink *stam yeinam* for medical purposes?

The סימן קנה-י) **ש"ך**) *passkins* that if one's life is in danger, one may certainly drink *stam yeinam,* since it is a rabbinic prohibition, which is overridden by פיקוח נפש. What is the *halacha* regarding a sick individual whose life is **not** in danger? Is he allowed to drink *stam yeinam* for medical purposes? For example, may someone suffering from headaches drink *stam yeinam* if recommended by doctors to alleviate the pain? Alternatively, may one who often engages in natural remedies use *stam yeinam* in a bath to alleviate a rash?

The 24) **בית יוסף**) quotes the **רשב"א**, who *passkins* that there is never a *heter* to **consume** rabbinically forbidden food for a non-dangerous illness. Therefore, **drinking** *stam yeinam* is forbidden. The רשב"א adds that even **bathing in** or **anointing** oneself

with *stam yeinam* for medical reasons is rabbinically forbidden due to the principle of "סיכה כשתיה" – "anointing is considered like drinking," because it is absorbed in the skin. Thus, according to the רשב"א, even if benefiting from *stam yeinam* today is permitted, anointing is still forbidden.

The S"A in **סימן קכג סעיף ב'** *passkins* like the רשב"א that a חולה שאין בן סכנה – a sick person whose life is <u>not</u> in danger, may not bathe in *stam yeinam* (and certainly may not drink it). The *Rama,* however, points to סימן קנה-ג, where he *passkins* that a sick person may bathe in or anoint himself with *stam yeinam,* though drinking is prohibited. The יז) **גר"א**) there explains that according to the *Rama,* benefiting today from *stam yeinam* is permitted, and the *halacha* of סיכה כשתיה – anointing/bathing is *halachically* considered drinking, is rabbinic, and Chazal did not apply this concept to one who is ill. In other words, the *Rama* would agree that a sick individual may not drink *stam yeinam* for medical reasons, but he would allow anointing or bathing in *stam yeinam* for medical reasons.

Practical Applications

<u>Resveratrol supplements</u>



Resveratrol is an antioxidant found in red wine and is commonly marketed as being beneficial for the heart and for anti-aging and anti-inflammatory purposes (though its actual effectiveness is debated). Is one allowed to take these supplements, which contain actual wine? It would seem that both the S"A and *Rama* would agree that these pills are prohibited if they contain *stam yeinam* because a חולה שאין בו סכנה may not consume *stam yeinam* even for medical purposes. Furthermore, these supplements are more similar to vitamins, which are not consumed to treat a medical condition but rather as a preventative measure, and are therefore prohibited for consumption without a reliable *hechsher.*[5]

<u>Resveratrol creams</u>

Resveratrol creams are marketed as creams that reduce signs of skin aging and are usually used as an overnight cream. If they contain *stam yeinam,* it should be prohibited according to all opinions. The S"A would prohibit because bathing/anointing with *stam yeinam* is forbidden, while even the *Rama* is only lenient concerning a חולה שאין בו סכנה, but would not permit here, because having wrinkles on your face is not

[5] Although swallowing a pill is not considered *derech achilah,* that alone does not permit the consumption of forbidden food.

considered being sick. However, the majority of resveratrol creams only contain 0.25%-1% of resveratrol, which would be *batel b'shishim,* and even the S"A would permit.[6]

Grapeseed oil

Pure Grapeseed oil is used both for cooking and cosmetic purposes. Does it require a *hechsher* when used for either cosmetic or culinary purposes?

The S"A in **סעיף יד** *passkins* that grape seeds, peels and sediment from *stam yeinam* is forbidden unless they were washed and then dried for 12 months, ensuring that no *stam yeinam* residue remains. Today, most grapeseed oil is produced from seeds that were not dried for 12 months, and would therefore seemingly be prohibited. However, in order to answer this question more definitively, we need to better understand how grapeseed oil is produced today.

Grapeseed oil is generally produced from grape seeds that remain after grapes are crushed for winemaking.[7] The seeds are separated from the grape pulp and skins and then dried, either naturally in the sun or through hot-air drying systems, in order to remove moisture, prevent mold, and improve the extraction of the oil. The dried seeds are then crushed under high pressure to extract the oil. Producing pure grapeseed oil requires an enormous quantity of grape seeds; a single 500 ml bottle may require 5-10 pounds of seeds, which are produced from approximately 100-250 pounds of grapes. See **video**: bit.ly/SCPgrapeseedOil

The 25) (יו"ד-קיז **חתם סופר**) offers two reasons to permit non-Jewish grapeseed oil, even when the grapes have not been dried for 12 months. First, the S"A only forbids consuming the grapeseed itself, but the oil extracted from it is permitted because it is considered a new entity, and according to רבינו יונה, once an item is completely transformed, we evaluate it based on its current state.[8] Second, even if some wine is absorbed in the oil, it is not tasted and is therefore *batel*. The (ח"ה-סח **עמק התשובה** 26)) adds that today, grapeseed oil involves heating the seeds in an oven that reaches very high temperatures (around 400°C), which burns away any possible residual wine in the seed, and is an even stronger process than drying outside for 12 months.

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[6] According to the (צט-ז ט"ז) the prohibition of אין מבטלין איסור לכתחילה applies only if that is your primary intention, but here, the primary intention is not to be *mevatel* the resveratrol.

[7] If seeds are extrapolated from the grapes before they are made into wine, the grape seeds and grapeseed oil are surely permitted.

[8] We learned this opinion of Rabbeinu Yonah when discussing whether gelatin is permitted, where some *posskim* suggested that gelatin is permitted because it is "a new creation." But there are many *posskim* who do not rely on this רבינו יונה; see (יו"ד-קב שו"ת הר צבי).

Accordingly, he concludes that there is no issue of *stam yeinam* regarding grapeseed oil. **Rav Ovadya,** in יביע אומר (ח״ז-יא), also permits grapeseed oil.

What emerges from here is that grapeseed oil may be used for cosmetic purposes without a *hechsher* and grapeseed oil used for consumption is not included in the prohibition of *stam yeinam.* Nevertheless, a *hechsher* is still needed for consumption in order to ensure that kosher *keilim* were used in the production of the oil and that no non-kosher additives were added.

E. Mevushal Wine

In this section, we will learn about whether the prohibition of *stam yeinam* applies to *mevushal* wine. We will also learn at what temperature wine becomes *"mevushal*" and whether pasteurization is considered "*mevushal."* As usual, we will start with the earliest sources and work our way down to the modern day *posskim.*

I. Reasons to permit

The 27) (כט:) **גמרא עבודה זרה**) teaches that if a non-Jew cooks his wine (i.e., *stam yeinam*), it remains forbidden because cooking cannot abolish an already existing prohibition. However, if a non-Jew touches *mevushal* wine belonging to a Jew, the wine remains permitted. Rashi explains that *mevushal* wine is permitted because a non-Jew would not offer it for libation.[9] Based on this, the Gemara concludes you are allowed to leave *mevushal* wine in the house of a non-Jew with only one seal.[10] There is no concern that the non-Jew will use it for libation since it is *mevushal,* and there is no concern that he will replace your wine with his, because he would not go through the trouble of replacing your seal.

The Gemara also relates that שמואל was once sitting with a non-Jewish scholar named אבלט, and when wine was served, אבלט was careful not to touch it so as not to render it forbidden. However, שמואל told him that he was allowed to touch the wine because it was *mevushal,* and a non-Jew cannot forbid *mevushal* wine.

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[9] Wine touched by a non-Jew is forbidden to benefit from either because Chazal gave it the stringencies of יין נסך (בית יוסף)) or because people might end up benefiting from יין נסך (ר״ן and רשב״א). However, if the wine would never be libated because it is inferior, it was never forbidden, similar to a non-Jewish child touching the wine, which is permitted because there is no concern he will use it for libation.

[10] Normally, a double seal is required for the wine to be permitted.

The 28) (פ״ב-יג **רא״ש**) asks that it is understandable why one may benefit from *mevushal* wine – because it would not be offered for libation, but why would *mevushal* wine be permitted to drink?[11] Shouldn't it still be forbidden because it leads to intermarriage? As we learned above, Chazal forbade drinking *stam yeinam* to prevent intermarriage, and they also forbade benefiting from it because of יין נסך. Even if the *gezeirah* of יין נסך is no longer applicable to *mevushal* wine because gentiles would not offer it for libation, the wine should still be forbidden to drink because of the concern of intermarriage!

There are several answers to this question. We will mention two from the *Rishonim* and one from the *Acharonim*: 1) The פ״ב-יג) **רא״ש**) answers that "perhaps" *mevushal* wine of a non-Jew was never included in the prohibition to drink because it was uncommon, and Chazal did not institute a decree in uncommon situations. This would follow the rule of מילתא דלא שכיחא לא גזרו בה רבנן – Chazal do not enact decrees in uncommon situations. Furthermore, Chazal did not prohibit deriving benefit from *mevushal* wine touched by a non-Jew out of concern that it may have been used for libation, since, as the Gemara explains, non-Jews do not use *mevushal* wine for libations. The 29) (ע״ז כט: ד״ה אמר **ריטב״א**) elaborates that *mevushal* wine was never included in the *gezeirah* because it was only drunk occasionally for pleasure and was not commonly used.

RSZA in קמא-כה) מנחת שלמה) clarifies that although today *mevushal* wine is common, it is still permitted because Chazal never included it in the initial *gezeirah.* If we would forbid it now, it would be considered creating a new *gezeirah,* which we lack the authority to do today (though see Rav Elyashiv quoted below, who argues on this).

RSZA brings two proofs to this idea that once an uncommon circumstance is not included in a *gezeirah,* it may not be added later, even if it becomes common. First, regarding Shabbos, Chazal never forbade using rocks for *hatmana*[12] since it was uncommon to use them, as they would damage the pots. However, **Tosfos** in בבא בתרא יט. ד״ה משום)) writes that in his day, it was common to use rocks to insulate food (presumably because their pots were strong and would not get damaged by the rocks), and yet, *hatmana* with rocks was still permitted. RSZA explains that since rocks were never included in the *gezeirah* of *hatmana,* we do not have the ability to add them now. The second proof is that when a woman sees a כתם, a stain of blood on her clothing less than the size of a *gris* (a bedbug) and without any internal feeling (*hargasha*), she does

[11] However, Rashi seems to imply that it is forbidden to drink.

[12] *Hatmana,* or insulating a pot on Shabbos, is forbidden lest you come to heat up the pot with fire and stoke the coals.

not become a *niddah* because bed bugs were common in those days, and it is possible that the stain is from a bug. Even today, when bedbugs are less common, a כתם less than a *gris* is still permitted because we cannot add to the *gezeirah.*

2) The 30) (ע״ז ל.) **רמב״ן**) answers that *mevushal* wine may even be drunk because it is not considered wine at all, and it was therefore not included in the *gezeirah.* In other words, when the Gemara states that *mevushal* wine is not offered as a libation and is not forbidden when touched by a non-Jew, the Gemara is teaching that *mevushal* wine is not considered wine at all, and thus, it may even be drunk.

3) The third answer is given by **רע״א** and offers a completely different understanding of the prohibition of *stam yeinam*. Until now, we explained that both *stam yeinam* and Jewish-owned wine touched by a non-Jew are forbidden to drink due to concern for intermarriage and forbidden to benefit from because it may be confused with יין נסך. However, רע״א explains that Jewish-owned wine touched by a non-Jew is only forbidden because of יין נסך (i.e., out of concern they might think to offer it as libation), but there is no concern of intermarriage because the wine belongs to a Jew. Therefore, *mevushal* wine touched by a non-Jew is permitted because the non-Jew would never think to offer it for libation. However, *mevushal stam yeinam,* which is wine owned by a non-Jew, is still forbidden to drink because it may lead to intermarriage. According to רע״א, the question of the רא״ש that wine touched by a non-Jew should be forbidden to drink because of intermarriage does not begin, because, in fact, wine touched by a non-Jew was never forbidden due to intermarriage.

What emerges from here is that according to רע״א, *mevushal* wine owned by a Jew is permitted if touched by a non-Jew, but *mevushal stam yeinam* (i.e., *mevushal* wine owned by a non-Jew) is prohibited because the concern for intermarriage still exists. According to the רא״ש/ריטב״א and רמב״ן, even *mevushal stam yeinam* is allowed (as explained above). It should be noted that cases of *mevushal stam yeinam* (i.e., *mevushal* wine owned by a non-Jew) are relatively uncommon, because a non-Jew's wine is already forbidden before it is cooked, and cooking does not remove that status. Additionally, even if a non-Jew buys kosher wine, the moment he opens it, it becomes *stam yeinam,* even if it is later cooked.

A common case of *mevushal stam yeinam* owned by a non-Jew is where the non-Jew buys a bottle of kosher *mevushal* wine and opens it. For example, if a non-Jewish coworker takes you out for dinner in a kosher restaurant and buys you *mevushal* wine that he opens and pours for you, רע״א would forbid drinking it because it is considered *stam yeinam.* Thus, the *bishul* only removes the concern of יין נסך, but not

the concern for intermarriage. However, the ראש/ריטב״א and רמב״ן would permit because *mevushal* wine was not included in the *gezeirah* at all.

The S”A in **סעיף ג** *passkins* based on the Gemara and *Rishonim* above that Jewish-owned *mevushal* wine touched by a non-Jew is permitted. The **ש״ך**) explains that it may be consumed *le’chatchilla,* even together with a non-Jew. It seems from the S”A, as explained by the ט״ז), that even *mevushal stam yeinam* is permitted for consumption. Thus, if a non-Jew takes you out to dinner in a kosher restaurant, buys *mevushal* wine and pours it for you, you may still drink it. (In general, if one is concerned about non-Jews touching his wine, using *mevushal* wine avoids the problem in most situations. Towards the end of the *zman,* we will discuss the question of leaving wine unattended with a non-Jew, such as a cleaning lady.)

II. Temperature of “*bishul”*

The next question that must be addressed is: At what temperature does the wine become *mevushal*? The **ראש״**) writes that once the wine is “heated – הרתיחו”, it is considered *mevushal.* The **בית יוסף**) quotes the ר״ן, who quotes the **רמב״ן** as saying that in order for wine to be considered *mevushal,* it needs to partially evaporate. Although this sounds somewhat different from the approach of the ש"רא, the ר״ן suggests that there might not be any dispute between the two, and whenever wine is “heated,” it also partially evaporates. The בית יוסף also quotes the רשב״א who writes similarly: Some define *mevushal* as wine that has been heated, while others define it as wine that has begun to evaporate; however, the רשב״א explains that once wine is heated, it naturally begins to evaporate.

The S”A in **סעיף ג׳** *passkins* that wine is considered *mevushal* once it is heated, and the ז) **ש״ך**) quotes the ר״ן and רשב״א, who maintain that the wine must evaporate a bit. **RSZA** in 32) (קמא-כה) מנחת שלמה) explains based on the גר״א, who references the prohibition of cooking on Shabbos, that this temperature is *yad soledes bo.* Accordingly, when the S”A, quoting the ראש״, uses the term “heated,” which the ש״ך says means it begins to evaporate (like רשב״א/ר״ן), he is referring to the wine reaching a temperature of *yad soledes bo* — hot enough to cause some evaporation — even if it does not actually boil.

Rav Moshe in 33) (אגרו״מ יו״ד ח״ג-לא) also *passkins* that wine becomes *mevushal* once it reaches *yad soledes bo.* This is the view of **Rav Ovadya Yosef** as well in יביע אומר (ח״ח-יו״ד טו)). However, the 34) (**ילקוט יוסף** יו״ד ח״א סימן סג-כג) *passkins* that wine is only considered *mevushal* if it has been boiled to the point that the reduction is noticeable, thereby causing a change in the wine’s flavor. He writes that it is best to be *machmir*,

though *bedieved,* one may be lenient and consider *yad soledes bo* as the definition for *mevushal.*

Lema'ase, what is the actual temperature of *mevushal*? There are a variety of opinions in the *Acharonim* about this question.[13] **Rav Belsky** in שולחן הלוי (ח״א 35) (פכ״ה-שאלה ד) understands Rav Moshe in one place to hold 160°F/71°C is considered *yad soledes bo/mevushal*, while elsewhere he writes that it is about 175°F/79.4°C. Rav Belsky explains that Rav Moshe was *passkining* that *lema'ase* one should follow the 175°F measurement. Some *posskim* are more lenient than Rav Moshe, and others are more stringent and require a higher temperature.

[13] To list a few: the שבט הלוי (ח״ז-רלד:ב) writes that it is between 190°-212° F, and the אור לציון (ח״ב-כ, הערה יח) writes that it is 70° C.