

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

## COLD SPICY FOODS

**RABBI ELI GERSTEN**

RC Recorder of OU Psak and Policy

salsa, vinegar, salad dressing and all types of spicy foods on cold non-kosher equipment. The equipment may have previously handled hot non-kosher product, but will have undergone a thorough CIP. Although the CIP can be relied on to get the equipment thoroughly clean, it might not constitute a kashering. Is this thorough cleaning acceptable?

Shulchan Aruch (Y.D. 91:2) says that one may not place kosher food on a non-kosher plate, or any other surface, even if both the plate and the food are cold. If one did so, the food requires *ha'dacha* (rinsing). One may not place food on a non-kosher plate, even if one intends to rinse the food off afterwards, because we are concerned that one might forget, unless it is a food that is ordinarily rinsed (like raw meat). Shach (Y.D. 91:3) explains that this concern is only if the non-kosher plate had not been rinsed well, but if the *kli* was rinsed well, one may place on it any cold food, even liquids. Shach explains that this is true, even if the non-kosher *kli* had previously been used hot. The only exception to this is a wet *davar charif*. Wet spices, vinegar or brine may not be placed on a non-kosher plate, even if was rinsed well. However, dry spices would be permitted. Shach implies that it is forbidden to place wet spices on a non-kosher surface, even for just a moment. Although such brief contact will not cause any transfer of *bliyos*, nevertheless momentary contact will necessitate *ha'dacha*. Similarly, we find that although Shulchan Aruch paskens (Y.D. 105:12) אין מליחה לכלים להפליט (salt or spices cannot extract *bliyos* of *ta'am* from a *kli*), yet *lichatchila* one may not

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## RECLAMATION AND REUSE OF WATER

**RABBI GAVRIEL PRICE**

RC, Ingredient Research

**MASHGICHIM** have encountered a number of cases in which a food manufacturer reclaims water from one production to reuse it in another production. If the first production is non-kosher, or uses chametz, the reuse of water can have serious implications for the next production. Here are four cases.

### VAPOR SCRUBBER WATER

In the course of vinegar production a significant volume of vapor escapes into the atmosphere. In some regions, like southern California, environmental regulations mandate that a vinegar manufacturer capture the vapors. Some manufacturers, even without regulatory pressure, choose to recover the otherwise lost vapors and return them to the vinegar stream.

A non-descript column called a vapor scrubber is nestled above each vinegar manufacturing tank. A scrubber is composed of packing material that absorbs the vapors. Water courses through the material, stripping it of the condensed vapors.

If a company is manufacturing both kosher white distilled, and non-kosher (red or white wine) vinegar, both types of vinegar vapor will be recaptured. What will the company do with all the vapor-laden water? Sending it to the drain not only means losing perfectly usable water; typically municipal fees are associated with wastewater treatment.

The most efficient usage is for the production of white distilled vinegar, which is essentially made from ethanol, water and nutrients. This in fact was the procedure at a vinegar manufacturer a number of years ago, until a sharp-eyed and tenacious mashgiach realized what was happening (see OU Documents M-3, section I for more details).

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רפואה שלימה בקרוב PLEASE SAY TEHILLIM FOR A

**CHAIM YISROEL BEN CHANA TZIREL, HARAV YISROEL BELSKY SHLITA**

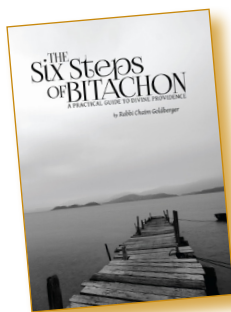
**Rosh Hayeshiva Of Yeshiva Torah Vodaath**

**Halachic Consultant for OU Kosher**

Allen Fagin  
Executive Vice President

Rabbi Menachem Genack  
CEO, OU Kosher

## PUBLICATIONS



Mazal Tov to Rabbi Chaim Goldberger, OU RFR, Minneapolis on the publication, by Mosaica Press, of his new sefer *The Six Steps of Bitachon: A Practical Guide to Divine Providence*. The sefer will very shortly be released and distributed by Feldheim. It has *haskomos* from Harav Yochanan Zweig and Harav Yitzchak Berkovits, and a foreword from Harav Yechiel Perr.

**Pre-order price is \$10 + \$2 shipping = \$12.**

**Check can be sent to Twin Cities Kashruth**

**Council, 4330 West 28th Street, St. Louis Park, MN 55416. To pre-order the sefer, please contact Rabbi Goldberger at [rabbid@kenesethisrael.org](mailto:rabbid@kenesethisrael.org).**

## LO BASI

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salt cheese inside non-kosher cheese molds/forms. Yad Avrohom (105:12), based on Shach 69:67 (see also Pri Migadim 69:67), explains that this is because, the cheese will require *ha'dacha*, and we are afraid that one might forget to do so.

Binas Adam (siman 39) explains that there are two different situations that require *ha'dacha*. If there is a possibility that non-kosher residue might adhere to the kosher food (i.e. if the *kli* had not been rinsed), the requirement for *ha'dacha* is *min Hatorah*. Under no circumstances can one be lenient to allow this. However, if the plate was rinsed well, although we explained that one still may not place on it wet spices, vinegar or brine, but in this case, the requirement for *ha'dacha* is only a *chumra*. It is for this reason that Toras Chatas (brought by Taz 91:2) says that if one is staying at the home of a non-Jew, and no kosher bowls are available, one may place even salty brine in a well rinsed non-kosher bowl. Since in this case, the requirement for *ha'dacha* is only *lichatchila* and *shas ha'dchak k'dieved*, Rema paskens that if a kosher bowl is not available, one may use the non-kosher bowl provided it was rinsed. Pri Migadim (M.Z. 91:2) proves that Toras Chatas was lenient even if the brine has the status of a *davar charif*.

What if the product will sit in the equipment for longer than *לדחתיה* (approximately 6-18 minutes)? Although Shulchan Aruch (Y.D. 105:1) says that both vinegar (*charif*) and brine (salty) will create *kavush*, *b'chdei she'yitain al ha'ohr*, however Shach (Y.D. 105:2) *paskens* that only salt



brine can be *kovesh* quickly (6-18 minutes), based on the concept of *meli'ach k'rosei'ach*. Mishnah Berurah (447:71) *paskens* that the *ikar ha'din* is like this Shach<sup>1</sup>. Therefore, products that contain high quantities of salt (e.g. soy sauce [14-18% salt]) may not be processed on *treif* equipment if they may remain there longer than 6 minutes. However, vinegar or spices even if they are very strong will not be *maflit* from a *kli* in less than 24 hours<sup>2</sup>.

Based on the above, it would seem that *b'shas ha'dchak* one could permit sending cold spicy foods, so long as they are not overly salty, through cold non-kosher packaging equipment, but *lichatchila* this should not be permitted. However, there are two more considerations.



**(L - R) Rabbi Benzion Twersky (RFR Milwaukee, WI) Asst. Rav Cong. Beth Judah is recent Guest Speaker at Melava Malka of (RC), Rabbi Zvi Nussbaum's shul Cong. Torah Centre of Chestnut Ridge in Monsey, NY.**

Chavas Daas (91:4) disagrees with Shach and says that if one performs *shifshuf* (scrubbing cleaning) on a non-kosher *kli*, even if it had absorbed hot *issur*, afterwards one may place in it a cold wet *davar charif*. This is because Chavas Daas equates *shifshuf* on a *kli* with *ne'itza* on a knife. The CIP cleaning in our case, which involves a hot caustic cycle, though it may not be hot enough to qualify as a kashering, would qualify as *shifshuf*.

The factories in question are owned and operated by non-Jews. Although Igeros Moshe (Y.D. II:41) writes that it is *michu'ar ha'davar* (completely inappropriate) for a *hashgacha* to permit a non-Jew to do something that a Jew would be assur to do, (e.g. *bitul issur* or cooking in *keilim* that are *aino ben yomo*), however in this case, the prohibition is only a *chumra*, as is evidenced by it being permitted when faced by a *shas ha'dchak*.

Rav Belsky and Rav Schachter reason, that since Chavas Daas permits this even *lichatchila*, and even the *machmirim* agree that it is just a *chumra*, and the food is certainly *mutar*, we cannot say that it is *michu'ar* to allow non-Jews to process cold spicy foods in this manner. However, if this involved a Jewish owned factory, they would be required to *kasher*.

<sup>1</sup> Although Shach holds that *kavush b'chdei she'yitain al ha'ohr* does not apply to vinegar, however the other rules of *charif* such as *michalya l'shvach* and *nat bar nat* do apply to vinegar.

<sup>2</sup> Although there are indications that even Shach was *machmir lichatchila* regarding *d'varim charifim*, see Shach (Y.D. 87:26) regarding not leaving milk in the *keiva* until it cools down, since this milk is very strong, still in our case we can be lenient for the same combination of reasons that will be discussed further in the article. (i.e. Chavas Daas, non-Jewish company, and only a *chumra*).



## WATER

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## WHEAT AND CORN STARCH PROCESSING

Rabbi Juravel and Rabbi Brun-Kestler recently visited a European company that manufactures both wheat starch and corn starch. Wheat starch production requires a wheat/water slurry, in which wheat is cooked at about 160F. The slurry is then spray-dried, a process that removes the water component.

This bonus water is used in the corn starch production.

There's yet another way water can be recovered from wheat starch processing. Alpha amylase is added to wheat starch to initiate decomposition to glucose (dextrose). Water is a byproduct of this process. This water too is recovered and has multiple applications, including towards corn starch production.

What is the implication? Corn starch, which appears to be straightforward kitniyos, is (when originating from this manufacturing plant) chametz. It cannot be eaten by *ochlei kitniyos* and if the corn starch were processed on keilim that are being prepared for a Pesach production, the keilim would need to be kashered from chametz (most U.S. corn starch processing facilities are dedicated to corn).

## SEPARATION COLUMN AT AN ANIMAL AND VEGETABLE FATTY ACIDS PLANT

When a fat or oil is processed, or split, to yield fatty acids and glycerin, it goes through an enormous (110 feet high, four foot diameter) tower called a separation column.

What happens, specifically, is that oil or fat is pumped into the bottom of the column and water is pumped into the top, while steam is being injected into the column. Oil makes its way up the tower and water sinks to the bottom. The collision of the two, together with assorted perforated metal trays and intensely high

temperatures, forces the oil to split into its two components, fatty acids and glycerin.

The standard switchover from tallow to vegetable processing allows for something called a clean-break, and uses the same water that induced the splitting of tallow to induce splitting of the coconut oil. The non-kosher water, freshly cooked with tallow, is literally the same water used for the coconut oil processing (source: Rabbi Dovid Cohen, A/V Trip Report, 2003).

This is important in evaluating the kashrus status of uncertified coconut fatty acids or glycerin processed at an animal-vegetable plant. Non-kosher *bliyas* from processing equipment is not the only evaluation that needs to be considered; the actual water used to process the coconut fatty acids and glycerin is likely non-kosher.

## COW (CONDENSATE OF WHEY) WATER

What about the water used for cleaning, or for kashering? Mashgichim at cheese companies are familiar with the use of water yielded from the purification of whey. Separation technologies remove fat and protein fractions from whey, which leaves over lactose, minerals, and water. The permeate stream can be further separated out, leaving what is referred to as "polished" water.

This water is so commonly used in the industry it's been honored with a nickname: COW (Condensate of Whey) water. The water is dairy (Y.D. 87, 8) and if the water comes from non-kosher whey it is considered non-kosher. Typically COW water is used in cleaning equipment, although in one case a mashgiach has reported seeing it used in the production of fruit juice. In any event a mashgiach at a dairy must be attentive to the possibility of such water, and ensure that a company's creative usage of it does not contravene OU standards. ישמע חכם ויוסף לקח ונבון תחבולות יקנה

HARRY H. BEREN



OUTREACH

HARRY H. BEREN  
ASK OU

Flatbush



*To a packed Agudas Yisroel shul (clockwise) Rabbis Genack, Elefant and Fuchs give fascinating Shiurim and are greeted by the Moro D'Asra Rav Lief*



## WHAT'S THE BERACHA ON...

### POTATO KUGEL

According to Rav Belsky potato kugel made from potato flour should be ha'odama.

### CORN BREAD

Dear Rabbi Gersten, Shlita

I was watching a caterer bake what he called "corn bread" and was wondering what Beracha it would be. The OU website says corn bread is Hamotzi, but this batter is made with 2 cups of sugar and 2 cups of butter per 9 cups of flour (4 cups wheat and 5 cups corn). I asked the chef what it tastes like and he said it is closer to a corn muffin than a regular bread. I tasted it, and it was very sweet. Can you please explain why the OU says Hamotzi?

With much appreciation for your excellent articles in *The Daf HaKashrus*,

Sincerely,

Rabbi Yakov Teichman

*Rabbinic Administrator, Vaad HaRabonim of MetroWest*

Dear Rabbi Teichman, Shlita

It is always a pleasure to communicate with a graduate of the Harry H. Beren ASK OU program.

Thank you for bringing this to our attention. Shulchan Aruch (O.C. 208:9) says that if one mixed flour from millet or beans with flour from the five grains (wheat, barley, oats, rye or spelt) and baked from this a bread, the beracha would be Hamotzi. Even if the bread is mostly corn flour and only a miyut wheat flour, so long as the wheat flour is added for ta'am the beracha on this bread would still be Hamotzi. It is this type of bread that the OU website was referring to. However, you are correct that if one adds sugar and butter and significantly changes the taste of the bread such that it becomes cake-like, it would no longer be considered bread, but rather pas ha'ba b'kisin (cake), and the beracha would change to mezonos. Since the term "corn bread" can refer to both of these items, we will add a clarification to this entry on the OU website.

Continued Hatzlacha in your Avodas HaKodesh,

Rabbi Eli Gersten

### TANKER & RAILCAR WASH MAP

I would like to extend a hearty thank you to Shlomo Dobkin and his team for setting up the interactive map of kosher certified tanker and railcar wash facilities.

Thank you also to Rabbi Price and Rabbi Twersky for their invaluable input. And finally, many thanks to Mrs. Chaya Barouk and Bruria Markovitz for their help with this project.

The map can be found on <https://oukosher.org/wash-facilities/> and will soon be available on OUDirect as well. The user will be able to search by city or zip code. If they are accessing the site via mobile phone, clicking on an address will open waze.

Rabbi Moshe Zywicka



### KASHRUS ALERT

The Orthodox Union certifies **GONNELLA SEASONED BREAD CRUMBS** produced by Gonnella Baking Co., Schaumburg IL as an OU-Dairy product. This product contains dairy ingredients as indicated in the ingredients and allergens state-

ments. Some boxes were printed with an OU Pareve designation. Corrective actions are being implemented.

The Orthodox Union certifies **BLOMMER PURE DARK CHOCOLATE** and **PURE DARK CHOCOLATE WITH ALMONDS** produced by The Blommer Chocolate Company as OU-D - Dairy products. These products contain dairy ingredients as indicated in the ingredients and allergen statements. Some labels bear a plain OU symbol. Corrective actions have been implemented.

The Orthodox Union certifies **WELLSLEY FARMS CRANBERRY MIX** distributed by BJ's Wholesale Club 25, Westborough MA as an OU-D - Dairy product. This product contains dairy ingredients as set forth in the ingredients and allergens statements. Some labels bear a plain OU symbol. Corrective actions have been implemented.

The Orthodox Union certifies several **QUALITY SPRINKLES** products produced by Quality Sprinkles, Hong Kong, however, the Orthodox Union does not certify the Lacy Butterflies. The Lacy Butterflies Wafers bear an unauthorized OU symbol and contain a non kosher ingredient. This product is primarily sold in Australia. Corrective actions have been implemented.

The Orthodox Union does not certify **WHITE STREET BREADS** produced by White Street, Brooklyn NY. White Street Caucasian Bread is being sold with an unauthorized OU symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **DOLE FROZEN FRUIT 'N GREENS** produced by Dole Food Company, Westlake Village CA. Some packaging was printed with an unauthorized OU symbol. Corrective actions have been implemented.



to our dedicated RC **RABBI LENNY STEINBERG AND HIS WIFE** on the engagement of their daughter Riki to Shuki Statfeld of Brooklyn.

to our devoted RFR in Antwerp, Belgium **RABBI HILLEL KUSMIERSKI AND HIS WIFE** on the marriage of their daughter Raizy to Yehuda Zev Freilich.

### CONDOLENCES

to **MR. HARVEY BLITZ**, past president of the OU, on the recent loss of his mother in law Rebbitzin Klavan O"H.

to **AVIGAIL KLEIN**, our devoted and dedicated Administrative Staff Supervisor for OU Kosher, and her family on the loss of her father Yechiel Mechel Yehuda Klein Z"L of Brooklyn, NY.

המקום ינתן אתכם בתוך שאר אבלי ציון וירושלים