

THE Daf HaKashrus



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

STEAM TABLE

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

A STEAM TABLE is a table or counter, usually of stainless steel, with openings on the top into which containers of food may be fitted to be kept warm by steam or hot water which are heated in the compartment below. There are many interesting halachos that are discussed regarding steam tables.

MILK AND MEAT

Har Tzvi (*Yoreh De'ah* 89) was asked whether one can use a steam table for both milk and meat. Of course, one may not use a steam table simultaneously for both milk and meat. Rema (Y.D. 95:3) writes that one may not even wash empty dairy and meat utensils in the same pot of hot water. Shach (95:12) and Taz (95:8) explain that although the *bliya* from the utensils into the water will be a *nat bar nat* (one *ta'am* of food into the utensil and one *ta'am* from utensil into water) which is viewed as pareve (at least bi'dieved), however since there are concurrent *bliyas* into the water from both milk and meat, this is viewed as a *nat bar nat d'issura* (*basar b'chalav*). Even if one were to remove from the table all the containers of meat before inserting the pots of milk, this would not be permitted. Rema holds that *lichatchila*, *nat bar nat* through bishul is viewed as *ta'am*. Therefore, reusing the same water to cook pots of meat and milk would be assur *lichatchila*.

However, is it permissible to use the same steam table for dairy and meat if one changes the water in between? Although the meat gives *ta'am* into the pot, and the pot gives *ta'am* into the water and the water gives *ta'am* into the table, this is already a third *nesinas ta'am* (*nat bar nat bar nat*), which is pareve. However, *Chavas Daas* (95:1) argues that since the pot, water, and table are all cooked together at the same time, this should all be viewed as one *nesinas ta'am*, and changing the water should not help. Har Tzvi notes that both *Pri Migadim* and Rebbe Akiva Eiger do not accept the chumra of *Chavas Daas*. Nevertheless, he seemed reluctant to allow switching from dairy to meat, by means of just changing the water.

PESACH

Can one kasher a steam table for Pesach? Although one can easily drain, refill and boil a steam table, however the inside chamber is difficult to access for cleaning. The concern is that if any chametz spilled into the reservoir, there is no way to scrub it out. Chametz on Pesach will assur even *b'mashehu* (even the smallest amount). We have really no way to guarantee that the reservoir is 100% clean. Rav Belsky zt"l ruled that after we clean

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In Memory of HaGaon HaRav Chaim Yisroel Belsky zt"l

A limited edition of *The Daf HaShana* 23, a volume including all the issues of the 23rd year of *The Daf HaKashrus*, will be published shortly in memory of HaGaon HaRav Chaim Yisroel Belsky zt"l.



למוכרת נצח ולעלוי נשמת

מורנו ורבנו הגאון המופלא

הר"ר חיים ישראל ב"ר דוב הלוי בעלסקי זצ"ל

ראש ישיבת תורה ודעת,

ומגיד שיעור בהשיבה למעלה מיובל שנים, דיין מומחה, פוסק מפורסם,

מדריך בארגון האו. יו. למעלה מכ"ה שנים,

ידוע בחסדיו המרובים שבכמה וכמה אפנים עד להפליא.

נפטר בשם טוב י"ט שבט תשע"ו ת.נ.צ.ב.ה.

Included in this volume, is Rav Belsky's final hand written teshuva, for *The Daf HaKashrus*, on the correct beracha for Pringles. Excerpted from the preface, is a short dvar Torah in his memory:

והבְּהֵן הַגָּדוֹל מֵאֲחִיו (ויקרא כ"א: י')

ואתם תהיו לי ממלכת כהנים (שמות י"ט: ו') רש"י שם – כהנים: שרים כמה

דאת אמר ובני דוד כהנים היו

ויאמר המלך אל עבדיו הלא תדעו כי שר וגדול נפל היום הזה בישראל
(שמואל ב' ג: לח)

We dedicate this כ"ג - 23rd *Daf HaShana* to the revered memory of OU Kosher's גדול בְּהֵן Rav Chaim Yisroel Belsky, zt"l who was recently taken from our midst.

Rashi in Parshas Yisro tells us that the word כהנים (priests) can also mean שרים (princes). Rav Belsky zt"l was indeed the OU's and Klal Yisroel's הגדול מֵאֲחִיו – The Prince of Torah. He was the Prince of Torah head and shoulders above his fellow brethren in his breadth and depth of Torah knowledge. And now he is gone!

In his moving eulogy on the loss of Avner, Dovid HaMelech tells Klal Yisroel, "You will know that a prince and a great man has fallen today". Asks Rav Shimon Schwab zt"l why the future tense – you will know? Why not the present tense – you know that a great man has perished? Rav Schwab answers that as much as you realize today what Avner's loss entails, with every passing day you will come to realize more and more what a great person has perished. Indeed, with every passing day we at the OU, as well as all of Klal Yisroel, have come to realize that יהי זכרו ברוך! שר וגדול נפל היום הזה בישראל.

LO BASI

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it out as best we can, we should add a *davar ha'pogem* (such as detergent or Bitrex) into the water. This will make the water *aino ra'uy l'achilas kelev* (completely non-potable). Additionally, we should put aluminum foil around the openings, so that the pot does not directly touch the table, but rather, it rest on the foil. In this way, even if *chametz* is stuck on the underside of the table, the *bliya* will be unable to pass to the pot, since it will be *kli el kli b'lo rotaiv* (*ta'am* cannot pass from one utensil to another unless there is some liquid between them).

SHABBOS

One is not permitted to place food on a fire

on Shabbos, even if the food is dry and fully cooked. However, *Shulchan Aruch* (O.C. 253:5) says that one may warm up a dry, fully cooked food on top of a pot that is already on the fire. The Mechaber explains that this is permitted, because this is viewed as an unusual method of cooking (אין דרך בישול בבקר). Magen Avrohom (253:33) explains that when warming is done in an unusual manner, such as when there is a pot covering the fire, we are not concerned that one will adjust the fire (שמא יתהה). Mishnah Berurah (253:87) adds that the concern of נראה כמבשל (giving the impression that one is cooking) also does not apply in this case. When one puts food on top of a pot, it is clear that the intent is to warm, not to cook.

How do we view a steam table? May one warm fully cooked, dry foods on a steam table on Shabbos? Is this too considered an unusual method of cooking, or do we say that since it is built for this purpose, it is considered normal?

The truth is that steam table manufacturers warn the users not to cook with these tables. They are not intended for cooking foods; they are only built to keep food warm. Because the steam table acts as a separation between the fire and the food, and it is clear that the intent is only to warm previously cooked foods and not to cook raw foods, it is the policy of the OU to permit using a steam table on Shabbos for warming fully cooked, dry foods. ■

RECENT OU KOSHER HALACHA YOMIS ON SHMITAH

MAY I PURCHASE AND CONSUME ISRAELI FRUIT, SUCH AS CLEMENTINES, WITHOUT SEPARATING TERUMAH AND MAASER?

In theory, fruit which grew or blossomed during a *shmitah* year is exempt from *Terumah* and *Maaser* because *shmitah* fruit is *hefker* (ownerless). Most Israeli fruit currently available in the market (Spring – Summer 2016) blossomed during the *shmitah* year, and separating *Terumah* and *Maaser* should be unnecessary. However, in practice, *Terumah* and *Maaser* must be separated, if the fruit is not properly certified, for the following reason.

The Chief Rabbinat of Israel sells the farms in Israel to non-Jews to remove the *shmitah* status. This is known as the *Heter Mechira*. For over 150 years, a strong debate has been waged among *poskim* about the propriety and efficacy of selling farmland to non-Jews.

If the *Mechira* is valid, then the fruit does not have a *shmitah* status, and *Terumah* and *Maaser* must be separated. If the *Mechira* is invalid, separating *Terumah* and *Maaser* is not required. Nonetheless, in practice, Rav Shlomo Zalman Aurbach (*Minchas Shlomo* 1:44) recommends that everyone should separate *Terumah* and *Maaser*. This is because even those who do not rely on the *Mechira* nevertheless treat it as an uncertainty. Since the *Mechira* may be effective, *Terumah* and *Maaser* must be separated *mi'safek* (as a possible obligation).

For the procedure to separate Terumah and Maaser, see oukasher.org/blog/consumer-kosher/separating-terumah-and-maaser/.

MAY I PURCHASE ISRAELI CLEMENTINES THAT ARE SOLD AT COSTCO (SPRING 2016)?

If one relies on the *Heter Mechira*, the clementines do not have a *shmitah* status and they can be eaten after separation of *Terumah* and *Maaser*.

If one does not rely on the *Heter Mechira*, there are possible concerns associated with buying fruit with *shmitah* status. If one did purchase the clementines, one must separate *Terumah* and *Maaser*, as noted in the previous Halacha Yomis. In addition, the fruit has *kedushas shevi'is* (the sanctity of *shmitah*). Fruit that has *kedushas shevi'is* may not be purchased with cash, but may be purchased by credit card. The fruit may not be wasted, and any leftovers, including the peel, must be collected and placed in a safe place until it rots.

The fruit must be eaten in the normal manner (for example, since it is normal to eat clementines raw, they may not be cooked.) There is also a requirement of *biyur* that will take place if any clementines remain in one's possession on or after May 23 (the fifteenth of *Iyar*). The mitzvah of *biyur* will be discussed further in the next Halacha Yomis.

WHAT IS THE MITZVAH OF BIYUR SHEVI'IS?

One of the special requirements for fruits that have *Kedushas Shevi'is* (i.e., fruit that grew in Israel during the *shmitah* year) is the mitzvah of *biyur*. This mitzvah is accomplished at the end of the harvest season for each variety of fruit, by physically removing any remaining fruit of that variety from your possession and publicly declaring it ownerless in front of three people. Afterwards, one may reacquire the fruit. If *biyur* was not done on the appropriate date, the fruit becomes forbidden to eat. Therefore, it is important to know the date for *biyur*. For example, the date of *biyur* for clementines is May 23 (the fifteenth of *Iyar*) and for lemons and oranges is July 6 (the first of *Tamuz*). Please note that Israeli clementines, for those who do not rely on *Heter Mechira*, should not be bought after this date. In all cases, one who purchases produce from Israel without certification should separate *terumah* and *ma'aser*.

The information in this chart was supplied by *The Machon L'mitzvos Ha'teluyos B'aretz*. Fruit that have *kedushas shevi'is* should not be bought after these dates. Since the exact date for *biyur* is not always known, after performing *biyur*, one should have in mind not to retake possession of the fruit when bringing them back in to one's home (i.e. one should have in mind that the fruit remain *hefker* "ownerless").

THE Z'MAN BIYUR

Avocados	August 5, 2016
Dates	March 23, 2016
Grapefruits	August 5, 2016
Grapes/Wine	April 22, 2016
Olives/Olive Oil	June 11, 2016
Oranges	July 6, 2016
Pomegranates	February 10, 2016
Tangerines/Clementines	May 23, 2016

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WHAT IN THE WORLD IS WHEY?

Whey and Its Kashrus Explained

RABBI AVROHOM GORDIMER

RC Dairy

MOST people aren't quite sure what whey is. We know that whey is used in some baked products, that it is a principal ingredient in many nutritional products, and that it has something to do with curds (whatever that means!).

L'maaseh, what is whey, and are there any kashrus concerns?

The short answer is that whey is the protein-rich component of milk that remains behind when milk is made into cheese. There are plenty of kashrus concerns, and much hashgacha work is needed to obtain kosher whey.

And here is the long answer:

When milk is made into cheese, the "bulkiest" components of the milk (its casein protein and dairy fat) form into cheese curds, which are gelatinous protein matrices with fat entrapped therein. The cheese curd is dried somewhat, molded into blocks and made to look "nice"; the finished product is what we call cheese.

The remaining liquid component of the milk that did not form into cheese curd is called whey.

Whey, which is an opaque yellowish fluid (the natural color of milk once it is stripped of its casein protein and dairy fat), contains miniscule proteins called whey protein, some residual dairy fat, as well as lactose (dairy sugar) and minerals. Many companies remove the whey protein component and concentrate it, producing a protein-charged material called – you guessed it – whey protein concentrate, or WPC. WPC that is concentrated an extra 10% is called whey protein isolate, or WPI.

In theory, there should be absolutely no kashrus issues with whey, as it is, after all, mere milk components that never succeeded in becoming cheese.

Furthermore, Chazal only decreed the issue of *gevinas akum* (cheese which is not supervised by a Yisroel and is hence non-kosher - v. Yoreh Deah 115:2) on actual cheese and not on whey; whey from *gevinas akum* production can therefore be kosher. Based on this halacha, nearly all kosher whey is derived from *gevinas yisroel* (kosher-supervised cheese) production to provide the amounts of kosher whey that are needed, and it is not halachically necessary.

It would thus appear that whey should always be kosher. But, not so fast – it's far from *pasbut*, and here's why:

1. Some cheese contains non-kosher rennet enzymes (derived from *neveilah* [non-kosher] calf tissue). Should such enzymes be used in cheese-making, the resultant whey is deemed non-kosher. (*ShuT Chasam Sofer Yoreh Deah* 79) A kashrus agency that certifies whey must therefore assure that all enzymes (and other ingredients) used in the cheese-making process are kosher.
2. Some varieties of cheese have hot contact with the *gevinas akum* curd while in the production vat. What this means is that the non-kosher *ta'am* (taste) of the *gevinas akum* curd is passed via heat transfer to the otherwise-kosher whey, rendering this whey non-kosher as well. Typical examples of this are some types of parmesan and Swiss cheese production, in which the vats and their contents are heated to well above 120° F degrees, causing a *ta'am* transfer from the cheese curd, that is being formed in the vats, into the whey that is also there and in direct contact with the cheese curds at the time. So too, the manufacture of some cheeses includes the spraying of very hot water onto the curds while they are still in the vat with the whey, toward the end of the production process. This causes non-kosher *ta'am* of *gevinas akum* to pass into the whey. The kashrus agency must therefore continuously monitor the vat temperatures to prevent such scenarios, in order to verify that the whey is kosher.
3. The most common factor which renders whey non-kosher is the *pasta filata* technique, which entails the cooking of some types of Italian cheese curds



(most often mozzarella and provolone) in a very hot bath of water, as the cheese curd is mixed and kneaded, thereby endowing it with an elastic texture, ideal for melting (think of pizza or lasagna). The water from this process (called *cooker water*), which has *ta'am* and even fat from the *gevinas akum* cheese curd that is cooked, mixed and kneaded in it, is wholly non-kosher – yet many cheese plants pipe back their cooker water to the whey system, as cooker water is basically compatible with whey, and it easily merges into whey. The kashrus agency needs to assure that cooker water is hard-piped to drain or is otherwise removed from the production plant in a manner that prevents it from being incorporated back into the whey.

Whey is a complex material, and whey kashrus is likewise quite complex and challenging. The OU is proud to certify numerous brands of whey and whey-fortified products, all possible due to the very tight kashrus systems and extremely careful monitoring of our professional hashgacha team.

HARRY H. BEREN



OUTREACH

Rabbi Avrohom Stone
at a recent HHB
ASK OU Kashrus
presentation at
Kushner Middle School
Livingston, NJ





KASHRUS ALERT

The Orthodox Union generally certifies **MARINA TUNA CHUNKS IN SUNFLOWER OIL** produced by Marina Group, Hebron Israel, however, Marina Tuna Chunks bearing the following codes were manufactured with-

out OU supervision and bear an unauthorized ©: MN5INN ALNNBAZ together with any of the following codes 8EB10; 9ABCK; 9AB3K; 9A9CK; 9ACCM; 9AC3M; 9AD3M; 9ADCM; 9AECM; 9AE3M; 9AFCM; 9AF3M; 9AC3K; 9ACCK; 9AD3K; 9ADCK; 9AE3K; 9AECK; 9AF3K; 9AFCK; 9ALCK; 9AM3K. This product is sold in the West Bank.

The Orthodox Union certifies **FROZFRUIT CREAMY COCONUT FRUIT BARS** produced by Wells Dairy, Grand Prairie TX as an ©D-Dairy product. This product contains dairy ingredients as indicated in the ingredients and allergens statements. Some packaging was labeled with a plain © symbol without the D-Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify **HEVEL MAON CARROTS** produced by Hevel Maon Enterprises, Israel. This product is being sold in the USA with an unauthorized © symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **HYVEE PANCAKE & SAUSAGE ON A STICK** produced by Hy-Vee, Inc., West Des Moines, Iowa. This product is not kosher and bears an unauthorized ©D symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **KIRKLAND SIGNATURE FROZEN CHILEAN SEA BASS** produced by Costco Wholesale Foods, Seattle WA. Some packaging was printed with an unauthorized © symbol. Corrective actions have been implemented.

The Orthodox Union no longer certifies **HONEST KIDS SUPER FRUIT PUNCH** produced by Honest Tea, Bathesda MD. Some

bottles were labeled with an unauthorized © symbol. The affected product contains either one of the following production codes: APR2317BAC or APR2317BAD. Corrective actions have been implemented.

The Orthodox Union certifies **DOLE MANGO IN MANGO PUDDING** produced by Dole as an ©D-Dairy product. This product contains dairy ingredients as indicated in the ingredients and allergens statements. Some packaging was mistakenly labeled with a plain © symbol without the D-Dairy designation. Corrective actions have been implemented. ■



to our dedicated RC **RABBI SHMUEL SINGER AND HIS WIFE** on the engagement of their daughter Meira to David Langstein from Woodmere, NY.

HALACHA

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MAY I PRESENTLY BUY CARROTS FROM ISRAEL (A CONSUMER'S QUESTION)

Israeli carrots currently being sold in the U.S. (May 2016) at this point can be assumed to no longer be *peiros shevi'is* and may be purchased *lichatchila*. In fact, purchasing Israeli products is commendable as it benefits the Israeli economy. However, if the carrots do not have a kosher certification, one must separate the relevant tithes (*Terumos* and *Ma'aseros*). This year is the first year of the *shemita* cycle. This means that *ma'aser sheini* must be separated. The *ma'aser sheini* portion can be redeemed by transferring its *kedusha* (elevated status) to a coin. Any coin a nickel or larger, may be used, provided the *ma'aser sheini* portion (approximately 9% of the package of carrots) is worth more than a *peruta*, approximately 3 or 4 cents. ■

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