COLD SPICY FOODS

A COMMON shailah that arises at factories involves processing cold d’varim charifim such as mustard, 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 ba’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 it 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 ba’dacha. Similarly, we find that although Shulchan Aruch paskens (Y.D. 105:12) that salt or spices cannot extract bliyos from a kli, yet lichatchila one may not...
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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 Torah 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 licheatchila and shas ha’dachah 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 Torah 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 6 minutes? Although Shulchan Aruch (Y.D. 105:1) says that both vinegar (charif) and brine (salt) 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 Shach1. Therefore, products that contain high quantities of salt (e.g. soy sauce [14-18% salt]) may not be processed on tref 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 hours2.

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

1 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 michulay t’cheatch and nat ber nat do apply to vinegar.

2 Although there are indications that even Shach was machmir licheatchila regarding d’varim charumim, see Shach (Y.D. 87:26) regarding not leaving milk in the kera 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).
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 160°F. 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 blyos (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.

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

ISHMECH HASEM IYESCH LOKH VAGOT HEBALOTH KONEN.
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’kisnin (cake), and the beracha would change to mezinos. 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 Markowitz 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 Zywica

Mazel Tov

to our dedicated RC Rabbi Lenny Steinberg and his wife on the engagement of their daughter Riki to Shuki Staffeld 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 Rebbetzin 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 Yechezkel Mechel Yehuda Klein Z”L of Brooklyn, NY.