

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתני אלא לעורר

ZEIYA

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

SHULCHAN ARUCH (Y.D. 123:24) says that wine alcohol which was distilled from *stam yaynam* remains *assur b'hanah* just like the wine itself. Although the alcohol is just the collected *zeiya* (vapors) from the wine, *zeiya* of issur retains its status. Similarly, *Shulchan Aruch* (Y.D. 92:8) writes that *zeiya* that emanates from milk is *milchig*, and if this *zeiya* comes in contact with hot meat, it will create *basar b'chalav*. The general rule is that *zeiya* will have the same status as the liquid - זיעת - משקים כמשקים. *Pri Migadim* (*Seder Hanbagos ha'nishal* II:37) questions whether this rule applies to solids as well, however *Igeros Moshe* (Y.D. I:40) paskens that one should not be lenient. So both by liquids and by solids, *zeiya* retains the same status as the original food.

Har Tzvi (Y.D. 84) asks, how is it that *mei mei chalav* (milk from which all solids have been removed) is only *chalav d'rabanan*, while *zeiya* from milk, which is almost pure H₂O remains *chalav d'oreisa*. He answers, that so long as the steam is still connected to the milk, it retains its full status of milk. However, cow water (condensate of whey water) which is the water removed from whey during evaporation, once it is no longer connected to the whey, would be only *chalav d'rabanan*.

continued on page 56

A QUESTION THAT BEGS AN ANSWER

RABBI GAVRIEL PRICE

RC, Ingredient Registry

IMAGINE the following: An OU manufacturer of vinegar makes kosher certified red wine vinegar as well as white distilled vinegar. Each product is typically made throughout the year. On one visit, the mashgiach notices that all the production for the past week and the projected schedule for the coming week is dedicated to white vinegar.

"What's doing?" He asks the plant manager.

"Well," says the plant manager, "there's a shortage of white vinegar on the market, and our hands are full trying to get this product out."

On the next visit, the next week, the mashgiach once again sees that all equipment remains dedicated to white vinegar, and is once again projected as such for the coming week.

This time, however, the mashgiach starts thinking, and the thought process goes something like this: It makes sense that if this company can't handle all the orders for

continued on page 56



THE LATEST ON OREO COOKIES



AT THE PRESENT TIME, most varieties of Oreo Cookies contain dairy ingredients, with three notable exceptions. Original Oreo Sandwich Cookies, Oreo Double Stuf Sandwich Cookies and Mini Original Oreo Sandwich Cookies do not contain dairy ingredients, though they are manufactured on dairy equipment. The equipment is not necessarily cleaned before the production of these three cookies, and there may be a small amount of dairy residue present. Nonetheless, the dairy component would be minimal, and from a Halachic perspective, the dairy residue is nullified (*botel bishishim*) and of no consequence. The bottom line of all this is that these three cookies may be consumed after meat and poultry, but not simultaneously.

Please bear in mind that the manufacturer may choose in the future to reformulate these products and add dairy ingredients. Since these products already bear U^D symbols, formulation changes would not be reflected in the U^D logo. As such, we recommend that consumers check regularly with our office to confirm the status of these items. ■

ZEIYA

continued from page 55

under a pot of meat in an oven, and if one did, the food would be assur. Although the Rosh holds that in general, a hot pot has the ability to push away *zeiya* and prevent it from being absorbed, but in this case the Rosh was concerned that the pan might block some of that heat, and *zeiya* will get absorbed. It is for this reason that one may not cook milk and meat, or kosher and non-kosher together in an oven.

Igeros Moshe (Y.D. 1:40) explains that today's ovens should be viewed as a sealed box, even though they are slightly vented, because the *zeiya* cannot dissipate fast enough. Therefore, even though the top of the oven is very hot, the *zeiya* will get absorbed. The Rosh only says that *zeiya* is pushed away from a hot surface if there is a colder place for it to go, but since the oven is closed, the *zeiya* will back up and get absorbed everywhere, including the ceiling and walls, even though they are hot surfaces.

ZEIYA OR REICHA

Zeiya is the steam (vapor) that emanates from a solid or a liquid. *Zeiya* as mentioned above has the same status as the food itself. *Reicha* is the aroma of the food that is not accompanied by steam, and in most cases we say *bidieved*, *reicha lav milsa* (*reicha* is not a concern).

However, there are numerous exceptions to this rule.

Some dry items when cooked will produce only *reicha*, or such a minimal amount of *zeiya* that it will dissipate immediately in the air. *Igeros Moshe* writes that if we see *zeiya*, even if it is from a relatively dry item, we must be concerned. Because the guidelines for what is considered dry and wet can be subjective, as a policy the OU will assume that any item that is placed in an oven will produce *zeiya*, unless it is proven or obvious otherwise. Even in a large oven “*tanur gadol*” the OU would be concerned for *zeiya*, since the ovens are used in a manner in which they are filled to capacity with product, shelf upon shelf from floor to ceiling.

EXAMPLE: Dairy cookies are baked in a rack oven. The OU would be concerned that the cookie dough produces *zeiya*, and because the entire cavity of the oven is filled with pans of cookies the cumulative effect would be that the *zeiya* will not dissipate, but will reach the walls.

QUESTION

continued from page 55

white vinegar on its white vinegar production line, it would expand its resources and dedicate all equipment to this one product. But what are they doing with their red wine vinegar orders? Maybe they don't have any orders. That's unlikely, because it's a consistent item. Maybe (he goes on to think) they are simply telling their customers that they can't provide the product at this time – which is also, of course, unlikely. Companies don't like giving their customers any reason to revisit the marketplace.

ZEIYA IN OVENS

Teshuvos ha'Rosh (20:26) writes that one may not place a pan of milk

under a pot of meat in an oven, and if one did, the food would be assur. Although the Rosh holds that in general, a hot pot has the ability to push away *zeiya* and prevent it from being absorbed, but in this case the Rosh was concerned that the pan might block some of that heat, and *zeiya* will get absorbed. It is for this reason that one may not cook milk and meat, or kosher and non-kosher together in an oven.

Igeros Moshe (Y.D. 1:40) explains that today's ovens should be viewed as a sealed box, even though they are slightly vented, because the *zeiya* cannot dissipate fast enough. Therefore, even though the top of the oven is very hot, the *zeiya* will get absorbed. The Rosh only says that *zeiya* is pushed away from a hot surface if there is a colder place for it to go, but since the oven is closed, the *zeiya* will back up and get absorbed everywhere, including the ceiling and walls, even though they are hot surfaces.

BOTH BY LIQUIDS AND BY SOLIDS, ZEIYA RETAINS THE SAME STATUS AS THE ORIGINAL FOOD

EXAMPLE: A company wants to do a test run of a single pan of dairy cookies in a large rack oven. In this case, the *zeiya* will dissipate before it reaches the walls or ceiling. Of course, the mashgiach must be present to make sure that the batch is small enough that it will not produce *zeiya*. In this case *reicha* would also not be a concern because in relation to a single pan of cookies, the large rack oven is a *tanur gadol*.

EXAMPLE: An oven dryer is used to reduce the moisture level of powders. The powders that are put on pans are very dry to begin with. In this case, since we know there will be no *zeiya* or *reicha* in the oven, there will be no need to kasher the oven. The pans of course in all these cases will require kashering.

KASHERING WITH ZEIYA

Rav Moshe Feinstein zt”l (*Igeros Moshe* Y.D. 1:60) writes that he is doubtful as to whether a *kli* that had direct contact with a non-kosher

liquid can be kashered by immersing it into live steam instead of using boiling water. This is because he was concerned that steam is not a liquid, and although steam may be hotter than the original liquid that was absorbed, it would not be *k'bolo kach polto*. Since the original *bliya* was with liquid, perhaps the *plita* must

also be with liquid. However, Rav Moshe accepted that we can leave the *kli* in the steam until condensation forms all over the *kli*, since it would then be considered that the *kli* was kashered with boiling water. However, if the original *bliya* was only with steam then it is clear from the *Pri Chadash* (Y.D. 121:15) that we can kasher with steam as well, since in such a case we would say *k'bolo* with steam *kach polto* with steam.

A common example of where we kasher with steam is when kashering a microwave oven. If a non-kosher food was heated in a microwave oven, the surface that touched the food directly requires *hagalah*, but the walls and ceiling that only absorbed non-kosher *zeiya*, can be kashered with *hevel* (thick steam) by boiling water in the microwave for several minutes. The cup is moved over and the water is boiled a second time as well, so that even the space that was covered by the cup will get kashered. ■

The mashgiach shared his concern with the plant manager and, to his surprise, found out the following. The company had been negotiating with another supplier to provide them with finished red wine vinegar so that it could simply repack and resell the product, using their own label, until they could once again allocate their own production equipment to making red wine vinegar.

With this information the RFR notified the RC, who was able to guide the negotiation with the new supplier to ensure that the red wine vinegar from the new supplier would

be produced according to the requirements of the OU, an intervention that turned out to be a necessary step to ensure a smooth transition to this new dimension of the OU company's operations.

The main lesson: if a company is not making a product line it typically does make, it doesn't mean that the company is not getting that product into the hands of its customers, or in any event trying to think of ways of getting there. Minimally, we can say it is a set of circumstances worth clarifying. ■

A PHILADELPHIA STORY

ASK OU Outreach and First Seder Presentation in Bala Cynwyd

IN THE SPIRIT of the City of Brotherly Love, nearly one hundred men, women and students attended the Harry H. Beren ASK OU Outreach/First Seder Bais Medrash Kashrus program at the Lower Merion Synagogue in Bala Cynwyd, a suburb of Philadelphia. The event was jointly organized by Rabbi Yosef Grossman, senior educational rabbinic coordinator of OU Kosher, and Rabbi Uri Greenspan, Rosh HaYeshiva of First Seder.

First Seder is an independent organization that provides structured programs of Torah learning in Mishnayos, Halacha, Gemara, Tanach and Jewish ethics/philosophy for men of all ages and backgrounds.

Rabbi Chaim Loike, OU rabbinic coordinator and bird expert, spoke on “The Mesorah of Kosher Birds” and presented a demonstration with numerous live birds. Rabbi Yitzchok Friedman, OU rabbinic field representative in Maryland and Pennsylvania, spoke on “Keeping Kosher on the Road.” Rabbi Avraham Shmidman of the Lower Merion Synagogue was also present at the program.

Rabbis Greenspan and Shmidman are both graduates of the ASK OU Advanced Seminars on Kashrus programs organized by Rabbi Grossman for training mashgichim.

Rabbi Greenspan of First Seder declared, “Yasher koach and thank you very much for your wonderful presentations. I am looking forward to working with the OU again in the future.”

For more information on First Seder class schedules and to sign up for live video learning please visit www.firstseder.com, or contact Rabbi Greenspan at rabbigreenspan@firstseder.org, or call 732.407.3178. For more information on ASK OU Outreach contact Rabbi Grossman at grossman@ou.org or 212.613.8212.



From left: Rabbi Chaim Loike, OU Rabbinic Coordinator and Bird Expert; Rabbi Yitzchok Friedman, OU Rabbinic Field Representative in MD and PA; Rabbi Uri Greenspan, Rosh Yeshivah, First Seder Bais Medrash; Rabbi Yosef Grossman, OU Senior Educational Rabbinic Coordinator; and Rabbi Avraham Shmidman of the Lower Merion Synagogue.

WHAT'S THE BERACHA ON...

MEAT, FISH AND EGGS

FOOD	BRACHA RISHONA	BRACHA ACHRONA
Beef	Shehakol	Borei Nefashot
Beef Stew	Shehakol	Borei Nefashot
Bologna	Shehakol	Borei Nefashot
Carp	Shehakol	Borei Nefashot
Chicken	Shehakol	Borei Nefashot
Chicken Fricassee	Shehakol	Borei Nefashot
Chicken Salad	Shehakol	Borei Nefashot
Chili Con Carne	Shehakol	Borei Nefashot
Chopped Liver	Shehakol	Borei Nefashot
Corned Beef	Shehakol	Borei Nefashot
Derma (Stuffed Kishke) ¹	Mezonot	Al Hamichya
Duck	Shehakol	Borei Nefashot
Egg	Shehakol	Borei Nefashot
Egg Salad	Shehakol	Borei Nefashot
Fish	Shehakol	Borei Nefashot
Fishcake, Fishstick	Shehakol	Borei Nefashot
Frankfurter (without bun)	Shehakol	Borei Nefashot
Gefilte Fish ²	Shehakol	Borei Nefashot
Hamburger (without bun)	Shehakol	Borei Nefashot
Herring	Shehakol	Borei Nefashot

Hotdog (without bun)	Shehakol	Borei Nefashot
Knish with Meat ³	Mezonot	Al Hamichya
Lamb	Shehakol	Borei Nefashot
Lamb Chops, Stew	Shehakol	Borei Nefashot
Liver	Shehakol	Borei Nefashot
Liverwurst	Shehakol	Borei Nefashot
Lox	Shehakol	Borei Nefashot
Meat	Shehakol	Borei Nefashot
Meatballs	Shehakol	Borei Nefashot
Meatloaf	Shehakol	Borei Nefashot
Mushroom Omelet	Shehakol	Borei Nefashot
Omelet	Shehakol	Borei Nefashot
Pastrami	Shehakol	Borei Nefashot
Pickled Herring	Shehakol	Borei Nefashot
Pot Roast	Shehakol	Borei Nefashot
Roast Beef	Shehakol	Borei Nefashot
Salami	Shehakol	Borei Nefashot
Salmon	Shehakol	Borei Nefashot
Sardines	Shehakol	Borei Nefashot
Scrambled Eggs	Shehakol	Borei Nefashot
Smoked Herring	Shehakol	Borei Nefashot
Smoked Salmon	Shehakol	Borei Nefashot
Spanish Omelet	Shehakol	Borei Nefashot

continued on page 58



May the emunah in Hashem displayed in this Tel Aviv structure speedily merit Klal Yisroel's protection from her enemies.

IMPORTANT NOTIFICATION



Rabbi Howard Katzenstein, Business Manager



RFR's should not discuss finances with companies. If a company has a question or a complaint about finances please direct it to the RC or his Business Manager.


Also, be aware, that the standard OU certification fee structure includes all regular visits. However, the KOA structure has a lower annual certification fee with billing for each regular visit.



KASHRUS ALERT

FOODTOWN CHEDDAR RICE CRISPS produced by Foodtown Inc., Iselin, NJ are certified by the Orthodox Union as an  Dairy product. This product contains dairy ingredients as indicated in the ingredients and allergen statements. Some packaging display a plain  without the D-dairy designation. Corrective action has been implemented.

The Orthodox Union does not certify **MALT O MEAL MARSHMALLOW MATEYS CEREAL** produced by MOM Brands, Lakeville, MN and the  symbol does not appear on this product. Some promotional signs placed next to this product mistakenly have an  symbol. The signs are being replaced.

SKINNY DIP SHIRATAKI NOODLES – Angel Hair, Fettuccini, Rice Pearl are not certified by the Orthodox Union. Some of their products bear an unauthorized . Corrective measures are being implemented.

BRACHA

continued from page 57

Smoked Herring	Shehakol	Borei Nefashot
Smoked Salmon	Shehakol	Borei Nefashot
Spanish Omelet	Shehakol	Borei Nefashot
Steak	Shehakol	Borei Nefashot
Tongue	Shehakol	Borei Nefashot
Tuna Fish	Shehakol	Borei Nefashot
Tuna Fish Salad	Shehakol	Borei Nefashot
Turkey	Shehakol	Borei Nefashot
Veal	Shehakol	Borei Nefashot
Veal Cutlets	Shehakol	Borei Nefashot
Whitefish	Shehakol	Borei Nefashot

¹ Since the ingredients include flour made from one or more of the Five Principal Species.

² Although gefilte fish may be prepared with bread crumbs or matza flour, their purpose is just to hold the ground fish and other ingredients together. Thus, only *Shehakol* need be said. (See also *Shulchan Aruch, Orach Chaim* 208b, and *Mishnah Berurah* 208:8).

³ Provided the ingredients include flour made with one of the Five Principal Species. However, to say an *Al Hamichya* one must eat a *k'zayit* of dough within a *kdei achilat pras* (2-9 minutes).



KASHRUS ADVISORY

PASKEZ GOLDEN HARVEST HONEY OAT CRUNCH CEREAL has a printed statement on the side panel to make the bracha *HaAdama* on the flakes and *HaEtz* on the Almonds. The Orthodox Union's position is that only the *bracha Mezonos* should be recited on the entire mixture.

The Orthodox Union certified a variety of **CHOCOLATE INN** products. Due to changes in procedures, the OU is now certifying only the plain chocolates (various shapes). The OU no longer certifies Chocolate Inn's other products (such as nuts, chocolate covered nuts, chocolate covered pretzels, chocolate covered cookies, chocolate gift boxes, mints and gift packs).



Ayson.

to our devoted RFR in Mexico **RABBI AVRAHAM RESNICOFF AND HIS WIFE** on the engagement on their daughter Rochel Ethel to Avraham Tzvi Zombek of Toronto.

CONDOLENCES

to the wife and family of our dedicated RFR in the Santa Barbra area of California, **RABBI YOSEF LOSCHAK, Z'l** who was recently niftar.

to our devoted RC **RABBI AKIVA ROTHENBERG AND FAMILY** on the recent loss of his wife Mrs. Sora Rothenberg.

הַמָּקוֹם יִנְחֵם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם