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The Daf HaKashrus

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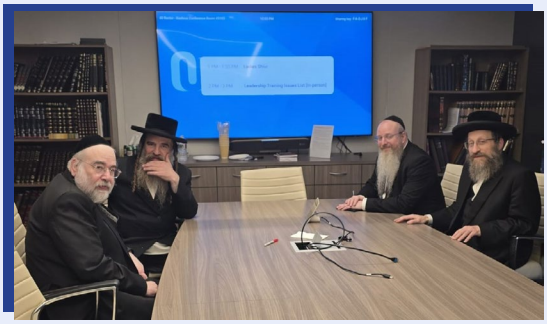
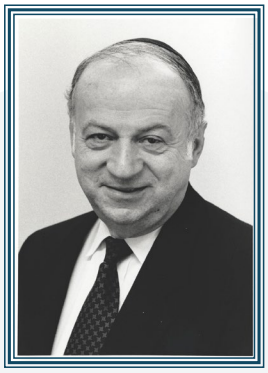
OU Kosher & Badatz Meeting

OU Kosher and the ועד הפיקוח ההלכתי
שע"י בד"ץ העדה החרדית ירושלם
recently hosted each other at their respective offices to discuss current kashrus matters.



At the OU in NY: *(L to R) Rabbi Moshe Elefant, Rabbi Yitzchok Shlomo Blau (Safra D'dayna Badatz Eida Hachareidis) Rabbi Nachum Rabinowitz, Rabbi Binyumin Arye Glick*

Picture in Badatz office in Yerushalyim: *(L to R), Rabbi Y.D. Krakowski, Rabbi Moshe Elefant, Rabbi Binyumin Arye Glick, Rabbi Yitzchok Shlomo Blau (Safra D'dayna Badatz Eida Hachareidis), Rabbi Shlomo Zev Carlebach, (Rabbinic Member Vaad Pikiach Halacha) and Rabbi Yisroel Lamet, (Menahel Vaad Pikiach Halacha Badatz Eida Hachareidis)*



OU Kosher Mourns the Passing of Rabbi Julius Berman zt"l

The Orthodox Union mourns the passing of Rabbi Julius Berman, zt"l. Julie (as he was affectionately known) was a former President of the Orthodox Union (1978-1984) and lay chairman of the OU Kosher, originally working with Rabbi Alexander Rosenberg zt"l. Additionally, he was the founding chairman of OU Press, and one of the most significant lay leaders of twentieth century Orthodoxy.

Julie was a devoted communal servant who led numerous organizations and initiatives while simultaneously working as a partner at the Kaye Scholer law firm. Under Julie's leadership, the OU started a number of important initiatives and founded Yachad, a groundbreaking organization to enhance the lives of Jews with developmental disabilities. His activities and influence outside the OU were remarkably broad and deep, including serving as president of the International Conference of Jewish Material Claims Against Germany, chairman of the Conference of Presidents of Major American Jewish Organizations, chairman of the board at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, and president of the Jewish Telegraphic Agency.
A more in-depth article about Rabbi Berman will be published in Jewish Action magazine. יהי זכרו ברוך

In this Issue

Someone purchased a jar of sauce thinking it was kosher and later realized that it had no hechsher. If there are any obvious non-kosher ingredients in the sauce, such as meat (neveila), cheese (gevinas akum), wine vinegars (stam yaynam), or fish (dagim b'lo simanim), the sauce must certainly be viewed as non-kosher, and if one cooked with it, a rabbi should be consulted. What if there are no sensitive ingredients in the sauce? Since it is common for the factory's kettles to be shared with other sauces that do contain meat, fish, cheese or wine vinegar, this would make the kettle treif and the subsequent sauces questionable as well. Lichatchila, one should certainly not continue to use this sauce. What if one already cooked with this sauce? Must the food be thrown out? Must he kasher his pots, oven, dishes...?

Stam Keilim Ainom Ben Yomon

Shulchan Aruch (122:6) writes that stam keilim (utensils of unknown status) can be assumed to be ainom ben yomon (unused in the past 24 hours). Even if we know that the pot in the past had been used with non-kosher, since we do not know when it was last used, food that was subsequently cooked in the pot remains kosher. This is based on a sfek sfeika. Perhaps the pot was not used in the past 24 hours, and even if it was, perhaps it was used to cook foods which are ta'am lifgam in this current food.

However, it is difficult to apply this leniency to a factory. Rav Belsky zt"l would often say that the above halacha should only be applied to a home setting, but we may not assume that the kettles in a factory were not used for 24 hours. Factories often run seven days a week, and when they are not producing, they are busy cleaning the equipment with hot water. The Aruch Hashulchan (YD 122:16) as well writes regarding coffee houses that the dishes must be viewed as "ben yomo", since they are typically used every day multiple times a day.

Bitul b'shishim

Factory kettles are extremely large. It is possible (or maybe even probable) that these kettles hold shishim times the volume of its walls. Perhaps one can argue that even if the kettle was used to cook non-kosher sauce, the subsequent sauce (made with kosher ingredients) would be shishim times the entire kettle, and the non-kosher is batel. This approach is incorrect. Every kettle is hooked up to pipes, a filler bowl and filler. Even if there is enough sauce to be mivatel the bliyos in the kettle, there will definitely not be enough sauce to be mivatel all the metal in the pipes and filler.

CIP

Factories always clean and sanitize their equipment between productions, especially if the previous product contained an allergen (cheese). These cleanings are done with caustic which is a davar ha'pogeim. A caustic CIP is usually performed at about 165F. This would be less than the typical production temperature for sauce, so it would not even be a k'bolo kach polto kashering. Although we cannot be confident that a CIP of 165F was pogeim the kli, still some poskim use this as a mitigating factor.

Chanan Lach B'lach

Sauce is a davar lach (liquid). There is a machlokes Rishonim whether the halachos of Chanan apply to a davar lach. There are two reasons why Chanan might not apply to a davar lach.

1. The Mordechai (Chulin 697) writes that Chanan is based on chashivus. Since, a chaticha (solid) has size, it is chashuv. A davar lach has no size, so it has no chashivus.

2. The Raavad writes that once a chaticha absorbs a non kosher taam, the bliya can never fully be removed. But a davar lach can be fully diluted.

If Chanan does not apply to a davar lach then the sauce that contained non-kosher would not be viewed as being 100% assur, but rather only proportional to the amount of non-kosher in the sauce. Since these sauces typically contain less than 8% meat, cheese, fish or wine, the bliya in the kettle and pipes would be

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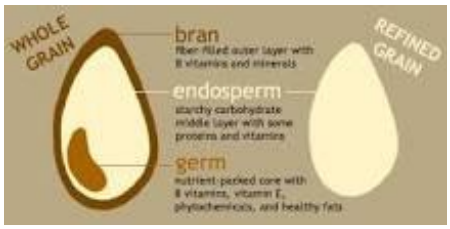
NEW SERIES

The Wonderful World of FLOUR

By: Rabbi Mordechai Stareshefsky, RC, Nutritionals & Ingredients

Part I - Wheat flour, the staff of life.

Visualize – if you will – a wheat field, packed with golden stalks rippling in the breeze, stretching on endlessly from horizon to horizon. The task before the wheat farmer: extracting the flour from the wheat. Nestled within the sharp and prickly folds of every one of those wheat stalks lie approximately 110 wheat kernels (also called berries), the seed from which the wheat stalk emanates, and wherein the flour lies. (To do the math: an average wheat plant has five heads, and each head has about 22 kernels.) The farmer of old, as discussed by the Mishnayos in Maseches Shabbos, performed many arduous steps in their quest to obtain flour. It begins with harvesting the wheat stalk, continuing with the threshing, winnowing and sifting (to extract the wheat kernel) then grinding it into flour, and sifting it one final time. As the Torah states: B'zeias Apecha Tochal Lechem, it is an arduous task. Today's wheat farmers utilize modern technology to streamline that process considerably. Most important is a marvelous – and expensive – piece of machinery known as the combine, which simultaneously harvests, threshes, winnows, and sifts all while moving through the field. The combine drives through the wheat field and harvests the wheat stalks and threses it, divests the chaff and straw and spits out a steady stream of wheat kernels into a truck driving alongside it. The wheat kernels are then brought to a flour mill and stored in silos in preparation for milling.



A wheat kernel is composed of three distinct parts that are separated during the milling process: endosperm, bran and germ.

The endosperm is the dominant part of the kernel, comprising about 77 percent of its weight. It is the source of white flour as well as soluble fiber and contains the greatest share of protein, carbohydrates, iron and vitamins. Bran covers the endosperm; it is primarily insoluble and contains a small amount of protein, large quantities of the three major B-vitamins, trace minerals, dietary fiber. Germ is about two and a half percent of the kernel weight. The germ is the embryo — or sprouting section — of the seed. It is separated from flour in milling because the high fat content (10 percent) has the potential to turn rancid and limit the flour's shelf-life.

Mazal Tov!

מזל טוב!

To our dedicated president, **Mr. Mitch Aeder** and his wife, on the marriage of their son, Gedalya, to Gitty Lebovics of Chicago, Il.

To our devoted ingredient analyst, **Simcha Aminsky** and his wife, on the engagement of their son Chanoch, to Aliza Jaffa from Lawerence, NY.

To our dedicated Rabbinic Field Representative in Central NJ, **Rabbi Moshe Darabaner** and his wife, on the marriage of their son Yechiel, to Tzippora Bacharach of Lakewood, NJ.

To our devoted Rabbinic Field Representative in the Midwest, **Rabbi Yosef Hunt** on his engagement to Batya Laya Schmidt of Milwaukee, WI.

To our dedicated administrative assistant, **Mrs. Ariella Zuckerman** and her husband, on the birth of a baby boy.

Condolences

המקום ינחם

To Kashrus IT analyst, **Mrs. Gitty Ben-ari,** on the loss of her mother, Mrs. Judy Derman, a"h.

To family of former OU Kosher lay chair, **Rabbi Julius Berman** z"l on his passing. Condolences as well to his son-in-law, Kashrus Ingredient Analyst, **Simcha Aminsky**.

To RC, **Rabbi Moshe Klarberg** on the petirah of his father R' Meshullem Klarberg, z"l.

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לא באתי אלא לעורר

less than 8% as well. The next production of sauce, made with all kosher ingredients, would be more than 60 times the bliya of issur. However, the Rema (Y.D. 92:4) writes that one may only rely on the opinion of the Mordechai and Ra'avad in cases of hefsed mirubah.

If it is not a situation of hefsed mirubah, it is best to throw away the food and kasher the keilim. If kashering the keilim would be difficult, since there are many sfeikos as outlined above, one can be maikel to clean them out and just wait 24 hours.

Hefsed Mirubah

In a situation of hefsed mirubah, one may eat the food that was cooked with the sauce. The Chelkas Yaakov (YD 32) writes regarding Chanan lach b'lach that even in a situation that is not a hefsed mirubah, if the food was cooked for kavod Shabbos, it is also permitted. The Pri Megadim (YD Mishbetzos 94:9) adds that whenever we permit a food based on hefsed mirubah or kavod Shabbos, even if there are leftovers, they may still be eaten. Once the food receives a p'sak that it is mutar, it remains mutar.

In these situations, there is also no need to kasher the keilim that were used with the sauce. The Maharam Shik (Teshuvos YD 73) explains that food that is permitted due to hefsed mirubah, even if it is not a hefsed to kasher the kli, it is still not necessary to kasher. It would be a "tarti d'sasri" (contradiction) to permit the food and require kashering the kli. Although one can argue that the heter of hefsed mirubah should only apply to the food, since if we pasken that the food is assur, it will be thrown out; there is no way to "kasher" the food. However, regarding the keilim, since they can be kashered, perhaps we should require kashering and avoid the safek. In our case, since there are other reasons to be lenient, as outlined above, one may certainly be maikel as per the Maharim Shik. Also, one can apply the sevara of the Pri Megadim, that once the food receives a p'sak that it is mutar, it remains mutar. This can be applied to the keilim as well.

Example: Someone realized they added uncertified barbecue sauce to their cholent. The amount of sauce that was used is not batel b'shishim. If there are no obvious non-kosher ingredients in the sauce, even though the sauce might have been made in a non-kosher factory, the cholent may be eaten and there is no need to kasher the pot. At worst this would be an issue of Chanan lach b'lach, and for kavod Shabbos, we are maikel. The leftovers as well may be eaten after Shabbos. Since the food may be eaten, there is no need to kasher the pot either. If there were non-kosher ingredients in the sauce, a rabbi should be consulted.

The Ingredient Panel

MALTED BARLEY

CHADASH CONSIDERATIONS PART II

BY RABBI GAVRIEL PRICE, RC, INGREDIENTS

Barley malting refers to a controlled process in which barley is soaked in water, initiating a process called germination. The process is halted at a very specific time. The effect is to release barley's hidden, nutty sweetness and to generate an important enzymatic development within the barley grain. The flavor is prized by the food industry. The unique biological properties of this just-germinated grain are central to beer fermentation. Bakers refer to it as "the baker's secret."

For those who are careful to avoid chadash, it is useful to know when malted barley from the current year's crop may first find itself in a retail product. In this article we'll demonstrate that, given the multiple processing steps, storage considerations, and distribution of this unique ingredient, a grain of barley that was planted in the late spring of 2025 and harvested by August will not appear on a supermarket shelf this year until mid-to-late winter. There may be variation from year to year. For the cutoff dates of specific OU products, the reader is encouraged to see the OU's new yoshon page (https://oukosher.org/yoshon-search/).

Malted Barley Flour

Although barley from the spring crop may be malted as early as mid-October (as outlined in part I of this article), the product of this process remains a grain. It is not, in this form, usable as a food or flavoring ingredient. For the food industry, malted barley *flour* is often used. Malted barley must be shipped to a flour mill to convert the grain to a flour.

One of the large OU flour mills reported that it does not receive malted barley from the current year's crop until mid-late December (this year, 2025, they predicted that they would not begin milling until March). The product, once milled, is either shipped directly to a customer or to a distributor.

Breakfast Cereal

A major OU certified breakfast cereal manufacturer, which uses malted barley in multiple cereal products, reported to the OU that typically malted barley is held in inventory for six to eight weeks prior to being used in manufacturing.

Let us assume that the malted barley flour was shipped directly to the breakfast cereal company (and did not go through a distributor, a processing step that would add additional time to the supply chain). According to our earliest-in-the-year mapping-out of malted barley, breakfast cereal containing this year's crop of barley would not be produced until early February. The product then, of course, must be distributed. It is unlikely that product would be available on the market until mid-February.

Winter Wheat Flour

Millers of standard wheat flour very often add a miniscule amount (less than half a percent) of malted barley flour. The enzymes in the barley grain, bakers claim, helps convert the starch in flour to sugar, providing more readily available energy for yeast, helping the bread rise more readily (some applications use malted barley flour for a slight improvement in caramelization, providing a different hue to the bread).

The OU certifies numerous brands of flour that are made exclusively of winter wheat, and therefore inherently yoshon, that contain malted barley flour. Rav Schachter shlita, argued that, although the malted barley flour is present at less than one percent, because malted barley flour provides a Tikkun in the baking process its presence

cannot be ignored. Winter wheat flour that contains chadash malted barley would be problematic because the mixture is a דבר שיש לו מתירים.

The milling, storage, and distribution considerations outlined above apply, of course, to this case as well. February 1 would seem to be a date that before which one need not be concerned that malted barley flour is present from the current year's crop.

Beer

The OU certifies one of the national beer companies. They do not receive malted barley at their breweries from the new crop until late December. They maintain some inventory of malted barley.
Ale requires minimally 21-30 days of brew time (when all goes well). Lagers require a brew time of 30-45 days.

Distribution of beer varies greatly. According to Andrew Heritage, Beer Economist at the trade group Beer Institute, typical time from packaging to retail is two weeks, although some national brands, he said, can be as little as one week.

The earliest time an ale (the beer with least brewing time) would make its way to a retail context would be early February.

It is important to add that many achronim, rule that beer - which contains only the soluble sugars of the barley grain — an extract, and not the grain itself — is not subject to the prohibition of chadash (see P'nei Yehoshua, kuntras acharon, Kiddushin).

Malt Syrup

Malt syrup, which is the form of malted barley that is used in products like corn flakes or rice crispies, is an also an extract and has the same potential exemptions as beer. Based on the considerations outlined for other cereals, one would not need to be concerned about malt syrup (or flavor) until mid-February.

KASHRUS YOM IYUN

On December 25, 2025, staff members of OU Kosher and the Kof-K came together for a Yom Iyun at the Adas Shul in Passaic, NJ. The program coordinated by Rabbi Gavriel Price from the OU and Rabbi Eliezer Lamm from the Kof-K including comprehensive maareh mekomos, hachana seder and shiurim. Rabbi Ari Senter delivered a shiur on current kashrus inyanim from the Daf Yomi and Rabbi Menachem Genack gave a shiur on dairy bread.

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תורה ומצוות

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