

**OH 451.2004**  
**Manual for Supervising the Kashrut of Bakeries**

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*This manual was unanimously approved on September 8, 2004 by a vote of thirteen in favor, none opposed, and none abstaining. (13-0-0) Voting in favor: Rabbis Kassel Abelson, Elliot Dorff, Daniel Nevins, Joel Roth, Paul Plotkin, Pamela Barmash, Gordon Tucker, Avram Reisner, Vernon Kurtz, Joseph Prouser, Aaron Mackler, Elie Kaplan Spitz, and Israel Francus*

**Converting a bakery from non-kosher to kosher.**

**Step One—Planning**

The success of all kosher supervision is to be found in the planning. The more planning that is done in advance, the smoother both the initial change over to kosher and the subsequent kosher operation. Since very often a business must close down for a day or more during the change over, it is in everyone's interests that all details are worked out in advance. Some examples of the preparatory work include walk-throughs, visual inspections, a work flow chart, and clearly defining the roles of management and the *mashgichim* in advance.

Since management will want to go back into operation as soon as everything is made kosher, it is important that all ingredient issues be clarified. All treif or non-*hechshered* ingredients must be eliminated from the premises. All the necessary equipment to be koshered and everything new, as well as the procedures for using them, must be understood, agreed upon, and in, ready for operation after the change-over is completed.

**Step Two—Cleaning, and Making Kosher**

Everything to be made kosher needs to be totally clean. Conversely anything that cannot be totally cleaned cannot be made kosher. It is much easier to make equipment kosher which is "*eino ben yomo*" i.e. not used for 24 hours. Though it is possible to bypass the 24 hour waiting period by introducing a *D'var pagum* such as lye or caustic soda, it adds an unnecessary complexity in making a bakery kosher. (It is often necessary in facilities like hotels that weren't and won't be kosher, and will not shut down for 24 hours, to use a *D'var Pagum*.)

**I. Convection Ovens**

- A. Remove all oven racks.
- B. Remove fan housing/covering from back of oven.
- C. Spray abrasive cleaner, e.g. Dow Easy Off, on entire oven, walls, oven floor and fan

assembly, and all parts of the door and the door crease if there is any dirt there.

D. Spray the doors, including the glass.

E. If back plate cannot be removed, then thoroughly spray the cleaner over and inside the entire fan assembly.

F. After all the areas are covered with cleaner; heat oven to 300 degrees for about 20 minutes.

G. Wash the oven with a long handled brush, using cold water and soap, removing all the loose dirt. Take care not to short electrical parts of the oven. Use the help of the plant engineer or the appliance manufacturer when disassembling equipment.

H. Reapply cleaner to areas that have a great build up of dirt. Steel wool and scrapers may be required. (It is wise to supervise this work and leave the elbow grease to others, but it is equally important to be dressed for messy work as you may need to get in close to properly measure the effectiveness of the cleaning.)

I. Baked on dirt and grease must be removed before you can begin to make everything kosher as it is considered to be *ein*. (*Ein* is considered food and not *pegam* and will cause problems with *reicha*, i.e. smell imparting taste, and *bittul* i.e. nullification.)

J. After all dirt has been removed and a visual check has been made, the oven should be turned up to the highest possible setting for one and a half hours with the fan blowing.

## 2. Oven Racks and Grates

A. The easiest way to make the racks or grates kosher, is to place them on the stove top. (In the past they have been koshered with a blow torch which has often caused warping.)

B. Wrap the entire stove top with a double layer of foil wrap covering over the entire stovetop with the foil. The shiny side should be facing down in the direction of the stovetop. This causes maximum heat.

C. Set the burners on a low flame.

D. Tightly seal the foil wrap onto and all around the stovetop.

E. Raise burners to highest setting.

F. With long metal pliers, carefully check if *libun* has been accomplished. If metal is glowing with a red color, then it has been accomplished.

G. After half an hour, carefully and from a distance, remove foil and allow to cool down. Then return racks to the now kosher oven.

## II. Regular Ovens

The procedure is the same as above except for the doors. In a regular oven the door is sometimes used to hold pans or trays, resulting in spillage on the door. Therefore, a *libun chamur* with a blowtorch may be needed. Another alternative is a thorough cleaning of the *ein*, followed by *libun kal*. (The required heating would be *kash nisraf mebachutz*). Closing the oven and heating up to 500 degrees Fahrenheit for an hour and a half will suffice.

### III. Rotating Oven, Baker's Oven

Follow same procedure as for convection oven above.

### IV. Pizza Oven

If food has indirect contact with the oven, i.e., pizzas are on a tray, then follow the procedure for convection ovens.

If pizza ovens have direct contact with food (or ovens above that have direct contact, i.e., breads or cakes cooked directly on the oven floor, which is not likely but possible) then the procedure is as follows: (First verify with the manufacturer of the stove, if possible, that the stove can handle the procedure below.)

- A. Disconnect all gas lines, and remove and clean any heat probe sensors.
- B. A flat blanket of charcoals should be spread over the entire surface of the oven floor.
- C. Ignite coals.
- D. When all coals are burning, allow to continue for 10 minutes.
- E. If the oven begins to buckle, extinguish coals and the oven cannot be koshered.

### V. Flat Top and Grate Stoves

- A. Clean thoroughly to avoid grease fire.
- B. Cover the entire top surface with many layers of foil (at least 3 to 5 layers), shiny side down and raise heat to the highest level.
- C. After half an hour check carefully if the fire has caused *libun* by looking for glowing red color.

### VI. Pots and Pans, Mixing Bowls, Serving Pieces, Sinks.

A. If pots are used on the stove to cook ingredients, the pots should be scoured clean, and left 24 hours. Then the pot and the lid should either be immersed into a larger pot of rolling boiling water, (*Ma`ala reticha*), or the pot should be filled with water and brought to a boil. The lid should be immersed, either in whole or in rotating sections into the pot, and then hot rocks should be dropped into the pot causing the boiling water to overflow and make kosher the outside of the pot.

B. Mixing bowls or serving pieces that receive or touch hot food but are never put directly onto the stove can be koshered with an *irui*. First clean and wait 24 hours as above; then pour rolling boiling water over the bowl. If using another vessel to pour the boiling water over the bowls, make sure it is or has already been made kosher. When immersing the other vessel for more water, allow it to stay a few seconds to maintain the rolling boil.

If only cold items were used, then a thorough cleaning is enough.

C. All surfaces to be made kosher must be clean and dry. Therefore a stainless steel

sink to be made kosher that has more than one part must have the bottom section made kosher first, while working your way upwards. Thus we are assured that all the kashering was done from the direct water of the *irui*. Porcelain sinks cannot be made kosher.

## VII. Pans

A. Baking pans are invariably so badly soiled that a full cleaning is virtually impossible. Therefore, we do not recommend attempting to make them kosher. Rather they should be replaced and where necessary, marked for dairy or *parve* in a way that will not easily be baked off or smudged.

## VIII. Blenders

A. If they are only used for cold, cleaning them well is sufficient. If used with hot foods or *charif* all parts should be removed and koshered with *hagalah*.

## IX. Food Processors and Knives

A. If the processor was used with treif, then kosher with *hagalah*.

B. Knives, if made of one piece, are made kosher with *hagalah*.

If knives have two parts they can only be made kosher if they are made of metal and soldered together. If knives have often been used regularly with fire, then a *libun chamoor* is required.

## X. Working Stations

If nothing hot is used here, the area need only be cleaned.

If hot ingredients are brought to the table, it should be cleaned and after 24 hours, *irui* should be done over the surface. If the tabletops are made of wood, sand off the top layer until completely smooth.

Smooth non-cracked Formica counters can be cleaned with an *irui*.

If dairy and *parve* are present, designate separate dairy and *parve* areas or use a board or pre cut metal cover when using the non dominant type (probably dairy).

## XI. Display area

If hot foods directly from the oven are placed on display pans, then they must be made kosher by *irui*, assuming they are of material able to be made kosher. In most bakeries, the food placed on the display pans have already cooled, in which case a thorough cleaning will suffice.

## Setting up kosher operation

### A. Dairy *Parve* Separation

After making the bakery kosher, the next concern is how to separate the dairy from the *parve*. It is preferable to have an all *parve* bakery as this simplifies the time needed to supervise and removes many of the potential problems. Where this is not possible, have all dairy utensils clearly marked and stored in a separate and away area. Have a dedicated preparation area or a cover as listed above. (Section X).

If there is a lot of dairy, have two ovens, one dedicated to dairy. If this is impractical, schedule all the *parve* baking first and then, after all the *parve* is finished, bake off the dairy.

Never put the dairy products directly on the oven floor and always have the dairy pans sitting on dairy trays in case of spillage. After the dairy is finished, allow the oven to continue to bake for another 15 minutes empty. If any dairy should spill and remain in the oven it must be removed before *parve* baking can resume.

After coming out of the oven, dairy should be stored on dairy trays which are clearly marked in a way that will remain marked, after being in the hot oven. Trays should be regularly checked to make sure the markings are still in tact.

### B. Taking Challah

If the bakery is even in part Jewishly owned, the requirement of *hafrashat challah* exists. If dough is made that uses about three and one half pounds of flour, *hafrasha* is necessary, and at four and a half pounds a *beracha* is required.

The *mashgiach*, if available should take challah every day. Since the *mashgiach* is not likely to be in the bakery all the time, let alone once every day, a system to assure challah is taken needs to be in place. If the Jewish owner is trustworthy and capable, he or she can be trained to make the *beracha* and take a little dough and bake it off. They can date it and leave it for the *mashgiach* to come and verify. One baked little ball is needed for each day's dough and if more than one grain is used, there needs to be *challah* taken from each batch. That is, if wheat and rye doughs are both made and the requisite amount of flour is used of each, *challah* will have to be taken from both.

If this system is not practical or the Jewish personnel are not willing, able, or trustworthy, then there is an ingenious system devised by the O.U. that enables you to take care of *challah* from your office. (This system is described below).

### C. Display and Packaging

*Parve* should be the "default" on all baked goods, and dairy should be displayed in a separate area and clearly marked.

Whether or not bread should be made dairy is a subject of much controversy. If you permit it, the bread should have some form of marking or design on it that would stand out as dairy once outside its wrappings.

It is a *good idea* to have dairy stickers, and when dairy pastries are boxed for the customer, a sticker indicating that the products are dairy should be placed on the box. This enables third party users to know when something is dairy.

## Shabbat and Passover issues

### A. Non-Jewish Owner

Regarding bakeries owned by a corporation or non-Jews, Shabbat and Pesach issues are not of concern, though a sign should be displayed on Passover that the products are *chametz* and should not be purchased by Jewish consumers.

### B. Jewish Owner: Shabbat

Ideally we would want a Jewish owned bakery to be closed on Shabbat. If that is not possible, it is possible to supervise a non *shomer shabbat* bakery by endorsing the product and not the bakery. The food is kosher, and even the food made on Shabbat would be permissible to eat beginning Saturday night after enough time has passed that it could have been made after Shabbat.

It is also possible to arrange to have the owner sell the store every Friday afternoon and buy it back every Saturday night. The RA has such a document available.

### C. Jewish Owner: Passover

The *chametz* needs to be sold. For *maarit eyin* if nothing else, it is advisable to close a kosher *chametz* bakery for Passover. Sometimes this is impossible because the bakery may have many commercial accounts for 365 days a year. If so, the store needs to be properly sold to a gentile before the time for the end of eating *chametz erev pesach*, and this should be prominently posted in the store as well as a note next to the *teudah*, that the bakery is *chametz* and no food may be eaten during Passover.

### D. *Tevilat Kelim*.

The issues of ritual *tooma* related to *avoda zara* are currently being researched by the Law Committee and a broader decision will be reached on our position relating to all areas of *tooma* in modern life.

As such I defer to the subsequent rulings on the need for *tevilat kelim* in a bakery until the papers are written and voted on. In any case, whether the equipment needs to be immersed or not, the product of non-immersed equipment is still kosher.

## Taking Challah From Your Office \*

### (1) The Overview

We set up a supply of *matzot* that are subject to the requirement of having *hafrashat challah*, but the *hafrasha* has not yet been done. These *matzot* are *tavul l'challah*, i.e. need to have *challah* taken. The amount of *matzah* should suffice for at least a year, factoring one gram of a *matzah* becoming the *challah* for each daily dough at the plant. The boxes of *matzot* should be open and placed in a suitable unobtrusive area in the bakery, near the machinery that makes the batter. Since we don't separate from the grain of one year for the grain of another, prior to Rosh Hashana, the year should be

marked on the box of *matzah*. When the new *matzot* are produced, the new supply of *matzot* needing *challah* to be taken, should be purchased for the plant. This usually occurs in July and August. For several months, supplies of the old and new are likely to be intermingled, so the old season *matzot* should remain in place, and around November, the *mashgiach* should remove and burn the old season *matzot*. When first bringing the *matzot* into the plant, the *mashgiach* will separate *challah* for the batters in the plant that day. Subsequently, the Rabbi, in his office, should separate *challah* on a daily basis, using the verbal formula below. The formula states that each time a new batch of dough is prepared, another gram from the *matzah* becomes the *challah*. The foundation to separate *challah* from dough that has not yet been kneaded, is *Yoreh De'ah* 327:2).

The permission of the Jewish owners to separate *challah* on their behalf must be done in a clear and overt manner. Before establishing the first *matzah*, the owner's authorization must be obtained. The *matzah* can only work for dough made of the same grain. So if more than one type of batter is being made, there needs to be appropriate *matzot* in the right volume made of the same grains. If this proves impossible to find, then a large wafer of dough can be baked from the other hard-to-find grain. The shelf life of that wafer will be reasonably long, and the *challah* will be separated from the batters of that grain, a gram at a time from the wafer.

## (2)The Procedure

The following is the exact procedure to be followed: 1) The open boxes of *matzah* which are *tavul l'challah* should be placed in the room, near where the mixing is done. They may be covered but they must be unsealed. (The amount of *matzah* is determined by the number of different doughs made in a day. 2) Written and oral authorization to the *Rav Hamachshir* should be given by the Jewish owner to separate *challah* on the owner's behalf at all times. A *kinyan* should be made at the time the authorization form is signed. Re-authorization should be made from time to time. 3) When the container of *matzah* is in place, initially the *mashgiach* should say,

“One fifth of a gram of *matzah* in a square shape from the first *matzah* in this box in the upper right-hand corner of the *matzah* facing me, should become *challah* on behalf of the next *lishah* that takes place for *belilah avah* (thick heavy batter) at the time when that *lishah* takes place or on behalf of the next baking for *belilah rakah* (soft thin liquidy batter) when that baking is completed whichever comes first.

And one fifth of a gram of *matzah* uniformly distributed around the part of the *matzah* already designated as *challah* should become *challah* on behalf of each succeeding *lishah* or baking, at the time of such *lishah* or baking as above.”

Every morning thereafter the *mashgiach* in his office should say:

“Each time a *lishah* will be made at - PLANT NAME - at -PLANT LOCATION - until the next time this *nusach* is said, then from the boxes of *matzah* in the mixing room set

aside for *hafrashat challah*,\*\* one fifth of a gram of that *matzah* uniformly distributed around the *matzah* already designated partially as *challah* should become *challah* on behalf of those *lishot* which are *belilah avah* at the time when that *lishah* takes place, and on behalf of the items baked from a *belilah rakah* when the baking is completed\*\*\*  
And if the *matzah* used until now is all used up for *hafrashat challah* purposes, the next *matzah* behind it should become *challah* in the same fashion. Namely, first one fifth of a gram in a square shape from the *matzah*'s upper right hand corner, directly behind the first area designated as *challah* in the *matzah* used until now, should become *challah* etc.”

\* I wish to thank the O.U. for their generous cooperation in sharing their field manuals and other publications with me.

\*\*From June 1-Oct 30, add the following words in brackets. (“*and from the same year as the flour in the lisha*”)

(Every year at the beginning of June, a new production of *Matzah* which is *tovu l'challah* should be placed in all bakeries alongside of the old box until Oct 30 when the old box should be removed and burned.)

\*\*\*If other grains besides wheat are being used at the bakery, and additional *matzot* of that grain are in the bakery in a separate box, then at the end of the last declaration, the following words in brackets should be added. (“*from each min on its own min*”)



## Glossary of terms

*avoda zara*  
Idolatry

*belila avah*  
A thick batter like bread dough

*belila raka*  
A liquidy batter that can only have *challah* taken after it is baked

*ben yomo*  
Literally “of the day” (e.g., a pot used within the previous twenty-four hours.)

*bittul*  
Nullification of a foreign taste by a ratio of sixty to one

*charif*  
Sharp food, which when used with a knife acts as the agent to transfer the taste of the item cut, into the knife even though no heat is present.

*d'var pagum*  
Food taste absorbed into a pot after twenty-four hours is considered stale (*pagum*), and does not have the status of food, which needs a sixty to one ratio for nullification. Immersing the pot into boiling water suffices to remove the *pagum*. When it is inconvenient to wait twenty-four hours one can boil water in the pot and add a caustic substance that is absorbed into the pot and renders the fresh absorbed taste into, *pagum*.

*ein*  
An actual piece of food that needs to be removed before the process of making the item kosher can begin, as opposed to a remnant taste.

*eino ben yomo*  
Not ben yomo (twenty-four hours or more have passed since the pot was last used)

*hafrashat challah*  
Taking off a measure of dough and burning it in compliance of the Biblical commandment to give “*challah*” to the priest

*hagalah*  
Making an object kosher by placing it in boiling water

*Irui*

Pouring boiled water onto an item to be made kosher.

*kash nisraf mibachutz*

Hot enough to char a straw placed upon it.

*kinyan*

A method of acquiring property

*libun chamoor*

Making a utensil kosher by heating it directly in fire until it becomes red hot.

*libun kal*

Making a utensil kosher by heating it directly in fire until it becomes hot enough to char a straw placed upon it.

*lishah*

Dough batter

*min*

Kind (different doughs can be made from barley, rye or wheat)

*ma'ala reticha*

A rolling boil

*maarit eyin*

How it would appear to an outsider

*reicha*

Aroma. (e.g. a cheese cake and a *parve* bread in the oven together. The dairy aroma of the cheesecake will enter the bread and may make it dairy)

*tavul l'challah*

A bread product needing *hafrashat challah* but it has not yet been taken

*tevilat kelim*

Immersing vessels that had previously been owned by gentiles, in a *mikvah*