



# KOF-K

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בס"ד

## Dairy Bread

When one takes a walk down the aisles in a supermarket or in his local bakery, he may see cakes and muffins which are dairy. In addition, some times one finds bread with a label on the package stating its dairy status.

We will discuss the implications of the *halachos* which apply to "dairy bread."

### The Issur / Reason

Bread is a food that is commonly eaten together with either meat or dairy. To guard against the possibility of inadvertently eating dairy bread with meat food or vice versa,<sup>1</sup> Chazal<sup>2</sup> prohibited baking bread with either dairy or meat ingredients. This prohibition applies even if one wants to eat the dairy bread with dairy only or the meat bread with meat.<sup>3</sup> If the bread was made dairy by mistake, one may not eat the bread.<sup>4</sup> There is a discussion among the *poskim* whether or not one may sell the bread to a non-Jew. There are certain cases when making and buying dairy bread is permitted which will be discussed below.<sup>5</sup>

### Vegetarians

This *halacha* applies to vegetarians even though they will not come to eat the bread with meat.<sup>6</sup>

### Changing the Shape of the Bread

The *Gemorah*<sup>7</sup> says if one wants to make dairy bread, he has to make in "*k'ein torah* (an oxes eye)."

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<sup>1</sup> Ran Mesechtas Pesachim page 8 "mipnei," Shach Y.D. 97:1, Aruch Ha'shulchan 1.

<sup>2</sup> Mesechtas Pesachim 30a, 36a, Rambam Malchos Asuros 9:22, Shulchan Aruch Y.D. 97:1, Chuchmas Adom 50:3, Aruch Ha'shulchan 1, Badi Ha'shulchan 1.

<sup>3</sup> Shulchan Aruch ibid, Darchei Teshuva 12, Aruch Ha'shulchan 1.

<sup>4</sup> Refer to Pri Megadim Sifsei Da'as 1, Pischei Teshuva 2, Darchei Teshuva 9, Aruch Ha'shulchan 8, Da'as Torah 1, Badi Ha'shulchan 2, biurim "kol hapas" (second), Madanei Ha'shulchan 3.

<sup>5</sup> Darchei Teshuva 6, 15, Yabea Omer Y.D. 1:5, Badi Ha'shulchan 5, biurim "v'im," Madanei Ha'shulchan 3.

<sup>6</sup> Opinion of Horav Shachter Shlita quoted in Rabbis Jachter's Halacha Files.

<sup>7</sup> 36a.



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*Rashi*<sup>8</sup> explains this to mean that it has to be made in small quantities (see below). The reason for this is since a small amount of bread will be used up quickly, one will not forget that it is dairy or meat. However, the *Rif*<sup>9</sup> and others<sup>10</sup> say the meaning of "*kein turah*" means that the dough was kneaded in a shape which is different from regular bread. The *Shulchan Aruch*<sup>11</sup> brings both opinions. Therefore, one would be able to make dairy bread if it is in small amounts or in a different odd shape.

The change in the shape must be made before one makes the bread.<sup>12</sup>

### Writing Milk on Bread

Some say that one is permitted to engrave the words "milk" on the bread itself without changing the form of the bread since this will be a good *heker* to make sure no one eats it will meat.<sup>13</sup>

### Placing a Sticker on the Package

Based on the opinion stated earlier that a *heker* does not help to make the bread permissible after it has been baked, a sticker on the wrapper would not be a good *heker*.<sup>14</sup>

The opinion of the *Chochmas Odom*<sup>15</sup> and others<sup>16</sup> is that if bread unintentionally became dairy or meat because of a spill, if there will be a serious financial loss then one may split the bread into small sections among his family member. This is permitted because each person receives an amount that they will finish in one day.

One sees that, in certain situations, a *heker* helps even after the bread is baked. According to this opinion, *Horav Joseph Dov Soloveitchik zt"l*<sup>17</sup> held, based on a ruling from his father *Horav Moshe*, that a sign on the packaging of bread indicating that it is

<sup>8</sup> Mesechtas Pesachim ibid "k'ein."

<sup>9</sup> Mesechtas Chulin 38a.

<sup>10</sup> Rambam Hilchos Machalus Asuros 9:22.

<sup>11</sup> Y.D. 97:1.

<sup>12</sup> Gilyon Maharsha, Chavos Da'as, Yad Yehuda 4, Pischei Teshuva 3, Darchei Teshuva 21, Kaf Ha'chaim 14, Da'as Torah 1, Badi Ha'shulchan 16,18, Madanei Ha'shulchan 8.

<sup>13</sup> Refer to Darchei Teshuva 37, Badi Ha'shulchan 17.

<sup>14</sup> Horav Yisroel Belsky Shlita.

<sup>15</sup> 50:5.

<sup>16</sup> See Aruch Ha'shulchan 97:9.

<sup>17</sup> M'pininei Harav pages 152-153.



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dairy is a sufficient reminder that the bread should not be used with meat. Others held that this is not a valid *heker* and may not be used.<sup>18</sup>

Today, the major *kashrus* organizations do not rely on a dairy designation on the label as a *heker*.<sup>19</sup>

## English Muffins

The OU certifies an English muffin as dairy. The question was asked why this is permitted? The *Shulchan Aruch* says one is not allowed to make dairy bread, and English muffins are bread.

*Horav Shachter Shlita* halachic consultant to the OU, maintains that although the *halacha* says if the dough made in to a shape which people view as another type of bread is permitted,<sup>20</sup> this is not good enough for English muffins. Since the same shape muffin is made *pareve* by other companies, there is no way to tell that this muffin is dairy due to its shape.<sup>21</sup> The *heter* according to *Horav Shachter Shlita*, is because the milk in the product is *botel b'shishim*.

## Small Amounts

The *Gemorah*<sup>22</sup> says if one makes the dough in small amounts, it is permitted. The *Shulchan Aruch*<sup>23</sup> says this means that one has to eat the bread in one sitting (one portion). The *Rama*<sup>24</sup> says it refers to the amount of bread that one will eat in one day.

The *Aruch Ha'shulchan*<sup>25</sup> says if one has many people in his house, he can make dairy bread if it will be finished in one day, which is a twenty-four hour period.

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<sup>18</sup> Horav Yisroel Belsky Shlita. Refer to Kov Mevasser 1:10. See Divrei Chachumim page 62:144 quoting this as the opinion of Horav Moshe Feinstein zt"l.

<sup>19</sup> This is the opinion of the OU, KOF-K, and the Star-K after speaking with Rabbi Goldberg Shlita.

<sup>20</sup> This is not true for bagels because people have come to associate bagels with bread (OU document X-118).

<sup>21</sup> OU document X-118. This is the opinion of Horav Yisroel Belsky Shlita as well. Refer to Mesora 6:pages 88-89. *Horav Genack Shlita* holds that the distinct shape of English Muffins does still apply. In any case the OU labels the muffins OU-D even if it is *butel*.

<sup>22</sup> Ibid.

<sup>23</sup> Y.D. 97:1.

<sup>24</sup> Ibid. See Rashi Mesechtas Pesachim 36s "kein tura," Pri Megadim Sifsei Da'as 1, Darchei Teshuva 17, *Aruch Ha'shulchan* 4.

<sup>25</sup> 97:4.



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The *bnei Ashkenaz* should follow the opinion of the *Rama*.<sup>26</sup>

When purchasing English Muffins, one must only purchase the amount that he will consume in one day. Purchasing a large amount and placing the rest in the freezer is questionable.<sup>27</sup>

### *Bitel*

There is a dispute among the *poskim* when the amount of milk put into the product is *butel b'shishim*. Some *poskim* are lenient,<sup>28</sup> while others are stringent.<sup>29</sup> This does not apply where one initially put the rest of the ingredients in to the mixture to be *mevatel* the milk intentionally. It is only when it was done already (*b'dieved*), or it is a big loss.<sup>30</sup>

### Large Dough – Commercial Bakery

Bakeries make large batters, then the dough is divided into small portions. Is forbidden since it is not the small amount that the *poskim* discuss, or is it permitted, since one has in mind to make it into a smaller form?

The *Pischei Teshuva*<sup>31</sup> brings from *poskim* that, once it is a big batter, it becomes *ossur* and one can not split it up and make it into small batters.

The opinion of the *Kesav Sofer*<sup>32</sup> is that the *issur* of dairy bread is only if one makes a large batter and gives it to his household to eat. However, if one makes a large amount of dairy batter in order to sell it and he wants to split it into smaller dough, it is permitted as long as the size conforms with the *halacha* required of dairy bread. Some say that splitting the dough is forbidden only after it is baked, but doing so before baking is permitted.<sup>33</sup>

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<sup>26</sup> Darchei Teshuva 17.

<sup>27</sup> Horav Yisroel Belsky Shlita. Refer to Badi Ha'shulchan 9 biurim "l'chein."

<sup>28</sup> Opinion of the OU as expressed in document X-118 in depth.

<sup>29</sup> Chuchmas Adom 50:4, Badi Ha'shulchan 97:6.

<sup>30</sup> Pri Megadim M.Z. 97:1. Refer to OU document X-118 regarding the issue of *bitul issur l'chatchilah* and English Muffins.

<sup>31</sup> 97:3.

<sup>32</sup> Y.D. 61:49.

<sup>33</sup> Yad Yehuda 97:4.



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According to the above, a *kashrus* agency can certify a company which makes dairy bread (under permitted conditions) even though it is a large batter being made into smaller ones.

### *Borekas* etc

A food that is not readily recognizable as being meat or dairy (ex: *borekas*) and can be eaten with either a meat or dairy dish should be made *pareve*. Therefore, the custom is to make dairy *borekas* in a triangle shape and *pareve* ones in a square shape.<sup>34</sup> Some *poskim* are lenient in regard to this.<sup>35</sup>

### Cakes

Cakes or other food items, that are not usually eaten together with meat, are not subject to the *halacha* of dairy bread.<sup>36</sup> Therefore, one may bake or buy cheesecake in as much volume as necessary, even if it is not a different shape than a regular pastry.<sup>37</sup> In addition, one is permitted to eat dairy doughnuts or croissants. Muffins that are served as dessert may be baked with milk. Some say since today it has become the custom to eat cake with dairy drinks, cake may no longer be made with meat ingredients (or in a meat oven) unless it conforms to the *halachos* of dairy bread.<sup>38</sup>

According to this view, it would be problematic to bake an uncovered *pareve* cake in an oven that was not thoroughly cleaned and meat residue is visible on the walls and racks.

### Buttered Bagel / French Toast etc.

Once bread is fully baked, it is permissible to add dairy ingredients to it.

### Examples:

One may put butter on a bagel. One is permitted to add milk to baked bread to make French toast. It is permitted to put *pareve* bread in a *milchig* toaster even though it was not cleaned out well.

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<sup>34</sup> Refer to Darchei Teshuva 22, Harchokos V'hazehoros 5:34, Minchas Osher page 132. This is the opinion of the Badatz in Yerushalayim ([www.ohr.edu.co.il](http://www.ohr.edu.co.il)).

<sup>35</sup> Opinion of the Vaad Halacha of the Kof-K.

<sup>36</sup> Pischei Teshuva 3, Chuchmas Adom 50:3, Darchei Teshuva 1, 14, Aruch Ha'shulchan 7-8, Kaf Ha'chaim 15, Badi Ha'shulchan 2.

<sup>37</sup> Ben Ish Chai Shelach 2:17, Chuchmas Adom ibid, Aruch Ha'shulchan , Badi Ha'shulchan 2, Shevet Ha'kehusi 4:191.

<sup>38</sup> Badi Ha'shulchan 2.



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## Dairy Bread during the Nine Days

During the nine days the *Bnei Ashkenaz* do not eat meat<sup>39</sup> so there is no concern of eating dairy bread with meat. However, one is still not allowed to make or purchase dairy bread during that time.<sup>40</sup> Some are lenient and permit this to be done.<sup>41</sup>

## Dairy Bread for *Shavuos*

The custom is to eat dairy food on *Shavuos*.<sup>42</sup> Some accomplish this by baking dairy bread. The *poskim* say it is permitted to bake dairy bread for *Shavuos* since it is a small amount.<sup>43</sup> According to this, it would only be permitted to bake enough bread for the first day of *Yom Tov*.<sup>44</sup> If one wishes to bake a large amounts he should change the shape of the bread.<sup>45</sup>

## Making *Challah* in a Meat Oven for *Shabbos*

Baking *challah* in a meat oven, with uncovered chicken is permitted since it was baked for that particular *Shabbos* and it is considered a small amount.<sup>46</sup> Some say this is not permitted because one might come to eat the bread at *shalosh seudos* with dairy.<sup>47</sup> However, the custom is to be lenient with this. Nonetheless, practically speaking, since one is not used to having *fleshy* bread, one should not bake bread in the above manner. One who must bake bread while there is chicken cooking in the oven, should cover the chicken well before placing the *challah* in the oven. If this is done the *challah* has no restrictions.<sup>48</sup>

## Keeping Bread Separate

One who ate *pareve* bread during a meat meal and has leftover slices, may not eat these slices during a milk meal, or vice versa, even if the slices were cut with a *pareve* knife.<sup>49</sup>

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<sup>39</sup> Shulchan Aruch 551:9.

<sup>40</sup> Mahrasham 7:76, Badi Ha'shulchan biurim "sh'ema," Madanei Ha'shulchan 3, Rivevos Ephraim 2:155:17.

<sup>41</sup> Refer to Darchei Teshuva 34.

<sup>42</sup> Rama O.C. 494:3, Magen Avraham 6, Mishnah Berurah 12-14, Bais Ha'Levi Yisro, Mivakshei Torah 1:pages 185-186.

<sup>43</sup> Rama ibid, Aruch Ha'shulchan 10, Kaf Ha'chaim 494:64.

<sup>44</sup> Darchei Teshuva 33, Badi Ha'shulchan 23, Madanei Ha'shulchan 12, Betzel Hachuchma 6:34:5-6.

<sup>45</sup> Refer to Darchei Teshuva 33, Badi Ha'shulchan 23, Madanei Ha'shulchan 12, Betzel Hachuchma ibid.

<sup>46</sup> Rama ibid, Sifsei Da'as 1, Pri Megadim O.C. 442:1, Chuchmas Adom 50:3, Aruch Ha'shulchan Y.D. 97:4, Badi Ha'shulchan 23, Madanei Ha'shulchan 13.

<sup>47</sup> Yad Yehuda (Aruch) 11, see Kaf Ha'chaim 24.

<sup>48</sup> Based on the pesak of Horav Yisroel Belsky Shlita.

<sup>49</sup> Shulchan Aruch Y.D. 89:4.



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This *halacha* only applies to sliced bread. However, one may use the remaining loaf of bread at a dairy meal, since it does not normally come into contact with the meat food.<sup>50</sup>

One should only use a *pareve* knife to cut bread, since otherwise the bread may become dairy or meat and it could cause *halachic* problems of *baser b'chalav*.<sup>51</sup>

## KOF-K Products

Cinnamon and raisin loaves are certified *kosher* dairy since it is eaten like cake which is permitted to be made dairy as mentioned above.

The KOF-K certifies a company which makes dairy bread crumbs. The reason for this certification is since it is not made into bread, so it is not subject to the *halachos* of dairy bread. In addition, it is in the hands of the *goy* and it has an odd shape to it.

A KOF-K certified company makes twelve bread mixes in all different flavors. Each box makes about 1 loaf of bread. One reason to permit this mix is because the amount of mix is considered a small amount. It can be argued that this mix is not a *lisha* in which case it would not be subject to the *halachos* of dairy bread. In addition, even if one wants to argue that the two previous arguments are not valid, the amount of milk placed in the product is *botel b'shishim*.

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<sup>50</sup> Igros Moshe Y.D. 1:38.

<sup>51</sup> Refer to Shulchan Aruch ibid, Chuchmas Adom 40:14, Darchei Teshuva 89:32, Kaf Ha'chaim O.C. 494:64, Madanei Ha'shulchan 89:60, Rivevos Ephraim 5:15, Hechsheiros 10:17.