

THE Daf HAKASHRUS

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THE OU MONTHLY NEWSLETTER FOR THE KASHRUS PROFESSIONAL

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The Daf HaKashrus

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Rabbi Yosef Grossman, z"l,
 Founding Editor



With the cost of eggs skyrocketing, people are reluctant to throw out eggs. Brown eggs often contain brown spots, which in reality is pigment that leaks into the egg during the formation of the shell. Are these brown spots the same as blood spots?

Today, our commercially sold eggs are not fertilized and certainly are not incubated to the point that a blood spot would indicate the beginning of a new chick which would forbid the entire egg. Still blood is forbidden, and if there is a blood-spot, it must be removed. There is a minhag that if one finds a bloodspot to throw out the entire egg. Rav Schachter was shown the brown spots which are commonly found in the eggs, and he ruled that these are completely permissible. There is no need to remove these spots and certainly no need to throw out these eggs. Only those spots which are red or black are problematic.



THE Ingredient PANEL

CHITOSAN

DIETARY SUPPLEMENT
 PRESERVATIVE
 AND FLOCCULANT

RABBI GAVRIEL PRICE
 RC, INGREDIENTS

GLUCOSAMINE

About 25 years ago glucosamine, which is obtained from chitosan, was heavily marketed as an oral supplement to address joint pain. The OU received an application to certify chitosan as the preliminary material for the extraction of glucosamine. Rabbi Aharon Steinberg, z"l, an OU RFR, visited a Chinese processor. He reported the first step of the process as receipt of large containers of crab shells, some of them with traces of crab meat still clinging to them. The process of obtaining pure chitosan involved bathing the chitosan in heavily concentrated hydrochloric acid for one hour, followed by a fresh water bath, followed by a second bath in sodium hydroxide; this process was repeated four times, with the result that by the end of the process the company could validate that no protein (that is, crab meat) or any other foreign particles remained. The product was then sun-dried or oven-dried (depending on the

Chitin is the material that provides the firm structure to the shells of crabs, shrimp, and lobsters. Chitosan, a derivative of chitin, has several applications in the food industry, some practical and others still theoretical.

Huchzak B'tolaim

Rabbi Eli Gersten RC, Psak and Policy

Shulchan Aruch (YD 84:9) writes that if one finds 3 or more bugs in a food, it is considered *huchzak b'tolaim*. This means that there is an assumption that there may be more *tolaim* present in the food. Since this food is *huchzak b'tolaim*, it is *assur* to eat it without *bedika*. Even if the food until now was assumed to be clean, once three bugs are found, it is *assur*. Similarly, a vegetable that a majority of the time, or during certain parts of the year, is infested is also referred to as *huchzak b'tolaim*. However, being *huchzak b'tolaim* is not the only reason a food will require *bedika*. Fruits and vegetables that are occasionally infested, *mi'ut ha'matzui* (more than 10% of the time), will also require *bedika*, and until this checking is done, it would be *assur* to eat these foods. What *nafka mina* is there between if a vegetable is *mi'ut ha'matzui* or if it is *huchzak b'tolaim*? In both cases, it may not be eaten until it is thoroughly checked, and in both cases once it is checked and found to be clean it is permitted.

Mid'oreisa or Mid'rabbanan?

One obvious difference is that foods that are *mi'ut ha'matzui* are *assur mid'rabbanan*, while foods that are *huchzak b'tolaim* could be *assur min'hatorah*. If a vegetable which is *huchzak b'tolaim* can be checked and the *tola'im* separated, since there is an assumption that it may contain *tola'im*, those *tola'im* are not *batel* since they can be removed. Those *tola'im* are *assur mid'oreisa*, and therefore the vegetable that is assumed to contain them is *assur min'hatorah*. If we know for certain that there is one bug (or even half a bug) in a large pot of soup and the bug can be removed, the bug is not *batel*, and it is *assur* to eat any of the soup until the bug is removed. However, if the soup cannot be checked and there is no way to remove the bugs, then even though the soup is *huchzak b'tola'im*, *mid'oreissa* the bugs are *batel*. However, *mid'rabbanan* it is still *assur* to eat the vegetable if the bugs are whole, because "*berya aina biteila*". However, in this case, if the bugs are known to be broken, the soup is *mutar*.

Hefsed Mirubah

Another *nafka mina* between *chezkas issur* and *miut ha'matzui* is in regard to situations of *hefsed mirubah*. If one has a *ta'aruvos* that cannot be checked that is a *mi'ut ha'matzui*, *m'ikar ha'din* it is permitted. The Rashba compares this to the lungs of a slaughtered animal that were lost and were never checked. Shulchan Aruch (YD 39:2) rules

that although there was a *chiyuv bedika*, since this is now impossible, the meat is permitted. Although Chazal required checking the lungs (since it is a *mi'ut ha'matzui*) and did not allow us to rely on the *rov*, nonetheless when checking is not possible, we revert back to the *ikar ha'din*, of "*holchin achar ha'rov*". However, the Rema (YD 39:2) writes that we are *machmir* not to eat this meat, unless it is a situation of *hefsed gadol*. The Pri Megadim (Sifsei Daas 84:29) writes that the same applies to vegetables that are *mi'ut ha'matzui* but can no longer be checked. Since it cannot be checked, and it is a situation of *hefsed gadol*, we may follow the *rov* and permit the vegetables without checking. However, if vegetables are *huchzak b'tolaim*, even if they cannot be checked, they will remain *assur*, even if it is a situation of *hefsed gadol*.

Sfek Sfeika

Vegetables which are *mi'ut ha'matzui* are viewed as *safek* as to whether they are infested. If there is a second *safek*, the vegetables will be permitted based on a *sfek sfeika*. For example, Shulchan Aruch (YD 84:9) quotes the Rashba that if vegetables that were *mi'ut ha'matzui* were cooked and they can no longer be checked, they are permitted because there are two *sfeikos*. The first *safek* is if there were any *tolaim* in the vegetables. The second *safek* is whether the cooking broke apart the *tolaim* such that they are no longer a *berya* (whole bug). Although partial bugs are also *assur* to eat, a partial bug is *batel* in a *ta'aruvos* provided it cannot be removed. Only a whole bug is not *batel* even if it cannot be removed.

The above leniency of cooked vegetables will not apply to vegetables that are *huchzak b'tolaim*. Since we are forced to assume that there are more bugs in the vegetables, we do not have a *sfek sfeika*. We only have one *safek*; whether the bugs were broken apart. We cannot say a second *safek* that maybe there are no more bugs, since we have a *chazaka* that there are more.

Can you create a sfek sfeika if it is huchzak b'tolaim?

The Maharam Lublin (siman 27) writes that there was a year in which the hops used in beer making were *huchzak b'tolaim*. He was asked if it was permissible to drink the beer? He writes that although we cannot permit the beer just because the hops were cooked (this is only one *safek*), but it can be permitted because there is also a second *safek* that perhaps the bugs were separated when the beer was filtered.

However, we can ask two questions on the Maharam Lublin. The Shach in Hilchos Sfek sfeika writes that two *sfeikos* are insufficient to be *matir* “*chezkas issur*”. Instead, we need three *sfeikos*. If so, why was the Maharam maikel with two *sfeikos*? Also, the Rema in Hilchos Sfek Sfeika (YD 110:9) writes that to qualify as a *sfek sfeika* both *sfeikos* must be recognized at the same time. Yet in this case, the two *sfeikos* came about at different times. First the hops were cooked, then the beer was filtered. This question can also be asked regarding the case of the Rashba. First, there was a *safek* if there were any bugs in the vegetables, later there was a *safek* if the bugs were broken. The two *sfeikos* were not recognized at the same time. [In truth, Yebia Omer (EH 10:18) cites Sefer Rav Berachos who contends that indeed the Rashba contradicts the ruling of the Rema.] However, there is a simple answer to both questions. We are not dealing here with a potential *issur d'oreisa*, but rather an *issur d'rabbanan* of “*berya aina biteila*”. The beer or the cooked vegetables, since they can no longer be checked, qualify as a *ta'aruvos* and *mid'oreisa* the *tola'im* are *batel*. The issue is only that *mid'rabbanan* a *berya* is not *batel*. All agree that an *issur d'rabbanan* is permitted with a *sfek sfeika* even if it is *chezkas issur* and even if the two *sfeikos* were not recognized at the same time.

Ain Mivatlin Issur Lichatchila

A third *nafka mina* between *chezkas issur* and *miut ha'matzui* is in regard to *bitul issur*. The Shach (84:39-40) writes that if the level of infestation is only *mi'ut ha'matzau* or there is a *safek* if any bugs will be ground up, and one is not intending to be *mivatel issur*, but rather one would grind the item up anyways (such as grinding wheat into flour), then it is permitted. Darchei Teshuva (84:165) cites multiple poskim who write that this leniency only applies to wheat or other such items which anyways are ground into fine particles. However, if ordinarily this type of food is only ground into coarse pieces, one may not pulverize it into powder to avoid the need to check for bugs. However, if wheat is *huchzak b'tolaim*, it is assur to grind up wheat, since this is *bitul issur*.

season) and ground.

Glucosamine is now also produced through biochemical fermentation – a corn-based process – by Cargill. The initial interest in glucosamine to provide long-term pain relief seems, in any case, to have waned.

EDIBLE COATING ON FRESH FRUITS AND VEGETABLES

Chitosan has antimicrobial properties, which means that it can function as a preservative. Numerous food science labs have



explored the effectiveness of applying a chitosan-based (microscopic) coating to fresh fruits and vegetables to extend their shelf-life. Here is a picture demonstrating the results of one such effort:¹

“A” depicts a tomato after 25 days that has not been treated with anything; subsequent pictures show tomatoes after that time that have been treated with anywhere between 0.5% to 1.5% chitosan (the remainder is water). Subsequent tunnel drying stage effectively evaporates the water, leaving the chitosan (and whatever other additive). The upshot is that the percentages 0.5, 1.5, etc. refer to the entire solution; after the drying process, the main ingredient remaining on the tomato (or whatever other fruit) is the chitosan.

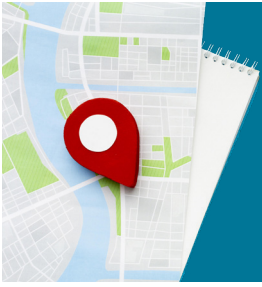
COMMERCIALIZATION

Despite the promise chitosan has shown in the lab, there are regulatory and real-world limitations. A Washington State-based supplier of chitosan told us that chitosan is not marketed as an edible coating because it is not recognized on the federal list of GRAS (Generally Regarded as Safe) ingredients. The head of supply chain management at one of the largest edible coating companies added that chitosan, because of potential toxicological (=safety) concerns, cannot be used there either. Beyond those concerns, he added, the actual efficacy of chitosan in commercial contexts proved to be less than what was reported on in food science labs.

Some companies have succeeded in obtaining chitosan from fungi (mushrooms); those, of course, are more readily certifiable.

PROCESSING AID

Although chitosan is not permitted as a food ingredient in the US and Europe, it is permitted for use in food processing. Chitosan is used as a flocculant – that is, it removes particles floating in a liquid, changing (for example) a cloudy liquid into a clearer one. A flocculant is used at parts per million, generally with the intention of it being removed. It can, however, be used at *yad soledes bo*. Rav Schachter, shlita, ruled that using chitosan as a flocculant is permitted in OU certified facilities.



ASK OU & Community Relations Update



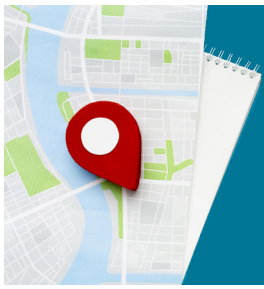
Lakewood, NJ BMG

Rabbi Eli Gersten presenting on מאכלי עבו"ם to R" Meir Avigdor's chaburah in BMG, Lakewood, NJ.



Brooklyn, NY Mirrer Yeshiva Ketana

Rabbi Chaim Goldberg discussing סנפיר וקשקשת with the תלמידים of the Mirrer Yeshiva Ketana.



OU Kosher Brings Educational Programming and Industry Expertise to Over 500 Members of Dallas' Jewish Community



OU Kosher Team Tailored High-Level Shiurim and Workshops to Diverse Hashkafos and Built Ksharim With Local Rabbonim, and Lay Leaders

In a first for the Dallas Jewish community, over 500 people of all ages and hashkafos recently learned about kashrus, in a series of fascinating shiurim and workshops led by OU Kosher.



Meeting with the local rabbonim in Dallas.

“The Dallas Jewish community has been growing over the last several years, and it was a wonderful opportunity for us to go there and to meet its members,” says Rabbi Eleff, who oversees ASK OU. Rabbi Shaya Fox, CEO of DATA (Dallas Area Torah Association) and Dallas Community Kollel, coordinated the visits to each location, and says the kehilla was excited to learn from the expert OU Kosher team.

“Kashrus is a topic that resonates with diverse audiences,” he notes. “The OU Kosher team addressed hundreds of men, women, teens, and kollel yungerleit in a very short span. The shiurim and workshops were on all levels, and the programming was both educational and highly interesting. The community gained tremendously from their visit.”

In less than 36 hours, Rabbis Elefant, Eleff, Goldberg and Sharratt gave dozens of separate presentations, and met with

Presented by OU Kosher and the city’s local Vaad HaKashrus, Dallas Kosher, the program, “From Ranchers to Rabbis: A Journey into the World of Kashrus”, was led by

OU Kosher Chief Operating Officer Rabbi Moshe Elefant, OU Kosher Community Relations Managing Director Rabbi Eli Eleff, and OU Kosher Rabbinic Coordinators Rabbi Chaim Goldberg and Rabbi Daniel Sharratt.



Rabbi Eli Eleff, discussing the kashrus of appliances at Congregation Ohav Shalom in Dallas.



OU Kosher Chief Operating Officer Rabbi Moshe Elefant discussing the latest kashrus developments at Congregation Ohr HaTorah

community lay leaders at multiple locations, including shuls, day schools, and yeshivos.

Over 50 men and women attended a memorable evening at Congregation Ohr HaTorah in the South Eruv region, which included a live demonstration about the kashrus of fish, a presentation on the kashrus of alcoholic beverages, and an engaging Q&A period led by Rabbi Elefant, where audience members posed various questions.

Remarkably, over 30 women also participated in “Tolayim: What’s bugging you?”, a hands-on Bedikas Tolayim practicum, which only began at 9:00 pm at Ohr HaTorah following the first workshop. Run in conjunction with Nshei of Dallas, the session spanned 90

minutes, and Rabbi Fox credits the high level of participation to the appeal of both the topic and the speakers.

“The attendance at the women’s session was incredible, especially given that 10:00 pm is like midnight in Dallas,” he quips. “People are eager to learn about kashrus, and the ASK OU program offered something for everyone.”

At Congregation Ohev Shalom in the Northern Eruv region, participants learned about the kashrus of appliances, “The Oreo Cookies Dilemma: Dairy (D) vs. Dairy Equipment (DE)”, and the halachos of Bishul Akum.

In addition to leading a second Q&A at Ohev Shalom, Rabbi Elefant captivated community members at multiple lamdish shiurim, geared at high-level learners: His 6:00 am Daf Yomi shiur at Or HaTorah drew over 20 men – an unprecedented number, who attended with the express purpose of learning from Rabbi Elefant; at the Dallas Kollel, he spoke about the halachos of dairy bread; and at the Texas Torah Institute yeshiva, he explored the sugya of Uman Lo Mareh Umnaso.

“The attendance and level of engagement were both extremely high,” says Rabbi Elefant. “Only a week after we returned from Dallas, one of the roshei yeshiva called me with follow-up questions related to one of my shiurim. Everyone really



OU Kosher Chief Operating Officer Rabbi Moshe Elefant delivering a shiur to the Dallas Community Kollel on the halachos of dairy bread

Mazal Tov!

מזל טוב!

To our dedicated Rabbinic Coordinator, **Rabbi Daniel Nosenchuk** and his wife, on the bar mitzvah of their son, Asher.

To our dedicated Rabbinic Field Representative in NJ, **Rabbi Zorach Spira** and his wife, on the bar mitzvah of their son, Mordechai.

To our dedicated Rabbinic Coordinator, **Rabbi Mordechai Stareshefsky** and his wife, on the bar mitzvah of their son, Nosson Tzvi.

connected with us, and the feedback we received was incredible.”

The OU Kosher team also taught the fundamentals of kashrus to students at Akiba Yavneh Academy, Ann & Nate Levine Academy, Cheder Lubavitch of Dallas, Mesorah High School for Girls, Texas Torah Institute, and Torah Day School of Dallas.

“Yosher Koach to Rabbi Elefant and Rabbi Eleff for giving shiurim in the yeshiva,” Texas Torah Institute Rosh HaYeshiva Rabbi Eliyahu Kaufman expressed via email. “The talmidim gained tremendously from learning about both the lomdus of kashrus and the practical day-to-day operations of the OU.”

Condolences

המקום ינחם

To our RFR in MA, **Rabbi Shlomo Yaffe** and his family, on the petirah of their father, longtime RFR, Rabbi Chaim Yaffe, z”l.

To our RFR in Israel and the Far East, **Rabbi Motti Grunberg**, on the loss of his father, R' Herbert Grunberg, a”h.

Mesorah High School for Girls Headmaster Rabbi Avraham Zev Kosowsky notes, “It was so amazing to have the OU join us and present such a wonderful presentation to the girls. The program was informative and engaging, keeping the girls' attention for over 1.5 hours. One thinks they know a lot about kashrus until they realize how much more there is to learn.”

Rabbi Fox was moved by OU Kosher’s outreach to schools of varying hashkafos.

“At one of the schools, most students likely do not keep kosher,” he says. “Through ASK OU, they were thoroughly engaged and learned about the importance of kashrus. They now understand the concepts better, and perhaps in the future some will be more inclined to observe it.”

Beyond uplifting the kehilla via educational programming, the OU Kosher team spent considerable time developing ksharim with, and advising, local rabbonim, and lay leaders at separate meals, including a dinner for the board of Dallas Kosher, hosted by its president, Jeri Finkelstein. Besides

the dinner, Rabbi Elefant met extensively with the Dallas Kosher board, which is searching for a new Kashrus manager and undergoing operational changes.

At the Texas Torah Institute, local community members also consulted Rabbi Eleff about kashrus operations.

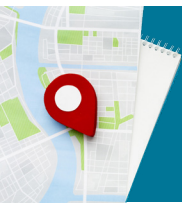
“Everyone was very grateful for our insights, and we will have follow up discussions with them moving forward,” he notes.

As a communal organization, Rabbi Elefant says the OU has much in common with other, kehilla-based vaadim.

“We share an affinity, and they respect the OU’s knowledge and experience, which is very meaningful. OU Kosher’s objective is to share our knowledge of kashrus, so that individuals and kehillas can use that knowledge to go further in their shmiras hamitzvos.”

It is this unwavering commitment to sharing Torah l’shem shamayim, which most impressed Rabbi Fox.

“OU Kosher came to Dallas simply to share Torah,” he says. “Unlike other organizations which sometimes have another agenda, the OU had only one interest in mind — to spread kashrus knowledge. The visit was wonderful, and the entire Dallas Jewish community feels tremendous hakaras hatov to the OU.”



Upcoming Events






DISCUSSING MODERN KASHRUTH APPLICATIONS



Rabbi Moshe Elefant
COO of OU Kosher

Rabbi Menachem Genack
CEO of OU Kosher

WILL ALSO INCLUDE AN

OPEN Q&A SESSION

EVENT MODERATED BY RABBI YAAKOV GIBBER

MONDAY FEB 24



8:00PM




@ BJC






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The Cutting Edge of Kashrus

A Conversation With OU Kosher!

A unique opportunity to hear directly from the experts at OU Kosher about the challenges and intricacies of contemporary worldwide kashrus and get answers to YOUR questions.

TOPICS

THE OREO CONUNDRUM
A Halachic Exploration of DE and Dairy “Equipment”

IS IT KOSHER TO SWALLOW?
Demystifying the Kashrus of Vitamins & Nutritional

DECODING PESACH 2025
New Products
New Technologies
New Questions

Q&A SESSION TO FOLLOW

Monday March 17, 2025
Mincha – 7:15pm
Kashrus Event – 7:30pm
Maariv to follow

Rabbi Moshe Elefant
Chief Operating Officer, OU Kosher

Rabbi Eli Gersten
Rabbinic Coordinator, Safra D’dayna, OU Kosher

Rabbi Mordechai Stareshefsky
Rabbinic Coordinator, OU Kosher

Berlin Bais Medrash of Yeshiva Bais Yehudah
15751 Lincoln Dr.
Southfield, MI 48076
For Men & Women

Introduction by **Rabbi Yosi Heber**
Vice Chairman, OU Kosher

Divrei Brocha from **Rabbi Moshe Wainkrantz**
Menahel, Vaad HaRabbonim of Detroit

Moderator **Rabbi Eli Eleff**
Managing Director, OU Kosher Community Relations

OU RABBONIM WILL ALSO VISIT VARIOUS YESHIVOS AND KOLLELIM



For more information and to submit questions please contact:
Rabbi Eli Eleff 212-613-0602 or koshereducation@ou.org