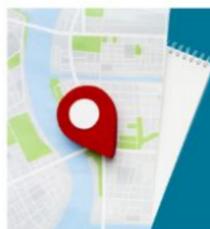


THE Daf HaKASHRUS

THE OU NEWSLETTER FOR THE KASHRUS PROFESSIONAL

VOL. 33 NO. 2

Iyar 5785/ May 2025

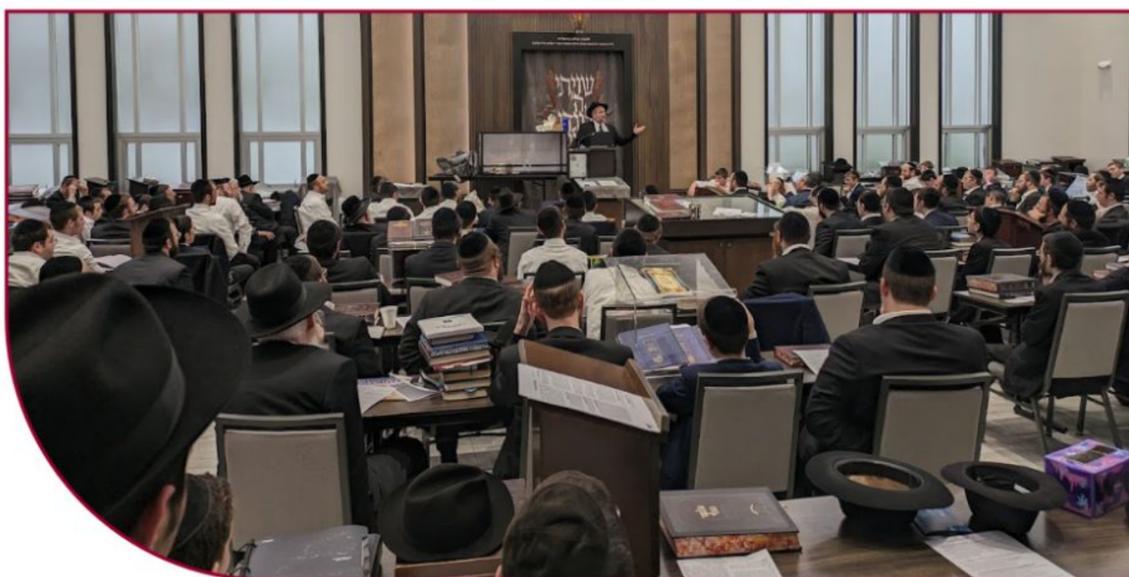


ASK OU Update



Lakewood, NJ

Over 450 people joined OU Kosher for a special bein hazemanim presentation at Bais Medrash of Albert. Presenters include Rabbi Moshe Elefant, Rabbi Chaim Loike, and Rabbi Dov Schreier. Divrei Psicha were offered by Rabbi Ahron Twerski, Rav of Beis Medrash of Albert.




MILK TESTING & CHOLOV STAM

By: Rabbi Avrohom Gordimer, RC, Dairy

The news has been abuzz about the FDA's cessation of milk testing. This development has no impact whatsoever on the kosher status of "chalav stam" (regular commercial milk) that HaRav Moshe Feinstein, zt"l permitted in the US, as the primary oversight of farms and dairy factories is performed by state governments; the FDA is a mere secondary body for this purpose.

Also, and much more importantly: The milk testing does not indicate the species of animal from which the milk was derived; the testing is done only to detect the presence of contaminants and additives, and to measure butterfat levels, whereas the basis for Rav Moshe's ruling is the prevalence of inspections, assuring that the milk is from cows only. Government milk testing is not part of this – only onsite inspections fulfill this task.

There has been no change in inspections which are ongoing.

In This Issue



HOT CUPS

page 3

Lifecycles

MAZEL TOVS, CONDOLENCES, UPDATES

page 4

לא בחתי אלה לעורר
KOSHER BACTERIA CULTURES

page 6

ASK OU & Community Relations
Upcoming Events

page 5

and more

POST-PESACH NOTES



HOT CUPS

By: Rabbi Gavriel Price, RC Ingredients

Before Pesach I received inquiries about the acceptability of hot cups (cups designed for coffee, tea, or other hot beverages). The potential concern relates to the inner lining of the cup: is it manufactured with starch?

In truth, there does not appear to be any problem.

If a person pours hot coffee into a paper cup that has no interior lining, the paper cup would very quickly soften and decompose, and the hand of the person holding it would probably get burned from the coffee spilling out of it.

To prevent this, manufacturers apply a lining to repel the liquid.

It seems that an economical, and effective, material for lining is polyethylene (plastic).

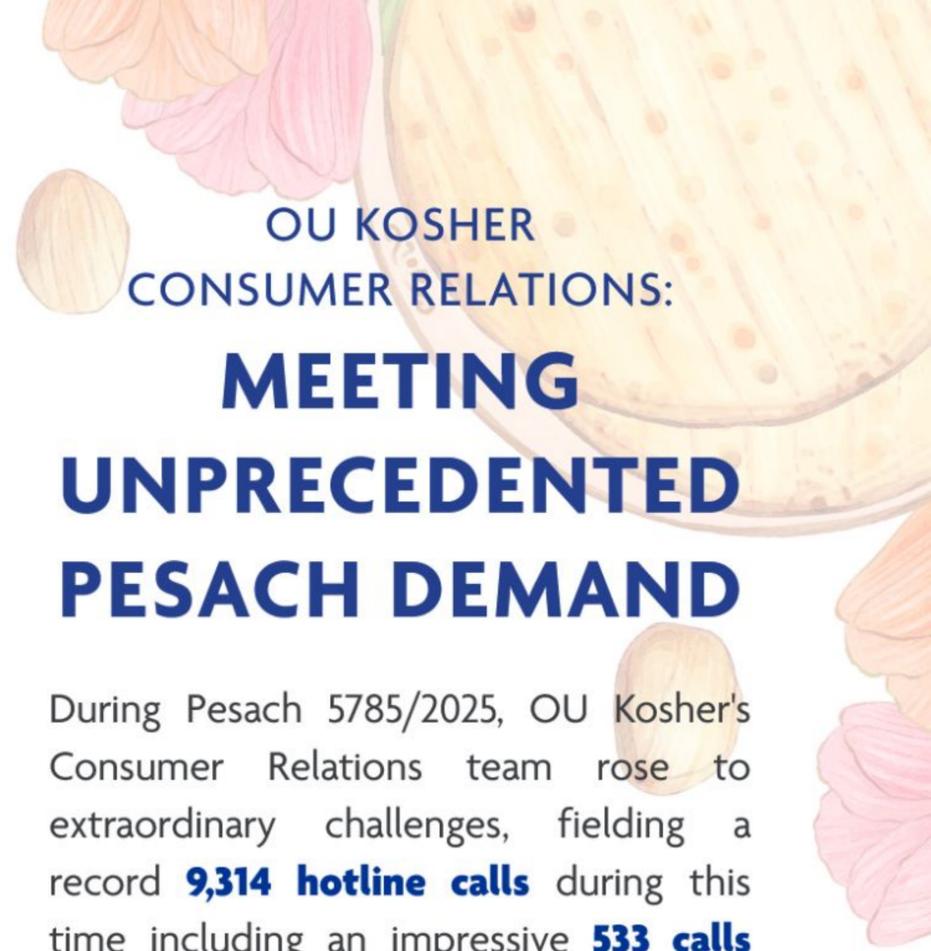
We know this to be true, first of all, because the OU certifies Dart, the manufacturer of Solo hot cups, and Georgia Pacific, the manufacturer of Dixie cups, two of the largest manufacturers in the world, and certainly in the US. In both cases, polyethylene is the material of choice.

Corroborating this, BASF, another OU company, produces the materials paper goods manufacturers use to line paper. They have a particular product line, Joncryl HPB, that uses acrylic emulsions (not problematic for Pesach) that are more biodegradable than plastic.

In the context of marketing this edge, they describe the widespread convention of using polyethylene in paper cups (this website is quite informative: <https://insights.basf.com/pulp-paper/article/read/anatomy-of-a-cup>).

The only starch-based derivative that potentially could be used is polylactic acid, which is derived from corn starch. It is not at all clear (to me) whether such linings have any place in the market.

This is based on the premise that there is a Halachic issue with using a cup with wheat-based starch on Pesach. That would be a worthwhile discussion, and it could be that even if wheat-starch would be used there would be, halachically, no problem. But in any event at this time such a discussion would seem to be theoretical, because there does not appear to be a metzius like that.



OU KOSHER
CONSUMER RELATIONS:

MEETING UNPRECEDENTED PESACH DEMAND

During Pesach 5785/2025, OU Kosher's Consumer Relations team rose to extraordinary challenges, fielding a record **9,314 hotline calls** during this time including an impressive **533 calls** in just three hours on Friday - Erev Erev Pesach. A dedicated team of **17 Rabbinic Coordinators** and **2 assistants** managed the onslaught. Meanwhile, the Webbe Rebbe email service handled **3,269 inquiries**—a dramatic **35% increase** from last year—ensuring thousands of families could celebrate Pesach with confidence and peace of mind.

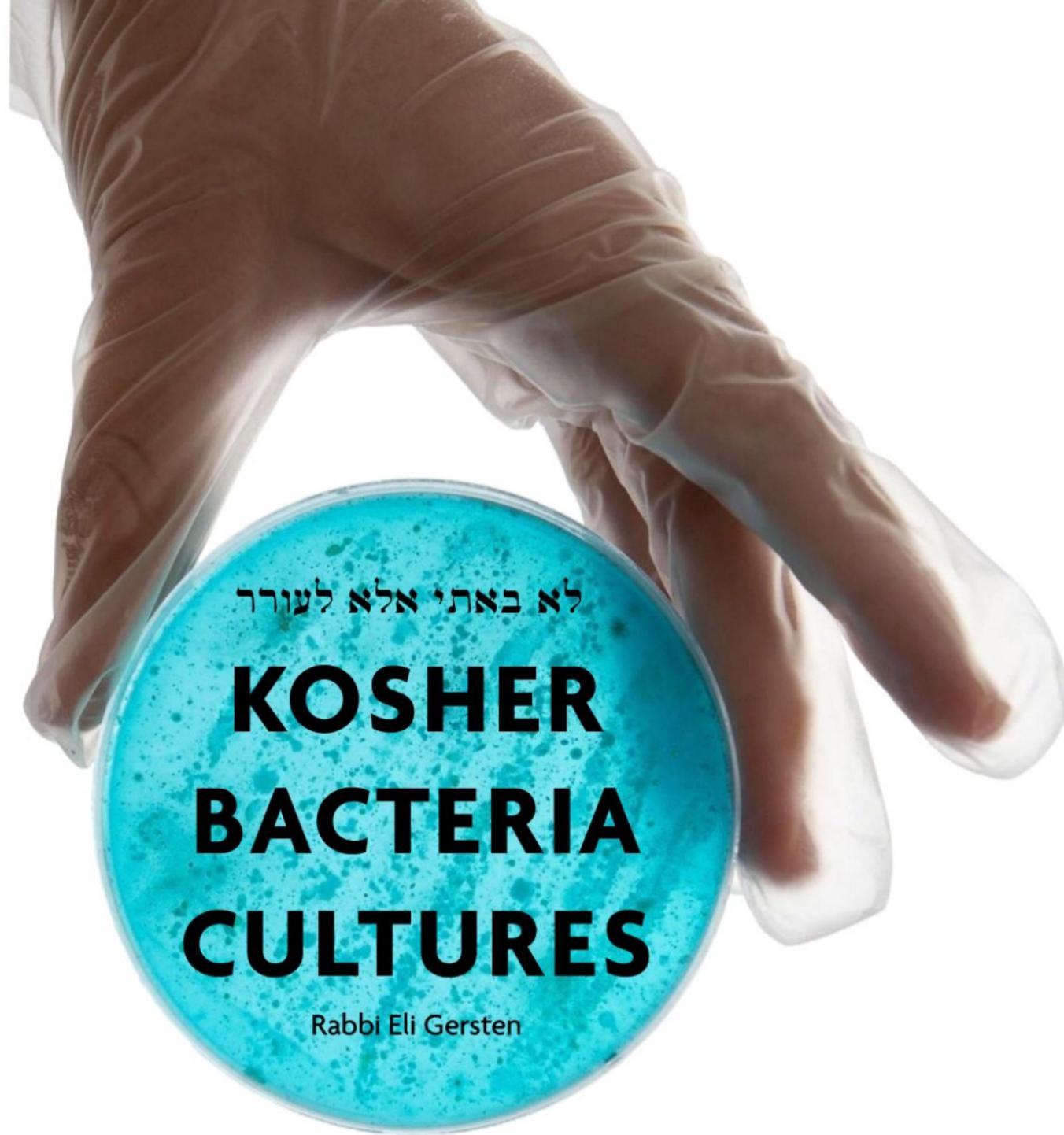
The Ingredient Panel

Bone Char

BY RABBI GAVRIEL PRICE, RC, INGREDIENTS

Bone char refers to a processing agent used in the sugar industry. Cattle bones are burned at 1200 F with limited oxygen, and converted to a charcoal, ash-like material (bone char is also referred to as "natural carbon"). It is used in sugar refining primarily to leach the natural brown color of sugar and yields the white sugar we're familiar with.

Bone char is obviously no longer a food, and it does not become part of the sugar. Since it is only a processing aid, there is no *אחשביה*, and its use is approved.



לא באתי אלא לעורר

KOSHER BACTERIA CULTURES

Rabbi Eli Gersten

Grape juice can be fermented to make wine; milk to form cheese; glucose to create alcohol or many other products. If the wine is not kosher (stam yaynam), the milk is chalav tamei, or the glucose is chametz, then the resulting fermented product will be non-kosher as well. If some of the fermented products are used to ferment a subsequent batch, even if the wine is kosher, or the milk is Chalav Yisroel, or the glucose is not chametz, the second batch will be assur. If some of the second batch is used to ferment a third batch, the third batch will also be assur. The Mishnah Berurah (442:25) writes that this can continue on forever. If so, is there a way to create a kosher culture from an existing non-kosher culture?

Rav Belsky zt”l said that one can create kosher or kosher for Pesach cultures by growing bacteria colonies on an agar plate. This is done by streaking the agar plate with an existing culture even if it is non-kosher. Bacteria colonies that grow on the surface resemble miniature mushrooms. These mushrooms are a new growth that is a partnership of the original bacteria, nutrients in the agar plate, and moisture in the air. Shulchan Aruch (Hilchos Orla YD 294:12) writes that although lichatchila one may not plant a nut of orlah (since orlah is assur b’hanaah), however if one did the resulting tree and its fruit are permitted, because this is viewed as a

zeh v’zeh gorem. The nut and ground together create the new tree. These mushroom-like growths may be harvested and used to create kosher fermentations. Moreover, even if the agar plate itself contains non-kosher ingredients (as it often does), the resulting mushrooms would still be a zeh v’zeh gorem.



Isn't zeh v'zeh gorem only mutar bi-di'aved?

Although zeh v’zeh gorem is a type of bitul issur, and lichatchila one may not be mivatel issur, Rav Belsky zt”l said that in this case it is permitted, since the resulting bacteria cultures (mushrooms) are inedible. He would refer to them as “schimmel” (mold). He therefore ruled that one may create kosher bacteria in this manner.

Does zeh v'zeh gorem apply even when the two gormim are different?

It would seem, based on the psak of Shulchan Aruch regarding planting the nut of orlah, that the heter of zeh v’zeh gorem applies even when the two gormim are very different. The nut and the ground clearly play two different roles in the formation of the new tree, and yet this is viewed as a zeh v’zeh gorem. However, Rav Chaim Ozer Grodzinski (Kobetz Moriah 165-166) cites Teshuvos Minchas Baruch (41:2) who writes that it is pashut that zeh v’zeh gorem only applies when the two gormim accomplish the same thing, such as sourdough of teruma and sourdough of chulin. However, if one only adds sourdough of teruma, even if the sourdough is only effective because of other ingredients which enable it to take effect, that is not a zeh v’zeh gorem and it is assur. He offers the following proof. For sourdough to ferment flour, water is required. If water and sourdough would be considered zeh v’zeh gorem, then even if only sourdough of Teruma was added it should be batel and this is clearly not correct.

CONTINUED ON PAGE 4

How do we reconcile these two halachos?

On the one hand the halacha is that a tree that grows from a nut of orlah is permitted, because it is a zeh v'zeh gorem even though the ground and the nut have different roles. On the other hand, the Minchas Baruch proves that it is only viewed as a zeh v'zeh gorem when the two gormim are the same (such as sourdough of heter and issur). The answer is that there are two categories of zeh v'zeh gorem. Zeh v'zeh gorem which creates something new (which is referred to in halacha as a yotzei min ha'assur), and zeh v'zeh gorem which creates a noticeable change (which is referred to in halacha as a davar ha'maamid).

Yotzei Min Ha'assur

A tree is not a nut; it is something completely new. There is no need to discuss bitul, because the nut is gone, all that exists is the tree. Still, the tree should be assur, since it came into existence because of the nut. It is a "yotze" of the nut. Still, in this case, since there is more than one force that brought about the tree, the tree is permitted. This is referred to as zeh v'zeh gorem.

Davar Ha'maamid

However, there is another category of change which is based on bitul. When a small amount of sourdough of teruma is mixed with other ingredients it should be batel, but it is not, since it creates a noticeable change. A davar ha'maamid is never batel. So long as the teruma is the only sourdough, it is indispensable and cannot be ignored. However, if there are kosher ingredients that accomplish the exact same thing, then we can attribute the change to the kosher ingredient and not to the issur. So, for example, if cheese is made with kosher and non-kosher rennet, and each alone was not enough to make cheese, but together they made the cheese, this is a zeh v'zeh gorem. Although ordinarily a davar ha'maamid is not batel, in this case it is batel, since there is another ingredient which is heter that accomplishes the same thing and we can attribute the change to the heter. However, we cannot say that every cheese is zeh v'zeh gorem, since it is made with both rennet and milk. We can only permit the cheese, if we view it as being made with kosher rennet. Then, even if there is also non-kosher rennet, that rennet would be batel.

Immobilized Enzymes

The Darchei Teshuva (87:144) cites the Yad Yehuda that the opinion of the majority of poskim is that if a davar ha'maamid is added to a product, and it is completely removed, (i.e. not even a mashehu remains) then even if the davar ha'maamid was effective in causing a change, the product is mutar. As was explained earlier, the reason a davar ha'maamid is assur is because it is not batel. So long as its effect is noticeable, we view the mashehu of ma'amid as though it is noticeable. However, if nothing remains then there is no need for bitul, and the product is mutar. A practical application of this halacha is immobilized enzymes. These enzymes are attached to a bead. The product flows over the beads and the molecules in the product are broken apart, but the enzyme never mixes with the product. In this way, it is similar to a board passing through a bandsaw. Since there is no need for bitul, even if the enzyme were not kosher, the product would remain mutar.



To our devoted Rabbinic Coordinator, **Rabbi Donneal Epstein** and his wife, on the engagement of their son, Meir Simcha, to Ruchoma Baila Marcus of Lakewood, NJ.

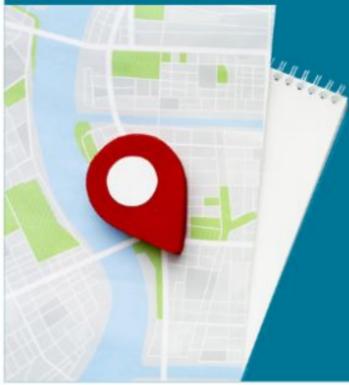
To our dedicated Business Manager, **Rabbi Howard Katzenstein** and his wife, on the engagement of their son, Motty, to Kayla Mandel of Brooklyn, NY.

To our devoted Accounting Specialist, **R' Motti Kaufman** and his wife, on the engagement of their daughter, Riva, to Yaakov Mermelstein of Brooklyn, NY.

To our dedicated Rabbinic Coordinator, **Rabbi Daniel Reines** and his wife on the birth of their daughter, Rachel Temima.

To our devoted Rabbinic Coordinator, **Rabbi Lenny Steinberg** and his wife, on the engagement of their son, Binyamin, to Nechama Halberg of Lakewood, NJ.

To our dedicated Rabbinic Field Representative in Belgium, **Rabbi Hillel Kusmierksi** and his wife, on the engagement of their daughter, Suri, to Ari Kastner of London, UK.



ASK OU & Community Relations *Past Events*



CONTINUED FROM PAGE 1

Hillside, NJ



Toms River, NJ

Over 150 community members came out for a lively interactive shiur with Rabbi Eleff on the Sunday before Pesach. The event, which was scheduled for an hour, lasted close to 3 hours fielding so many questions.

Rabbinic Coordinator, Rabbi Chaim Goldberg, presenting at Adath Israel, Hillside, NJ on the kashrus of fish in conjunction with their Thursday night mishmar program.

Save the date!



SCALING THE HEIGHTS OF KASHRUTH



An Evening of KASHRUTH EXPLORATION

WEDNESDAY, MAY 28, 2025
East Side Kosher Deli
499 S Elm St, Glendale, CO 80246

Mincha 7:15 PM • Program 7:30 PM
Maariv to follow the program

TOPICS INCLUDE:

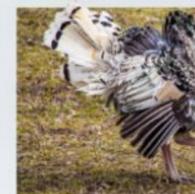


SOMETHING'S FISHY
What is a Kosher Fish
A deep dive into understanding swordfish to salmon



ASK ANYTHING
Open Q&A with the OU
Your toughest kashrus questions answered by the experts

BIRDS OF A FEATHER
Uncovering the Mesorah of Kosher Fowl
Why some birds make the cut while others fly under the radar



OU Rabbonim will also visit local institutions.

Local Contact
Rabbi Yaakov Zions
732-995-5814 or yzions@scrollk.org

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

FOR MEN AND WOMEN • FREE ADMISSION



The Daf HaKashrus
PUBLISHED BY THE ORTHODOX UNION
40 RECTOR STREET, 4TH FLOOR
NEW YORK, NY 10006
Please direct your comments to
Rabbi Eli Eleff, Editor
212-613-0602 | koshereducation@ou.org

