



# THE Daf HaKashrus

A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

**לא באתי אלא לעורר**

## SOME ANIMAL DERIVED INGREDIENTS

**RABBI ELI GERSTEN**
*RC Recorder of OU Psak and Policy*

because it is derived from bones or hides of non-kosher animals which are themselves assur. However, there are certain parts of a non-kosher animal which we will see are even permitted to be eaten.

The Rambam (*Hilchos Machalos Assuros* 4:18) writes "it is forbidden to eat from a non-kosher animal ... from the parts of the horn or hooves that bleed when cut, but if one did, they would be patur, because they are inedible". From this we see that the tops of the horn or the bottom of the hooves which do not bleed when cut are completely permitted. These parts of the horns and hooves are considered separate from the animal and though they should be considered an *issur yotzai* (כָּל הַיֹּצֵא מִן הַטְמָא טָמָא), they

**IN GENERAL** all parts of a non-kosher or improperly slaughtered animal are non-kosher. Chazal *darshen* the word "Ha' Temeiyim" to include derivatives/byproducts of the *issur* as well. We have previously explained that gelatin is *assur*

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## AVIDA L'TAAMA

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very strong flavors that are not *batel b'shishim*. In fact, some may not be *batel* even in 1000 parts. This halachah is paskened by Rema in *Y.D. siman 98b:8* ר' אמר הילין לטעם עצמן עכין בטילים בשדים (The source for this chumra is the *Gemara Beitzah* 38b (Rava says spices are *avida l'taama* so they are not *batel*), and the *Gemara Chulin* 6a says שעני שאור והבלין דלטעמא עביד (sourdough and spices are different because they add [strong] flavor). Therefore, salt and spices of *issur* which are *avida l'taama* are not *batel b'shishim*. Not only would the product be *assur*, but the kailim would require kashering as well.

### WHICH INGREDIENTS ARE INCLUDED IN THE CATEGORY OF AVIDA L'TAAMA?

*Avida l'taama* spices of *issur*, with the

**ALTHOUGH** most issurim only give *ta'am* up to sixty times their volume and beyond that become *batel*, there exists a category of issurim, called *avida l'taama*,

## RAV BELSKY RETURNS

WITH DEEP gratitude to Hashem, the Orthodox Union Kashrut Department welcomed back its halachic Posek, Rav Yisroel Belsky, who returned to OU headquarters for the first time following a long hospitalization and recuperation for his serious and at times life-threatening illness.

During Rav Belsky's entire ordeal, OU staff was called upon to recite tehillim for his recovery.

At the reception in Rav Belsky's honor, Rabbi Menachem Genack, CEO of OU Kosher, and Dr. Simcha Katz, President of the Orthodox Union, delivered heartfelt messages of thanksgiving and happiness for Rav Belsky's recovery. Rav Belsky then spoke to the large gathering of kashrut rabbanim who were present.



OU President Dr. Simcha Katz gives tribute to the Posek.



A large gathering of OU Kashrut rabbanim attended the festivities

exception of peiros Eretz Yisroel (e.g. *tevel, shevi'is*), are quite uncommon. Even if regular spices are cooked with issur and thus become assur because of ChaNaN, still they do not have the chomer of an *avida l'taama*. This is because of the principle brought in *Shulchan Aruch* (*T.D.* 105:14) מלח הבלי מלח (salt that absorbed blood) which says that the salt cannot be more *chamur* than the blood which made it assur. Since blood is *batel b'shishim*, the salt is also *batel b'shishim*.

### FLAVORS

The *Aruch Hashulchan* (*T.D.* 98:69) asks that almost every ingredient is discernible to some extent, even when nullified in 60 parts. Yet we know that this *ta'am kalush* (weak taste) is in fact batel. What then is the defining characteristic of an *avida l'taama* that differentiates it from other ingredients? The *Aruch Hashulchan* answers that only those ingredients which can still give a *ta'am chazak* (strong taste) in more than 60 parts are considered an *avida l'taama*. Salt and spices aren't just barely discernible in 60 parts, but at that ratio they would be the defining taste. The modern application of an *avida l'taama* is a concentrated flavor. Today's concentrated flavors are often so potent as to be discernible even in parts per million. For example, butter distillate, which is made by distilling the flavor compounds off of cultured skim milk, can give strong butter flavor even at levels of 1 ppm or less. Meat flavors can be made by concentrating neveilos and treifos. Fish flavors and clam flavors can be made from concentrated *shekatzim v'ramasim*.



Not every concentrated item automatically becomes an *avida l'taama*. If something is only slightly concentrated, or if the concentrated item did not have a strong flavor to begin with, such that the concentrate does not give strong flavor in 60 parts then this item would not qualify as an *avida l'taama*. Therefore, Rav Belsky has said that concentrated milk would not be an *avida l'taama*, since although it is more potent than single strength milk, it still does not give strong flavor in 60 parts. Therefore, even concentrated milk can be assumed to be *batel b'shishim*. Although it seems surprising, that both ordinary milk and concentrated milk require the same level of bitul, in truth this is not more surprising than evaluating all issurim b'shishim the same as we would a *batzel* (onion) even though onions are much more flavorful than other issurim. So too here, Chazal require us to evaluate the issur as it presents in front of us, not as it was in its original form<sup>1</sup>. If it is known that a particular milk concentrate is exceptionally potent, than it would have the chomer of an *avida l'taama* that it is not *batel b'shishim*.

### AT WHAT POINT IS AN AVIDA L'TAAMA BATEL (ZEH V'ZEH GOREM)?

When we have a situation where an issur is *aino yachol* and the heter is *aino yachol* (or *yachol*) but together they accomplish a *p'eula* (action) then bidieved we do not ascribe that *p'eula* to the issur. This concept is known as *zeh v'zeh gorem*. Even an *avida l'taama* becomes batel when it no longer is detected. Flavors are often made up of dozens of subcomponents. If a particular subcomponent of issur on its own would be indiscernible in the finished product, even though it combines with other flavors to affect the overall bouquet, this too can be considered a *zeh v'zeh gorem*. For example, concentrated clam flavor though very potent has its limits. One famous clam drink producer advertises that their product is 99.9% clam free. Often, it is the artificial flavors that actually supply the drink with its clam flavor, not the natural clam. The natural clam had it been the only flavor added might not be detected at all. In practice, because it is difficult to verify whether the real clam flavor is or is not in fact batel, we require kashering keilim that contain even minute amounts of clam. However, in these cases we are makel not to require dropping the water (changing the water in the boiler/pasteurizer).

In non-alcoholic beverages, the only common *avida l'taama* flavor of assur is grape. However, grape is subject to the leniency that the shiur bitul in water is shaish and not shishim. If we reconstitute the grape flavor back to single strength and find that it is still *batel b'shaish*, then the grape flavor would be batel. So for example, 68° Brix grape juice concentrate is approximately  $5\frac{1}{3}$  times more concentrated than ordinary single strength grape juice. If this concentrate is reconstituted with  $4\frac{1}{3}$  parts water (to create single strength) and then this mixture was further diluted with 32 parts water ( $5\frac{1}{3} \times 6 = 32$ ) then the grape concentrate would be *batel b'shaish*. (This would take a total of  $36\frac{1}{3}$  parts water). ■

<sup>1</sup> A similar argument is made by the *Beis Ephraim* *T.D.* 36 (brought by the *Pischei Teshuva* 98:2). He explains that one can be *mitvatel a kezayis* of congealed fat in 60 *kezayim* of heter, even though this same amount of fat would take up 1 and  $\frac{1}{2}$  *k'beitzim* if reconstituted into a liquid form. Chazal did not say that every item will give *ta'am* until 60 times, but rather that we use 60 as a *lo plug p'chumra*.



to our devoted member of the OU Kosher Support Staff **אסטר גיטל בת מילה**.



to our devoted RFR **RABBI MOSHE MACHUCA AND HIS WIFE** on the birth and Bris of their son, Eli Natan.

to our dedicated RFR in Toronto, Canada **RABBI RAPHAEL GROSSMAN AND HIS WIFE** on the birth and Bris of their son Aryeh.

### CONDOLENCES

to the wife and family of the OU's dedicated RFR **RABBI TUVIA WAKS Z'L** from Brooklyn, NY who served as the Mashgiach for the OU at the Beth Israel Hospital for close to 25 years.

**המקום יתנו אתכם בהר שאר אבלי ציון וירושלים**



## GELATIN

Dear Rabbi Gersten,

It's difficult to accept that Rav Chaim Ozer (in his Teshuva regarding gelatin) would have permitted gelatin for sausage casings. Is it possible that his heter was not meant to be across the board?

Avrohom Keller

Dear Rabbi Keller,

You are absolutely correct that the heter of Rav Chaim Ozer does not apply to sausage casings. Although casings are made from collagen, it is not made in the same way as gelatin.

According to Rabbi Seth Mandel (OU Rabbinic Coordinator) casings are made from plain ground up bones. They are not treated with acid and caustic and dried out the same way as is done in making gelatin. Therefore they are absolutely assur.

Also Rav Chaim Ozer zt"l was discussing the use of gelatin in dessert items as a *ma'amid* in which the gelatin is used at below *bitul* proportions, not as the situation in casings where it is a separate layer and not batel at all.

Thank you for offering me the opportunity to clarify, Kol tuv,

Rabbi Eli Gersten

P.S. The *Pischei Teshuva* quoted in the article is in *Y.D.* 87:15 (not 14).

### DAF NOTES

*Rabbi Z. visits an all-kosher manufacturing plant that produces both kosher vinegar and kosher mustard, including Dijon, which contains white wine. Rabbi Z. is not always present for the production, and he has a number of methods to ensure only kosher white wine is used in the certified Dijon. One is to review the usage levels of white wine in inventory (which he can monitor) and cross-reference that with the production of Dijon mustard.*

*During the course of making such an evaluation, he made a discovery – not kashrus related – that helped the company, as he reports in the following email the Daf received:*

## ANOTHER KIDDUSH HASHEM



I WAS in the office going through the mustard production sheets. I was comparing the total production of mustard with the total usage of white wine. I had the specific wine ratios for each batch of Dijon. Something seemed very wrong. According to my calculations they should have used X amount of wine per batch but the report showed a usage of almost ten times as much. I called the office down at the mustard lab, within minutes they came up, they looked at the reports and they were baffled. Meanwhile I went to inspect the vinegar plant. When I returned to the office, the mustard manager was waiting for me. He said that I had uncovered a gross error in their system. The boys were using the wrong charts to document the usage of wine. They were documenting incorrect number of wine usage which meant that they would eventually order un-necessary purchases of new wine which would cost the company large sums of wasted money. He stood there and thanked me profusely over and over again.



### CONSUMER Q&A

#### DO WAXED FRUITS AND VEGETABLES POSE A KASHRUS CONCERN?

A. Many fruits and vegetables are coated with wax to protect these items and make them appear more appealing. It is possible (though not necessarily the case), that some components of the wax come from non-kosher sources. It is the opinion of the OU *Poskim* that waxed coatings are not *halachically* defined as food and therefore do not pose a kashrus concern. Nonetheless, the OU does certify some raw, fresh fruits and vegetables. The symbol on these items indicates that the waxes, if used, are fully kosher. The on fruits and vegetables provides a service to the kosher consumer who prefers to avoid consuming waxes that are uncertified. This certification does not guarantee that the fruits and vegetables are free of infestation, unless specified. Please see the next question for those products that the OU does inspect for infestation.

#### DO PRODUCTS CERTIFIED BY THE OU REQUIRE INSPECTION FOR INFESTATION?

A. certification insures customers that frozen or processed fruits and vegetables are free of infestation at the time of packaging. Nonetheless, infestation may develop at a later time. For example, pasta, cereal, beans and figs may become infested if stored in damp locations. The consumer must be vigilant at all times and evaluate whether inspection is necessary.



#### DO DISHWASHING DETERGENTS REQUIRE KOSHER SUPERVISION?

A. It is generally assumed that dishwashing detergents are not edible entities, and halachically they do not have a non-kosher status even if they contain non-kosher ingredients, as is often the case. Nonetheless, some poskim maintain that it has been the established *minhag yisrael* (Jewish custom) to use kosher detergents on plates, pots and utensils as they come in contact with food. An on a detergent insures the kosher status of that product. That said, if one used non-certified dishwashing detergent, *Bidieved* (after the fact), the kosher status of the utensils would not be compromised.

#### WHAT DOES OU-D MEAN ON MILK?

A. The OU relies on the position of Rav Moshe Feinstein zt"l that *Cholov Yisrael* requirements of direct and constant supervision do not apply in America where government inspections are conducted to insure that cow milk is not adulterated with other forms of animal milk. The insures that all vitamins added to the milk and the processing equipment is completely kosher. There are products that the OU certifies as *Cholov Yisroel* and whose labels are clearly marked as such.

#### WHAT ABOUT OU PRODUCTS NOT FOUND ONLINE?

A. The OU website provides a search field for -certified products. Kosher consumers are sometimes surprised when they do not find OU products on the website. In truth, not all -certified products are recorded online, as some companies have asked that their certified products not be posted for a variety of reasons. If you are uncertain whether an symbol is authorized, please contact the OU office at (212) 613-8241 or by e-mail at kosherq@ou.org.



**OU KOSHER'S** Harry H. Beren ASKOU Outreach Program recently concluded a two-week seminar for advanced rabbinical students at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University.

Led by a faculty of experts from OU Kosher, "Kashrut in the Community" trained semicha students for what they will encounter in terms of their local kashrut needs. Additionally, The OU experts focused on state-of-the art practical aspects of the laws related to kashrut in a world of ever-changing food technology.

The program was organized by Rabbi Yosef Grossman, the OU's Senior Educational Rabbinic Coordinator.

Noted a participant, "ASKOU Outreach is a tremendous advertisement for the Orthodox Union -- demonstrating above all its honesty, integrity and organizational transparency." Students greatly benefited from the quality of presentations, with one responding, "It was a great program -- informative, interesting, and really gave tools to use in the future."



*OU bird expert Rabbi Chaim Loike, accompanied by his feathered friends, discussed "The Mesorah of Kosher Birds"*



*Rabbi Seth Mandel discusses the kosher meat industry*



*Rabbi Avrohom Gordimer discusses current kosher dairy issues*

## ANIMAL ►

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are permitted because they are completely inedible.

There are several practical applications of this *sevara*:

### CALCIUM CARBONATE

Rav Belsky and Rav Schachter have said that the same is true for coral and oyster shells. Although coral reef is really built up layers of the exoskeleton of a marine animal, yet because it does not contain any marrow or have any connection to the blood supply and is likewise outside of the animal, it is considered like a piece of wood<sup>2</sup> just like the tops of the horns. The same *sevara* applies to oyster shells. Therefore the OU accepts sea shells as a source of calcium carbonate.

### L-CYSTEINE

For this same reason, Rav Belsky and Rav Schachter have also said that L-cysteine is

permitted to be made from chicken feathers (*neveilos*) or from pig's hair. Rav Schachter explained that feathers and hair are also viewed as not being part of the animal just like horns and hooves. They too are external parts of the animal that are not alive (not connected to the blood supply) and are inedible.

### SHELLAC

Rav Moshe Feinstein zt"l (*Igeros Moshe Y.D. II:24*) wrote several reasons as to why shellac (an excretion from the lac beetle) is permitted. Rav Belsky has said that the main reason to permit shellac is because it is completely inedible and is just like a stone. Therefore, shellac is similar to coral and oyster shells and is therefore permitted.

### BEESWAX

There are many proofs that Chazal permitted beeswax (תונשׁ)<sup>3</sup>, and it is clear from the *Levush* (*Y.D. 81:8*) that beeswax is indeed

Responding to the program evaluation questionnaires that the students completed at the end of the program, Rabbi Grossman remarked,

"We were most gratified to receive such positive feedback from the participants. It gives us at OU Kosher much pleasure in being able to assist future congregational rabbis with the kashrut knowledge they will need to implement proper kashrut standards in their communities."



*Rabbi Moshe Perlmuter, OU kosherization expert, prepared students on "Applied Principles of Kashering"*

permitted. Although, beeswax is an excretion from the bee, because it is a piece of wax and is inedible, it is permitted just like shellac.

In all of the above cases, the items are unquestionably inedible, akin to eating wood and rocks. The OU though does not accept royal jelly which is an edible excretion from a bee. Royal jelly differs from honey in that honey is not an excretion<sup>4</sup>. Even though royal jelly is very bitter it is still considered edible<sup>5</sup>.

<sup>1</sup> Gemarah Chulin 112b, 120a - לאסור צין ורוטבן - קופה שלתון

<sup>2</sup> Rishonim define עזע as coral. See *Rashi Melachim I Perek 10:11*, also *Rashi Rosh Hashanah 23a* - מין עץ העלה בקרע הדם ושם קראאל"י

<sup>3</sup> Rav Shalom Brander (צפונת ניסן תש"ב) offers many proofs that beeswax is permitted.

<sup>4</sup> בוכרות דף ז - מפני מה אמרו דבר רבו רמותר - מפני שמכניסות אוון לנטן, ואין ממציאות אוון מנטן

<sup>5</sup> See *Minchas Shlomo II:64*