

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## OU KITNIYOT KOSHER CERTIFICATION

### RABBI NACHUM RABINOWITZ

Senior Rabbinic Coordinator

I HAVE been asked by OU management to bring to your attention a recent development in the OU's Pesach hashgachos.

Previously the OU has not issued hashgacha for retail *kitniyot* products for Pesach, despite requests to do so. This was avoided over the concern that different Pesach symbols might confuse consumers.

The OU has this year, on a limited basis, authorized the attached certification to appear on *kitniyot* products:



ACCEPTABLE FOR THOSE WHO CONSUME KITNIYOT ON PASSOVER

The symbol is presented in such manner so as to avoid any confusion and the packages will not indicate Kosher for Passover except as indicated in the wording of the accompanying explanatory message "Acceptable for those who consume kitniyot on Passover".

This decision was taken at the urging of our poskim, to benefit many *kitniyot* consumers who relied on various assumptions (rather than actual hashgacha) for *kitniyot* Pesach products. ■

לא באתי אלא לעורר

## CHUMRA D'PISCHA

### RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

sticks. However, there are also various halachos brought in Shulchan Aruch that are attributed to *chumra d'Pischa* as well.

### CHAMETZ ON PESACH IS NOT BATEL

Tosfos (*Pesachim 30a*) explains that even a mashehu of chametz is not batel on Pesach because of *chumra d'chametz*. There is no difference between *min b'mino* and *aino mino*. This is brought in Shulchan Aruch (*O.C. 447:1*). Before Pesach chametz is batel b'shishim if it is a lach b'lach mixture. However, if any chametz b'en remains in the mixture the chametz is forbidden on Pesach. A mixture is considered lach b'lach if the chametz is completely dissolved before Pesach, or if it is a mixture of powders that cannot be separated.

The term *Chumra d'Pischa* usually brings to mind Pesach minhagim that go beyond the letter of the law such as white-washing walls or kashering candle-

## CURIOUS ABOUT KITNIYOT?

### RABBI YAAKOV LUBAN & RABBI ELI GERSTEN

Reprinted from the Spring 2010 Issue of Jewish Action, the magazine of the Orthodox Union.

Everyone knows that Ashkenazim don't eat rice or beans—*kitniyot*—on Pesach, but many people don't know why. Interestingly, *kitniyot* are not and cannot become chametz. So why don't Ashkenazim eat them on Pesach? Below, Rabbis Yaakov Luban and Eli Gersten provide the grainy truth about legumes and grains.

### Bean There, Done That

#### Q. WHAT ARE KITNIYOT?

A. While various customs exist regarding what constitutes *kitniyot*, the OU considers the following items to be *kitniyot*: beans, buck-wheat, cardamom, corn, fenugreek, lentils, millet, mustard, peas, poppy seeds, rapeseed, rice, sesame seeds, soybeans and sunflower seeds.

According to Rema (1520-1572) (OC 453:1), aniseed and coriander seeds are not *kitniyot*. Nonetheless, the Magen Avraham, writing in the 1600s, recommends that one avoid eating these seeds because other grains, some of which could turn to chametz, are often mixed

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One important exception to this rule is a *davar hama'amid*. If a mashehu of chametz, or even *kitniyos*, is used as a *davar hama'amid*, it is not batel, even when added before Pesach. It can be difficult to ascertain whether an ingredient is a *davar hama'amid*. For example *Mishna Berurah* (464:6) cites Maharil that mustard is not batel in grape juice, since it prevents fermentation. *Chok Yakov* (464:3) explains that although mustard is *kitniyos*, it is not batel because the mustard acts as a *davar hama'amid*. Also *Mishna Berurah* (447:14) cites Rabbeinu Yerucham that a key chametz ingredient added intentionally is not batel if one could not produce the food item without the chametz. Rav Belsky explained that for Pesach there is a minhag to be machmir for minority opinions of the Rishonim and this may be the basis for this *chumra*, even though we are not machmir by other issurim as per the ruling of *Noda Beyuda* (Y.D. *Tinyana 56*). Due to the complexity in determining which items are considered a *davar hama'amid*, a shailah should be asked if there is any doubt.

#### CLEANING KAILIM

Pesach cleaning has many more *chumros* than cleaning the rest of the year. The leniencies of *k'derech hamichabdim* (quality industrial standards of cleaning) do not apply to *continued on page 34*

## CURIOUS

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in with aniseed and coriander.

Today, however, high-end spice companies use specialized equipment such as spiral separators to remove foreign particles. As a result, the OU does certify aniseed and coriander for Pesach.

### Q. WHEN DID THE CUSTOM OF NOT EATING KITNIYOT BEGIN?

A. While we don't know exactly when this minhag began, one of the earliest sources to mention the custom is the *Sefer Mitzvot Katan*, written by Rabbi Yitzchak of Courville (France, 1210-1280). Rabbi Yitzchak writes that some communities have the custom of not eating kitniyot during Pesach, even though these items are clearly not chametz.

### Q. WHAT IS THE CUSTOM BASED ON?

A. There are two main reasons why the custom was instituted:

Firstly, kitniyot are often grown in close vicinity to the five grains (wheat, oat, spelt, rye and barley). As such, it was not unusual for a small amount of one or more of the five grains to be intermingled with kitniyot. Thus, it was possible that one eating beans or rice on Pesach could inadvertently eat actual chametz.

Secondly, kitniyot can be easily confused with chametz for several reasons. Raw kitniyot resemble the five grains in appearance. Furthermore, kitniyot are processed in a similar manner to the five grains. For example, mustard seeds are threshed and winnowed in a manner similar to grains. Finally, kitniyot can be milled into flour, made into dough, baked into bread or cooked into a porridge that may resemble chametz. Because of the similarities between kitniyot and actual chametz, the rabbis feared that people may mistakenly believe that if they can eat kitniyot on Pesach, they can also eat chametz on Pesach.

The Vilna Gaon (1720-1790) and Pri Chadash (1586-1667) found a basis for not eating kitniyot in the Talmud (Pesachim 40b). The Gemara relates that Rava did not allow the use of lentil flour on Pesach in a Jewishly unlearned community, as he feared it would lead to confusion and cause one to mistakenly eat chametz on Pesach.

### Q. WHO KEEPS THIS MINHAG?

A. Kitniyot is generally considered an Ashkenazic custom. ("Ashkenaz" is the medieval Hebrew word for Germany. In the early part of the Middle Ages, the main center of European Jewish life was in Germany. Subsequently, Jewish communities expanded throughout Europe, and Jews from most European countries became known as Ashkenazim.) Today, the minhag of kitniyot continues to be binding on Jews

of Ashkenazic descent, irrespective of where they reside.

### Q. WHO DOESN'T KEEP THIS MINHAG?

A. Non-Ashkenazic Jews follow the ruling of Rabbi Yosef Karo (1488-1575), who permits the consumption of kitniyot on Pesach (Shulchan Aruch, OC 453:1). Nonetheless, in today's complex world of food technology, kitniyot may be processed in ways that render them non-permissible to the non-Ashkenazic population as well. One such example is rice enriched with vitamins that contain chametz. (Special lists of chametz-free rice are generally available to the public before Pesach.) One must also be aware that infant rice cereal is often produced on

## KITNIYOT MAY BE PROCESSED IN WAYS THAT RENDER THEM NON-PERMISSIBLE TO THE NON-ASHKENAZIC POPULATION

the same equipment as oat cereal, which is authentic chametz. Thus, non-Ashkenazic Jews must exercise appropriate caution and determine whether various forms of kitniyot are free of chametz before consuming them on Pesach.

### Q. DO KITNIYOT HAVE THE SAME STATUS AS CHAMETZ?

A. No. Because kitniyot are not actual chametz, they do not have the same status as chametz. Kitniyot should not be eaten on Pesach, but unlike chametz, one may derive *hana'ah* (benefit) from them. Thus, while one may not use ethyl rubbing alcohol to clean a wound on Pesach because it may be grain derived, cornstarch foot powder may be sprinkled in one's shoes to keep one's feet dry. Chametz cannot be owned on Pesach and must either be discarded, burned or sold to a non-Jew and placed in a sealed area before Pesach begins. In contrast, one can possess kitniyot and even feel free to buy lentils on Pesach. Additionally, young children and the infirm can eat kitniyot. (Infants can enjoy many OU-certified baby formulas on Pesach that contain soybean derivatives.) Moreover, kitniyot-based medicines may be taken on Pesach, even in the absence of a life-threatening situation. Chametz on Pesach is *assur bemashehu* (not nullified if it falls into a mixture of non-chametz). In other words, if a kernel of wheat falls into a one hundred-gallon pot of kosher lePesach soup, the soup is forbidden. Kitniyot, on the other hand, are *batel berov* (nullified in a majority of non-kitniyot). Thus, if one accidentally added cornstarch to Passover gravy, it may be consumed if the cornstarch constitutes less than fifty percent of the mixture.

## The Nuts and Bolts of Kitniyot

### Q. WHAT ABOUT PEANUTS?

A. Originating in Peru and Brazil, the peanut is a New World crop that was unknown to those who instituted the Ashkenazic custom of not eating kitniyot. Peanuts, along with beans and peas, belong to the single plant family, Leguminosae (legumes), which are edible seeds enclosed in pods. Should peanuts be considered kitniyot because they are legumes, or should they be permitted because they were not in use when the minhag of kitniyot was instituted? Rabbi Moshe Feinstein (Iggerot Moshe, OC III:63) notes that potato starch is commonly used as a flour substitute. Indeed, potato-starch pastries made for Pesach look exactly like the real thing. Nonetheless, one may consume potatoes on Pesach. If kitniyot are prohibited because they resemble chametz, why are potatoes not restricted as well?

Rav Moshe responds that the minhag of not eating kitniyot only applies to foods that were known and accepted as kitniyot when the custom began. Minhagim are followed because they are the family tradition of our forefathers. We don't expand minhagim beyond their original scope, even though the logic to do so may be there. Since potatoes were not introduced into Europe until the sixteenth century, they are not considered kitniyot. It follows, says Rav Moshe, that peanuts can be eaten on Pesach. When the custom of not eating kitniyot was first instituted, peanuts were not yet found in Europe. Thus, says Rav Moshe, even though peanuts are technically legumes, they are not treated as kitniyot.

There are some people who have the custom to not eat peanuts on Pesach, and they should continue to keep the minhag, but those who do not have this custom may eat peanuts on Pesach. Today, in deference to those who accept peanuts as kitniyot, one is unlikely to find a certified kosher for Pesach peanut product.

There is an obvious question concerning Rav Moshe's psak: Corn (known as maize) is a New World crop too, brought to Europe by Columbus, yet corn has been universally accepted as being kitniyot. Why is corn different from peanuts? One possible distinction is that corn exhibits many characteristics of kitniyot (it is threshed, winnowed and milled and used in bread, and it often grows near other grains), while peanuts possess very few of these characteristics. Since corn has many of the same qualities as kitniyot, it is regarded as kitniyot.

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**Q. WHAT ABOUT QUINOA?**

A. The ambiguity about the distinction between peanuts and corn is responsible for the controversial status of quinoa. Another New World grain, quinoa has been a source of much halachic debate. Though quinoa was the staple grain of the Incas, it was almost eradicated by the European conquerors and was all but forgotten until it was reintroduced to the world in the 1970s. Clearly no minhag existed about quinoa.

Some argue that since quinoa is a staple grain in its native lands, and is ground and baked into bread in a similar manner to wheat, it should be considered kitniyot, like corn. Yet others maintain that corn and quinoa are not comparable. Corn has been accepted for generations as kitniyot, as have peanuts, for those who regard them as kitniyot. In contrast, in the case of quinoa, since it is so new, clearly no minhag exists. Some kashrut organizations recommend using quinoa on Pesach and others do not. Since OU poskim are divided on this issue, the OU does not recommend using quinoa on Pesach.

**Q. WHAT ABOUT 18-MINUTE RICE?**

A. Chametz is a state that occurs through a process of fermentation. This typically occurs when any one of the five grains are exposed to water and left unattended for eighteen minutes. One can eat raw wheat on Pesach if it was kept dry. Similarly, matzah is not chametz if it is baked within eighteen minutes of the mixing of the flour and water, since fermentation does not take place.

Kitniyot are prohibited because they resemble the five grains. It follows that kitniyot should be treated like the five grains. If kept dry or baked within eighteen minutes, kitniyot should be permissible. Indeed, this is the position of Rabbi Shneur Zalman of Liadi (1745-1812), as stated in Shulchan Aruch Harav. However, the prevailing custom is to refrain from eating kitniyot even if the legume was baked into a matzah-like cracker or never came in contact with water. Although it sounds paradoxical that we eat wheat matzot that are baked within eighteen minutes and yet refrain from eating kitniyot baked the same way, the poskim provide the following explanation. Suppose we were to allow dry kitniyot or matzot made from kitniyot that were baked for less than eighteen minutes, this may very well lead to some mistakenly eating kitniyot that came in contact with water for more than eighteen minutes as well. Why? Since kitniyot do not ferment and become actual chametz, people would not be as cautious with kitniyot as they are with actual chametz. They may not see any dis-

tinction between kitniyot crackers baked for less than eighteen minutes and those baked for more than eighteen minutes, which would undermine the minhag of not eating kitniyot on Pesach. To avoid this confusion, all forms of kitniyot are restricted.

***Kosher LePesach Oils:  
A Slippery Slope***

**Q. I'VE HEARD THAT IT IS PERMISSIBLE TO EAT THE OILS OF LEGUMES ON PESACH. IS THIS TRUE?**

A. Some posekim such as the Maharsham (1835-1911) (1:183) permit the oils of kitniyot (shemen kitniyot) on Pesach, provided the kitniyot did not come in contact with water and the oil was produced before Pesach. They argue that the minhag prohibiting kitniyot applies only to the legume that shares the characteristics of grain, but does not apply to the liquid extracted from the legume. The liquid extract differs significantly from the actual grain or seed. This leniency is not widely accepted; thus, the selection of kosher-for-Pesach oils is quite limited. However, many poskim are lenient regarding cottonseed oil, since cotton is not an edible plant. The OU certifies cottonseed oil for Pesach.

**Q. WHAT DOES KITNIYOT SHENISHTANAH (TRANSFORMED KITNIYOT) MEAN?**

A. Under certain circumstances, if a non-kosher item is transformed into a completely different entity, it can lose its non-kosher status and become kosher. In halachic terms, this is referred to as *nishtanah* (transformed). In a famous dispute, Rabbeinu Yonah (d. 1263) permitted consuming musk although it is derived from the sweat glands of a non-kosher animal, because the musk had undergone a significant transformation. The Rosh (1259-1327) (*Berachot 6:35*) considers transformations to be halachically irrelevant. The general consensus of the posekim is that we only rely on the leniency of *nishtanah* when dealing with a rabbinic prohibition, albeit not a Torah prohibition. Since the prohibition of not eating kitniyot is a minhag, and the OU position is that a minhag is treated as a rabbinic injunction, we can apply the leniency of Rabbeinu Yonah and permit the consumption of kitniyot shenishtanah.

The most common example of kitniyot *shenishtanah* is citric acid. In the United States, citric acid is manufactured from corn syrup. The corn syrup undergoes many chemical changes until it becomes citric acid. The OU permits the use of citric acid as an additive in Pesach products. In Europe, however,

citric acid is often made from wheat sources. European citric acid is therefore unacceptable for use on Pesach.

Aspartame is yet another example of kitniyot *shenishtanah*. This artificial sweetener, used in many drinks and foods, is derived from corn that undergoes many chemical changes. Sodium erythorbate, a preservative used in deli meat products, is also a corn-based product that undergoes a transformation. Both of these items are used in OU-certified kosher-for-Pesach products.

**Q. ABSTAINING FROM EATING KITNIYOT ON PESACH IS ONLY A MINHAG; IS IT REALLY IMPORTANT TO OBSERVE MINHAGIM? MINHAGIM DON'T HAVE THE STATUS OF HALACHAH, DO THEY?**

A. Minhagei Yisrael, Jewish customs, are a fascinating dimension of halachah. Though the enactment of rabbinic decrees essentially ended with the completion of the Babylonian Talmud in the fifth century, Jewish customs continued to evolve.

The Talmud (*Pesachim 50b*) rules that a minhag that was followed by a family or community is halachically binding on later generations as well. The Talmud derives this from the latter part of the verse in Mishlei (1:8), “Shema, beni, mussar avicha, veal titosh Torat imecha,” “Listen, my son, to the rebuke of your father, and do not forsake the Torah of your mother.” Why does the Talmud understand “the Torah of your mother” to allude to minhagim? Why is a minhag associated more with a mother than a father? Furthermore, what is a mother’s Torah as opposed to a father’s Torah?

A father’s Torah is taught through formal texts, while a mother transmits the religious feelings and sacred Jewish values to her children by the way she lives her life. Even before a young boy or girl formally studies Torah in a yeshivah, the mother teaches by example as she raises her young children at home. Furthermore, the customs and traditions that one generation passes on to the next are appropriately called “the Torah of our mothers,” because they capture the spirit of the Torah, and must not be forsaken. Though each minhag began as a tradition, a minhag that was started for sound religious reasons and withstood the test of time eventually becomes halachically binding because it reflects the values that are dear to the Jewish people.

In our contemporary society, the original motivation for avoiding kitniyot is no longer relevant. Hundreds of years ago, when the custom was first instituted, there was concern about people confusing legumes

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### לכבוד הרב גרוסמן שליט"א

Thanks again for making the knowledge of the OU accessible to the general public (through *The Daf HaKashrus*). It surely enhances the quality of kashrus everywhere. Also, much appreciation for providing Rabbi Eli Gersten with a venue to share his knowledge! Sincerely, Moshe Schuchman



to our dedicated RC **RABBI NOSSON NEUBERGER AND HIS WIFE** on the Bar Mitzvah of their son Yaakov.

to our devoted RFR in Cleveland Heights, OH **RABBI MORDECHAI TEREN AND HIS WIFE** on the engagement of their son Yisroel Dov to Toby Zicherman of Brooklyn, NY.

to our dedicated RFR **RABBI AVRAHAM STONE AND HIS WIFE** from West Orange, NJ on the engagement of their daughter Rivky to Reuven Brown of Toronto, Canada.

### CHUMRA

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Pesach, since chametz on Pesach is *assur*

*b'mashehu* and we are concerned that a *mashehu* of *taam chametz* will enter a product made during Pesach. Therefore, *Magen Avrohom* (452:11) says that one should not kasher pipes before Pesach for use on Pesach, since it is very difficult to check to see if they were adequately cleaned. However, since most industrial Pesach kashering is done for productions that are made before Pesach, when *ta'am* of chametz is *batel b'shishim*, we are more lenient so long as there is no chashash that *chametz b'en* might get into the product.

### TA'AM LIFGAM ON PESACH IS ASSUR

Rama (*O.C.* 447:10) says that the minhag of Ashkenazim is to *assur ta'am lifgam* of chametz, because it is considered like a *mashehu*. The minhag is to *assur* even if the *ta'am lifgam* is only a *mashehu*. However, this is only if the chametz is mixed into the food on Pesach. Before Pesach, *ta'am lifgam*

is *batel*. Therefore if one cooks in a clean *aino ben yomo* pot before Pesach, the food is permitted. If the chametz item is completely *pagum*, it is *batel* even if mixed in on Pesach.

### WE DO NOT SAY STAM KAILIM AINO BEN YOMO

The *Mishna Berurah* (447:58-59) says that although if one bidieved cooked kosher l'Pesach foods before Pesach in an *aino ben yomo* chametz pot the food is permitted on Pesach, nevertheless, because of *chumra d'chametz* we do not rely on "stam kailim *aino ben yomo*" to allow us to assume that the pot was *aino ben yomo*. Moreover, even if one asserts that they remember that the pot was *aino ben yomo* when the food was cooked, they are not believed, since they did not pay attention at the time of cooking.

Therefore, it is generally inappropriate to give retroactive hashgacha for kosher l'Pesach products. Even if we can assume that the kailim were clean and *aino ben yomo*, *mishum chumra d'chametz* we can

### SANTA BARBARA PISTACHIO CHOCOLATE TOFFEE PISTACHIOS



### KASHRUTH ALERT

produced by Santa Barbara Pistachio Company contains dairy ingredients as listed on the ingredient panel but the dairy designation has been inadvertently omitted. Future packaging will be revised.

**LEE KUM KEE TERIYAKI SAUCE** produced by Lee Kum Kee bears an unauthorized and is being withdrawn from the marketplace. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at [kshalerts@ou.org](mailto:kshalerts@ou.org).

**THE BAKERY AT WALMART MINI CRISPY BITES** with Fruity Marshmallows (UPC code 0 78742 20168 9), Mini Crispy Bites with Marshmallows (UPC Code 0 78742 20167 2) produced by Wal-Mart Stores, Inc. – Bentonville, AR bear an unauthorized and are being withdrawn from the marketplace. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at [kshalerts@ou.org](mailto:kshalerts@ou.org).

not approve the products even bidieved. However, if chametz products are never made on these kailim, then the *Mishna Berurah* says that one can be lenient.

### IN SUMMARY:

- ▶ Chametz on Pesach is not *batel*
- ▶ Chametz before Pesach is *batel* if it is *lach b'lach* (dissolved or mixture of powders)
- ▶ If any chametz is *b'en* it is *chozer v'niur*
- ▶ If chametz or kitniyos is a *ma'amid* it is not *batel*
- ▶ We cannot rely on *k'derech hamichabdim* when cleaning for use of the *kli* on Pesach
- ▶ When producing before Pesach, we can be more lenient provided that no *b'en* will remain in the food
- ▶ *Ta'am lifgam* of chametz on Pesach is not *batel*, but before Pesach is *batel*
- ▶ We do not say *stam kailim aino ben yomo*, even if we used the kailim before Pesach.

Chag Kasher V'samayach!

### CURIOUS

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and grains, and thereby unwittingly eating chametz on Pesach. But what would our ancestors say to the unbelievable variety of kosher-for-Pesach-food items resembling chametz that are ubiquitously available today? Until about fifty years ago, Pesach fare was limited to mostly chicken, eggs, potatoes, and matzah. Nowadays, one can dine on kosher l'Pesach cereal, pizza, pasta, *lukshen kugel*, cookies, cake and almost anything else we eat year round. Is there any benefit then to maintaining the minhag of not eating *kitniyot*?

It is important to realize that the value of a minhag is much deeper than the reason for its original inception. A minhag is our link to Jewish history; it is the way our ancestors observed Judaism for hundreds and even thousands of years. In fact, perhaps there is no greater time to appreciate the value of minhagim than at the Pesach

Seder. As we sit together with our dear ones, we attempt to recapture the experience of leaving Egypt thousands years ago. How do we succeed in transcending such vast spans of time?

We do so by reciting the same Haggadah and singing the same tunes that we learned as children at the Seder table of our parents. Our parents recited *Mah Nishtanah* and stole the *afikoman* at the Seder of their parents as well. We pass on our values to our children, the next generation, by connecting them to the great legacy of our illustrious ancestors of years past. We dare not abandon *minhagei Yisrael* even when the reasons no longer seem applicable, for a family that abandons its traditions severs its connections to the past.

Next time you avoid eating rice or corn on Pesach (if you are Ashkenazic), remember that by doing so, you are connecting to the magnificent history of the Jewish people.



# YESHIVA OF NEW HAVEN

*A Pictorial Essay*

## OUTREACH

**AFTER DAVENING** in The Yeshiva of New Haven on Monday morning a gentlemen remarked, "I must say that the presentations last night were just beautiful." He was expressing the feelings of the crowd young and old that filled The Slifka Center at Yale University for the latest Harry H. Beren ASK OU OUTREACH Kashrus Seminar which was held March 14, in conjunction with the Yeshiva of New Haven. The exciting and engaging presenters were Rabbi Dov Schreier on *Hachana – Preparing the Home for Pesach and Yom Tov Sheini* and Rabbi Chaim Loike on *The Struggle to Preserve our Tradition – Birds You never Imagined were Kosher!* From left to right are Rabbi Chaim Loike, Rabbi Dov Schreier, Rabbi Yosef Grossman and Rabbi Dov Greer, Assistant to the Menahel of the Yeshiva of New Haven, his father Rabbi Daniel Greer.



*Rabbi Daniel Greer seen in front left of picture following Rabbi Loike's presentation.*



*Rabbi Yosef Grossman greeting the assembled on behalf of ASK OU OUTREACH.*



*Rabbi Dov Schreier delivers Shiur on Hachana for Pesach and Yom Tov Sheini.*



*Rabbi Chaim Loike discusses his feathered friend.*



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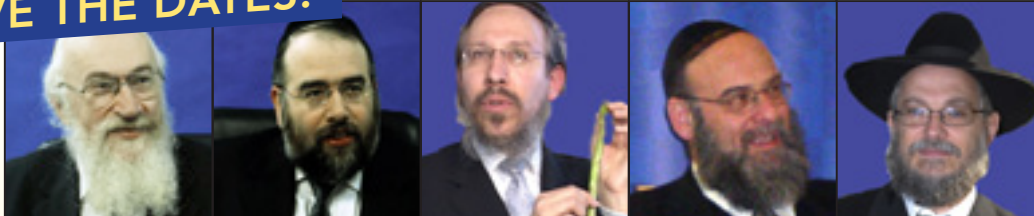
OUTREACH

# OU KASHRUS SHIURIM

COME TO BROOKLYN

APRIL 18 & APRIL 25

**RESERVE THE DATES!**



## SUNDAY, APRIL 18

Agudas Yisroel Bais Binyomin  
2913 Ave. L (corner Nostrand) main Shul

8:00-8:45PM

### ASK THE OU RABBONIM

**RAV YISROEL BELSKY** Shlita, OU Posek  
and **RABBI MOSHE ELEFANT**  
OU COO & Executive Rabbinic Coordinator  
will answer questions  
on Halacha and OU policy.

Priority will be given to questions sent by fax  
to 212-613-0621 or email [grossman@ou.org](mailto:grossman@ou.org).

8:45-9:30PM

An Ex"salmon"ation of Kosher Fish  
**RABBI CHAIM GOLDBERG**  
Rabbinic Coordinator – Fish Expert

9:30-10:30PM

The Ongoing Struggle to Preserve  
the Mesoros of Kosher Birds  
Live Viewing of Exotic Birds  
**RABBI CHAIM LOIKE**  
Rabbinic Coordinator – Birds/Eggs Expert  
sponsored in memory of  
חיים גמליאל בן שלמה ז"ל  
by M.E. Korn & Family

## SUNDAY, APRIL 25

Agudath Israel Zichron Chaim Tzvi – B.M. Hagadol  
of Madison 2122 Ave. S – Basement Hall

7:30-9:00PM

**DISCOVER** who stands behind the world's  
best known kosher certification  
**MEET** and **HEAR** from the OU's expert  
Mashgichim/Rabbinic Field Representatives  
from around the country

**RABBI SHRAGA KAUFMAN**, Chicago, IL  
How Pure is Pure?

**RABBI GERSHON SEGAL**, Newton Centre, MA  
The Complexity of the Flavor Industry

**RABBI AVROHOM STONE**, West Orange, NJ  
The Pasteurization of Beverages

**RABBI BENZION TWERSKI**, Milwaukee, WI  
Kashrus Challenges and Opportunities  
from the Wisconsin Plains

9:00-10:30PM

**The latest in** Bedikas Toyloim of Fruits  
and Vegetables – A Live Demonstration  
**RABBI YOSEF EISEN**, Former OU Rabbinic  
Coordinator of Food Services. Present Rabbinic  
Administrator of the Vaad of the Five Towns.



SEPARATE LADIES SECTION AVAILABLE FOR ALL SESSIONS.

For more info call Rabbi Yosef Grossman, Director OU Kosher Education at 212-613-8212, 914-391-9470, [grossman@ou.org](mailto:grossman@ou.org).

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