



OU Kosher Israel Guide



THE WORLD'S LEADING KASHRUT ORGANIZATION

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ISRAEL EXPERIENCE GUIDE





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OU KASHRUT is a community based organization. We are a project of the Orthodox Union.

We are here to provide our communities with Kosher food. As such we feel an obligation to educate our communities regarding all aspects of Kashrus. If your Yeshiva, Kollel, school, or Shul is interested in being educated do not hesitate to contact us. We will be more than happy to arrange all sorts of Kashrus seminars: from lectures, to hands on trips and more.

We can be contacted here in Israel at 02-560-9122, or by sending an email to kashrut@ouisrael.org

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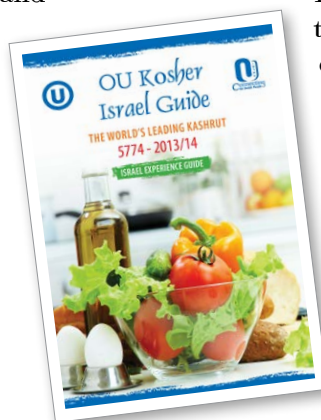


OU Kosher Israel Guide

OU *Kosher Israel Guide* is a joint effort of the OU Israel Center and OU Kosher. Both organizations understand the complexities of *kashrut* in Israel. It is important to be aware that there are more aspects to kosher food in Israel than there are elsewhere.

For example, outside of Israel most fruits and vegetables can be considered kosher. In Israel there are agricultural *mitzvot*

that make kosher certification essential even on produce.



This Guide also explains the reasons for the different levels of kosher certification in Israel. See the article *Eating Out* on page 10.

What this Guide is not intended to do is to dictate what standards of *kashrut* you should keep. Our intention is to help you understand and navigate the Israeli kosher marketplace.

If your Yeshiva, Kollel, school or Shul is interested please feel free to contact us to arrange *kashrut* seminars, lectures and field trips.

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Welcome to Eretz Yisroel!



You are fortunate to have made the wise choice to come and learn Torah in *Eretz Hakodesh*.

According to some opinions coming here even temporarily fulfills an aspect of the *mitzvah* of *Yishuv Eretz Yisroel*. Other opinions hold that the *mitzvah* of *Yishuv Eretz Yisroel* is only fulfilled by permanently settling here. Nevertheless spending time here may give you the sweet taste of *Eretz Yisroel* that will draw you to return to live here. According to the Midrash (*Socher Tov Tehillim 15*), "If you want to see the *Shechinah* in this world, occupy yourself with Torah in *Eretz Yisroel*." You have the opportunity to learn Torah in the holiness of this environment.

However, along with this merit and opportunity comes responsibility. You must realize that you are in the King's palace and must conduct yourself accordingly. Hence, you must be extra careful when observing the *mitzvot* in *Eretz Yisroel*.

The *mitzvah* of *kashrus* is more complicated here, as there are many *mitzvot* that are unique to *Eretz Yisroel*. Even the fruit and vegetables are clothed in *mitzvot*. Additionally, the structure of *kashrus* supervision is very complicated. Eating foods that are not permitted affect a person's spiritual make-up and prevent him or her from being able to access Torah knowledge and spirituality. It is of utmost importance that you are extra careful with the observance of *kashrus* while you are here so as not to diminish the spiritual opportunities *Eretz Yisroel* provides. I commend the Orthodox Union and its Israel Kashrus department headed by Rabbi Yissachar Krakowski shlit"a for providing this in depth guide to *kashrus* in *Eretz Yisroel*. It will enable you to be an informed consumer and enjoy the delicious produce and foods of *Eretz Yisroel* in purity and holiness.

**With Torah blessings,
Bracha v'Hatzlacha,**

Rabbi Zev Leff



We at OU Kashrut urge you personally to engage your rabbi. Why? Can't we just offer our recommendations?

No, that is not how *halacha* works. You are beginning a year of growth in Torah and *Yirat Shamayim*. An essential part of this experience will be based on the relationships you forge with your *Rabbanim* and mentors.

The application of *halacha* in our lives is not a cold and impersonal process. Part of the OU's mandate is to serve the broad Jewish community. Therefore, we cannot give blanket answers to questions that may have a variety of answers. As the world's largest and most

comprehensive kosher agency the OU can offer first-hand information about what happens in food

manufacturing.

Many issues are clear cut and have universally accepted answers. In such cases, we do not hesitate to offer our recommendations. In other cases there may be differing opinions among contemporary *poskim*.

We strongly urge you to familiarize yourself with your family's and your community's traditions. We also urge you to *aseh l'cha*

Rav – to develop a relationship with a rabbi familiar with your situation, your community's expectations and with *halacha* in general.

Engaging your Rabbi

עשה לך רב



OU Posek Rabbi Hershel Schachter asking Shailos to Rav Eliyashiv זצ"ל

Contact for Kashrut Organizations

We have listed most of the major Kashrut Organizations in Israel.
This list is not to be understood as an endorsement by the OU.

- Agudat Yisrael** – 02-538-5251 (office) 02-538-5145 (fax)
- Badatz Mehadrin (R' Avraham Rubin)** – 08-939-0816 (office) 08-939-0818 (fax)
- Beit Yosef** – 02-655-0550 (office) 02-02-651-0580 (fax)
- Belz – Machzikei Hadas** – 02-501-6777 (office) 02-537-4001 (fax)
- Chatam Sofer Bnei Brak** – 03-579-2601 (office) 03-579-5175 (fax)
- Chatam Sofer Petach Tikvah** – 03-931-7040 (office) 03-904-4440 (fax)
- Chief Rabbinate Fraud Division** – 02-531-3163 (office) 02-531-3169
- Chief Rabbinate Import Division** – R' Yitzchak HaCohen Arazi 02-531-3137 (office) 02-02-537-7875 (fax)
- Efrati, Rabbi Yosef Kashrut L'Mehadrin** – 08-863-4225 (office) 08-859-2737 (fax)
- Eida Chareidit** – 02-670-0205 (office) 02-625-4975 (fax)
- Eida Chareidit Sephardi** – 02-582-0755 (office) 02-532-6180 (fax)
- Jerusalem Rabbinate Kashrut Dept** – 02-621-4888 (office) 02-02-621-4832 (fax)
- Kehillat Ye'rei'im** – 02-532-2101 (office) 02-581-5966 (fax)
- Landau, R' Yehuda Leib (Bnei Brak)** – 03-618-2647 (office) 03-579-8967 (fax)
- Nvei Zion** – 03-676-4494 (office) 03-674-2883 (fax)
- OK Israel** – 03-909-5848 (office) 03-909-5877 (fax)
- OU Israel** – 02-560-9122 (office) 02-563-0061 (fax)
- Sheirit Yisrael** – 03-677-3330 (office) 03-677-7030 (fax)
- Yoreh Deah (Rav Machpud)** – 03-676-5888 (office) 050-411-9007 (fax)



When you come to Israel for a year or two, *kashrut* can be very confusing. When you live abroad there may be differences in the standards of various *kashrut* agencies, but for the most part the word *Kosher* means *Kosher*. However in Israel there seems to be a double standard: *Mehadrin* and non-*Mehadrin*. Outside of Israel a hashgacha might print a chumra next to its symbol like *Chalov Yisrael* or *Pat Yisrael*. The term *Kosher LeMehadrin* doesn't really appear outside of Israel. When they come to Israel many Anglos are bothered by the two standards: *mehadrin* and *kashrut regila* (regular kosher). What does it mean if a local Rabbinat certifies one product as kosher and another as *mehadrin*? If something is *kosher* then shouldn't it be 100% *kosher*?

In *Yoreh Deiah*, the volume of *Shulchan Aruch* where the laws of

kashrut are discussed, there are numerous cases where there is a doubt whether something makes food forbidden. The *Shulchan Aruch* tells us that to begin with (*l'chatchila*), one should not do anything that makes food not kosher. But if it was already

done (*bedieved*), sometimes it is permissible. In *kashrut*, just like in all areas of *halacha*, there are many rabbinic disputes as to whether certain things are permissible. Gelatin from a non-kosher animal is a perfect example. In many instances most opinions will agree about forbidding something, but there will still be a minority of rabbinic personalities who will disagree and allow it. In such cases there is someone to rely on. However it is better and safer to try to accommodate the opinions that forbid a given product.

When Rav Zolti became Chief Rabbi of Yerushalayim he found

that the Jerusalem Rabbinat Kashrut division was not operating on a high enough level, but not because there were items that he deemed not kosher. Rather, he felt there were many instances where they were relying on opinions that were *maikel* (lenient) when most opinions were not. He also found that there were products that once they were produced they were permissible. But they should not have been produced in such a way in the first place. He decided that for the secular segments of society it was better that there should be extremely lenient *kashrut*. As a result he defined *kosher* to mean kosher *lekula* (in a lenient sense). However, he felt that the observant community needed a higher standard of *kashrut*. As a result Rav Zolti created a second level of *kashrut*: *mehadrin*. He did not intend for *mehadrin* to mean *extra kosher*. He intended *mehadrin* to mean *kosher lechatchila* (ideal Kosher). Today OU Kosher in Israel is trying to reestablish the *mehadrin* standards. We are dedicated to making sure that all *halachic kosher* criteria are met. We want to insure that the community is eating kosher

lechatchila. It is with great pride that we are confident in saying that we meet the highest standards of *kashrut* in all areas. We are also setting the standards in many areas. There are a variety of *hashgachot* in Israel and they have different standards. To determine whether a particular *hashgacha* is suitable for you and your standards, talk to a rabbi or teacher you trust.





This Guide explains the various levels of Kashrut in Israel. While the OU cannot determine for you which *hashgachot* are reliable, we can offer you the knowledge of our standards in OU certified eateries. Aside from sharing our standards with you, you will better understand what issues need to be considered in order to determine if a restaurant is *mehadrin*.

We will outline a few of the most important concerns in food services in Israel. In order to guarantee that the consumer receives a *kosher meal* from a caterer or restaurant we make certain that all the raw ingredients are kosher. Only our *mashgichim* can accept products when they arrive at commercial kitchens. This means products that are delivered to a restaurant cannot be stored in storage rooms or in food preparation areas until the *mashgiach* checks their *kashrut*. Every food service has a designated area for products that are to be returned. In some cases items won't even be allowed into holding areas but must be disposed of immediately.

After being approved for use by the

mashgiach the products can then be stored. Meat and fish require extra precautions. *Chazal* were especially stringent with regard to meat. They determined that meat

requires constant supervision. Thus if meat is left unattended (בשר שנחלם מן העין) in many circumstances it is deemed to no longer be kosher.

The OU insists that all meat restaurants must have full time supervision from opening until closing (השגחה תמידית/צמודה). Additionally, all areas where unsealed meat and fish are kept must be locked by the *mashgiach* before he leaves the premises. Only *mashgichim* can have keys to these areas. In addition the *mashgiach* must make certain to place seals on containers and/or *plumbas* on open packages of fish and meat.

Lettuce and greens must be bug free and must come from *mehadrin* growers. We also require that our *mashgichim* soak all greens in soapy water and then rinse and check them. Rice and legumes must be checked by our *mashgichim* on a light box with a screen. After they have been checked

they must be stored in a freezer until used. Greens that have too many issues are generally excluded since checking and **cleaning them properly is too difficult for one mashgiach to handle.**

Even though you are in Israel you should be aware that not all food service employees are Jewish. In order to insure *Bishul Yisrael* we do not allow non-Jews in cooking areas. Non-Jewish workers are allowed in other designated areas of the kitchen for other food preparation. The result is that restaurants and caterers offer *Bishul Yisrael* for both Ashkenazim and Sepharadim.

Terumot & Masrot

In Eretz Yisrael we are fortunate to have special *mitzvot* (מצוות התלויות בארץ) including *terumot*, *masrot* (tithes) and *orla*. Because of these special considerations produce must also be properly certified. This means it must come from special *mehadrin* suppliers and can only be accepted by the *mashgiach* after he checks to make sure that all the products received match those on the delivery receipt and that the receipt is stamped and signed by a *mehadrin mashgiach*.

Baked goods often require *challah* to be taken. Therefore the *mashgiach* or another worker who is *shomer Shabbat* is responsible for taking *challah* and checking the Hafrashot Challah sheets. These sheets are checked by our food service Kashrut supervisor.

Chazal tell us not to mix fish and meat. Therefore they must be kept separate at all times. In our food services, fish cannot be prepared in meat utensils. Utensils used for fish must be labeled or must be noticeably different from those used for meat.

In order to ensure that our *mashgichim* are present at all times our *mashgiach* must sign in and out. The OU Kosher office can then check the *mashgiach's* hours against the hours of the other workers in order to ensure that at all times when there are workers in the restaurant there is also a *mashgiach*.

We have a special Kashrut Supervisor who spot checks all the restaurants and food services about once a week to ensure adherence to our standards. Rabbis from OU Kosher offices also check restaurants regularly.

The OU Kosher office is proud of the standards we have set in food services. We constantly review our protocols in order to improve our level of service.

Eating Out

Truma & Ma'aser Guide

♦ By Rabbi Y. Dov Krakowski

Once you are settled in an apartment in Israel you soon learn what kind of *hashgacha* you are looking for on food products. While the food may be different from what you have grown up with, *hashgacha* on food is fairly straightforward. However when it comes to fruits and vegetables you will be concerned about *terumot* and *masrot* which you may have learned about before you came to Israel. This mitzvah only applies to produce grown in *Eretz Yisrael*. As a result in addition to the proper *hashgacha* on food, you should make certain that the stores you frequent properly take *terumot* and *masrot*.

For example, if you go on a tiyul that includes a visit to a kibbutz, you may have the opportunity to pick vegetables. If you eat the fresh vegetables while you are in the field you don't have to be concerned about *terumot* and *masrot*. But if you want to bring some home, you will need to tithe them (*take terumot and masrot*).

The following information, which has been reviewed by the OU Israel Kashrut Division, is intended to provide you with a handy reference to issues of *terumot* and *masrot* which may be new to you. All produce that grows in Israel is required to have *terumot* and *masrot* taken. Some cases are described in the Torah while others are defined by Rabbis through the generations. There are cases where produce from outside of Israel will be required to have *terumot* and *masrot* taken if the product you actually buy was manufactured in Israel.

There are five types of tithes that may need to be removed from produce before eating. These are *Teruma Gedola*, *Maaser Rishon*, *Maaser Sheni*, *Maaser Ani*, and *Terumat Maaser*. Tithes follow a seven year cycle from *Shmita* to *Shmita*. During the first, second, fourth, and fifth years *Maaser Sheni* is separated. During the third and sixth years *Maaser Ani* is separated. During *Shmita* year tithes are not taken.

- All tithes need to be specified and you need to specify the part of the fruit or fruits that is the tithe.
- There isn't a required percentage of the produce that must be removed for *Teruma Gedola* (*Masser Rishon*). For the other tithes you must remove at least 1/10. *Terumat Masser* is 1/10 of *Masser Rishon*.
- You can eat the rest of the produce that remains after all the tithes are taken. Produce that remains after being tithed is referred to as *Eretz Yisrael*.
- Both *Teruma Gedola* and *Terumat Maaser* can only be eaten by *Kohanim Tehorim* (*Kohanim* who are Halachically pure), and only when the produce is also *Tahor*.

In our day, no one is in a state of *Tahara*. As a result we either allow *Teruma Gedola* and *Terumat Maaser* to rot, or we dispose of them respectfully. How do you dispose of something respectfully? You burn it in such a way that no one benefits from this process.

This includes not burning in pots used for cooking.

- If one is tithing oil that can be used for lighting as well as cooking, the *Teruma Gedola* and *Terumat Maaser* is called *shemen sreifa*. A Kohen lights with *shemen sreifa* at home. This oil can also be used to light candles in a *Bet Knesset* where there are *Kohanim* who will benefit from the light.
- Once *Terumat Masser* is removed from *Masser Rishon*, anyone can use the result which is *Masser Sheni*. However, there is a *mitzva* that obligates us to give it to a *Levi*. This applies if the produce in question is *Tevel* – produce which is required to have tithes taken and is being tithed for the first time. The point of having tithes taken for the first time is essential.
- Most produce that is bought from a store is at most a *Safek Tevel*. This means there is doubt whether it was tithed or not. In this case you do not need to give the *Masser Sheni* to a *Levi*.
- When the *Bet HaMikdash* is rebuilt in *Yerushalayim* we will be required to bring *Masser Sheni*. The other possibility is to redeem the *Maaser Sheni* with a coin, buy food in



Yerushalayim with the coin, and then to eat the *Masser* or its substitute in *Yerushalayim*.

- Since there is no *Bet HaMikdash* today we redeem *Masser Sheni* with money.
- The process for doing this is to use a coin that contains at least 1/40 gram of pure silver. If the coin is worth more than 1/40 gram of pure silver it is still *Bekdushat Masser* but if there is enough left for another coin it may be used repeatedly for *Chilul Masser Sheni*. Until the coin has been completely used up, it should be kept in a place where it won't be accidentally used for ordinary purposes. If the *Masser* that is being redeemed is worth less than a *Pruta* (1/40 gram of pure silver) you shouldn't use just any coin, but rather a *Pruta Chamura*. That is, a coin that has already been designated for redeeming *Masrot* by having had *Masrot* redeemed by it previously. If you don't have a *Pruta Chamura* you may use the OU Kashrut Division's *Pruta Chamura*. After the *Pruta* has been filled with redeemed *Masser* the coin must be destroyed. After the *Masser Sheni* has been redeemed it is then permissible to eat it.

- *Masser Ani* has no *Kedusha*. It may be eaten by anyone, but there is a *Mitzvah* to give it to the poor. *Masser Ani* from *Safek Masser* – which includes most fruit you buy – does not need to be given to the poor.

Instructions for Taking Terumot and Masrot

- Remove part of the produce for *Teruma* and another piece that is equal to about 1% of the total produce being tithed. This will be used for *Terumat Masser*. You cannot eat these parts. You will have to allow them to rot or dispose of them respectfully as discussed above. After you do this and say the following, what remains of the produce is *Chulin*.

Please note: The produce that has been separated should not be removed while reciting the following formula. This is also true when tithing liquids. All the produce should be in front of you for the purpose of *Min HaMukaf*.

The amount of the rightmost part of the separated portion which is greater than 1% of the total amount of the produce shall be Teruma Gedola.

The remaining part of the separated portion, plus an additional 9% on the rightmost side of the produce shall be Masser Rishon.

The part of the separated portion that was previously designated Masser Rishon shall be Terumat Masser.

Ten percent of the remaining produce on the left side shall be either Masser Sheni or Masser Ani in accordance with the year of the Shmita cycle during which the produce was grown.

If the 10% on the left side is Masser Sheni, it should be redeemed by transferring its Kedusha to the coin. This is calculated at its value plus 25% and applies if both the produce and the coin belong to the one reciting this formula.

If the produce is Neta Revai it should be redeemed by transferring its Kedusha to the coin. This is calculated at its value plus 25% if both the produce and coin belong to the individual.

If you have difficulty reciting the entire text or if it is not available, you can recite this simplified text:
All separations of Teruma and Masser

and redemptions of Masser Sheni and Neta Revai shall be effected in accordance with the text printed in Israeli Siddurim.

PLEASE NOTE:

You may not remove *Terumot* and *Masrot* on Shabbat. Items that were not properly tithed before Shabbat may not be eaten until they are tithed after Shabbat.

If you have produce in your possession before Shabbat and you did not manage to remove *Terumot* and *Masrot* before Shabbat, you may do the following: Say that you are separating *Terumot* and *Masrot* now on what you are going to be separating on Shabbat. The remainder should be redeemed before Shabbat on the coin being used for redeeming *Masrot*.

A final word: While you are in Israel if you have any doubt whether your produce is *Orla* (from the first three years of a tree) then the produce should not be eaten. See the article on *Orla* on page 35.



Kashrut in Your Dirah (Apartment)

- ◆ By Rabbi Eli Gerstein and Rabbi Y. Dov Krakowski

Your new apartment ("dirah" in Hebrew) in Israel may be your first experience in keeping a kosher kitchen on your own. Students from abroad often find themselves moving into an apartment where they aren't certain if the kitchen is kosher. Even if it is kosher it may not be clear which utensils and dishes are *basari* (meat) and which are *chalavi* (dairy). If this is the case you will have to *kasher* your kitchen.

Following is a basic guide to kashering a kitchen. You will probably have other questions which you should discuss with your Rav or another appropriate person. *Please be careful. If you are not sure you can safely kasher your kitchen, ask for help.*

Cleaning

Thoroughly clean everything that needs to be kashered. This means removing all food, rust, dirt, etc. This does not include the removal of discolorations. For example, stainless steel or marble can sometimes become discolored with use. Items that

have narrow cracks or other areas that cannot easily be cleaned will require burning the residue. Please ask for help.

Kashering

Utensils made from the following materials cannot be kashered:

- **Ceramics.** This includes bricks, china dishware, coffee mugs and enamel.
- **Glass.** All types including Corning Ware, Corelle, fiberglass, porcelain enamel (porcelain sinks and enamel pots) and Pyrex.
- **Plastic.** Rabbanim disagree as to whether it is possible to *kasher* plastic and other synthetic materials (including Teflon, synthetic rubber and Formica). You should consult your Rav.

The following generally can be kashered:

Fabric, metal, wood, natural rubber and stone (including granite or marble countertops).

The method for kashering an item depends on how it was previously used.

Utensils used with hot water or other hot liquid are generally kashered with *hagalah* (immersing in boiling water). This includes pots and eating utensils. Baking or roasting pans generally require other procedures that will be explained subsequently.

Remember that all items you intend to kasher must be cleaned first.

What is Hagalah?

The process of *hagalah* has several steps.

1 Don't use the item for at least 24 hours.

2 Completely fill a pot that is large enough to submerge the item. Use a *basari* pot for *basari* items and a *chalavi* pot for *chalavi* items. You can also use a non-kosher pot that has not

been used for at least 24 hours.

3 Bring the water to a rolling boil. You will see large bubbles and the water will spill over the sides.

4 Put each item in the boiling water individually. Let the water come to the boil again before submerging the next item. Large items can be submerged one part at a time.

5 Remove the item from the boiling water and rinse in cold water.

Ovens

Kashering a Self-Cleaning Oven:

1 Remove any food particles and other items from the oven.

Continued on page 18





Continued from page 17

- 2** Go through one complete self-cleaning cycle with the baking racks inside.

Kashering a Non-Self-Cleaning Oven:

- 1** Clean the walls, bottom, top, door and racks thoroughly with oven cleaner. *Read the directions carefully and avoid inhaling the fumes.*

- 2** Pay special attention to the temperature gauge, the window in the door and the edges of the oven. Black discoloration that is flush with the metal does not have to be removed.

- 3** Do not use the oven for 24 hours.

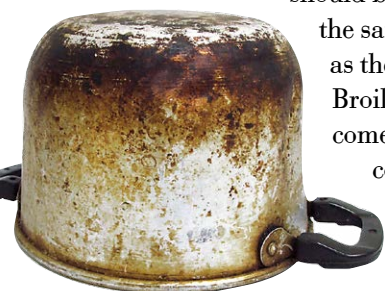
- 4** *Follow the directions for use of the oven cleaner.* Place the racks back into the oven and turn the oven to the highest heat possible for 90 minutes.

If the oven has a separate broiler, it should be kashered in

the same manner as the oven.

Broiler pans that come in direct contact with

food cannot be kashered.



Note: This method of kashering is based on the ruling of Rav Aharon Kotler zt"l. However, Rav Moshe Feinstein ruled that the oven must either be kashered with a blowtorch or that an insert should be placed into the oven. Ask your Rav which method to use.

Burners (Stovetops)

The grates of gas stovetop burners should be kashered in the oven the same way that ovens are kashered. For an electric stovetop, clean the coils and turn the burner to the highest temperature until the metal glows deep orange. Once you have set the burners on high, stay away. For a gas or electric stove, you should replace the drip pans that are under the burners. If you can't, cover the area with aluminum foil. The work area between the burners should be cleaned and should not be used for hot items. The knobs and handles of the oven and stovetop should be wiped clean.

Sinks

Kashering a Stainless Steel Sink:

- 1** Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for 24 hours.

- 2** Many sinks in Israel have drain filters (a round metal piece with small holes

that is placed over the hole where the water goes down the drain). This filter may be kashered with the sink.

- 3** Boil water in large pots.

- 4** Dry the sink and pour the boiling water over every part of the sink and faucet. This can be done in stages if you don't have sufficient boiling water. Be very careful that the boiling water does not splash onto you or your roommates.

- 5** Rinse the sink and faucet with cold water.

- 6** Buy new sponges and a fresh bottle of dishwashing liquid.



Kashering a Porcelain Sink:

Porcelain sinks cannot be kashered.

Kasher the faucet and knobs as outlined above and buy plastic basins (or inserts) for the sink. You will need separate basins for meat and for dairy. Use the basin or insert as you would a sink. When you are finished washing dishes for example, pour the water down the regular drain. Don't let the sink fill with hot water while the basin is in the sink.

Countertops and Tables

To Kasher Marble and Granite Countertops:

- 1** Clean the countertop thoroughly. Make certain it is completely clean. This means there is no food or dirt on the entire surface.

- 2** Do not put hot pots or liquids on the surface for 24 hours. Other items that are not hot are permissible.

- 3** At the end of the 24 hours make certain the surface is still clean and then pour boiling water

over the entire surface. If necessary you can kasher the surface in parts. Make certain that all joints in the stone are clean before pouring the boiling water on them. You can clean the joints with toothpicks.

Caesar Stone (*Shayish Caesar* in Hebrew) cannot be kashered. Although it looks and resembles marble, it isn't. It is actually made from more than 90% ground quartz crystals and 10% or less glue

Continued on page 20



Continued from page 19

and dyes. The glue solidifies the quartz crystals into a solid mass which is baked in an oven at a low temperature in order to dry it into a marble-like substance. From a Halachic point of view the result is porous and cannot be *kashered*. Clean the surface thoroughly and do not put hot food on it. If you have an area of the countertop where you are likely to place hot food (near the stove top for example) use a large hot plate or board in that area. *Make certain the covering is non-flammable.*

Glass, Wood, Ceramic and Formica Countertops cannot be kashered.

As with Caesar Marble, clean them thoroughly and do not use them for hot food. If you have a surface made from one of these materials near your burners, use a hot plate or board. Make certain the covering is non-flammable.

Microwave Ovens

If you have been told that you can kasher plastic then a microwave oven may also be *kashered*:

1 The microwave should be cleaned very well.

2 Do not use it for 24 hours.

3 Boil a full glass of water in the microwave for 10 minutes. It should spill over in the process.

4 Refill the cup and move it to another spot in the microwave. Repeat the process.

Refrigerators, Freezers, Food Shelves and Pantries

Clean all surfaces thoroughly.

Tablecloths, Kitchen Gloves, Aprons and Other Fabric Items.

Any item made of fabric can be kashered by washing it in a washing machine set on the hottest setting that won't ruin the fabric. If you are uncertain about the proper setting ask someone familiar with your washing machine. Use regular laundry detergent and check that no pieces of food remain attached to it. *Vinyl and plastic-lined tablecloths cannot be kashered.*



OU Kosher Certified Hotels, Bakeries & Restaurants

The OU certifies only the locations listed below

| Name | Street | City | Phone |
|--------------------------------|------------------------------|-----------|-------------|
| Hotels and Guest Houses | | | |
| Ramada Jerusalem | Ruppin Bridge at Herzl Blvd. | Jerusalem | 02-6599999 |
| Jerusalem Garden Spa Hotel | 4 Zeev Vilnai Jerusalem | Jerusalem | 02-6558888 |
| Restaurants and Cafes | | | |
| Agas VeTapuach (Dairy) | Building 6, Kikar Safra | Jerusalem | 02-6230280 |
| Black To Go (Meat) | Malcha Mall | Jerusalem | 02-6500507 |
| OU Israel Center Café (Meat) | 22 Keren Hayesod | Jerusalem | 02-5609106 |
| Papagaio Restaurant (Meat) | 3 Yad Harutzim | Jerusalem | 02-6745745 |
| Kyoto Restaurant (Sushi/Dairy) | 5 Ibn Shaprut | Jerusalem | 077-3355356 |
| Bakeries | | | |
| Angel Bakeries | 1 Kanfei Nesharim | Jerusalem | 02-6580555 |
| Herby's Bakeshop | Industrial Zone | Bet El | 02-9973631 |
| Neeman Bakery 2 | Hataashiyah | Jerusalem | 02-6717337 |



Making Decisions About Kashrut When You're Away from Home

♦ By Rabbi Dovid Bistricher
RC OU Kosher

Learning in yeshiva or seminary away from home can be a very fulfilling experience. However, studying abroad also brings independence and a sense of responsibility. Part of the responsibility that comes with being on your own is maintaining proper kashrut standards. Although to some this may be obvious there are certain gray areas that can sometimes be confusing. Nevertheless, with a little research and preparation these situations are easily manageable.

Whether buying groceries in a supermarket or going out to eat, we are accustomed to checking for the *siman kashrut* or *hashgacha*. What you may not always realize is that no two *hashgachot* are necessarily the same. Each one may have different standards that determine how they administer their supervision. It is therefore important for one to make sure before choosing to rely on any supervision that it meets your personal standards.

Family Minhagim

The first point to bear in mind is that if a

family has a particular minhag vis-a-vis kashrut, any supervision that you rely on while in Israel should meet that same standard. Furthermore, even if your family doesn't have a specific *minhag*, but are nevertheless accustomed to relying on a certain level of kashrut supervision, you should ensure that you are maintaining the same level of kashrut as you would at home. Both these points relate not only to relying on a particular *hechsher* or restaurant, but also eating in someone else's home.

There is a concept in *halacha* of *eid echad ne'eman be'issurim*. This means that in realms of *issur ve'heter*, such as kashrut, a Jew who is *shomer Torah u'mitzvot* is assumed to be trustworthy. With kashrut in particular, this generally means that if a religious Jew vouches that something is kosher, we can accept that it is kosher with no questions asked. This applies even in a case where one person serves another and they have different *minhagim* and standards of kashrut. The assumption is that someone who is *shomer Torah u'mitzvot* does not serve something to another person that the recipient believes is problematic. This applies even if the person who provides the food

would assume that it is acceptable.

Nevertheless, if someone has a particular personal restriction, *halachically* it is still appropriate to ask – albeit diplomatically – whether the food served meets your minhag. This responsibility should also extend to inquiring about the specific *halachic* standards of a particular *hashgacha*. It is not uncommon to find differences between kashrut standards in Israel vis-à-vis what one may have been accustomed to in the U.S.

Gelatin and Other Issues

As a case in point, gelatin derived from bones of non-kosher animals may be contained in products distributed in Israel under kosher certification based on a psak from Rabbi Chaim Ozer Grodzenski. In the U.S. most communities follow the stringent opinion of Rabbi Aharon Kotler.

Another example of difference in *minhagim* is that beef sold in the U.S. under reliable *hechsher* is glatt kosher. It is possible to find non-glatt meat sold under *hechsher* in Israel. Furthermore, in the U.S. the concept of *mitzvot hateluyot b'aretz* (mitzvot that apply to Israel) is generally not applicable. By definition, in Israel these issues pose a myriad of questions and concerns, especially during a Shmitah year. The

next *Shmitah* year is 5775 (2014-2015).

There is a school of thought that distinguishes between relying on certain *hechsheirim* for dairy but not meat. Although it is true that *hashgacha* of meat is unique in many respects and highly complicated, you should consider whether it is appropriate to assume that a *hechsher* can be considered responsible and reliable in some areas but not others. Whether this approach should be put into practice needs to be considered.

Distinctions between *hechsheirim* can stem from different approaches to *halachah* or the quality of supervision provided on a practical level. This means that two *hechsheirim* can have similar *halachic* standards but can still be very different. For example one *hechsher* may require an onsite *mashgiach* while another does not.

The initial step in navigating the kashrut scene in Israel is generally determined by your family or Rav. You can also consult with your *rosh yeshiva*, *rabbanim* or teachers. They can all serve as valuable sources of information about the standards involved. Most important, they will provide sound, practical advice on how to deal with sensitive situations should they arise. The OU Israel Kashrut Office is also willing to serve as a resource and provide guidance.

A Few Thoughts about Kashrut & Honoring Your Parents

♦ By Rabbi Nachum Rabinowitz,
Senior RC OU Kosher

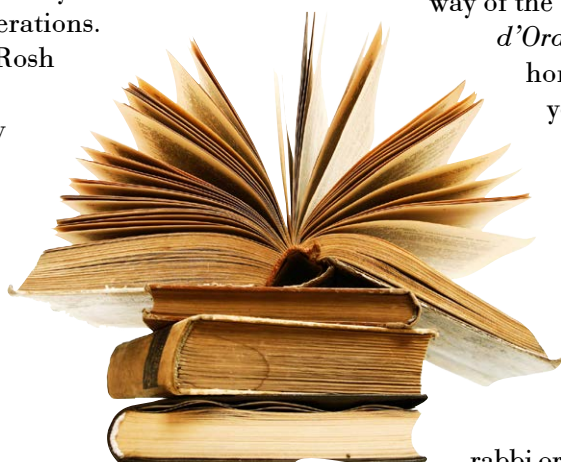
Mehadrin has become the baseline kashrut for many communities and institutions. This indicates an increased dedication to *Shemirat haMitzvot* in the best possible fashion. However, like many of life's decision you need to look at matters from different angles because there may be other considerations.

The great Rosh Yeshiva and Posek HaRav Shlomo Zalman Auerbach Zt"l is reported to have advised talmidim to partake in

the food prepared in their parents' homes even if it was not *Mehadrin*. Rav Shlomo Zalman said that while regular kashrut may not include all of the *chumrot and hidurim*, it is often halachically kosher.

The point is that refusing to eat food in your parents' home – the home where you grew up – could result in a disregard for *Kibud Av v'Em*. *Hidur* or *Chumra* should not stand in the way of the *mitzva d'Oraita* of honoring your parents.

If in doubt you should discuss these issues with a rabbi or teacher.



How to Check for Bugs in Produce

Please note:

Differences in climate and agricultural techniques can affect bug infestation of food. Just because a particular fruit or vegetable is assumed to be bug free in the US doesn't necessarily mean it is bug free in Eretz Yisrael. The following pages are designed to help raise your awareness about which foods are most likely to have bugs.

This is a brief summary of the topic rather than a comprehensive list so it should not be your only source.

Even when an item may be easily cleaned and checked for bugs there may






be times when the product is infested. When an item has bugs, throw it out. In addition to being unappetizing, it is considered *muchzak betolaim* and is halachically prohibited.

When checking for bugs, make sure that you are in an area with ample light. Many of the products in the chart are sold by companies that are certified as bug free or relatively bug free. While we strongly recommend buying such produce, we nonetheless urge you to read all the information on the packaging and labels for further instructions. Additional checking or cleaning may still be necessary.





Fruit and Vegetable Inspection Chart

| Fresh Vegetables | Type of Insect* | Location of Insect |
|---|---|---|
| ARTICHOKE  | Aphids and thrips | Deep between the leaves |
| ASPARAGUS  | Thrips | Under triangle parts along the stem and in the tips |
| BEANS  | Worms, when stored prolonged or improperly | Can be in the middle of the bean |
| BROCCOLI  | Aphids, thrips or broccoli worm; may appear brownish after parboiling | Lodged in the floret head, or at the base of area connecting the floret to the stem |
| CABBAGE  | Thrips or cabbageworms | Most often in the outermost six leaves |

* Aphids – size of a pin head, light-green, round insects; Thrips – size of a “1” in a dollar bill serial number; linear, black or grayish insects.

This is only a brief summary to serve as a quick reference guide.
Please do not rely on this summary alone.

Method of Inspection**

Artichoke leaves: Examine one by one.

Heart of the artichoke: Spread apart the artichoke leaves; carefully examine around and between the leaves. If no sign of insect infestation, wash thoroughly. Due to the difficulty involved in checking, they are not allowed in OU restaurants.

Solid artichoke bottom: No inspection. Rinse prior to using.

Green asparagus: Shave down the tips; remove the triangle parts along the stem and in the tips.

White asparagus: Wash thoroughly before using.

Soak for approximately 1/2 hour;
remove wormy beans that float to top of water.

Fresh broccoli, stems: Wash thoroughly.

Fresh broccoli, whole: Parboil for no more than 1 minute. Segregate each head individually. Look carefully at the branched area of each floret, in the crevice formed by two branches forking out from a single trunk like a Y; spread apart each floret head and look through the florets, into the branch area; if 1 or 2 insects are found, continue examining the remaining sections of head; if 3 insects are found, the entire head should be discarded.

Green cabbage: Detach loose leaves; discard; core the cabbage and split head in half. Peel 3 layers; carefully check these 6 leaves under direct light; check both sides. If 1-2 insects are found, check an additional layer. If last three consecutive layers were clean and the remaining leaves are tightly packed together, the remaining leaves of the head may be used without further checking, but should be washed well before use.

** When checking leafy vegetables or herbs, both sides of each leaf must be checked.



Fresh Vegetables

Type of Insect*

Location of Insect



Thrips or cabbageworms

Most often in the outermost six leaves

CAULIFLOWER



Thrips or small orange insects

Inside or between small thin white branches

CELERY



Thrips, flies or worms

On inside and outside of stalk, especially close to base or on leaves

ENDIVES



Thrips

On leaf

HERBS



Aphids or thrips

On surface of leaves or stem

ICEBERG LETTUCE



Aphids or thrips

In the folds and crevices of the first four layers

MUSHROOMS



Small white or red worms

Imbedded in under part or in inner sections of mushroom

Method of Inspection**

If 3 or more insects are found, the remaining leaves must be washed and checked before use.

Red cabbage: Same as green cabbage.

Separate and remove florets from stem.
Examine the under part of the floret; wash thoroughly.

Remove all leaves; hold celery firmly under strong stream of water; brush down both inside and outside of stalk with finger or a vegetable brush; if a worm burrow is spotted, slit open celery stalk, remove worm, and wash thoroughly. Leaves must be washed with soapy solution.

Remove leaves and wash, no visual inspection needed.

Soak in cold water; add several drops of concentrated, non-scented liquid detergent or vegetable wash; agitate herbs in the water, removing all foreign matter and soap from leaf surface; alternatively, a vegetable brush may be used on both sides of leaf. Check each leaf on both sides under direct light. If one or two insects are found, rewash the herbs.

Detach loose leaves; discard; core lettuce; split head in half; peel 4 layers off the head; carefully check these leaves by holding the leaf under direct light; check both sides of each leaf. If 1-2 insects are found check an additional layer. If last three consecutive layers were clean and the remaining leaves are tightly packed together, the remaining leaves of the head may be used without further checking, but should be washed well before use. If 3 or more insects are found, the remaining leaves must be washed and checked before use.

Shiitake and Button: wash thoroughly.

Oyster: Break apart in several places, especially the base, examine inner sections. If insects are found, discard mushroom.

Portobello: remove stem, examine detached cap. Remove entire brown fan-like under-part. Wash thoroughly.



Fresh Vegetables

Type of Insect*

Location of Insect

OPEN LEAF LETTUCE

(e.g., green/red leaf, Boston, chicory, bok choy, romaine, etc.)



Aphids or thrips

Found even in the inner leaves due to its open growth

ONION



Thrips

Tips or outer layers

SCALLIONS



Light-green or brown thrips

Mostly in upper area of bulb, also between branches and occasionally on outside and inside of shoots

SPINACH & ARUGULA



Thrips or worms

In curls and inside of leaf

Frozen Vegetables

Type of Insect*

Location of Insect

ASPARAGUS

Thrips

See "Fresh"

BROCCOLI (spears or florets only)

Aphids, thrips, or worms

Lodged in the floret head, or at the base of area connecting the floret

CAULIFLOWER

Thrips

See "Fresh"

*When checking leafy vegetables or herbs, both sides of each leaf must be checked.

Method of Inspection**

Cut off lettuce base; soak lettuce in cold water with several drops of concentrated, non-scented liquid detergent or vegetable wash; agitate leaves using a strong stream of water to remove all foreign matter and soap from leaf surface or use a vegetable brush on both sides of the leaf; check leaves under direct light.

Cut off onion tips; peel off inedible and loose layers of skin; wash thoroughly

Cut scallion root from top to the bottom of bulb; examine between thin layers where they merge from the bulb. If no insects are found, the remaining scallions may be consumed after thorough washing. If insects are found, the entire head must be checked carefully.

Soak in cold water; add several drops of concentrated non-scented liquid detergent or vegetable wash; agitate leaves in water to wash their surface; use a strong stream of water to remove all foreign matter and soap from surface of the leaf; check leaves under direct light.

Method of Inspection**

Not recommended.

Allow to thaw completely; look carefully at branched area of each floret, in the crevice formed by two branches forking out from a single trunk like a Y; inspect inside the floret from the top into the branch area. If 3 insects are found, the entire package should be discarded. Frozen broccoli is difficult to check; it is therefore best to avoid uncertified product.

Same as fresh.

**Aphids – size of a pin head, light-green, round insects; Thrips – size of a "1" in a dollar bill serial number; linear, black or grayish insects.



Canned Vegetables Type of Insect* Location of Insect

| | | |
|------------------|------------------|-----------------------------|
| ARTICHOKE HEARTS | Aphids or thrips | Deep between leaves |
| ASPARAGUS | Thrips | See under "Fresh Vegetable" |

Fresh Berries Type of Insect* Location of Insect

| | | |
|--------------|-----------------|--|
| BLACKBERRIES | Thrips or mites | On surface of berry, nestled in crevices |
|--------------|-----------------|--|



| | | |
|-------------|---------------|--|
| BLUEBERRIES | White maggots | Cultivated: Generally insect-free Wild: On surface or in center of berry |
|-------------|---------------|--|



| | | |
|-------------|-----------------|--|
| RASPBERRIES | Thrips or mites | On surface of berry and in open cavity |
|-------------|-----------------|--|



| | | |
|--------------|-----------------|--------------------------------|
| STRAWBERRIES | Aphids, thrips, | Under green leaf or on surface |
|--------------|-----------------|--------------------------------|



Dried Fruit Type of Insect* Location of Insect

| | | |
|-------|-------|----------------|
| DATES | Worms | Inside of date |
|-------|-------|----------------|



| | | |
|------|----------------|---------------|
| FIGS | Wasps or worms | Inside of fig |
|------|----------------|---------------|



Dehydrated Herbs

Method of Inspection**

Avoid completely.

Avoid completely.

Method of Inspection**

Drop pint of berries onto white cloth or light box, then inspect one by one. If insects are found, do not use pint of berries. Due to the difficulty involved in checking, they are not allowed in OU restaurants.

Cultivated: place in a strainer or colander and wash thoroughly under running water.
Wild: Cut open and carefully examine on white cloth after washing.

Gently drop raspberries onto a white cloth or light box to dislodge the insects, then inspect one by one. If insects are found, do not use pint of berries. Due to the difficulty involved in checking, they are not allowed in OU restaurants.

Remove tops. Carefully rotate and inspect each berry. Place in soapy solution. Agitate each berry and soak for several minutes. Wash each berry under powerful spray of running water. Place berries with insects found previously in a glass bowl of fresh water. Check water for insects.

Method of Inspection**

Slice lengthwise and examine.
No checking necessary when using pitted dates.

Cut fig horizontally and split in half; check for obvious signs of insect damage or dark colored worms.

* Aphids – size of a pin head, light-green, round insects; Thrips – size of a "1" in a dollar bill serial number; linear, black or grayish insects.

** When checking leafy vegetables or herbs, both sides of each leaf must be checked.



Challah & Orlah:

Challah

There are a number of special mitzvot that are observed specifically in Eretz Yisrael (*mitzvot hatehuyot ba'Aretz*). This includes terumot and masrot. There are some mitzvot that the Torah commands us to keep in Eretz Yisrael, and Chazal either understood or decided that these mitzvot should be kept outside of Israel as well. One of these mitzvot is *challah*.

Challah is taken from dough both in Israel and abroad. However challah taken outside of Israel is *d'Rabanan* (rabbinic). Challah in Israel is *d'Oraita* (biblical). As such the customs abroad are more lenient.

Outside of Israel: If a loaf is baked on Friday and no *challah* is taken before Shabbat, it may still be eaten on Shabbat. In this case a piece of the challah should be saved to be used as *hafrashat challah* after Shabbat.

In Israel: If the same situation takes place in Israel, because the laws of *challah* in Israel are *d'Oraita* the loaf may only be used after Shabbat. In Israel you cannot remove *challah* on *Shabbat*.

Orlah

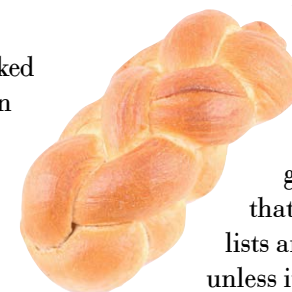
Orlah is another example of a *mitzvah* that is kept abroad but is more strict in Israel. Any fruit a tree bears during the first three years after it is planted may not be eaten. This three year period is referred to as *Orlah*. The fourth year is called *Revai* and the fruit must be redeemed in order for it to be eaten. In *Eretz Yisrael* anything that is even questionably *Orlah* is prohibited, whereas outside of Israel questionable produce is permissible.

The point of making this distinction is that in Israel it is very important to buy fruit that is

certified by a reliable hashgachah as not being *Orlah*.

There are lists that give details about fruits that are problematic. These lists are not recommended unless it is absolutely necessary

to eat fruit that does not have proper kosher certification. Please note that these lists may vary from year to year and from season to season. Make sure that the list you use is up to date.



Checking Flour & Spices

WHITE FLOUR: In the US there are special methods used in processing flour to insure that it remains bug free until use. Unfortunately in Eretz Yisrael flour is not processed in the same way and insect infestation can occur. Therefore it is important always to sift flour before using it. You may sift more flour than you need and freeze the excess.

This should be done immediately. Flour that is stored in a freezer immediately after sifting requires no further cleaning. A 70 mesh sieve is recommended. These are available in most kitchen or housewares stores.

WHOLE WHEAT FLOUR: It is nearly impossible to sift whole wheat flour with a 70 mesh sifter. While some poskim are lenient and allow a 50 mesh sieve to sift whole wheat flour, buying either frozen or vacuum packed whole wheat flour with a reliable bug free hashgacha is recommended. When buying frozen flour, check that the flour was kept frozen.

SPICES: Most spices purchased in sealed containers can be assumed to be bug free. However after opening they can quickly become bug infested. We therefore recommend keeping open spice containers in the refrigerator.



Understanding the Concepts of Yashan and Chadash

Sources for Chadash

The source for the laws pertaining to chadash (new produce) and yashan (old) is found in Vayikra. These laws are applicable to the *chameishet haminim* – barley, oats, rye, spelt and wheat. The laws of chadash do not apply to other grains such as rice, corn and buckwheat.

The grains of *chameishet haminim* are *yashan* if they took root prior to Pesach. If the grains did not take root before Pesach, they are chadash until the following Pesach. The question is whether the grain should take root three days or two weeks before Pesach.

The *Tanaim* in the Mishna disputed whether the Torah prohibits chadash outside of Israel. The Rif, *Rambam* and *Tur* adopt the stringent opinion of *Rebi Eliezer* that it does. This is the ruling of the *Shulchan Aruch* and the *Rema*. Therefore, consumers in Israel must be sure that *yashan* grains are consumed. However the poskim note that the prevalent custom in Europe was to be lenient on this matter.

Various reasons are given to justify this approach.

Some suggest that in certain countries it is difficult to rely on the fact that most grains take root before Pesach. This is especially true

in the United States where a certain percentage of the wheat planted is winter wheat, which is by definition *yashan*.

Some utilize a *safek sefeika* (double doubt). Perhaps the crop is from the previous year and even if it is from the current year's crop, it may have taken root before Pesach.

Some argue that there are a number of cumulative factors to consider. Since obtaining *yashan* was extremely difficult in Europe and the grains that presented a problem were a staple to their diet, the situation could be viewed as a *shaat hadechak* (an emergency situation). Furthermore, there are rabbinic opinions that chadash is forbidden *d'Rabanan*. Therefore, one can apply the rule that *safek d'Rabanan lekula*. This means that if there is a doubt, one can be lenient in a rabbinical prohibition. In addition, flour is difficult to store because of potential infestation of bugs. (See page 25).

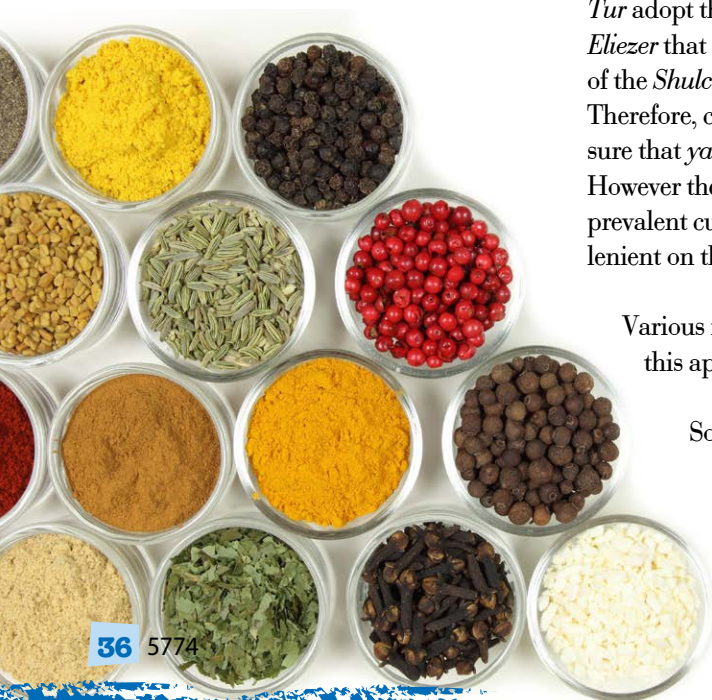
The *Aruch Hashulchan* cites the *Ohr Zarua*, who argues that the nature of the prohibition of *chadash* outside of Israel lacks a conclusive resolution since the Gemara does not offer a definitive *psak*. He maintains that in such situations one may rely on the lenient opinion for chadash in the diaspora.

The *Aruch Hashulchan* also suggests that according to this opinion the prohibition of chadash outside of Eretz Yisrael would only be applicable to lands in close proximity to *Eretz Yisrael* as opposed to more distant countries. He compares it to *terumah* and *maaser*, which the *chachamim* applied only to lands adjacent to *Eretz Yisrael*.

Others discuss whether the prohibition applies only to Jewish-owned land, or whether it includes non-Jewish ownership as well.

In the United States most barley and oats are chadash since they do not take root before Pesach. Canadian oats are also *chadash*, and the US imports a significant amount. Domestic rye is always *yashan*. However, rye bread can be chadash since it is primarily composed of spring wheat. Spelt grown in the United States and Canada are *yashan*.

Wheat has both a winter and a spring crop. Winter wheat is *yashan* since it takes root before Pesach. Spring wheat is usually chadash since it does not always take root before Pesach. The different wheats yield different types of flour. For example, low-gluten flour is used for crumbly products such as cookies, matzah and pretzels. The flour for these





products usually comes from winter wheat. High gluten flour is used for chewy products such as bread, challah, pizza and bagels, and it is produced from spring wheat. Medium gluten flour is made from a mixture of spring and winter wheat and is also used for bread, challah and pizza. Durum wheat is used for pasta products, and it is usually a spring crop.

The following flours are usually *chadash*:

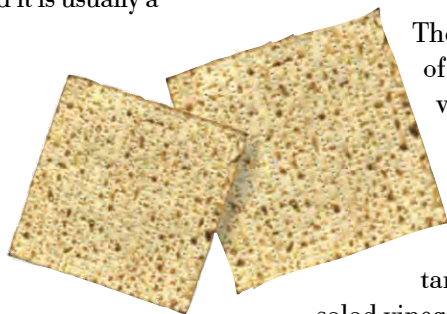
high-gluten high-strength, bread, patent, clear, pizza, all-purpose and graham.

Malt and Vinegar

Malt is derived from barley which can be *chadash*. The malt is added to wheat flour for baking applications. The amount added is usually less than one percent by volume. The malt enhances the chemical reaction of the flour, yeast and water, causing the dough to rise better. Barley malt is added to all barley and grocery flour.

Flour made especially for baking cakes and cookies does not contain malt. Barley malt can be added to some foods for

coloring and flavoring. These products include pretzels, candies, breakfast cereals, beer, vodka, gin, cordials, and prepared cocktails. There is a *halachic* discussion whether the malt added to these products can be considered *batel* (nullified). *Chadash* malt enters the market around December 15.



There is no concern of *chadash* in white vinegar since it does not contain barley malt. Specialty vinegars such as malt vinegar, tarragon vinegar, and salad vinegar are exceptions.

Matzah Meal

Matzah meal is ground *matzah* and is therefore *yashan*, since *matzah* is produced from winter wheat. Rye crackers are *yashan* provided that the wheat, oats and malt listed in the ingredient panel are also *yashan*. One must be careful about oatmeal cookies since both the oats and the wheat flour must be *yashan*. Pizza stores sometimes line the oven walls with semolina flour. As such the semolina flour must be *yashan*.



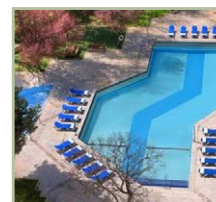
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ACADEMIC EXCELLENCE AND TORAH VALUES

FOR INFORMATION IN NORTH AMERICA:

LANDER COLLEGE OF
ARTS & SCIENCES - LAS
Separate Men's & Women's Schools
Steven Toplan
Phone: 718-252-7800, ext. 299/320
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LANDER COLLEGE FOR MEN
Rabbi Barry Nathan
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LANDER COLLEGE FOR WOMEN
The Anna Ruth & Mark Hasten School
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