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SHIURIM FOR THE PESACH SEDER

One of the many important *halachos* that we are faced with at the *seder* is the proper volume to eat or drink in order to fulfill the *mitzvah* of the four cups, *matzah*, *marror*, *korach*, and *afikoman*. In this article we will present a practical guide to the correct amount that one should eat and the allotted time frame in which it should be eaten.

The Four Cups

The four cups are *keneged* the four *loshonos* of *geulah*, which are *V'hotzeisi*, *V'hitzalti*, *V'go'alti*, and *V'lakachti*.¹ Everyone is obligated to drink four cups on the nights of the

1. Levush 472:8, Shulchan Aruch Harav 14, Mishnah Berurah 472:43. Refer to Veila Hem Hamoaday pages 290-292.



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sedarim.² This obligation applies to men, women³ and children who have reached the age to understand the events of the exodus from *Mitzrayim*.⁴ The *minhag* is that each person makes his own *kiddush* at the *sedarim*.⁵ One must drink the four cups in the proper order; otherwise, one has not fulfilled his obligation.⁶ The cup must contain a *reviis*,⁷ which ranges from 3.3 oz. to 5.3 oz.⁸ Ideally, one should drink the whole *reviis*.⁹ This applies to the first three cups; one must drink the whole *reviis* of the fourth cup in order to recite the *beracha achrona*.¹⁰ A *beracha achrona* is only said on the fourth cup.¹¹ If the cup holds more than a *reviis*, one should *l'chatchilah* drink all the wine in the cup;¹² however, it is sufficient to drink most of the *reviis* even in this situation.¹³ In order to satisfy all opinions, the *poskim* suggest that one use a cup that only holds a *reviis* and drink the entire cup.¹⁴ A child does not have to drink a *reviis*; rather, he may drink the amount that fills up his cheek.¹⁵ The *reviis* should

2. Mesechtas Pesachim 117b, Shulchan Aruch 472:13-15, Levush 14. Refer to Haseder Ha'uruch 2:118 for additional reasons for the four cups of wine.

3. Refer to Mesechtas Pesachim 108 a-b, 117b, Shulchan Aruch 472:14, Levush 472:14, 640:1, Magen Avraham 472:16, Eishel Avraham Pri Megadim 16, Shulchan Aruch Harav 25, Mishnah Berurah 44, Biur Halacha 472 "sh'lo," Aruch Ha'shulchan 15, Kaf Ha'chaim 88, Igros Moshe O.C. 5:20:33, Minhag Yisroel Torah 2:page 281, Rivevos Epharim 8:215, Piskei Teshuvos 472:13. The women should make sure to recite the *haggadah* (Biur Halacha *ibid*).

4. Refer to Mesechtas Pesachim 108b, Rashbam "v'echad," Shulchan Aruch 472:15, Levush 15, Shulchan Aruch Harav 25, Chayai Adom 130:10, Kitzur Shulchan Aruch 119:1, Mishnah Berurah 46, Aruch Ha'shulchan 472:15, Kaf Ha'chaim 90, Orchos Rabbeinu 2:60:12, Rivevos Ephraim 8:ibid, 147. Some say this is when the child has reached the age of 5-6 years old (Pri Megadim Eishel Avraham 16, Chok Yaakov 27, Aruch Ha'shulchan 15). Some say even before the child reaches the age of *chinuch* (Mekor Chaim, Kaf Ha'chaim 91). Children do not have to use an expensive cup rather they can use a plastic or paper cup (Natei Gavriel Pesach 2:72:10). Young Children can drink grape juice (Orchos Rabbeinu 2:page 60:12, Haggadah Shel Pesach Harav Elyashiv Shlita page 23, Harav Eider zt"l on Hilchos Pesach 2:page 227). This refers to women as well (Refer to Shulchan Aruch Harav 25, Aruch Ha'shulchan 15).

5. Shulchan Aruch Harav 472:24, Mikroei Kodesh 2:38, Seder Pesach K'hilchosu page 46 footnote 39. If each one does not have their own cup it is not *me'achev* (Chok Yaakov 28).

6. Mesechtas Pesachim 108b, Shulchan Aruch 472:8, Magen Avraham 8, Taz 9, Pri Megadim M.Z. 7, Shulchan Aruch Harav 16, Mishnah Berurah 24-26, Biur Halacha "al haseder," and "sh'lo," Aruch Ha'shulchan 11.

7. Shulchan Aruch 472:9, Shulchan Aruch Harav 17, Mishnah Berurah 28-29, Aruch Ha'shulchan 12.

8. Refer to Harav Eider zt"l on Hilchos Pesach 2:page 229, Mekadesh Yisroel 328.

9. Shulchan Aruch 9, Taz 8, Be'er Heitiv 11, Mishnah Berurah 30, Aruch Ha'shulchan 13, Kaf Ha'chaim 60, Sheilas Rav 2:3:20.

10. Refer to Shulchan Aruch 472:9, Shulchan Aruch Harav 19, Mishnah Berurah 30, Kaf Ha'chaim 60, Orchos Rabbeinu 2:page 60:11.

11. Refer to Shulchan Aruch 473:2, Shulchan Aruch Harav 10, Mishnah Berurah 11.

12. Refer to Levush 9, Shulchan Aruch Harav 19, Mishnah Berurah 33, Moadim V'zemanim 3:255, Halichos Shlomo Moadim page 214:footnote 57.

13. Chok Yaakov 20, Shulchan Aruch Harav 19, Mishnah Berurah 33, Aruch Ha'shulchan 13, Kaf Ha'chaim 66. a'shulchan

14. Pri Megadim M.Z. 8, Shulchan Aruch Harav *ibid*, Mishnah Berurah *ibid*, Kaf Ha'chaim 66.

15. Refer to Shulchan Aruch 472:15, Elya Rabbah 18, Mishnah Berurah 47, Aruch Ha'shulchan 15, Kaf Ha'chaim 94, Hakotton V'hilchosuv 1:22:17.

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be consumed without a *hefsek*.¹⁶ If one lingered longer than *kedei achilas peras* (see below), he must drink the *shiur* again.¹⁷

Matzah

The obligation to eat *matzah* on *Pesach* applies to men and women alike.¹⁸ Children who are old enough to eat bread should be trained to eat a *kezayis* of *matzah*.¹⁹

The Mitzvah

There is a *mitzvah d'oraisa* to eat *matzah* on the first night of *Pesach*.²⁰ The *ba'al habayis* must eat two *kezaysim* of *matzah*, one *kezayis* from the top whole *matzah* and one from the middle broken *matzah*.²¹ Many reasons are offered as to why two *kezaysim* are required. Some explain that one has a *kezayis* for the *beracha* of *hamotzei* and a *kezayis* for *motzei matzah*.²² Others say that one may recite a *hamotzei* even if the piece is less than a *kezayis*. Rather, the obligation of two *kezaysim* is based on those *poskim* who say that the *beracha* of *hamotzei* refers to the broken *matzah* and the *beracha* of *matzah* applies to the whole *matzah*. Therefore, we eat two *kezaysim*.²³ *B'dieved* one was *yotzei* if he only ate one *kezayis*.²⁴

Some say that the leader should distribute the *matzah* to the guests after he recites the *berachos*, and then all those present at the table should eat the *matzah* together.²⁵

How to Eat the Matzah

The *matzah* has to be eaten while reclining (*Ashkenazi* women do not recline).²⁶ One who did not do so should eat another *kezayis* while leaning, without a *beracha*.²⁷

16. Refer to Shulchan Aruch 9, Be'er Heitiv 12, Mishnah Berurah 472:34, Aruch Ha'shulchan 13, see Shulchan Aruch 168:8, Piskei Teshuvos page 222.

17. Mishnah Berurah 472:34, see Magen Avraham 11, Machtzis Ha'shekel, Elya Rabbah 15, Chok Yaakov 27.

18. Mesechtas Pesachim 43b, Rambam Hilchos Chometz U'matzah 6:10, Shulchan Aruch 472:14, Chayai Adom 130:12, Mishnah Berurah 45, Aruch Ha'shulchan 15.

19. Rambam Hilchos Chometz U'matzah *ibid*.

20. Refer to Shulchan Aruch 476:7, Mishnah Berurah 44. See Mishnah Berurah 45. One the second night in *Chutz L'aretz* it is a *d'rabbanan*, but one should still have the same *shiur* as the first night (Refer to Biur Halacha 475 "lo yotzei."). Harav Shlomo Zalman Aurbach zt"l is lenient (Yom Tov Sheinei K'hilchoso 1:footnote 198).

21. Shulchan Aruch 475:1, Chayai Adom 130:19:9.

22. Magen Avraham 4, Chok Yaakov 6. Refer to Shulchan Aruch Harav 475:5.

23. Shulchan Aruch Harav 5, Mishnah Berurah 9. For additional reasons refer to Halacha Shel Pesach page 144:footnote 79.

24. Mishnah Berurah 475:11.

25. Refer to Kitzur Shulchan Aruch 119:5, Orchos Rabbeinu 2:page 69:46.

26. Shulchan Aruch 475:1, Chayai Adom 130:13, Mishnah Berurah 10, Aruch Ha'shulchan 3, see Rama 472:7.

27. Shulchan Aruch 472:7, Mishnah Berurah 22. However, this does not apply to the *afikoman* (See Mishnah Berurah 472:22).

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Some *poskim* maintain that one should preferably put all the *matzah* in his mouth and chew it all at once.²⁸ One is not obligated to swallow it at one time.²⁹ Others maintain that since it is impractical to place both *kezaysim* of *matzah* in one's mouth at one time,³⁰ one may chew a piece of *matzah* at a time and swallow it,³¹ as long as the entire *matzah* is consumed within the time of *kedei achilas peras*.³² Some *poskim* say that this is only acceptable *b'dieved*.³³ Nonetheless, it should be stated that many *gedolim* ate their *matzah* in the latter manner since they were not *mafsik* between swallows.³⁴ One who is not placing both *kezaysim* in his mouth at one time should eat from the whole *matzah* first and then from the broken one.³⁵ Nevertheless, the custom is to eat both pieces of *matzah* together and not be concerned with which one is first.³⁶ One should not talk between the *beracha* and the completion of the *mitzvah* of eating *matzah*.³⁷

The Time Frame

The time frame in which one should eat the *matzah* is called *kedei achilas peras*. There are many different opinions as to the correct time.³⁸ Some say that one should finish the *matzah* within two minutes,³⁹ others say is three minutes,⁴⁰ and still others allow from 4-9 minutes.⁴¹ *L'maaseh* one should eat the required amount of *matzah* between 2-4 minutes.⁴² One who has

28. Magen Avraham 4, Ben Ish Chai Tzav 1:34, Shulchan Aruch Harav 475:6, Mishnah Berurah 475:9, 41.

29. Mishnah Berurah 9. Refer to Shar Ha'tzyion for the reason.

30. Aruch Ha'shulchan 475:2, Orchos Rabbeinu 2:page 70:50, pinion of Harav Moshe Feinstein zt"l quoted by Harav Tuvia Goldstein zt"l as stated in Shiurei Halacha (Pesach – Felder) page 51, see Natei Gavriel Pesach 90:page 430.

31. Elya Rabbah 475:2, 12, Halichos Shlomo Moadim Pesach pages 281-282:footnote 81.

32. Chayai Adom 130:19:9.

33. Chok Yaakov 7, Elya Rabbah 2, Shulchan Aruch Harav 8, Mishnah Berurah 9. Some say it is *b'dieved* if one is *mafsik* between swallows (Yechaveh Da'as 1:17).

34. Yechaveh Da'as 1:17, opinion of Harav Elyashiv Shlita quoted in Halacha Shel Pesach page 145:footnote 88, Piskei Teshuvos 475:footnote 19 quoting the custom of his father zt"l, Ve'aleihu Lo Yeibol 1:page 178, Orchos Rabbeinu 2:pages 66:36, 70:50, Halichos Shlomo Pesach page 281, Halacha Shel Pesach page 145:footnote 87 quoting the custom of many *gedolei yisroel*.

35. Shulchan Aruch Harav 475:7.

36. Refer to Piskei Teshuvos 475:footnote 21, Natei Gavriel Pesach 90 page 432, Tzohar 9:pages 416-422 in great depth.

37. Shulchan Aruch Harav 475:8.

38. Refer to Halacha Shel Pesach page 153.

39. Refer to Chasam Sofer 6:16 (end), opinion of Harav Elyashiv Shlita quoted in Halacha Shel Pesach page 153:footnote 150.

40. Igros Moshe O.C. 4:41 (middle of teshuva), Orchos Rabbeinu 2:page 70:50.

41. Refer to Moed Lechol Chai 20:23, Kaf Ha'chaim O.C. 210:8, Ketzos Ha'shulchan 36:badi 5, Melamed L'hoyel 1:113:5, Yechaveh Da'as 1:17, Natei Gavriel 90:page 432:footnote 23 says the custom of the Satmar Rebbe zt"l was to eat the required shiur in nine minutes.

42. Halacha Shel Pesach page 153:69, Yechaveh Da'as 1:17, Shiurei Halacha (Pesach – Felder) page 52.

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difficulty chewing such as an old person or a young child can rely on the more lenient view and may take up to nine minutes.⁴³ The time starts from the beginning of the chewing.⁴⁴

The Household and Guests

Ideally, all household members and guests (except for women and those who have trouble eating *matzah*) should eat two *kezaysim*.⁴⁵ Some *poskim* say that only those who have a *seder* plate in front of them⁴⁶ with *matzah* have to eat two *kezaysim*, but others only need to eat a *kezayis*.⁴⁷

How Much *Matzah*?

As mentioned above, the custom is to eat two *kezaysim*.⁴⁸ One may measure the *matzah* for the correct *shiur* on *Pesach*.⁴⁹

The amount of a *kezayis* in regard to *matzah* is subject to much discussion by the *poskim*.⁵⁰ Some of the questions are: What is the *shiur* of a *kezayis*, a half egg⁵¹ or a third of an egg?⁵² Are eggs the same size as they were in olden days?⁵³ Is the size of an egg measured by weight or volume?⁵⁴ There is no clear answer;⁵⁵ therefore, the *Mishnah Berurah*⁵⁶ (and

43. Halichos Shlomo Moadim Pesach page 286:footnote 86, Halacha Shel Pesach Ibid. Refer to Toras Hayoledes 43:3. One who has trouble eating the *matzah* may soak it in water for a second, or put water in one's mouth while the *matzah* is in one's mouth (Mishnah Berurah 461:17, Shar Ha'tzyion 32, Modanei Shlomo page 12). Others say to crush the *matzah* and eat it without water (Orchos Rabbeinu 2:page 73:58). A child who will not be eating the *matzah* within nine minutes should not recite any *berochos* (Halichos Shlomo Moadim ibid).

44. Shevet Ha'Levi 9:173:5.

45. Refer to Kitzur Shulchan Aruch 119:5. See Igros Moshe O.C. 5:16:1, Orchos Rabbeinu 2:page 69:47. Some say it is only a *chumra* (Orchos Rabbeinu ibid)

46. Some advise for all to have enough *matzah* in front of them in order to eat the proper *shiur* (Opinions of Harav Moshe Feinstein zt"l and Harav Elyashiv Shlita quoted in Shiurei Halacha – Felder page 54:footnote 94).

47. Halichos Shlomo Moadim page 247, Tzohar 9:pages 422-424. See Biur Halacha 275 "kezayis."

48. The opinion of the Chazon Ish zt"l is that one is only required to eat a *kezayis* (Orchos Rabbeinu 2:pages 69:49, 70:50).

49. Yechaveh Da'as 1"16 (end), Halichos Shlomo Moadim page 209:7.

50. Refer to Kovetz Bais Aron V'Yisroel 51:pages 87-92.

51. Shulchan Aruch 486:1, see Be'er Heitiv 1, Kitzur Shulchan Aruch 119:7, Chasam Sofer O.C. 127, Yechaveh Da'as 1:16. Why is the amount of a *kezayis* measured with olives or eggs? The Otzar Hageonim to Eruvin (chapter three) presents a highly insightful answer. The explanation presented is that Hashem knew that the Jewish people would eventually be scattered throughout the world. Thus, had Hashem presented *Moshe Rabbeinu* with precise measures they would have easily been forgotten with the passage of time. Since eggs and olives are always available throughout the world, *Torah* measurements can be determined in any environment and culture (Halachic Files – Rabbi Howard Jachter).

52. Mishnah Berurah 1 quoting the opinion of the Rambam.

53. Sharei Teshuva 1, Mishnah Berurah 1, Halacha Shel Pesach page 148.

54. Refer to Halichos Shlomo Moadim page 213:footnote 16.

55. Refer to Mishnah Berurah 486:1, Piskei Teshuvos page 263, Halacha Shel Pesach pages 149-153.

56. 486:1.

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others)⁵⁷ maintains that for a *mitzvah d'oraisa* one should use the larger opinion of a *kezayis*, and for a *mitzvah d'rabbanan* one can use the lenient opinion.

Accordingly, the first *kezayis* of *motzei matzah* should be the larger amount, since it is *d'oraisa*. The second *kezayis* is *d'rabbanan*, so one can eat the lenient *shiur* of a *kezayis*. Practically, one should eat about ½ of an average⁵⁸ hand *matzah* (depending on the *matzah*). Those who are eating machine *matzah* should eat two thirds of a *matzah*.⁵⁹

It should be noted that the *matzah* which remains stuck to the palate is counted towards the *shiur* of a *kezayis*, but the *matzah* which gets stuck between the teeth is not counted towards the *shiur*.⁶⁰ *Matzah* which fell out of one's mouth is not counted towards the *shiur*.

Marror

A *kezayis* is required for the *mitzvah* of *marror*.⁶¹ Since the *mitzvah* of *marror* is *d'rabbanan* in nature today,⁶² we are not required to use the stringent *shiur* of *kezayis*.⁶³ A sick or weak person can eat the lenient *shiur* of a *kezayis* is a third of an egg.⁶⁴ *Marror* is eaten without reclining since it is in remembrance of the labor in *Mitzrayim*.⁶⁵

One may use the following items for *marror*: Romaine lettuce,⁶⁶ horseradish,⁶⁷ or endives.⁶⁸ The *Shulchan Aruch*⁶⁹ says that the preferred item is [Romaine] lettuce.⁷⁰ One should either

57. Sharei Teshuva 1, Halichos Shlomo Moadim page 214:footnote 17.

58. One who has a medium size *matzah* or a thick *matzah* would eat a different *shiur* (ibid:page 92). Refer to Star-K who says 1/3 of a hand *matzah* and a 1/2 of a machine *matzah*.

59. Halachos Of Pesach (Eider) page 243. Refer to Halachos of K'zayis pages 92-93.

60. Natei Gavriel Pesach 91:page 445, see Kesav Sofer 96.

61. Shulchan Aruch 475:1, Chai Adom 130:19:10, see Orchos Rabbeinu 2:page 76:67-70. Refer to Kovetz Bais Aron V'Yisroel 45:pages 5-12 in great depth.

62. Rambam Hilchos Chometz U'matzah 7:12, Chayai Adom 130:3, Kitzur Shulchan Aruch 119:7, Mishnah Berurah 473:33.

63. Mishnah Berurah 486:1.

64. 486:1.

65. Shulchan Aruch 475:1, Chayai Adom 130:13, Kitzur Shulchan Aruch 119:7, Mishnah Berurah 14. One who wants to lean may do so (Mishnah Berurah ibid).

66. Refer to Shulchan Aruch Harav 473:30, Chacham Tzvi 119, Mishnah Berurah 473:42, Aruch Ha'shulchan 16, Shulchan Aruch Harav 473:30. This is the custom of Harav Yisroel Belsky Shlita. The reason why Romaine lettuce may be used is if it remains in the ground it will be become bitter (ibid). Others hold one can not use it (Refer to Piskei Teshuvos 473:17).

67. Magen Avraham 14, Pri Megadim Eishel Avraham 10, Chacham Tzvi 119, Sharei Teshuva 11, Shulchan Aruch Harav 27, Chayai Adom 130:3, Chassam Sofer O.C. 1:132, Mishnah Berurah 473:34, 42, Biur Halacha 475 "b'tibul," Vayaged Moshe page 201.

68. Shulchan Aruch Harav 473:27.

69. 473:5.

70. Refer to Halacha Shel Pesach page 221:footnote 4 for many reasons why one should use this for *marror*. See Ohr Yisroel 23:pages 103-107.

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buy romaine lettuce with a good *hechsher*, or learn how to check it for insects.⁷¹ One should use a leaf the size of 8 inches by 10 inches.⁷² Many people use ground horseradish,⁷³ and should measure the *shiur* of a *kezayis* with is about one shot-glass.⁷⁴

Korach

Take the third bottom *matzah*⁷⁵ and place a *kezayis* of *marror* on it.⁷⁶ Many⁷⁷ dip the *marror* in a little *charoses*.⁷⁸ The ingredients are combined into a sandwich and eaten together.⁷⁹ The *marror* should be between two layers of *matzah*.⁸⁰ The amount of *matzah* for *korach* is a quarter of an average hand *matzah*, or a third of machine *matzah*.⁸¹ Preferably, one should eat the sandwich at one time,⁸² but if this is hard then one may eat a little at a time. The custom is to eat it slowly just as we discussed above regarding *matzah*. However, the time limit should not exceed 2-4 minutes.

The sandwich is eaten while reclining.⁸³ If it was eaten without reclining then one does not have to eat any more.⁸⁴

Afikoman

After completing the *seuda* we eat from the *matzah* that was put away at *yachatz*.⁸⁵ There are some who are concerned with the term “stealing” the *afikoman*; rather, one should call

71. Refer to Mishnah Berurah 473:42, Orchos Rabbeinu 2:page 74:60, Piskei Teshuvos 473:18.

72. Natei Gavriel Pesach page 249:footnote 14.

73. Refer to Taz 5, Magen Avraham 12, Chok Yaakov 18, Sharei Teshuva 473:11, Chayai Adom 130:3, 130:19:11, Mishnah Berurah 36, Aruch Ha'shulchan 13, Orchos Rabbeinu 2:pages 73:60, 76:72, Natei Gavriel page 247:footnote 7. Some say that since today Romaine lettuce is available and bug free maybe one should use it (Halacha Shel Pesach page 224:footnote 21 in depth).

74. Halachos of K'zayis page 97. *Marror* which is ground to the point where it is not recognizable is still permitted to be used (Halichos Shlomo Moadim page 297). The *Gr'a* did not grind it before reaching his house in order for the taste not to be as strong (Chayai Adom 130:3, Mishnah Berurah 36).

75. Mishnah Berurah 475:15.

76. Mishnah Berurah 475:15.

77. Shulchan Aruch 475:1, Chok Yaakov 11, Shulchan Aruch Harav 19, Chayai Adom 130:19:11, Mishnah Berurah 475:19, Aruch Ha'shulchan 8.

78. Shulchan Aruch 475:1, Mishnah Berurah 475:18-19. See Rama ibid, Levush 1.

79. Shulchan Aruch 475:1, Ben Ish Chai Tzav 34, Mishnah Berurah 16.

80. Halacha Shel Pesach page 344.

81. Halachos of Pesach page 243.

82. Shulchan Aruch 475:1, Mishnah Berurah 475:9.

83. Shulchan Aruch 475:1, Levush 1, Shulchan Aruch Harav 20, Chayai Adom 130:13, Mishnah Berurah 23.

84. Shulchan Aruch Harav 20.

85. Tur 473, Shulchan Aruch 473:6, 477:1, Be'er Heitiv 473:19, Levush 6, Mishnah Berurah 473:57-61, Aruch Ha'shulchan 473:20, Kaf Ha'chaim 473:122, Moadim V'zmanim 7:187, Birchas Mo'adecha 31:page 175.

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בלבד...
(ברכות ה')

it “grabbing” the *afikoman*.⁸⁶ The children grab the *afikoman* in order to remind us to eat the *afikoman*, since they will want a gift for returning the *afikoman*.⁸⁷

The *matzah* should be distributed to everyone.⁸⁸ One of the reasons offered for *afikoman* is that it is a *zecher* for the *korbon pesach* which was eaten at the end of the meal.⁸⁹ Some have the custom to wrap the *afikoman* in a cloth and place it on their shoulder as a remembrance of the exodus from *Mitzrayim*.⁹⁰

Ideally, those who have *matzah* in front of them should eat two *kezaysim* of *matzah*, (which is around a ½ of a hand *matzah*); if this is too difficult then one *kezayis* (which is around ¼ of a hand *matzah*) is sufficient.⁹¹ The *poskim* say that children and women do not have to eat two *kezaysim*, as one is sufficient.⁹² One may add *matzah* as needed to complete the *shiur* for *afikoman*.⁹³

The *matzah* must be eaten while leaning.⁹⁴ If it was not eaten in this fashion one has already *bentched*, then he need not eat again it is if it is too hard.⁹⁵ The *afikoman* has to be eaten in one place, not while people are walking all over the house.⁹⁶ The *afikoman* should

86. See *Orchos Chaim* 477:19, *Piskei Teshuvos* page 242 footnote 148, *Natei Gavriel Pesach* page 384 footnote 25. Refer to *Tzohar* 2:pages 196-206 on “stealing the *afikoman*.”

87. Refer to *Mesechtas Pesachim* 109a, *Rambam Hilchos Chometz U'matzah* 7:3, *Chok Yaakov* 472:2, *Matamim Hachodesh* page 62:4, pages 64-65:16-17, *Natei Gavriel* page 383:footnote 24, *Rivevos Ephraim* 4:113:10, *Minhag Yisroel Torah* pages 290-291, *Sheilas Rav* 2:30:33, *Birchas Mo'adecha* *ibid*, *Hakotton V'hilchosuv* 1:22:33. Refer to *Moadim L'simcha* 5:pages 340-357 for a detailed discussion on this topic. Many did not let their children hide the *afikoman* (*Shalmei Moed* page 400, *Haggadah Shel Pesach* *Horav Shlomo Zalman Aurbach* *zt"l* page 266, *Teshuvos V'hanhugos* page 440:57, *Orchos Rabbeinu* 2:page 78:75). Refer to *Vayivorech Dovid* 1:58 if one has to actually give the child the present. For additional reasons why the children grab the *afikoman* refer to *Moadim L'simcha* 5:page 345.

88. *Shulchan Aruch* 477:1, *Pri Megadim* M.Z. 479:2, *Chayai Adom* 130:1, *Mishnah Berurah* 477:2, *Kaf Ha'chaim* 2.

89. *Shulchan Aruch Harav* 477:1, 3, *Chayai Adom* 130:14, *Mishnah Berurah* 5.

90. *Magen Avraham* 473:22, *Pri Megadim Eishel Avraham* 22, *Be'er Heitiv* 473:19, *Chok Yaakov* 473:31, *Shulchan Aruch Harav* 35, *Kitzur Shulchan Aruch* 119:3, *Mishnah Berurah* 473:59, *Aruch Ha'shulchan* 477:4, 473:20, *Kaf Ha'chaim* 473:123.

91. Refer to *Shulchan Aruch* 477:1, *Taz* 477:1, *Magen Avraham* 1, *Be'er Heitiv* 1, *Chok Yaakov* 2, *Shulchan Aruch Harav* 3, *Chayai Adom* 130:14, *Mishnah Berurah* 1, *Biur Halacha* 475 “*kezayis*,” *Aruch Ha'shulchan* 3, *Halichos Shlomo* *Moadim* page 304. The custom of the *Steipler* *zt"l* was to eat one *kezayis* (*Orchos Rabbeinu* 2:page 67:38).

92. *Natei Gavriel Pesach* 2:97:8, *Hakotton V'hilchosuv* 1:22:34.

93. *Harav Yisroel Belsky* *Shlita*.

94. *Rambam Hilchos Chometz U'matzah* 7:8, *Shulchan Aruch* 477:1, *Shulchan Aruch Harav* 4, *Mishnah Berurah* 4.

95. *Mishnah Berurah* 477:4, see 478:1, 472:22, *Aruch Ha'shulchan* 477:4, *Mikroei Kodesh* 2:56, *Igros Moshe* 3:67, *Shevet Ha'Levi* 5:60, *Teshuvos V'hanhugos* 2:239, *Piskei Teshuvos* page 221:footnote 25 in depth, *Mikroei Kodesh* 2:56.

96. *Rama* 478:1, *Shulchan Aruch Harav* 2, *Mishnah Berurah* 478:4, *Aruch Ha'shulchan* 478:2. It also has to be eaten within *kedei achilas p'ras* which is approximately 2-9 minutes.

כל השונה
הלכות
בכל יום
מובטח
לו שהוא
בן עולם
הבא...
(עדה ע"פ)

be eaten before *chatzos*.⁹⁷ Many people are not concerned with this and eat the *afikoman* after *chatzos* as well.⁹⁸ Some have the custom to place the *afikoman* as a *shemirah* on top of the doorway.⁹⁹

97. Shulchan Aruch 477:1, Shulchan Aruch Harav 6, Mishnah Berurah 6, Natei Gavriel Pesach 2:97:15, Rivevos Ephraim 8:214. Refer to Chayai Adom 130:14, Aruch Ha'shulchan 4-5, Kaf Ha'chaim 12.

98. Refer to Natei Gavriel Pesach 2:97:15:footnote 27 in depth, Minhag Yisroel Torah page 313, Am Ha'torah 5744 pages 7-9 teshuva from Harav Moshe Feinstein zt"l on the Avnei Nezer's condition. Refer to Avnei Nezer 391:5, Igros Moshe O.C. 5:38:8, Oz Nedberu 11:30.

99. Refer to Pri Megadim M.Z. 477:1, Chok Yaakov 3, Elya Rabbah 1, Sharei Teshuva 4, Be'er Heitiv 4, Magen Avraham 500:7, Shulchan Aruch Harav 477:11, Ben Ish Chai Pinchus 2:12, Shemiras Haguf V'hanevush 31:footnote 4, Birchos Hashem page 332:231 who says doing this is not a disgrace to the *matzah* since it is for a *mitzvah*. (Eitz Hasadeh 16:8:footnote 29). Harav Yisroel Belsky Shlita does not have this custom (Refer to Shalmei Moed page 401). Refer to Mesechtas Pesachim 111b, Shemiras Haguf 9 (Shulchan Aruch Harav), Natei Gavriel Pesach 2:97:footnote 44.



אין לו
להקב"ה
בעולמו
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אמות
של הלכה
בלבד...
(ברכות ה')

What About Vitamins on Pesach?



by Layah Ornish

Taking vitamins and supplements is a common part of many people's healthful lifestyle today. Kosher ones are easy to obtain, so it may not occur to you that they may not additionally be Kosher for Pesach.

But consuming vitamins and supplements containing *chometz* on Pesach, says Rabbi Mordechai Levin, Rabbinical Coordinator of KOF-K, should be treated like any other "food" item consumed on Pesach and not like a medicinal remedy.

"We try to distance ourselves as much as possible from exposing ourselves with anything that could have a *chometz* origin from the five [prohibited] grains: wheat, barley, spelt, rye, and oats [other than *matzah*]."

Whether it's a daily dose of Vitamin C for prevention, or a product to aid more serious medical conditions, decisions have to be made about whether or not to consume these products during the eight days and, if so, which products to consume.

Jews of Sephardic origin are permitted to consume certain grain products during Pesach, called "*kitniyos*," that Ashkenazic Jews are not, which may also affect which vitamins and supplements may be taken.

KOF-K has served the Kosher consumer for over 40 years, certifying Kosher vitamins and supplements for large

American companies such as Solgar and Bluebonnet Nutrition. They also certify numerous products as Kosher for Passover, ranging from candies and wine to dairy products, coffee and tea, vegetables, cooking sauces, and non-food items such as oven and pan liners.

However, says Rabbi Levin, KOF-K does not give *any* certification of vitamins or supplements as Kosher for Pesach, "because of the intricacies of problems with vitamins."

So what should you do?

"I would suggest," says Rabbi Levin, "that unless it's for therapeutic purposes, I would tell you to refrain, if you could. It's like taking any medication on Pesach," he adds. "The general rule-of-thumb is that if it's a prescription that a doctor insists has to be taken, it falls into the 'permitted' category. But most vitamins are usually preventive measures, more elective, not necessities.

"Most of the pharmacists and doctors I've spoken to," he adds, "say that abstaining during the week of Pesach will not harm an individual. Again, I'll qualify that statement and say if the doctor insists that something has to be done, and there's a regimen a person has to follow, and by not taking it would cause harm, it's permitted." Your physician should advise you.

Eliezer Gruber, a certified nutritionist and founder of Nutri-Supreme Research and Supplements, says to make a product that is Kosher for Pesach means that the ingredients were screened and it was done on equipment that was *kashered* for Pesach, and the company made a special run.

He designs his company's products and outsources their manufacture. Although their ingredients have been certified Kosher by KOF-K, they have not been screened, for their Kosher for Pesach content. "If someone asks me if they're Kosher for Pesach, I say that they're not made for Kosher for Pesach certification that I'm aware of."

He agrees with Rabbi Levin that the issue is one of medical



necessity.

“Maybe one of my products is lowering their blood sugar so it’s close to normal, and if they don’t take it, that would be detrimental. Maybe they have severe osteoporosis and have to take calcium. That’s a type of person for whom it would be difficult to go eight days without a product.

“If someone calls me up and wants to know if my Coenzyme Q10 is Kosher for Pesach because it’s used medicinally -- in treating Parkinson’s Disease and cardiovascular diseases -- so it would be very difficult for a lot of people not to take that, as well, on Pesach, I would give them a status report, as well as I am able to research it, as to what the product has in it. I would have to call the Rabbi who goes into the plant in Japan and sees all the documentation of how this CoenzymeQ10 is processed, in order to give an accurate answer to the consumer. Is there a question of *chometz*, or is it a question of *kitniyos*, or neither?

“What I can also do is call the company and ask them for an allergy statement. You really can’t *poskin*, determine, whether it’s *chometz*-free, but at least it’s a beginning. Just because it may be gluten free, it does not mean that it is *chometz*-free. I tell the customer, ‘This is the documentation I have from the company.’ If I can get additional information, I supply it to the person inquiring about the product and tell them to call their Rabbi.

“But if someone calls and asks whether my multi-vitamin, which has 30 ingredients, is Kosher for Pesach, I tell them *not* to take it during Pesach. No one medically needs to take a multi-vitamin, so they should go the eight days without it.

Ben Landau, general manager of KosherVitamins.com, says they carry two lines of products that include special Kosher for Pesach vitamins and supplements. The products are certified Kosher for Passover and all year round.

Some of them, he says, have no *chometz* but may have one-to two-percent *kitniyos*.

He says they only accept strictly-Orthodox *hechshers*, but, “We’re not Rabbis, so we always recommend that they consult their rabbi.”

The website also sells shampoos, cosmetics, and other products for

Pesach that are not consumed internally.

The standard in Jewish law for those, says Rabbi Levin, is “not fit for a dog’s consumption,” meaning that a dog wouldn’t eat it. He cautions against products that may contain oats, wheat proteins or ethyl alcohols, which could come from *chometz* grain origins. “But once it’s in an inedible state, he says, you’re allowed to use them.” There is another *halachick* criterion, called “*Achshevai*” which relates to liquid alcohol disinfectants and perfumes, some hairsprays and aftershaves.¹ “*Achshevai*” means when a person considers something generally non-edible, edible. Rabbi Levin relates about a story in a popular Canadian newspaper, where they had a picture of a “drunk” surrounded by cans of “Lysol” disinfectant, which contains a denatured “ethyl alcohol”. The story read that the “drunk” would puncture the cans and makes dilutions and drink his concoction, for his daily high. It was a lot cheaper than the scotch and ryes from the local liquor store.

If products sold as “Kosher for Passover” have reliable certifications from organizations that are major players in the Kosher industry, he says, “I wouldn’t have any reservations whatsoever using their products. Anything else, unless it’s a bona-fide organization that you know they’re well acquainted with the manufacturing process, unless it’s a medication or a prescription drug, I would say to wait.”

Rabbi Levin also cautions that an active ingredient may not contain *chometz*, but a filler that’s being used to give a tablet body or act as a carrier, or a flavoring agent, may. In addition, a product’s purification process sometimes may use grain alcohol.

If you require more information, Rabbi Levin says he is happy to assist in providing information. He can be reached at the KOF-K headquarters at (201) 837-0500, extension 103.

1. (Footnote added by MDL) Refer to Rosh Mesechtas Pesachim 2:1, Mishnah Berurah O.C. 442:43, Aruch Ha’shulchan 442:30, see Achi Ezer 3:33:5: (end), Refer to Nishmas Avraham Y.D. 84:page 21, Mishnas Rav Aron 1:17:page 72. Whether this applies to medicines see Igros Moshe O.C. 2:92 (first paragraph), Chazon Ish O.C. 116:8, Emes L’Yaakov Y.D. 84:footnote 33, Yechaveh Da’as 2:60, Minchas Shlomo 1:17, OU document I-97, see Kesav Sofer O.C. 111, Tzitz Eliezer 6:6, 7:32:8, 10:25:20, Mesora 7:page 91. Refer to Shagas Aryeh 75:page 411-412 (new) who is stringent.



CLEANING FOR PESACH

by **Rabbi Shlomo Gissinger Shlita** - member of KOF-K Bais Din

Pesach - *Z'man Cheiruseinu* - is quickly approaching. **We are all anxiously and impatiently awaiting the arrival of the Seder nights in all their glory.** The entire family - father, mother and children - sitting around the lavishly laden table - discussing in depth the very foundation of our *emunah* - *YETZIAS MITZRAYIM*. Our anticipation grows stronger with every passing day. It's unbearable - we can no longer wait!!! Or can we?? I must sadly admit that I've heard people say, "Pesach is unbearable", "It's too hard", "Not worth the work". If my previous description of the *seder* doesn't seem to match yours - perhaps you're doing something wrong. I must elaborate a bit and I will occasionally quote and draw from the writings of HaRav HaGaon Rav Chaim Pinchos Scheinberg, *SHLITA*.

Obviously, the primary problem is the pre-Pesach cleaning, cleaning, and more cleaning. Unfortunately, the average housewife does 75% more cleaning than is required according to the *halacha*. Spring cleaning should be done after Pesach.

The following items **need not be washed** for Pesach: Windows, walls, carpets, ceilings, doors, and doorknobs. Linens, bedspreads, curtains, towels, fresh dish towels. For those who sell their *chometz* - all pots, pans, dishes, flatware, appliances (e.g. mixer, grinder, toaster, microwave etc.) and toys, which are being stored away for Pesach, do not require cleaning.



The closet / room where *chometz* and/or utensils are being locked up does not need to be cleaned for Pesach. Rather, merely take a quick assessment of the approx. amount of *chometz* present there so that it may be properly listed among items being sold as *chometz*.

Before beginning specific *halachos* regarding the preparation of the home and kitchen for Pesach I wish to make it clear that I have no intention of abolishing *Minhagim* which have been passed down by *Klal Yisroel* from generation to generation. After all, the *Shulchan Aruch* and later *poskim* commend *Chumros* (stringencies) for Pesach because *Yisroel Kadoshim Heim*. Nevertheless, some practices adopted by women today are not an actual continuation of those *minhagim*. Furthermore, one is not permitted to perform stringencies when they infringe upon and undermine basic Torah obligations. For example, as stated above, women are obligated in all the *mitzvos* of the *Seder* as men are. They also have the *mitzvah* of *Simchas Yom Tov* - enjoying the *Chag*. How can these be accomplished when they are totally washed out, exhausted and too tense to even



maintain a conversation?! We must maintain our priorities!

Note: The rationale for some of the *halachos* stated below is based on the following premise; The obligation to search for and destroy *chometz* applies to *chometz* which is the size of one complete *k'zayis* (i.e. approx. the volume of one ounce. A standard whiskey cup holds one ounce) or more. According to some opinions even less than a *k'zayis* is problematic unless it is rendered unfit for human consumption. In consideration of that opinion, I have recommended, not required, (where applicable) to apply an ammonia /water solution to the *chometz* thus rendering it inedible. Do not confuse this with *halacha* with the more stringent *issur* of consuming *chometz*.

Clothing:

Pockets of adult clothing (i.e. specifically those which during the year may have occasionally contained *chometz*) and all children's clothing which will be worn on Pesach should be emptied of food and crumbs. **Alternatively, if one resolves not to put any food in pockets during Pesach - follow the rules in the following sentence regarding other clothing.** Pockets of other clothing - (not to be worn on Pesach) need only be frisked for either edible crumbs of *chometz* (not little crumbs mixed with lint and dust) or a "considerable amount" of *chometz*.

Note: a "considerable amount" equals a *k'zayis*. Should one decide on Pesach to wear clothing whose pockets were not thoroughly cleaned - food may not be put into those pockets. Note: Clothing which will not be worn on Pesach and will be in a sealed closet and sold with the *chometz* - need not be checked at all.

Toys: a) Only those toys which may contain a "considerable amount" of *chometz* must be cleaned

of same. b) Toys which don't usually contain a "considerable amount" of *chometz* but rather have small particles of slightly dirty *chometz* stuck to them, may be used as is on Pesach. c) In the rare case that the small particles of *chometz* appear to be in edible condition - although according to the view of most *poskim*, the toys may be used as is - care must be taken not to place those toys on areas where food is placed (e.g. tables, countertops etc). Furthermore, as stated above, some *poskim* rule that in this case the *chometz* adhering to the toys should be rendered inedible. This may be accomplished in the following manner; 1) Waterproof toys may be soaked (in the tub) in the ammonia solution for a short time and then rinsed. By doing so, any *chometz* which may have been stuck to the toys becomes inedible and is no longer considered *chometz*. The toys may be dried and used as is. 2) Toys which can not be immersed in water can either be wiped with a sponge moistened with the ammonia solution as above, or the *chometz* must be removed. **Note:** Any toys not being used on Pesach need not to be checked but rather they may be sold with the *chometz*.

Seforim / Books:

Since the only crumbs that might be present in *seforim* or books are less than a *k'zayis*, these items do not have to be cleaned for Pesach. However, care must be taken not to place them on areas where food is placed (e.g. tables, countertops etc.). Nevertheless, to avoid any problems, *Seforim*/books which commonly have crumbs in them (e.g. *Bentchers*, etc.) should be cleaned or sealed away with the *chometz*.

For a complete Pesach cleaning guide based on the rulings of HaRav HaGaon Rav Chaim Pinchos Scheinberg, *SHLITA* contact the KOF-K 201-837-0500 ext 135.



PESACH KASHRUS ALERTS!!



A limited production of
5 SPOKE CREAMERY CHEESES

Were inadvertently labeled as kosher for passover.
These items are not certified as kosher for passover.
Future labeling has been corrected.
Products bearing the kof-k symbol remain
Certified for year-round use.



A production of kosher-for-passover 12 oz. Cans of
**CANADA DRY GINGER ALE AND
DR. BROWN'S BLACK CHERRY SODAS**

Included high fructose corn syrup in the ingredient legend.
The products were manufactured with kosher-for-passover
Invert syrup under constant rabbinical supervision and are
Certified kosher-for-passover by the kof-k.
Most of the cans indicate on the bottom: made with sugar



KOF-K KOSHER SUPERVISION

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KOF-K Pesach List 2010



The following products are certified Kosher for Pesach only when a KOF-K P or KOF-K Kosher for Passover appears on the label. Parve or Dairy will be indicated adjacent to the KOF-K symbol. Please note this is a partial product list. Look for additional KOF-K Kosher for Pesach items on your grocer's shelves

SMOKED FISH

- › CHUBS
- › COLD SMOKED TUNA
- › GRAVELAX
- › HOT SMOKED SALMON
- › HOT SMOKED TUNA
- › KIPPERED SALMON SALAD
- › LOX
- › NOVA
- › PASTRAMI FLAVORED SALMON
- › PEPPERED BLUEFISH
- › PEPPERED MACKEREL FILLET
- › PICKLED LOX IN WINE
- › SABLE
- › SLICED SMOKED SALMON
- › SMOKED BLUEFISH
- › SMOKED SALMON
- › WHITEFISH
- › WHITEFISH SALAD
- › WHITING
- › WHOLE BROOK TROUT

ADIRONDACK MAPLE CO

- › MAPLE GRANULES
- › PURE MAPLE CANDY
- › PURE MAPLE SYRUP

BAKE MASTER

- › BAKE MASTER CHOCOLATE BROWNIES
- › BAKE MASTER CHOCOLATE LEAF
- › BAKE MASTER CHOCOLATE LOAF
- › BAKE MASTER CUP CAKES
- › BAKE MASTER FINGERS
- › BAKE MASTER FINGERS (BULK)
- › BAKE MASTER MARBLE LOAF
- › BAKE MASTER NUT COOKIES
- › BAKE MASTER NUT LOAF
- › BAKE MASTER PLAIN COOKIE
- › BAKE MASTER RAINBOW COOKIES
- › BAKE MASTER SPONGE LOAF

BARRICINI

Please check the labels for Parve and Dairy status



(Products containing matzah are non- shmura and gebrochts)

- BARRICINI BRAND ASSORTED FRUIT SLICES
- BARRICINI BRAND COCONUT SUPREME DARK CHOCOLATE
- BARRICINI BRAND DARK CHOCOLATE COV MACAROON
- BARRICINI BRAND DARK CHOCOLATE MATZOH SHEETS
- BARRICINI BRAND DARK CHOCOLATE SEDER MINTS
- BARRICINI BRAND MILK CHOCOLATE ALMOND BARK
- BARRICINI BRAND MILK CHOCOLATE COCONUT SUPREMES
- BARRICINI BRAND MILK CHOCOLATE EGG MATZOH
- BARRICINI BRAND MILK CHOCOLATE LOLLYCONES
- BARRICINI BRAND SOLID DARK CHOCOLATE ASSORTMENT
- BARRICINI BRAND SOLID MILK & DARK ASSORTMENT
- BARRICINI BRAND SOLID MILK ASSORTMENT
- BARRICINI BRAND TWO SOLID DARK SEDER PLATES
- BLUE & WHITE DARK CHOCOLATE NONPAREILS
- DARK CHOCOLATE COVERED MACAROONS
- DARK CHOCOLATE MATZOH (MOLDED)
- DARK CHOCOLATE PEPPERMINT PATTIES KFP
- DARK CHOCOLATE PLAIN MATZOH
- DARK CHOCOLATE SYMBOL POPS
- MILK & DARK CHOCOLATE ASSORTMENT
- MILK ALMOND CARAMEL CLUSTERS
- MILK CHOCOLATE EGG MATZOH
- MILK CHOCOLATE LOLLYCONES
- MILK CHOCOLATE MATZOH (MOLDED)
- RAINBOW DARK CHOCOLATE NONPAREILS

BERRY RIDGE WINERY

- VANILLA EXTRACT
- VANILLA PODS

CANADA DRY BOTTLING COMPANY OF NEW YORK

- CANADA DRY: GINGER ALE, DIET
- CANADA DRY: GINGER ALE, REGULAR
- CANADA DRY: SELTZER, LEMON/LIME
- CANADA DRY: SELTZER, MANDARIN ORANGE
- CANADA DRY: SELTZER, REGULAR

CLOVER FARMS

- CLOVER FARMS HEAVY CREAM
- CLOVER FARMS HALF & HALF

CONAGRA FOOD INGREDIENTS

- CREAMED SPINACH - PASSOVER
- ECONOMY GARLIC POWDER
- GARLIC GRANULATED DOMESTIC
- GRANULATED GARLIC
- IRRADIATED ONION POWDER 100K
- IRRADIATED SPECIAL ONION POWDER
- MINCED ONION
- ONION CHOPPED
- ONION GRANULATED
- ONION POWDER SPECIAL IRRADIATED
- SPL LARGE CHOPED ONION L/B
- TOASTED PREMIUM ONION POWDER
- TOASTED SPEC LG CHOPPED ONION

DISTANT LANDS COFFEE ROASTERS

- DISTANT LANDS COFFEE ROASTERS MEDIUM ROAST COFFEE EXTRACT
- DISTANT LANDS COFFEE ROASTERS DARK ROAST COFFEE EXTRACT
- DISTANT LANDS COFFEE ROASTERS DARK ROAST BLEND COFFEE EXTRACT

DR. BROWN'S

- DR. BROWN'S CREAM, DIET



- DR. BROWN'S: BLACK CHERRY, DIET
- DR. BROWN'S: BLACK CHERRY, REGULAR
- DR. BROWN'S: CREAM REGULAR

EURO-CUT INC

- LABRIUTE - MEALS/BONE-IN CHICKEN W/POTATOES IN SAUCE
- LABRIUTE - MEALS/BEEF GOULASH W/VEGETABLES IN SAUCE

EXOTIC SAUCE PACKAGING

- OLD FASHIONED BRISKET COOKING SAUCE

FARMLAND DAIRIES

- FARMLAND DAIRIES FAT FREE MILK
- FARMLAND DAIRIES 1% LOWFAT MILK
- FARMLAND DAIRIES 2% REDUCED FAT MILK
- FARMLAND DAIRIES WHOLE MILK
- FARMLAND DAIRIES HALF & HALF
- FARMLAND DAIRIES HEAVY CREAM
- FARMLAND DAIRIES LIGHT CREAM
- FARMLAND DAIRIES SKIM PLUS
- FARMLAND DAIRIES SKIM PLUS CHOCOLATE MILK
- FARMLAND DAIRIES ORANGE JUICE

HANAN PRODUCTS CO

- COFFEE HANSE (Kosher For Passover)
- LOW FAT VANILLA SUPREME DESSERT MIX
- WHIP DEELITE (Kosher For Passover)
- WHIP DEELITE FLUID (Kosher For Passover)

HOLIDAY CANDY

Please check the labels for Parve and Dairy status
(Products containing matzah are non- shmura and gebrochts)

- HOLIDAY BRAND ALMOND MACAROONS
- HOLIDAY BRAND CHOCOLATE CHIP MACAROONS
- HOLIDAY BRAND DARK CHOCOLATE EGG MATZO
- HOLIDAY BRAND DARK CHOCOLATE MACAROONS

- HOLIDAY BRAND DARK CHOCOLATE MATZO SHEETS
- HOLIDAY BRAND FRUIT SLICES
- HOLIDAY BRAND MILK CHOCOLATE EGG MATZO
- HOLIDAY BRAND SOLID DARK CHOCOLATE SEDER PLATE
- HOLIDAY BRAND SOLID MILK CHOCOLATE LOLLYCONES
- HOLIDAY BRAND SOLID MILK CHOCOLATE SPACE POPS

HOLLYWOOD

- SAFFLOWER OIL

JOSHUA MIGUEL

- JOSHUA MIGUEL 100% COLOMBIAN (REGULAR) coffee

KARGER CORPORATION

- CHOCOLATE CHIPS KFP

KINERET

- KINERET AMARETTO COFFEE WHITENER
- KINERET CAPPUCCINO COFFEE WHITENER
- KINERET ORIGINAL COFFEE WHITENER
- KINERET WHIPPED TOPPING

KLEEN N KUT, INC.

- CARROTS - FRESH PEELED, CHOPPED, OR SHREDDED
- CELERY - CHOPPED OR SHREDDED
- CUCUMBERS, CHOPPED, SLICED
- EGGPLANT - CHOPPED OR SLICED
- ONION - WHOLE, PEELED
- ONIONS - DICED OR SLICED
- PEPPER - CHOPPED OR SHREDDED
- POTATOES - FRESH PEELED, CHOPPED, OR SHREDDED
- SWEET POTATOES - PEELED, SLICED, AND DICED
- ZUCCHINI - CHOPPED, SLICED



LION RAISINS

- LION MIDGET RAISINS LOT#PKD07JAN08SR

MAC ANDREWS

- SMOKED SALMON (BATCH MR1B03T106L06M10)

MARCUS

- MARCUS HEAVY CREAM
- MARCUS HALF & HALF
- MARCUS LIGHT CREAM

MESSING BRAND

- MESSING BRAND ALMOND MACAROONS
- MESSING BRAND BANANA NUT CAKE
- MESSING BRAND BROWNIE NUT MACAROONS
- MESSING BRAND BROWNIES
- MESSING BRAND CHOCOLATE CAKE
- MESSING BRAND CHOCOLATE CHIP CAKE
- MESSING BRAND CHOCOLATE CHIP MACAROONS
- MESSING BRAND CHOCOLATE MACAROONS
- MESSING BRAND COCONUT MACAROONS
- MESSING BRAND HONEY CAKE
- MESSING BRAND HONEY NUT MACAROONS
- MESSING BRAND MARBLE CAKE
- MESSING BRAND NUT CAKE
- MESSING BRAND RAISIN MACAROONS
- MESSING BRAND SPONGE CAKE

MIKEE SAUCE

- MIKEE'S OLD FASHIONED BRISKET COOKING SAUCE

MISS CHOCOLATE

- MISS CHOCOLATE MACAROONS - KFP (PLAIN)

M&Q PLASTIC PRODUCTS, INC

- COOK TANK CLIPPED CASINGS
- COOKING BAGS

- EZ CLEAN OVENABLE LINERS
- PANSAVER COOK - CHILL KETTLE CASINGS
- PANSAVER FOOD CARRIER LINER
- PANSAVER OVEN BAGS
- PANSAVER PAN LINERS
- PLASTIC FILM FOR VACPAC
- SCRUBSAVER (R) EZ CLEAN OVENABLE LINERS
- SCRUBSAVER(R) EZ CLEAN SLOW COOKER LINERS
- SHIRRED CASINGS FOR PENFORD FOODS

MOHAWK

- MOHAWK HEAVY CREAM
- MOHAWK HALF & HALF

NOVUS

- DARJEELING TEA
- DRAGONWELL GREEN TEA
- EGYPTIAN MINT HERB TEA
- KENILWORTH CEYLON TEA
- ORGANIC CHINA GREEN SENCHA
- ORGANIC JASMINE GREEN TEA
- ORGANIC SOUTH INDIAN SELECT FAIR TRADE CERTIFIED TEA
- PAI MU TAN

OBERLANDER BAKERY

- ALMOND MACAROONS
- ASSORTED COOKIES
- BISCARO BROS. BRUTTINI CRUNCHY ALMOND FLAVOR COOKIES
- BISCARO BROS. BRUTTINI CRUNCHY LEMON FLAVOR COOKIES
- BLACK & WHITE COOKIES
- BON BONS
- CEREAL
- CHOCOLATE BROWNIES
- CHOCOLATE CHIP COOKIES
- CHOCOLATE FINGERS
- CHOCOLATE FINGERS (BULK)



- › CHOCOLATE LEAF
- › CHOCOLATE LOAF
- › CHOCOLATE MACAROONS
- › CHOCOLATE ROLL
- › CUP CAKES
- › DIET KICHEL
- › FANCY CAKE LOOSE
- › FINGERS
- › FINGERS (BULK)
- › HONEY LOAF
- › JELLY ROLL
- › KNEIDELS & KRUMBS
- › KNEIDELS & KRUMBS (BULK)
- › MACARON (BULK)
- › MARBLE LOAF
- › MUFFINS
- › NUT KRACOWSKY
- › NUT LOAF
- › NUT MACAROONS
- › RAINBOW COOKIES
- › SANDWICH COOKIES
- › SEVEN LAYER
- › SOUP MANDLEN
- › SOUP MANDLEN (BULK)
- › SPONGE LOAF
- › STAR COOKIES
- › SUGAR FREE FINGER
- › SUGAR FREE KICHEL
- › SUGAR FREE MARBLE LOAF
- › SUGAR FREE SANDWICH COOKIES
- › SUGAR FREE SPONGE LOAF
- › SUGAR KICHEL
- › TEA BISCUITS

ONEG FOODS, INC.

- › CHEDDAR CHEESE
- › GOUDA CHEESE
- › MONTEREY JACK CHEESE

- › MOZZARELLA CHEESE
- › MUENSTER CHEESE
- › PROCESSED AMERICAN CHEESE PRODUCT
- › SHREDDED CHEDDAR CHEESE
- › SHREDDED MOZZARELLA CHEESE
- › SHREDDED PIZZA CHEESE
- › SLICED CHEDDAR CHEESE
- › SLICED GOUDA CHEESE
- › SLICED MOZZARELLA CHEESE
- › SLICED MUENSTER CHEESE
- › SLICED SMOKED CHEDDAR CHEESE
- › SLICED SMOKED GOUDA CHEESE
- › SLICED SMOKED MOZZARELLA CHEESE
- › SMOKED CHEDDAR CHEESE
- › SMOKED GOUDA CHEESE
- › SMOKED MOZZARELLA CHEESE

PATHMARK

- › PATHMARK 1% LOWFAT MILK
- › PATHMARK 2% REDUCED FAT MILK
- › PATHMARK FAT FREE MILK
- › PATHMARK HEAVY CREAM
- › PATHMARK WHOLE MILK

PEPSI-COLA BOTTLING CO. OF NY

- › PEPSI, CAFFEINE FREE
- › PEPSI, DIET
- › PEPSI, DIET, CAFFEINE FREE
- › PEPSI, REGULAR

R.C. BIGELOW

- › BLACK ICED TEA
- › CHAMOMILE HERB TEA
- › CINNAMON STICK TEA
- › CONSTANT COMMENT GREEN TEA
- › CONSTANT COMMENT TEA
- › COZY CHAMOMILE HERB TEA
- › DARJEELING TEA



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- › EARL GREY GREEN TEA
- › EARL GREY LOOSE TEA
- › EARL GREY TEA
- › ENGLISH BREAKFAST LOOSE TEA
- › ENGLISH BREAKFAST TEA
- › ENGLISH TEATIME TEA
- › GREEN LOOSE CUT TEA
- › GREEN TEA
- › GREEN TEA DECAFFEINATED
- › GREEN TEA WITH MINT
- › MINT MEDLEY HERB TEA
- › OOLONG TEA
- › ORGANIC CEYLON FAIR TRADE CERTIFIED TEA
- › ORGANIC ENGLISH BREAKFAST DECAF
- › ORGANIC GREEN TEA
- › ORGANIC GREEN TEA DECAFFEINATED
- › ORGANIC PURE GREEN DECAFFEINATED
- › ORGANIC PURE GREEN TEA
- › PEPPERMINT HERB TEA
- › PLANTATION MINT TEA
- › PREMIUM BLEND ICED TEA
- › SWEET DREAMS HERB TEA

SAFEWAY INC.

- › LUCERNE 1% COTTAGE CHEESE
- › LUCERNE 1% COTTAGE CHEESE - NO SALT
- › LUCERNE 2% COTTAGE CHEESE
- › LUCERNE 4% COTTAGE CHEESE

SAVION

- › BEEF FLAVORED GRAVY
- › CHICKEN FLAVORED GRAVY

SCHWEPES

- › SCHWEPES CLUB SODA
- › SCHWEPES SELTZER

SERVICE SMOKED FISH CORP

- › BLUEFISH
- › BROOK TROUT

- › CHUBS
- › KIPPERED SALMON - BAKED
- › NOVA SCOTIA SALMON
- › SABLE PRODUCTS
- › SALMON (LOX)

SMOKED WHITEFISH

- › TUNA
- › WHITEFISH SALAD

SIERRA MIST

- › SIERRA MIST, DIET
- › SIERRA MIST, REGULAR

SOMMERMAID

- › HALF & HALF
- › HEAVY CREAM
- › LIGHT CREAM

SPIPKES BAKING CO

- › ALMOND MACAROONS
- › BANANARAMA MACAROONS
- › BROWNIE CRUNCH MACAROONS
- › CHOCOLATE CHIP MACAROONS
- › CHOCOLATE CHOCOLATE CHIP MACAROONS
- › CHOCOLATE MACAROONS
- › COCONUT MACAROONS
- › HONEY NUT MACAROONS

STAPLETON SPENCE CO.

- › NATURAL CONDITION PRUNES
- › PRUNE JUICE CONCENTRATE

ARON STREITS

Please note -STREITS products containing matzo meal are gebrochts and are not Shmurah - unless specified on the label.

- › ALMOND CRUNCH
- › ALMOND MANDEL TOAST
- › APPLE SAUCE
- › APPLE SAUCE-



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UNSWEETENED

- › APRICOT PRESERVES
- › ASSORTED FRUIT SLICES
- › BAG N' BAKE
- › BAG N' BAKE- BARBEQUE
- › BAG N' BAKE- HONEY
- › BAG N' BAKE SHIPPER
- › BBQ SPIRAL SNACKS IN A BAG
- › BLUEBERRY GRIDDLE MIX
- › BLUEBERRY MUFFIN
- › BLUEBERRY PRESERVES
- › BORSCHT
- › BROWN GRAVY MIX
- › CAKE MEAL
- › CANDY COATED CHOCOLATE BITS
- › CASHEW NUT CLUSTERS
- › CHOCOLATE CUPCAKE
- › CHOCOLATE BROWNIE CAKE MIX / PAN
- › CHOCOLATE CAKE MIX / PAN
- › CHOCOLATE CHIP COOKIE MIX
- › CHOCOLATE CHIP COOKIES (BOX)
- › CHOCOLATE CHIP CRUMB CAKE MIX
- › CHOCOLATE CHIP LOAF CAKE MIX
- › CHOCOLATE COVERED EGG MATZO
- › CHOCOLATE COVERED MACAROONS
- › CHOCOLATE HOMESTYLE CAKE MIX
- › CHOCOLATE MATZO BALL
- › CHOCOLATE MOCHA FUDGE
- › CHOCOLATE NUT COOKIES (BOX)
- › CHOCOLATE NUT MANDEL TOAST
- › CHOCOLATE THIN MINTS
- › CHOW MEIN NOODLES- FINE
- › CHOW MEIN NOODLES- REGULAR
- › COFFEE CAKE MIX / PAN
- › COFFEE HOMESTYLE CAKE MIX
- › CONDENSED CHICKEN BROTH
- › CONDENSED MUSHROOM SOUP
- › COOKING OIL
- › CRANBERRY

SAUCE- JELLIED

- › CRANBERRY SAUCE- WHOLE
- › DARK CHOCOLATE CARAMEL PECAN CLUSTER
- › DARK CHOCOLATE LOLLYCONES
- › DARK CHOCOLATE NON PAREILS
- › DIET KICHEL
- › EGG KICHEL
- › EGG MATZO
- › FARFEL
- › FESTIVAL POPS
- › FRUIT FLAVOR TOFFEE
- › FUDGE BROWNIE HOMESTYLE CAKE MIX
- › FUDGE COOKIE MIX
- › GARLIC AND ONION RING SNACKS IN A BAG
- › GRAPE PRESERVES
- › GRIDDLE MIX
- › GUMMY FISH
- › HOMESTYLE STUFFING MIX
- › HONEY CAKE MIX
- › HONEY HOMESTYLE CAKE MIX
- › INSTANT MASHED POTATO MIX
- › INSTANT MASHED POTATO WITH GARLIC MIX
- › ISRAELI PASSOVER CHAROSET
- › JELLY CANDY BON BONS
- › JELLY TART COOKIES (BOX)
- › JUMBO KICHEL
- › KETCHUP (PLASTIC BOTTLE)
- › KISHKA
- › LARGE SOUP MANDEL IN A BAG
- › LITE MAYONNAISE
- › LOLLYPOPS- ASSORTED FRUIT FLAVORS
- › LOLLYPOPS- MULTICOLORED, ASSORTED FRUIT FLAVORS
- › LOW SODIUM POTATO PANCAKE MIX
- › MACARONI & CHEESE
- › MACAROONS (COCONUT, CHOCOLATE, ALMOND, CHOCOLATE CHIP, CHOCOLATE CHOCOLATE CHIP, HONEY NUT, CHOCOLATE





We are pleased to announce that once again KOF-K has joined with Rabbi Moshe Soloveitchik, Shlita, in the kosher certification of



Streit's Kosher products.

Aron Streit's has been making fine kosher foods for Passover since 1925. Streit's matzo is the oldest family owned Matzo bakery in the United States. They have provided generations of Kosher Consumers with the highest quality matzo and kosher products. The KOF-K is honored to certify the Streit's kosher products.



- ▶ NUT BROWNIE, TOFFEE CRUNCH)
- ▶ MARBLE MANDEL TOAST
- ▶ MATZO
- ▶ MATZO- 18 MINUTE
- ▶ MATZO BALL SHIPPER
- ▶ MATZO CRACKERS- SQUARE
- ▶ MATZO MEAL
- ▶ MAYONNAISE
- ▶ MILK CHOCOLATE LOLLYCONES
- ▶ MILK CHOCOLATE MATZO
- ▶ MUSELI BREAKFAST CEREAL
- ▶ ORANGE MARMALADE PRESERVES
- ▶ ORGANIC MATZO
- ▶ PANCAKE SYRUP
- ▶ PEPPERMINTS
- ▶ PLAIN MANDEL TOAST
- ▶ POTATO KUGEL
- ▶ POTATO PANCAKE MIX
- ▶ POTATO PANCAKE SHIPPER
- ▶ POTATO STARCH
- ▶ RASPBERRY JELLY RINGS
- ▶ RASPBERRY PRESERVES
- ▶ RED CHERRY PRESERVES
- ▶ RIPPLED POTATO CHIPS
- ▶ SALTED POTATO CHIPS
- ▶ SCHMURA
- ▶ SOUP BASE- BEEF FLAVORED
- ▶ SOUP BASE- CHICKEN FLAVORED
- ▶ SOUP BASE- LOW SODIUM CHICKEN
- ▶ SOUP BASE- ONION FLAVORED
- ▶ SOUP BASE- VEGETABLE FLAVORED
- ▶ SOUP- MATZO BALL, LOW SODIUM
- ▶ SOUP NUTS
- ▶ SOUP NUTS- LARGE
- ▶ SOUP- POTATO DUMPLINGS WITH VEGETABLE
- ▶ SOUP- WHOLE WHEAT MATZO BALL AND ONION



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- › SOUR FRUIT FLAVOR TOFFEE
- › SOUR GUMMY BEARS
- › SOUR JELLY BEANS
- › SPELT MATZO MEAL
- › SPELT PASSOVER MATZO
- › SPONGE CAKE MIX
- › STRAWBERRY PRESERVES
- › STUFFING MIX
- › STUFFING MIX- SAVORY HERB
- › STUFFING MIX- WHOLE WHEAT
- › SUGAR-FREE APPLE CHERRY HARD CANDIES
- › SUGAR-FREE BUTTERSCOTCH HARD CANDIES
- › SUGAR-FREE CAPPUCCINO HARD CANDIES
- › SUGAR-FREE LEMON HARD CANDIES
- › SUGAR-FREE MINT HARD CANDIES
- › SUGAR-FREE PEACH HARD CANDIES
- › SUGAR-FREE PEACH YOGURT HARD CANDIES
- › SUGAR-FREE STRAWBERRY YOGURT HARD CANDIES
- › SUGAR-FREE WILDBERRY HARD CANDIES
- › TEA MATZO CRACKERS- ROUND
- › UNSALTED POTATO CHIPS
- › VANILLA CUPCAKE
- › VARIETY MATZO BALL SHIPPER
- › VARIETY PANCAKE SHIPPER
- › VEGETABLE POTATO PANCAKE MIX
- › VEGETABLE QUICHE
- › WHOLE WHEAT MATZO
- › WHOLE WHEAT MATZO BALL MIX
- › WHOLE WHEAT MATZO FARFEL
- › WHOLE WHEAT MATZO MEAL 1 LB.

- › NEW ENGLAND POTATO SOUP
- › OLD FASHIONED POTATO SOUP

TAMA TRADING COMPANY

- › ROSEMARY

TERRA

- › TERRA ORIGINAL
- › TERRA SWEET POTATO CHIPS
- › TERRA YUKON GOLD ORIGINAL CHIPS

WELSH FARMS

- › WELSH FARMS 1% LOW FAT MILK
- › WELSH FARMS 2% REDUCED FAT MILK
- › WELSH FARMS CHOCOLATE MILK
- › WELSH FARMS FAT FREE MILK
- › WELSH FARMS HALF & HALF
- › WELSH FARMS HEAVY CREAM
- › WELSH FARMS LIGHT CREAM
- › WELSH FARMS ORANGE JUICE
- › WELSH FARMS WHOLE MILK

X-CAFÉ

- › 100 % COLOMBIAN MEDIUM ROAST
- › 100% BRAZIL EXTRACT
- › 100% COLOMBIAN BLEND
- › 100% SUMATRA
- › COLOMBIAN DECAF
- › DARK ROAST BLEND
- › DOUBLE DARK ROAST
- › INSTITUTIONAL BLEND COLOMBIA COFFEE EXTRACT
- › SUMATRA BLEND

TABATCHNICK FINE FOODS

- › CABBAGE SOUP
- › CHICKEN BROTH
- › CLASSIC WHOLESOME CHICKEN BROTH
- › CREAM OF BROCCOLI
- › CREAM OF SPINACH

**The following items are KOF-K
Kosher for Passover even without
special Passover designation**

C. WIRTHY-

- › FROZEN RAW SALMON (unseasoned only). Must state product of Chile.





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הרב משה בן יששכר בעריש ע"ה
הרב יעקב אריה בן שנתני ע"ה



IN THE NEXT ISSUE:

► Food in the Hands of a Non-Jew

- Sending food in the Hands of a non-Jew
- Leaving a non-Jew alone in ones home
- "Yotzei V'nichnas" (Goes and Comes) and more....

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HALACHICALLY SPEAKING

HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, shlita* on current issues.

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