

TORAH VEHA'ARETZ

INSTITUTE

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The Chadash Prohibition #3: Current Situation in Israel

Two weeks ago I recounted how I saw Brooklyn bakeries advertising *kemach yashan* and asked why we don't see such signs in Israel.

We do see kashrut certificates for baked goods and bakeries in Israel featuring "challah was taken," "no concern of tevel" and "terumot and ma'aserot were separated," but not "kemach yashan" or "no concern of chadash." Why not? Last week we discussed the posekim who maintain that it is a rabbinic prohibition outside of Israel and are therefore lenient. However, posekim agree that chadash is biblically prohibited in the Land of Israel.

Situation in the field

Most grains in Israel are sown in the winter and harvested between *Iyar* and *Sivan*, so *chadash* does not present a practical issue for locally-grown grains. Even if grain is harvested early before mid-*Nissan*, or if farmers sow during the spring and harvest in late summer, Israel's Chief Rabbinate

supervises the granaries and ensures that no *chadash* grain or flour reaches the marketplace. All grains imported to granaries are under the supervision of the Chief Rabbinate, which sees to it that either no *chadash* grain is imported or that it is stored until it becomes *yashan*. All imports certified by Israel's Chief Rabbinate do not contain *chadash* grain.

That is, the reason we do not see "no concern of *chadash*" on kashrut certification is because, *Baruch Hashem*, all products certified by Israel's Chief Rabbinate are *chadash*-free. This is thanks to the fact that the Chief Rabbinate is a dominant and influential player in the local kashrut scene. Most Mehadrin and Badatz kashrut agencies in Israel rely in many ways on the Rabbinate's basic kashrut certification, only adding extra stringencies.

Note that more than 90% of grain consumption in Israel is from imports, not from locally grown grain. ■

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