

# Eating Dairy on Shavuos

Rabbi Avrohom Gordimer

*Rabbinic Coordinator, OU Kosher*

The Remo on Orach Chaim 494:3 quotes a widespread minhag to eat dairy foods on Shavuos. The Mishnah Berurah (ibid. #12) proffers the famous explanation for this custom: Bnei Yisroel, upon receiving the Torah on Shavuos, were unable to eat meat right after the Torah was given. There was no time to prepare and check shechitah knives, remove blood and cheilev (non-kosher fats) from meat, and kosher utensils needed to cook and prepare hot meat. Thus, it was necessary on that first Shavuos to consume cold dairy foods. We therefore commemorate this event by also partaking of dairy dishes on Shavuos.

The Remo himself offers another rationale for eating dairy food on Shavuos: The korban (sacrifice of) Sh'tei Ha-Lechem, the "Two Breads", is commanded to be brought on Shavuos; we therefore eat both dairy and meat foods on Shavuos, as this will require us to have two different breads (because we cannot eat the same bread with dairy and meat foods); the two breads necessitated by serving dairy and meat dishes, served on the table, which symbolizes the mizbayach (altar), commemorate the korban Sh'tei Ha-Lechem. (MB ibid #14)

There are some other, less-known explanations as to why we eat dairy foods on Shavuos:

- Moshe Rabbeinu was taken out of the Nile on Shavuos and was thereafter brought to be nursed, and he refused to drink milk from non-Jewish women.
- The gematria of "chalav" (milk) is 40, corresponding to the forty days that Moshe was on Har Sinai.
- One of the names of Har Sinai is "Gavnunim", similar to the word "gevinah" - cheese.
- The Chok Yaakov (OC 494:9) quotes the Kol Bo (s. 52) that the minhag is to eat both honey and milk on Shavuos, as the Torah is compared to honey and milk (Shir Ha-Shirim 4:11).

The custom of eating dairy foods on Shavuos, however, remains cryptic and is not mentioned by many halachic sources, and that is why there are so many possible explanations. (Note that the Remo explains the basis for the custom with a partial conjecture, "and it seems to me that the reason is...", rather than stating a definitive rationale, as this minhag is of unclear background.)

The most common methods whereby people fulfill the custom to eat dairy foods on Shavuos are by having dairy Yom Tov meals or by serving dairy "mezonos" foods after making kiddush on Shavuos morning (and consuming a regular Yov Tov seudah later). Each of these approaches requires a bit of halachic analysis.

## Dairy Meals on Yom Tov

When the Beis Ha-Mikdash stood, the mitzvah of simchas Yom Tov (rejoicing on Yom Tov) was fulfilled by partaking of the korban Sh'lamim. However, when there is no Beis Ha-Mikdash, the mitzvah of simchas Yom Tov is expressed in alternative forms. (See Pesachim 109a.)

The Rambam (Hil. Yom Tov 6:18) states that - in addition to eating the Korban Sh'lamim - the mitzvah of simchas Yom Tov is fulfilled by men partaking of meat and wine, women wearing fine clothing and jewelry, and children partaking of treats. Some poskim interpret the Rambam as mandating two levels of simchas Yom Tov: an objective one, consisting of eating Sh'lamim, as well as a subjective level, such that all people should experience the simchah of the festival as they personally prefer. Accordingly, eating meat is merely an illustration of what generally causes simcha, but there is no mitzvah to partake of meat per se. Therefore, the mitzva of simchas Yom Tov can be fulfilled by engaging in any act that brings one to simcha. The Tur (OC 529) quotes the Rambam, and one can assume that he agrees with this interpretation of the Rambam's position. The Beis Yosef and Shulchan Aruch (OC 529:2) opine that there is no mitzvah to eat meat on Yom Tov in the absence of the Beis Ha-Mikdash, whereas the Bach and others hold that one should eat meat, even though it is not from a korban Sh'lamim. The Mishnah Berurah concurs with the Bach. (See Bi'ur Halacha ibid.) The Bach and Mishnah Berurah seem to hold that one fulfills the mitzvah of Simchas Yom Tov even without eating meat, but that there is an enhancement of the mitzvah when meat is consumed.

When applied to Shavuot, one who follows the Bach and Mishnah Berurah should ideally eat a meat meal rather than a dairy one on Yom Tov day, although he nonetheless technically fulfills the mitzvah of Simchas Yom Tov with a dairy se'udah so long as he enjoys it. One who goes according to the Rambam and Tur would be advised to eat whatever type of meal he most prefers. (According to the Rambam and Tur, if one enjoys poultry as much as beef, he can eat chicken as his main course, whereas the Bach and Mishnah Berurah seem to hold that beef is preferred, as they note the idea of simchah being identified with basar, meaning "meat" proper.)

## Partaking of "Mezonos" Foods After Kiddush

There is a fundamental principle of "ain kiddush 'ela bim'kom se'udah" - kiddush may only be made at (the site of) the meal<sup>8</sup>. Regardless of the rationale for the axiom of ain kiddush 'ela bim'kom se'udah, one who makes kiddush without a meal (i.e. he does not eat a se'udah after kiddush or he recites kiddush in a location other than where he eats the meal) does not fulfill the mitzvah of kiddush and must make kiddush again when and where he eats.

The Tur and Shulchan Aruch (ibid. s. 5) quote the Ge'onim that one can fulfill the mitzvah of kiddush without actually eating a full meal at the time and place that he makes kiddush. Rather, posit the Ge'onim, a person can consume a mere k'zayis of bread or even drink a revi'is of wine as his kiddush-time "meal", so that he fulfills the requirement of kiddush bim'kom se'udah - kiddush at time (and site of) the meal. The Magen Avraham (ibid. s.k. 11) and Aruch

---

<sup>8</sup> Pesachim 101a, Rambam Hil. Shabbos 29:8, Shulchan Aruch OC 273:1

Ha-Shulchan (ibid. s. 8) explain that, according to the Ge'onim, one can eat what we refer to as "mezonos" (grain-based) foods after kiddush and satisfy the rule of "ain kiddush 'ela bim'kom se'udah". This interpretation of the Ge'onim's opinion has become widely accepted, and many poskim permit partaking of "mezonos" foods after kiddush but advise against satisfying the mitzvah by merely drinking a revi'is of wine. (See MB ibid. s.k. 25.)

The overall position of the Ge'onim is one of dispute, as the simple interpretation of "ain kiddush 'ela bim'kom se'udah" is that one must actually have his se'udah - a full meal with bread - upon making kiddush, and some therefore advise that one is best not relying on the Ge'onim's approach<sup>9</sup>. However, the more prevalent practice is to rely on the Ge'onim's view and make kiddush followed by cake or other "mezonos" foods.<sup>10</sup> If one follows common custom (the opinion of the Ge'onim), it would seem that he can satisfy the minhag of consuming dairy food on Shavuos by eating cheesecake after Kiddush on Shavuos morning. However, it is not so simple.

The approach of the Ge'onim only postulates that mezonos food eaten after kiddush satisfies the requirement of kiddush bim'kom se'udah when the amount of mezonos food is at least a k'zayis. (See MB 273: 21) The problem is that many types of cheesecake have very little flour, and one does not typically consume a k'zayis of the dough or flour part of a slice of such cheesecake in the requisite period of k'dei achilas p'ras - "the time it takes to eat a piece of bread". Thus, cheesecake with minimal dough/flour content would not seem to qualify as the mezonos food to eat after kiddush.

Additionally, even though the b'racha rishona for cake and pie is "mezonos", even when the majority of the cake or pie consists of filling or fruit rather than flour, there is an exception when the flour or dough part of these desserts serves merely to hold the filling or fruit in place and is not intended to provide flavor (OC 208:2). Some cheesecakes are virtually all cheese, and they have a paper-thin layer of tasteless dough which merely keeps the cheese in place. This situation would warrant reciting a "shehakol" and would likely not enable one to consume the cheesecake directly after kiddush. (See OC 208:9 and MB ibid. #45.)

Should one wish to have cheesecake after morning kiddush, the solution would be to either purchase a cheesecake that has sufficient dough/flour (a k'zayis worth that will be consumed within the shiur of k'dei achilas p'ras), or to also eat a k'zayis of another type of mezonos food (e.g. cookies, pastry or cake), making sure to have a k'zayis of the mezonos food in a period of k'dei achilas p'ras, as above. In case one wishes to consume a "shehakol" cheesecake, he should first eat a mezonos item right after kiddush prior to eating the shehakol cheesecake.

## Eating Meat After Milk

What is the halacha if one makes Kiddush and eats dairy foods, planning to later eat a meat seudas Yom Tov? What if one partakes of a dairy Yom Tov seudah at midday and plans to eat a meat Se'udah Sh'lishis later? How does one transition from milk to meat?

---

<sup>9</sup> See Aruch Ha-Shulchan and Bi'ur Halacha ibid.; Hag. Rabbi Akiva Eiger on Magen Avraham ibid. s.k. 10.

<sup>10</sup> Some halachic authorities, including Rav Yosef Dov Soloveitchik, have ruled that if one makes Kiddush and then eats Mezonos foods, he must make Kiddush again later at his actual se'udah.

The Gemara in Chullin (105a) quotes Rav Chisda, who states that one need not wait at all after eating cheese before consuming meat. However, if one consumes cheese and then plans to eat meat (as opposed to fowl), one must ascertain that his hands are clean, and he must cleanse and rinse his mouth. The Gemara's discussion there elaborates on what constitutes proper *kinuach* (cleaning of the mouth) and *hadachah* (rinsing of the mouth). The Shulchan Aruch invokes the Gemara's discourse on this topic.

*“One must cleanse his mouth (kinuach) and rinse it (hadachah); kinuach<sup>11</sup> involves chewing bread, thereby cleansing the mouth very well. One may perform kinuach with anything that he desires, except for flour, dates and vegetables, since they adhere to the gums and do not cleanse well. And then one must rinse his mouth with water or wine. This is only for basar behemah or chayah, but for fowl, there is no need for any cleaning or washing of hands.”*

**Shulchan Aruch Yoreh Deah 89:2**

וצריך לקנח פיו ולהדיחו. והקינוח הוא שילעוס פת ויקנח בו פיו יפה, וכן בכל דבר שירצה, חוץ מקימחא ותמרי וירקא, לפי שהם נדבקים בחניכים (פי' מקום למעלה מבית הבליעה קרוב לשינים) ואין מקנחים יפה. ואחר כך ידיח פיו במים או ביין. במה דברים אמורים, בבשר בהמה וחיה. אבל אם בא לאכול בשר עוף, אחר גבינה, אינו צריך לא קינוח ולא נטילה.  
**שולחן ערוך יורה דעה פט:ב**

The above procedures appear pretty simple. However, the commentaries of the Shulchan Aruch add a few noteworthy caveats.

- The Shach (#9) quotes the Rif's position that one should always wash his hands after eating cheese before partaking of before meat and not rely on visual inspection of the hands, as one cannot really tell if his hands are truly free of residue by merely looking at them; the Shach further quotes the Itturei Zahav, who states that this is the common custom. In practice, one should conduct himself according to this position and always be sure to wash his hands after eating dairy foods before then consuming meat.
- The Be'er Hetev (#5) notes that the Pri Chadash maintains that one need not wash his hands before meat if he ate cheese with a fork; it appears that the Be'er Hetev rules this way as a matter of practical halachah. The Aruch Ha-Shulchan (89:8) concurs with the Pri Chodosh in this matter, and this is the accepted halachah.<sup>12</sup>

Although the Shulchan Aruch rules that one must first perform kinuach and then do hadachah, the Shach (#13) and Be'er Hetev (#7) contend that the order does not matter. The Shach invokes the position of the Beis Yosef (Tur 89:11) that one may perform kinuach and hadachah in whichever order he prefers. The halachah is according to the Shach on this point, and one may perform kinuach and hadachah in the order of preference or convenience.

Once one has finished eating dairy food and has performed kinuach and hadachah and has cleansed his hands, may he eat meat right away? The Gemara does not stipulate any waiting

<sup>11</sup> Although the Gemara and Shulchan Aruch stipulate that kinuach is done with food, may a person fulfill the requirement of kinuach by brushing his teeth instead? This issue is not widely discussed by poskim, although the issue is debatable and should be referred to one's individual rabbi. There is a view that brushing teeth does not constitute kinuach, as a toothbrush does not rub against the insides of the mouth to cleanse it as does food; others argue that tooth brushing is fully effective.

<sup>12</sup> Nevertheless, one must be very careful with this exception, as all too often food eaten with utensils somehow ends up on one's hands. This almost inevitably happens in the course of eating, serving or cleaning up after a meal.

period. In fact, the Shulchan Aruch (YD 89:2) notes that one may eat meat “miyad” – “immediately” – and the Rif, Rambam and Tur also do not record any requirement for a waiting period. However, the Zohar in Parshas Mishpatim (155a) indicates that one must recite the beracha acharonah after a dairy meal and then wait an hour before being permitted to consume meat. Many conduct themselves as such and wait half an hour or an hour in light of the Zohar’s position, although the bottom-line halachah is not to require any such waiting period.

The above pertains only to one who ate a dairy meal and then wishes to eat “meat” in the true sense of the word, such as beef, veal or venison. Poultry requires no washing of hands nor cleansing and rinsing of the mouth when eaten after dairy foods.

## Waiting After Eating Hard, Aged Cheese

The Remo (YD 89:2) notes that the custom is to wait after eating hard cheese before partaking of meat, just as one waits after meat before dairy; this minhag has become accepted practice for Ashkenazim. (See Chochmas Adam 40:13.)

What is the reason for this chumra (stringency)? Poskim point to the reasons for waiting after eating meat before consuming dairy foods and apply these reasons to the case of hard cheese (before meat) as well. According to Rashi (Chullin 105a d.h. “Assur”), one must wait after eating meat before partaking of milk due to the residual aftertaste of meat left in one’s mouth as a result the meat’s fattiness. According to the Rambam (Hilchos Ma’achalos Asuros 9:28), the rationale for waiting after meat before dairy is due to the likelihood of meat stuck in one’s teeth (“basar bein ha-shinayim”); any such meat requires time to dislodge or disintegrate before one subsequently consumes dairy food<sup>13</sup>.

Not all authorities concur to the custom of waiting after eating hard cheese before eating dairy. The Tur and Shulchan Aruch omit this restriction entirely, and the Maharshal (quoted by the Shach, YD ibid. #17) dismisses it as “minus” (heresy), arguing against it and noting that the Gemara (Chullin 105a) specifically states that there is no need to wait at all after consuming cheese before then partaking of meat. However, the Gra (ibid. #11) writes that the Zohar in Parshas Mishpatim endorses the position of the Remo, and the Gra takes issue with the Maharshal’s contention that the Remo contradicts the Gemara’s statement that one may eat meat after cheese, explaining that the practice to refrain from hard cheese before meat is a chumra akin to other personal chumros practiced by the Amoraim and recorded in the sugya in Chullin. In fact, the Beis Yosef himself (OC 173) invokes the Zohar and endorses the practice of waiting after (hard) cheese, and he also quotes the Mordechai (Chullin #687), who noted that the Maharam would wait before partaking of meat after he ate (hard) cheese due to the likelihood of cheese residue stuck in the teeth, similar to the rationale of the Rambam noted above.

## What Is The Waiting Period After Hard Cheese?

After eating meat, there is a dispute as to how long one must wait before consuming dairy products. The Shulchan Aruch (YD 89:1) is of the opinion that the waiting period is six hours,

---

<sup>13</sup> See Beis Yosef Orach Chaim 173, Aruch Ha-Shulchan Yoreh Deah 89:11, Taz Yoreh Deah 89 #4.

and the Remo (ibid.) also advises that one wait this period, although he references various other prevalent opinions and customs, such as waiting one hour. (German Jews traditionally wait three hours, while Dutch Jews wait only one hour.)

The various opinions and resultant minhagim as to how long one must wait after eating meat before consuming dairy revolve around Mar Ukva's statement in the Gemara (Chullin 105a), that upon eating meat he would wait "until the next meal" to partake of cheese. The question is how one should understand the break period of "until the next meal". It may be short or long, depending upon how one defines the day's meals and the relationship between them; Mar Ukva's practice may also not have mandated any waiting period, as any real break between meals may suffice. These are the issues upon which the various customs are based on.

The poskim are clear that the waiting period after consuming hard cheese before then eating meat is identical to the waiting period after eating meat before one wishes to partake of dairy foods.<sup>14</sup> Thus, one should follow his personal custom regarding waiting after meat for the purpose of waiting after hard cheese. A most critical question, however, is what constitutes hard cheese (for the purpose of waiting) according to the Remo. Is all cheese which we refer to as "hard" included in this category? The answer is a clear "no".

The Shach (YD 89:15) and Taz (89:4), among other major early poskim, explain that with regard to waiting before eating meat, cheese is considered to be hard if it is six months old (or if it has developed holes, done via worms in those days - see Aruch Ha-Shulchan ibid.). It should be noted that the six-month period is apparently not absolute. This is emphasized by some contemporary poskim, for the Shach (ibid.) writes that, "In general, six month-old cheese is classified as hard". The Shach seemingly posits that six months is an approximate estimation of when cheese is categorized as hard for the purpose of waiting.<sup>15</sup>

There are three basic positions among American poskim (and the kashrus agencies which they guide) regarding how to determine which types of cheese require one to wait after consuming them before then partaking of meat:

- 1) Some poskim advance a quite conservative position in categorizing hard cheese. These poskim look exclusively to the cheese's texture and only require a waiting period for cheese which is so brittle such it shreds or grates when cut, unable to be sliced. The vast majority of cheeses do not fit into this category; parmesan is the only common cheese which meets this extremely-limited definition of hard cheese.
- 2) Other poskim and kashrus agencies take a totally different approach. They hold that if cheese is six months old, it requires a waiting period, regardless of the cheese's texture (or taste). In fact, these poskim and agencies assure (by use of production-date codes) that the consumer is knowledgeable of the date of manufacture of any cheese they certify so that the consumer can easily determine when the product has become six months old. These poskim and agencies are aware that the date of manufacture is especially relevant for cheese with a long shelf-life. Many

---

<sup>14</sup> See Taz 89:4, Aruch Ha-Shulchan 89:11, Chochmas Odom 40:13. However, see Shach 89:16.

<sup>15</sup> It must also be kept in mind that the Beis Yosef referenced above refers to waiting after "cheese" – period. He does not stipulate that it must be aged or the like. Apparently, any firm cheese which can stick to the teeth is included in the chumra, according to the Beis Yosef.

varieties of cheese (e.g. muenster, provolone, some types of cheddar) are not always aged by their manufacturers for significant periods of time. However, these cheeses may become six months old or more by the time they arrive on the consumer's table, as they are well-preserved and are able to remain fresh for extended durations.

Consultations with dairy and cheese experts have revealed that cheese indeed continues to "ripen" (develop) even after it is packaged, but the extent and quality of such ripening depend on a variety of conditions, including the type of cheese, storage temperature and moisture level, as well as method of packaging.

Those who are machmir to wait after all cheese which is six months old, even if the cheese reaches the six-month period incidentally while sitting on a supermarket shelf, point to the ongoing ripening process even after packaging. Those who do not require waiting after such cheese hold that the rate of ripening after packaging is insignificant, as – if ripening after packaging would affect the cheese in any serious way, noticeably transforming the texture or taste – the manufacturer would not be able to sell stable and predictable product, for the ability of the cheese to ripen so as to materially change it would be present once the cheese leaves the factory. Although it is true that one can retain many non-aged cheeses well past their expiration dates and thereby cultivate a truly ripened, highly-enhanced product, this latter position points to the fact that cheese eaten within its expiration date is expected by the manufacturer to retain its qualities and characteristics as at the time of sale, when the cheese was surely not aged (for six months).

3) A third, arguably more complex but quite textually-grounded approach, is that (a) cheese which must be aged for approximately six months in order to attain proper very firm texture, and (b) cheese of any age which has a potent aftertaste, are categorized as hard cheeses for the purpose of waiting after their consumption. Thus, a three-month aged cheese may subject one to a waiting period if its aging endows the cheese with a very pungent flavor (resulting in a strong aftertaste) which it would not possess were it aged for a lesser duration, and cheese which must be aged at the cheese factory for around six months in order to be considered to be that specific variety of cheese, both necessitate waiting after their consumption before eating meat. (Since the "six-month" aging period is likely really an estimate reflective of significant hardening, and earlier poskim have posited that a cheese's lingering aftertaste due to its fattiness is a factor in having to wait after eating it, this position does not adopt an exact number of months for which a cheese must be aged in order to require a waiting period, as each cheese must be evaluated by the two factors above.) On a practical level, this approach mandates waiting after romano cheese (among others), as it cannot be made unless it ages for five to seven months (which meets the six-months approximation), while a cheese which does not need such aging but has nonetheless aged on a supermarket shelf for six months or longer would not necessitate waiting.

The truth is that many cheeses undergo several phases of aging. These cheeses are initially left to sit for one day to several weeks in order for whey (excess liquid) to drain and for the curd (cheese mass) to dehydrate and stiffen, as a metamorphosis from a loose, moist curd to a dry, firm one occurs. The second phase of aging is when these cheeses develop their unique taste profiles and harden to much stiffer textures. Cheeses which must age and ripen during this second phase for approximately six months to a degree which significantly hardens them as

necessary, and cheeses which are aged for even shorter durations during this phase in order to bring out an extremely powerful taste, are those which this approach addresses.

It should be kept in mind that cheese which is intended for conversion to cheese powder often does not require prolonged aging periods, as firm texture is not necessary and taste can be artificially developed in shorter periods by use of lipase and other enzymes and flavor agents. Furthermore, different sub-varieties of cheese of the same cheese type can be aged for vastly different amounts of time. These differences reflect divergent grades of the same variety of a specific cheese, as determined by its aging.

An exception to the practice of waiting after aged hard cheese should likely be made for feta, a Greek rennet-set cheese which is cured in brine (salt-water solution) for a period that ranges from a two months to six months. Unlike other types of aged cheese, feta is not exposed to air during its curing, and its texture is not excessively hard. It is therefore possible that feta would not be considered a hard cheese for purposes of waiting six hours, even if it is cured for six months. As there is no halachic literature on the subject, one should ask his personal moreh hora'ah if any waiting period is advised.

What is the rule if hard cheese is melted? There is a well-known approach of the Yad Yehuda (YYK 89:30), who asserts that melted cheese is not subject to the Remo's chumra. Some apply this ruling to all melted cheese (e.g. parmesan cheese melted onto pizza), while others contend that the Yad Yehuda's position only pertains to cheese melted into food (e.g. lasagna), whereas hard cheese melted onto food and melted cheese which is not integrated to become part of another food remains subject to the Remo's waiting period. Others apply the Yad Yehuda's position to all cheese which has been melted, even if it has become re-hardened by the point of consumption (as is the case with American cheese, which is basically cheddar that is melted and mixed with additives, and is then re-hardened).

Furthermore, not all poskim concur with the Yad Yehuda's leniency. This author has been told by students of Rav Dovid Feinstein shlita that Rav Feinstein does not accept the Yad Yehuda's position at all. (The great exception for melted cheese as advanced by the Yad Yehuda is absent in the classical poskim and halachic codes.) It is thus clearly necessary to consult one's posek as to how to deal with the matter.

The OU's poskim have adopted the opinion of the Yad Yehuda that aged cheese which has been melted is not subject to the special waiting period. The OU's poskim also do not require one to wait after eating unintentionally-aged cheese, meaning that the cheese was not aged at the factory for very long, but the cheese incidentally "aged" on a store or refrigerator shelf for six months. Only cheese which must be aged for six months by its manufacturer (or is very pungent) subjects one to the waiting period. Among the most common cheeses which are aged approximately six months are sharp (or "aged") cheddar, emmental (Swiss cheese made in Switzerland – not US-made Swiss cheese), parmesan, romano and sharp or aged (not regular) provolone.

# SPEND YOUR SUMMER *with* YESHIVA UNIVERSITY

## THE SUMMER LEARNING INITIATIVES...

- Bring the resources of Yeshiva University into your own backyard.
- Feature rigorous Torah learning and daily shiurim which serve as an incubator for Torah scholars.
- Include a full array of community classes taught by master educators.
- Offer participants formal and informal workshops with top educators, physicians, psychologists, and other professionals on a wide variety of topics with which Rabbis and communal professionals are confronted.

For more information, please visit [www.yu.edu/cjf](http://www.yu.edu/cjf)

*The Summer Learning Initiatives are a project of Yeshiva University Center for the Jewish Future – Rabbi Isaac Elchanan Theological Seminary*

**TEANECK  
SUMMER KOLLEL**  
*Congregation  
Keter Torah*

**LOS ANGELES  
SUMMER KOLLEL**  
*Congregation  
Beth Jacob*

**ISRAEL  
SUMMER KOLLEL**  
*Yeshiva University  
Israel Campus*

**DENVER  
SUMMER KOLLEL**  
*East Denver  
Orthodox Synagogue  
& DAT Minyan*

**MANHATTAN  
BEIT MIDRASH  
FOR WOMEN**  
*Lincoln Square  
Synagogue*



Yeshiva University  
CENTER FOR THE JEWISH FUTURE

The Marcos and Adina Katz  
**YU Torah Online**  
A Project of Yeshiva University  
the Jewish Future

Our Speakers

YUTorah:  Go

**Rabbi Beinish Ginsburg**  
Parshas Parah - Flinstones vitamins  
Sunday February 15<sup>th</sup>, 2009

**Rabbi Josh Flug**  
Mechirat Chametz: Theory and Practice  
Tuesday March 28<sup>th</sup>, 2006

**Rabbi Eliakim Koenigsberg**  
Shmura Matza - What is it and how much should I order?  
Sunday March 19<sup>th</sup>, 2006

**Rabbi Zvi Sobotofsky**  
Parah 5766- Tumas Meis Akkum  
Wednesday March 15<sup>th</sup>, 2006

**Rabbi Josh Blass**  
Mechiras Chametz  
Sunday April 17<sup>th</sup>, 2005

Most Recently Viewed

- › R' Dani Rapp: 13 Ikarim, Ikar 5 (Shiur 5)
- › R' Hanan Balk: Original Sin and Its Remedy in Chr...
- › R' Michael Rosenzweig: YUJE Gitin 4
- › R' Baruch Simon: Nezikin

Most Recently Uploaded

- › R' Pinny Rosenthal: The Blessing for repentance:...
- › R' Pinny Rosenthal: Punim basics
- › R' Pinny Rosenthal: Slavery: an unjust institution...

Most Popular Shiur

- › R' Hershel Schach
- › R' David Fohrman
- › R' Nissan Lippa Al
- › R' Daniel Z. Feldm

Recent Shiur Yc

- › R' Jesse Horn: To
- › R' Eliakim Koenigs
- › R' Elchanan Adler
- › R' Michael Rosen

The Marcos and Adina Katz

# YUTorah.org

A Project of Yeshiva University Center for the Jewish Future

**Daily Shiur • Daf Yomi • Parshat  
HaShavua • Halacha • History •  
Machshava • and much more!**

Over 25,000 shiurim and articles and growing every day.  
All materials available for download completely free.  
Subscribe to a podcast or e-mail subscription of your  
favorite speaker or series. There's something for everyone  
on the largest web site for Jewish learning online.