



The Yoshon

Edition
2024-2025

תשפ"ה

Dear Members of the Montreal Community,

We would like to take a moment to recognize and express the tireless efforts of **Rabbi Peretz Jaffe** in setting the foundation for Yoshon certification within our community. Rabbi Jaffe's dedication to initiating the Yoshon project deserves special mention. His commitment to this cause involved meticulous efforts, dealing with one establishment at a time, searching for Yoshon suppliers and distributors, and ensuring that every detail was handled with care and precision. His perseverance was instrumental in laying the foundations for what Yoshon has become today in Montreal.

We would also like to acknowledge **Mrs. Pearly Fuchs** for her significant contributions of enhancing Yoshon communication in Montreal. Her many years of dedicated work in publishing Yoshon information and dates for the public were invaluable in raising awareness and providing guidance to our Yoshon consumers.

It is important for us to thank our Rovers (expert Mashgichim) who oversee the general Kashrus and Yoshon standards in our Establishments. Their past and ongoing involvement continue to ensure that our community can adhere to high Yoshon standards.

Ultimately, we acknowledge and appreciate the ongoing care and efforts invested by all of our **Yoshon certified establishments** who continue to provide our community with many of their favorite Yoshon foods.

The collective efforts of Rabbi Jaffe, Mrs. Fuchs and the Rovers paved the way upon which **Rabbi Haim Y. Mamane** has been able to continue developing, growing and strengthening Yoshon observance and certification within our establishments and the various communities in our city. In addition to overseeing certification, Rabbi Mamane aims to enhance our knowledge and understanding of the Halachic aspects of Yoshon as well. The goal of this guide is to educate the public about the importance of Yoshon and to provide practical tips and guidance to clarify and facilitate Yoshon observance for all.

The MK Team



The Chodosh Guide

The term Yoshon and Chodosh cannot be said without the mention of HaRav Yossef Herman Ztz"l. Rabbi Herman was the pioneer of Yoshon awareness in North America. His meticulous research and *mesirus nefesh* paved the way for the now flourishing Yoshon community in North America and beyond. Fifty years ago, Rabbi Herman initiated "Project Chodosh" which eventually turned into a comprehensive guide known to all as "A Guide to Chodosh". From his hotline and fax line, Rabbi Herman provided invaluable guidance to kosher consumers, ensuring they could navigate the complexities of Chodosh and adhere to its highest standards.

Rabbi Herman's legacy continues to inspire and will live on with all those who continue to keep this Mitzvah.

יהי זכרו ברוך
הרב יוסף בן יהושע זצ"ל



For all Yoshon info
mk.ca/yoshon

Yashn Ghaad



RABBI HAIM Y. MAMANE

man & dash

**A Brief Practical,
Halachic, and
Historic Overview**

Halachic Perspective

Yashan and *chadash* are *kashrut* standards that indicate the permissibility of (1) grains, (2) their byproducts, and (3) their finished products. *Yashan* implies that the food is permitted for consumption and *chadash* implies that the food is prohibited for consumption.

Definition

Yashan: This term applies to crops that began to take root **before** the second day of Pesach. These crops are considered “*yashan*” and are permissible for consumption. This includes not only crops and raw grains, but also any products made from these grains that existed prior to Pesach. For example, flour, bread, pasta, cereals, and other grain-based products that were *chadash* prior to Pesach become *yashan* after Pesach.

Chadash: This term applies to crops that began to take root **after** the second day of Pesach. These crops are prohibited for consumption until the following Pesach, at which point they forever become *yashan*.

What is Required to be Yashan?

There are five grains that are subject to the laws of *yashan*: (1) wheat, (2) barley, (3) spelt, (4) rye, and (5) oats. Any derivatives, byproducts, or products containing these grains are also subject to the *halachot* of *yashan*. This encompasses a wide

variety of foods, including bread, snacks, cereals, pasta, baked goods and others.

Various species and varieties exist within these grains that carry different names, however, due to their familial origin, they remain subject to the *halachot* of *yashan*. For instance, durum wheat (semolina) is a species of wheat. Since couscous is made from durum wheat, it must be *yashan*. Rye and spelt grown in Canada and the US is assumed to be *yashan*. Rye bread however, is blended with regular flour and therefore must be therefore certified *yashan*.

When is the Yashan Season?

1. The beginning of the *yashan* season is not marked by a specific “*halachic date*,” but rather by the agricultural practices of each grain and their introduction into the consumer market. Practically speaking from a consumer perspective, in North America the *yashan* season can begin as early as mid-August. This of course will vary from year to year and from product to product, as manufactured products will generally have a later *chadash* date.

2. For example, raw-*chadash*-wheat kernels typically transition into the market mid-August to early September. *Chadash* flour, since it is required to be ground, generally



begins to appear on the market between early September to early October. *Chadash* pasta products— are produced with flour—generally begin to appear on the market early October. **Note: These dates are approximate and only provide a general idea rather than definitive markers.**

3. These above-mentioned dates represent the earliest cutoff dates. Grain packagers and mills, for instance, source grains from various suppliers and begin transitioning to the new harvest only after depleting their old stocks. Consequently, different companies have different cutoff dates. Last year (2023–2024) for example, Five Roses flour transitioned to *chadash* on December 3rd, and it did not reach the market until at least a week or two later.

4. Only products originally

made from *chadash* ingredients are considered *chadash* and products made from *yashan* ingredients are forever *yashan*. Therefore, in January, it is still possible to find *yashan* products on store shelves. Consumers can determine a product's *yashan* status through date codes indicating its packaging date. However, it is advisable to

The beginning of the *yashan* season is not marked by a specific “halachic date,” but rather by the agricultural practices of each grain and their introduction into the consumer market.

stock up earlier in the season, rather than relying on remaining stock on store shelves. Planning ahead and stocking up earlier in the season can indeed ensure that you have access to *yashan* products before they might become less available later on.

5. In *chutz la'aretz*, the *yashan* season ends on the night of the 17th of Nisan, which corresponds to the start of the 18th of Nisan. In Eretz Yisrael, it ends on the night of the 16th of Nisan, which corresponds to the start of the 17th of Nisan.

6. After Pesach, all products automatically become *yashan*. Consumers do not need to worry or verify *yashan* status until the end of the summer—once the new *yashan* season begins once more.

Where Is *Yashan* Practiced?

Chadash produce that was grown on the land of Israel is without a doubt prohibited according to Torah law. However, produce grown outside the land of Israel, as discussed below, is subject to a *machloket* whether and to what extent it is prohibited.

There are three opinions regarding

the prohibition of *chadash* produce grown in *chutz la'aretz*. Some hold that, just like in Eretz Yisrael, they are prohibited according to Torah law. Others contend that although it may not be prohibited by Torah law, it nevertheless remains prohibited under Rabbinic law. Conversely, the *Bach*, representing the lenient opinion,¹ suggests that outside the land of Israel, the prohibition of *chadash* is limited to grain grown by a Jewish owned land; however, crops grown on non-Jewish-owned land are permissible.

1 יש עוד שיטות שמתירים אף תבואת יהודי בחו"ל. והיינו משופי דס"ל חדש בחו"ל אסורה מדרבנן ולא גזרו אלא על מקומות הסמוכות בחו"ל. עיין ערוך השולחן יו"ד סי' רצ"ג (ס"ק כ"ב-א)

Historical Perspective

The Olden Days— In P'sak

Over the generations, in *p'sak*, the majority of Rishonim and *poskim* prohibit *chadash* outside the land of Israel. Notably, this includes, the *Ri"f* (*Rav Yitchak Elfassy*), *Rosh*, *Rambam*, *Shulchan Aruch*,¹ the *Rama*, and the *Gaon of Vilna*.²

The *Shulchan Aruch HaRav* quotes the lenient opinions,³

however, he concludes as follows:

Nevertheless, every baal nefesh should not rely on these leniencies and should be stringent with himself in every way possible, according to the agreement of most of the early and later authorities, who maintain that the prohibition of chadash applies by Torah law even outside of Israel and in all places, even regarding grain owned by non-Jews.

Nonetheless, historically, the general population in Europe was

בשער השמועה (מובא בסוף שו"ע הרב) סימן מ"ז שכתב הצמח צדק (תשובה זו מעותקת משו"ת צ"צ יו"ד סי' ר"כ) שבעל השולחן ערוך הרב אל רצה להתיר חדש ואפי' שכר שעורים אא"כ הוא במקום מצוה לחוד.

1 שולחן ערוך רצ"ג. ומ"א שם.

2 הגר"א (שם. ס"ק ב) ח"כ כל החיבורים הראשונים ודלא כסה"ת וכבר תמה הרא"ש עליו וכו' ודברי בה"ג כאן טעות גדול הוא וא"צ להשיב עליהן וגם מ"ש בשם ב"ח הב"ח כשיטתו דס"ל אינו נוהג בשל עובדי כוכבים וכבר הכו על קדקדו כל האחרונים ושגגה יצאה מתחת ידו וטובה ה"ל לבה"ג כאן השתיקה עכ"ל.

3 שו"ע הרב סימן תפ"ט סעי' ל'. ועיימ"ש בשאלות ותשובות של שו"ע הרב (רב) סי"ו ס' שמעיד שדורות שלפניו נהגו כדעת המקילים ובאיסור חדש, ובדורו כבר רבו הנוהגים להחמיר בחדש. ועיין עוד



lenient and consumed grains without always verifying their *yashan* status. As we will see below, Gedolei Yisrael felt compelled to adequately justify this practice.

The Olden Days— In Practice

Today, keeping *yashan* has become relatively easy. However, in past generations, especially in Europe, properly observing *yashan* was, to say the least, a true *mesirut nefesh!*

There were two primary challenges European Jewry faced in regards to *chadash*.

- **Cold Climates:**

Colder climates permit two planting seasons, one of them (the spring wheat⁴) often producing *chadash*. Consequently, the *chadash*

season alongside its many challenges extended to a lengthy six-winter months! In contrast, warm climates typically allow for only one planting season. In these regions, **the duration of the *chadash* season lasted at most only a couple of weeks, making keeping *yashan* much easier to manage.**

Instead, they chose to be *melamed zechut* (find merit) on the public, rather than rule strictly, which would have placed the majority of the Jewish population at risk for starvation.

- **Challenging Food Conditions:**

Economic hardships and strained food supplies in cold European countries made it difficult to obtain food—let alone *yashan*—and to store enough to last for six months.

For these reasons, many European *poskim* adopted the approach to avoid publicly speaking on the matter. Instead,

they chose to be *melamed zechut* (find merit) on the public, rather than rule strictly, which would have placed the

4 א"ח תפ"ט משנה ברורה ס"ק מ"ה והיינו מ"ש שנזרעו החיטין בקיץ ומצוי שם חדש כמעט יותר מן הישן.



majority of the Jewish population at risk for starvation.

The Resurgence of Yashan in Modern Days

Many of these *poskim* (*halachic* authorities) who ruled leniently based themselves on the *Rama*, who relied on multiple *halachic* considerations, such as *s'feik s'feika* (double doubt) and *rov* (majority) to permit grain products. In truth, for past generations, due to their inability to precisely track the harvest and planting dates, it was much easier to rely on *s'feikot* and *rov*. Today with modern agricultural practices and sophisticated tracking systems, the application of *s'feik s'feika* (double doubt) and *rov* (majority) becomes more difficult to apply since there's less uncertainty due to improved tracking methods.

For this reason, in the mid-20th century, *rabbanim* such as Rav Ahron Soloveichik and Rav Yosef Herman began to advocate for greater

awareness and the observance of *yashan*. They educated, encouraged, and laid the groundwork for people to begin adhering to this mitzvah.

A Truly Yashan Minhag

As we now see, there is nothing “*chadash*” about keeping *yashan*. In the Sephardic countries, *yashan* was always kept. Historically we do not find any Sephardic *posek* (*halachic* authority) who ruled leniently without the presence of a legitimate *s'feik s'feika*. In Europe even though many *Poskim* were lenient, however, when the element of *safek* (doubt) was reduced, such as barley from Poland, where the vast majority was planted after Pesach and thus *chadash* many *Poskim* ruled that one should not be lenient see *Mishnah Berurah*⁵

5 א"ח סימן תפ"ט ס"ק מ"ה. וז"ל וכתבו האחרונים בדמדינת פולין אין להקל כ"א בחטין ושיפון דרובא דרובא נרעים בחודש חשוון ואין שייך בהם חדש [אם לא אותן שידועין שנתרעו בקיץ] אבל פסחים ושבולת שועל וכוסמין רובן וכמעט כולם נרעים אחר הפסח וגם אין רגיל להביא שם תבואה ממדינות אחרות אין להקל בהם. וכו' ודע עוד דאף שכתבנו לעיל בשם האחרונים דבחסין אין לחוש כלל שמא הם של חדש מפני דהרוב נתרעו בוודאי בחודש

A Chumra or a Kula?

In truth, observing *yashan* and *chadash* in *chutz la'aretz* is not merely a *minhag* or a “*chumra*,” (a stringency), but rather a *halachah* that according to most opinions is prohibited according to Torah law. Difficult circumstances compelled *poskim* to search and develop reliable *kulot* (leniencies), in order facilitate and save the lives of their communities.

Kashrut Agencies

Nonetheless, nowadays, most *kashrut* agencies in North America have adopted the *Bach's* opinion, as policy and certify products even though they are *chadash*. This presents challenges for the quickly growing *yashan*-conscious consumer market. Thankfully, *kashrut* agencies are working very hard to provide consumers with more *yashan* products, as well as accurate *yashan* information, to help consumers navigate through the vast food industry. However, this is still not enough; consumers must also do their part by learning to decipher date

codes and other relevant information to better navigate through the season.

MK Consumer Guide

Today, even in colder climates, keeping *yashan* has become significantly more manageable than before. *Yashan* products are easily available with the market offering numerous options. Advanced refrigeration methods allow for prolonged storage of these products,

permitting major food distributors and companies to store enough stock for the duration of the season. Larger living space in North American homes also permit more storage.

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Today, keeping *yashan* requires a little bit of organization, planning ahead, and perhaps a little bit of *mesirut nefesh* to glorify once more a mitzvah that once was less known to the general public.

planning ahead, and perhaps a little bit of *mesirut nefesh* to glorify once more a mitzvah that once was less known to the general public.

We hope this publication will continue to educate and help the *yashan*-conscious consumers learn about origins and importance of *yashan*, their date codes, and much more! 🌍



חשון כהיום שדרך להביא ע"ד מסלת הברזל קמח חטים ממקומות הרחוקין וידוע שבפנים רוסיא נמצא הרבה מקומות שזורעו החטין בקיץ ומצוי שם חדש נמכט יותר מן הישן אם יודע שבא הקמח משם צריך לזכור בזה בימות החורף שאז כבר נעשין הקמח מתבואה חדשה.

The Julian Calendar

Introduction to the Julian Calendar

The Julian calendar is a useful tool to help determine the yoshon status of products. Many companies use this dating method when printing production dates and batch codes for their products. The first column (the first vertical cells) represents the day of the month. The following columns represent the day of the year.

A solar calendar typically has 365 days in a common year, and every day of our monthly calendar corresponds to a day of the year in the Julian calendar system. For example, January 31st corresponds to the 31st day of the year, and February 1st, although it's the first day of February, corresponds to the 32nd day of the year, and so on and so forth.

Solar leap years consist of an extra day, totaling 366 days, with the additional day added to the end of February. Due to this extra day (February 29th), the calendar shifts one day later from that point onward. For example, in a common year, day 60 corresponds to March 1st, however, in a leap year, since February 29th now occupies day 60 of that year, March 1st becomes the 61st day of that year.

Since 2024 is a leap year, we included both calendars.

See chart below. February 5th corresponds to the 36th day of the year.

Day Of Month	January	February	March	April
1	1	32	60	91
2	2	33	61	92
3	3	34	62	93
4	4	35	63	94
5	5	36	64	95
6	6	37	65	96
7	7	38	66	97
...

2024 Julian Calendar

Day	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1	1	32	61	92	122	153	183	214	245	275	306	336
2	2	33	62	93	123	154	184	215	246	276	307	337
3	3	34	63	94	124	155	185	216	247	277	308	338
4	4	35	64	95	125	156	186	217	248	278	309	339
5	5	36	65	96	126	157	187	218	249	279	310	340
6	6	37	66	97	127	158	188	219	250	280	311	341
7	7	38	67	98	128	159	189	220	251	281	312	342
8	8	39	68	99	129	160	190	221	252	282	313	343
9	9	40	69	100	130	161	191	222	253	283	314	344
10	10	41	70	101	131	162	192	223	254	284	315	345
11	11	42	71	102	132	163	193	224	255	285	316	346
12	12	43	72	103	133	164	194	225	256	286	317	347
13	13	44	73	104	134	165	195	226	257	287	318	348
14	14	45	74	105	135	166	196	227	258	288	319	349
15	15	46	75	106	136	167	197	228	259	289	320	350
16	16	47	76	107	137	168	198	229	260	290	321	351
17	17	48	77	108	138	169	199	230	261	291	322	352
18	18	49	78	109	139	170	200	231	262	292	323	353
19	19	50	79	110	140	171	201	232	263	293	324	354
20	20	51	80	111	141	172	202	233	264	294	325	355
21	21	52	81	112	142	173	203	234	265	295	326	356
22	22	53	82	113	143	174	204	235	266	296	327	357
23	23	54	83	114	144	175	205	236	267	297	328	358
24	24	55	84	115	145	176	206	237	268	298	329	359
25	25	56	85	116	146	177	207	238	269	299	330	360
26	26	57	86	117	147	178	208	239	270	300	331	361
27	27	58	87	118	148	179	209	240	271	301	332	362
28	28	59	88	119	149	180	210	241	272	302	333	363
29	29	60	89	120	150	181	211	242	273	303	334	364
30	30		90	121	151	182	212	243	274	304	335	365
31	31		91		152		213	244		305		366

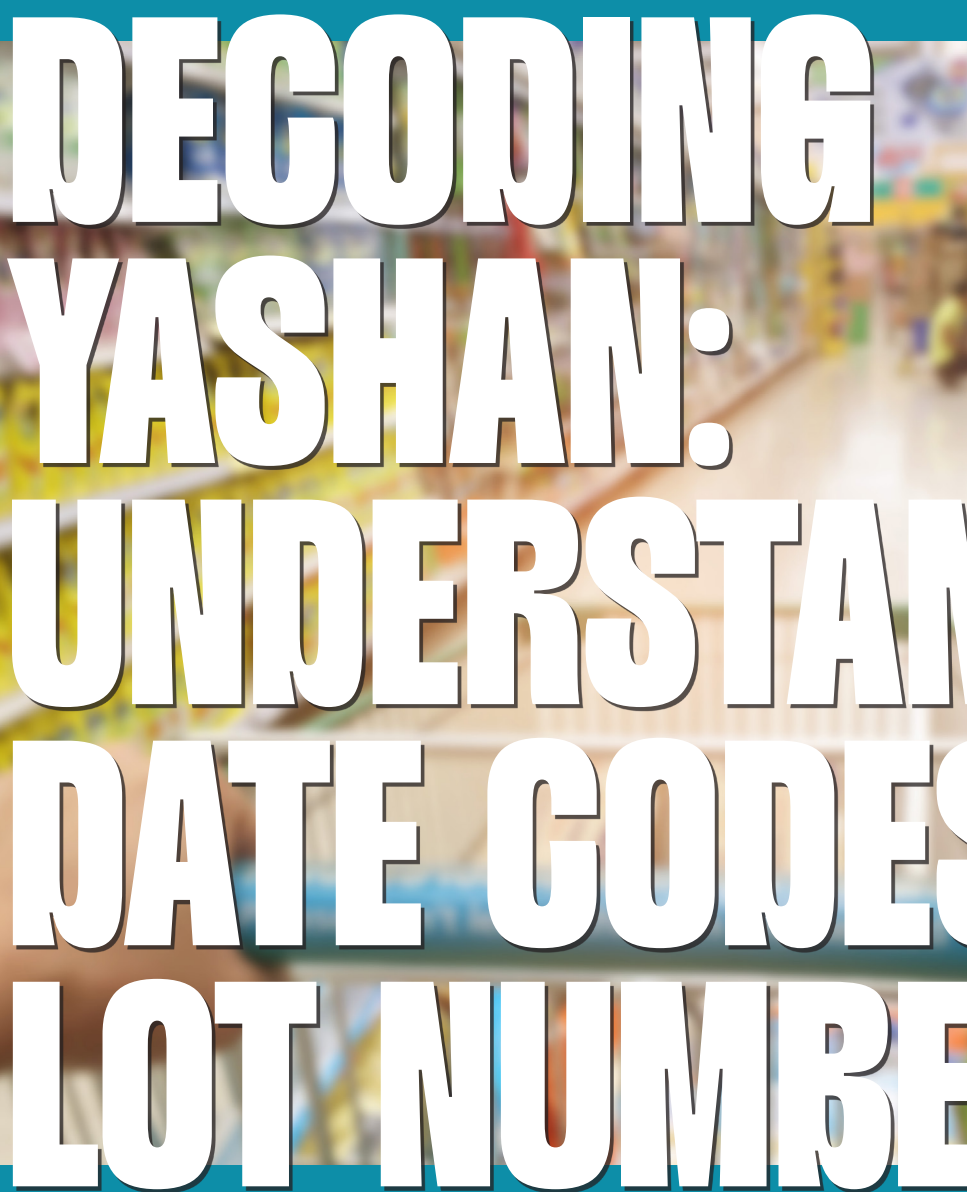
2025 Julian Calendar

Day	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1	1	32	60	91	121	152	182	213	244	274	305	335
2	2	33	61	92	122	153	183	214	245	275	306	336
3	3	34	62	93	123	154	184	215	246	276	307	337
4	4	35	63	94	124	155	185	216	247	277	308	338
5	5	36	64	95	125	156	186	217	248	278	309	339
6	6	37	65	96	126	157	187	218	249	279	310	340
7	7	38	66	97	127	158	188	219	250	280	311	341
8	8	39	67	98	128	159	189	220	251	281	312	342
9	9	40	68	99	129	160	190	221	252	282	313	343
10	10	41	69	100	130	161	191	222	253	283	314	344
11	11	42	70	101	131	162	192	223	254	284	315	345
12	12	43	71	102	132	163	193	224	255	285	316	346
13	13	44	72	103	133	164	194	225	256	286	317	347
14	14	45	73	104	134	165	195	226	257	287	318	348
15	15	46	74	105	135	166	196	227	258	288	319	349
16	16	47	75	106	136	167	197	228	259	289	320	350
17	17	48	76	107	137	168	198	229	260	290	321	351
18	18	49	77	108	138	169	199	230	261	291	322	352
19	19	50	78	109	139	170	200	231	262	292	323	353
20	20	51	79	110	140	171	201	232	263	293	324	354
21	21	52	80	111	141	172	202	233	264	294	325	355
22	22	53	81	112	142	173	203	234	265	295	326	356
23	23	54	82	113	143	174	204	235	266	296	327	357
24	24	55	83	114	144	175	205	236	267	297	328	358
25	25	56	84	115	145	176	206	237	268	298	329	359
26	26	57	85	116	146	177	207	238	269	299	330	360
27	27	58	86	117	147	178	208	239	270	300	331	361
28	28	59	87	118	148	179	209	240	271	301	332	362
29	29		88	119	149	180	210	241	272	302	333	363
30	30		89	120	150	181	211	242	273	303	334	364
31	31		90		151		212	243		304		365



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DECODING YASHAN: UNDERSTAND DATE CODES LOT NUMBERS

RABBI HAIM Y. MAMANE



NDING S AND ERS

When going food shopping, the average kosher consumer generally looks out for four key details prior to purchasing a product:

- The brand
- The nutritional panel and ingredients
- The kosher symbol
- Best-before dates.

Best Before Date

Virtually all commercial products are labeled with codes, from the perishable foods and cosmetics industry to the everyday household cleaning products. Most products are labeled with the well-known “best before” dating method. However, as we will see, product dating can take various forms, such as lot numbers, batch numbers, best-before dates, and sell-by dates.

Date codes serve two primary purposes:

Declaring Effectiveness, Safety, and Quality: They indicate the period during which the product is expected to remain effective, safe, and of high quality.

Tracking and Traceability: They help manufacturers track products throughout the commercial supply chain, facilitating efficient communication and location of

items during inspections or safety recalls.

The “Other” Dating Methods

Best-before-dates are the simplest and most easily understood by consumers. However, other dating methods, such as lot numbers, batch numbers, and production dates, though less familiar, can be particularly useful. These methods usually indicate relevant and important information, especially for the *yashan* conscious consumers.

Lot Numbers

Lot and batch number are a unique series of numbers assigned by manufacturers to a batch of goods produced under identical conditions, such as using the same ingredients and/or materials. It serves as a traceability method for when and where the product was manufactured or packaged. Manufacturers implement

labeling and tracking systems for their finished goods, ensuring accountability during inspections or safety recalls.

Product Dating and the Kosher Consumer

Since most *hechsherim* in *chutz la'aretz* rely on the *Bach's* approach and certify “*chadash*” products, many *yashan* consumers who do not rely on the *Bach* often find themselves confused and limited in their choice of products even early on in the season. Therefore, for the *yashan* consumers, date codes are a crucial tool. Being able to determine the packaging date of a product can indicate whether or not it is *yashan*. For example, purchasing pasta in January raises doubts about its *yashan* status. However, if the packaging date shows it was packaged in June, the pasta is clearly *yashan*, regardless of when it was purchased.

Common Date Code Formats

Manufacturers use various methods to assign lot numbers, some straightforward and others more complex. These codes often include letters indicating dates (like months or years) or other information (such as production plants, locations, and shifts).

There are various formats used, below are a couple of common examples.

Gregorian Date: March 15 2024

MMDDYYYY: 03152024 or 031524

DDMMYYYY: 15032024 or 150324

DDMMMYYYY: 15MAR2024 or 15MAR24

Julian Date: March 15 2024

DDYY: 07424 (where 074 is the 74th day of the year, March 15)

YYDDD: 24074 (where 074 is the 74th day of the year, March 15, and 24 is the year)

YDDD: 4074

DDDY:0744

Complex Lot Number Method

At times, lot numbers require more work to decipher. For example, one MK company uses the following coding system: 02 V 243. Here's the breakdown:

02 corresponds to the evening shift, which is not relevant to consumers.

V is a company code for the year (e.g., V = 2022, W = 2023).

243 is the Julian day (the 243rd day of the year, which corresponds to August 31st in a non-leap year).

Long Dating Methods

At times, alongside packaging dates, manufacturers combine a long series of numbers indicating various pieces of information important to them. These codes are longer and potentially more confusing. However, once you understand the method, they can be easily deciphered.

For example, La Milanaise flour uses the following as a date code: Lot: 2403289868.

In this code, the first six digits (240328) use the YYMMDD method to indicate the production date.

Product-Shelf Life and Best-Before Dates

At times, lot numbers do not indicate production dates and are therefore unhelpful to the consumer. There is however another useful method, such as knowing a product's shelf life.

A shelf life is the time that the manufacture expects his product to maintain its quality before it starts to deteriorate, hence its name, "shelf" life. If one were to understand a product's shelf life, simply by subtracting the shelf life from the

best-before date, one can easily calculate the products production date. Through this, one can determine if the product is indeed *yashan*. As mentioned, North-American *kashrut* agencies generally do not monitor the *yashan* status of all products they certify. Consumers can therefore utilize the date-codes and shelf-life methods to determine packaging dates on their own. If a product's shelf life is not published, consumers should contact the product's quality and control department. This department can assist in determining the product's shelf life.

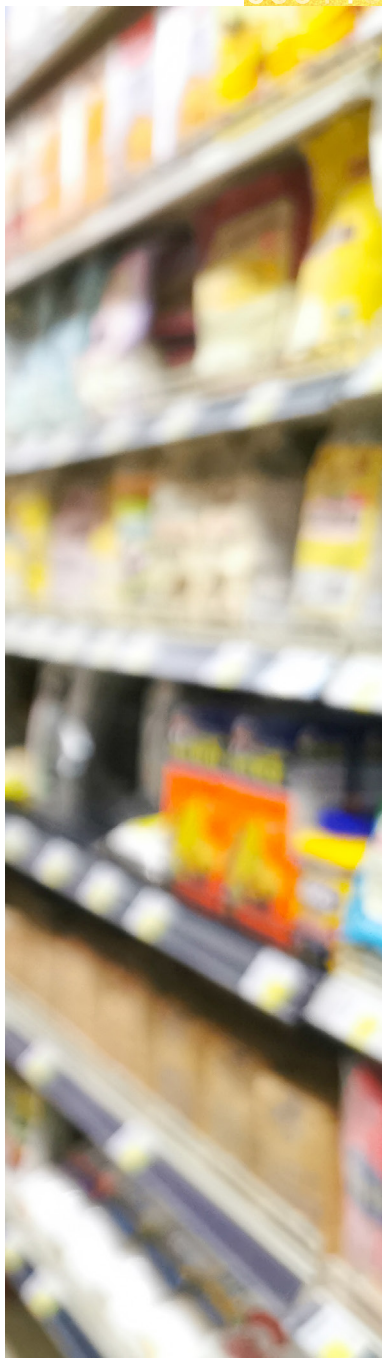
Very Important: If a production date is not printed on the packaging, one cannot blindly rely on the best before date to determine its *Yoshon* status by assuming the product was packaged a year or so ago. As mentioned, each product has its own unique shelf life, which can vary significantly - ranging from just a few months to several years. Always verify with Kosher supervisors or the company's Q&A prior to using the shelf life and best before method!

Yoshon.Com

The *Yoshon* Network Inc. (TYNI), also known as *Yoshon.com*, is an organization dedicated to helping the worldwide *yashan* community navigate the *yashan* season. Their site provides detailed and accurate information, updates, and tools for identifying *yashan* products. Aside from their website, they developed a mobile app featuring a UPC barcode scanner for quick product verification and WhatsApp chats. Last year, TYNI in collaboration with AKO (the Association of Kashrus Organizations) launched a new printable and searchable PDF-*yashan* guide called “**TYNI Product Manual**,” for those that do not have regular access to the internet. Navigating through *yashan* season has become nearly impossible without their resources.

Yoshon Department

As always, the MK is always happy to assist all consumed with any *yashan* inquiries and suggestions. Please email your questions to Yoshon@mk.ca. 🌍



Locating Date Codes

Where Can I Find Date Codes?

Many companies have their packaging printed in bulk well in advance of the actual packaging process. This is common for products with a standardized packaging that doesn't change frequently. However, the date codes and lot numbers are only stamped on the packaging after the products are actually packaged. Consequently, these codes may look different and slightly stand out. Nonetheless, they are typically designed to be subtle, so the untrained eye may never really notice or pay much attention to notice them.

They can be printed directly on the packaging; stamped, or printed on stickers and labels that are later placed on the packaging. Although these codes are usually found in the same general locations on the same products, they might not always be in the exact same spot on all packages.

Keep in mind, that at times lot and batch codes do not always indicate packaging dates, they may be a series of numbers understood only by the

manufacturer. In these situations, the shelf-life method and best-before-date-method should be used.

Below are various locations where date codes and lot numbers can typically be found.

Packaging: Date codes and lot numbers are often printed or stamped directly on the packaging. On flour bags sold for retail they are often on top of the bag. At times they are printed on labels affixed on the bag.

Wrapper Flap: On individually wrapped items, the code may be printed under the wrapper's flap in the back. This is common in chocolate, snack and protein bars.

Bottom or Side of Container: On some products, the date codes and lot numbers might be stamped or printed on the top, bottom, or side of the box or container.

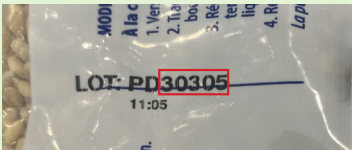
Tag or Cap: Sometimes, the date codes can be found on the container's cap or tag, this is common on bread products.

Near the Nutritional Facts: Lot numbers may be printed near the nutritional facts or ingredient panel.

Barcodes: Date codes should not be confused with barcodes. Barcodes are used for the identification of products, inventory tracking, and supply chain management and do not contain specific information about production dates. However, in some cases, the date code or lot number might be printed near the barcode on the packaging or label.

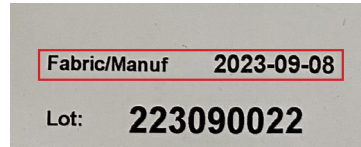
Long Codes: Sometimes, companies use a series of numbers indicating various information that mostly pertains to them. Often, the production date can be deciphered within this series of numbers. See picture below.

Always Yeshor. Some products and *hechsherim* are always *yeshon* regardless of production dates. For example, all **reliable** Israeli *hechsherim* are *yeshon*. Visit Yeshon.com for their "always *yeshon* list." 🌍

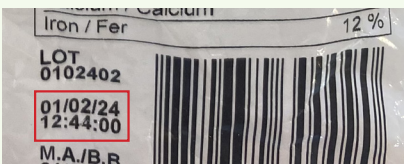


Cedar Soft Wheat YDDMM

Corresponds to: May 03 2023



Refer to the Fabric/Manuf. This date indicates when this product was packaged.

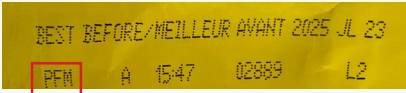


AgroFusion Barley

The middle series of numbers represents the production date.

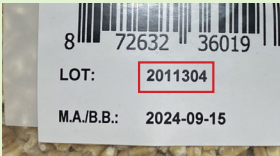


W = Year code. Every year is represented by a different letter.
150 = Julian date code.

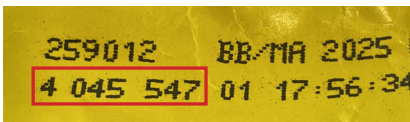


No Name Flour

First locate the plant code.
Then the Best before date. The MK publishes the Yoshon best before cutoff date.
PFM= Plant code
Note: Some No name flours package in other plants. Consequently, they would follow other Yoshon best before cut off dates.

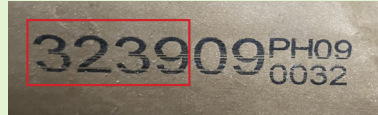


This lot number cannot be used to determine date of production. The only way to determine date of production is to deduct the products shelf life from the best before date.



Robin Hood Flour

04 = Yr
045= Julian Date
547 = Plant Code
Corresponds to: Feb 14th 2024



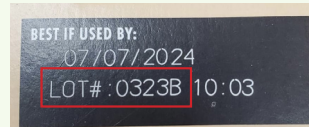
P&H Flour

YDDD09
3= 2023
239= Julian code
09 = Plant code
Corresponds to: August 27 2023



Ardent Mills Flour (Costco Flour)

MT = Plant Code
23 = Yr 2023
265 = Julian date code
Corresponds to: Sept 21 2023



Made Good Bars

MMYY
03=March
23= year
Note: The day of the month that the product was packaged can only be deduced from the Best Before day. The same day of the month the product expires is the same day it was originally packaged.

YOSHON FAQ'S



Q: Does a *yoshon* product imply that it is old?

A: *Yoshon* is a *kashrus* status of grain products. The term refers to grain that has taken root prior to Pesach. It does not imply the product is old or stale, but simply that it is permissible to be consumed.

Q: Does a *chodosh* product forever remain prohibited?

A: Grains that took root after Pesach such spring wheat is *chodosh* and may not be consumed until the following Pesach. If these same once “*chodosh*” grains or products are stored until after Pesach, they are forever instantly transformed into a *yoshon* product.

Q: Do rice and quinoa need to be *yoshon*?

A: The laws of *yoshon* and *chodosh* only apply to the five species of grain: wheat, barley, oats, rye, and spelt. Other grains such as rice are not subject to the laws of *yoshon*.

Q: Does the *yoshon* season begin after *Sukkos*?

A: There is no specific halachic date that marks the beginning of the *yoshon* season; instead, it is determined by the agricultural practices of each grain and the market release of specific *chadash* products. The cutoff date for **some products** can indeed begin around *Sukkos*, although for **many products**, the season usually begins towards the end of the summer.

Q: I once heard that couscous does not need to be *yoshon*, is that true?

A: Couscous is produced from semolina wheat, a coarse flour made from durum wheat. The semolina is mixed with water to create small granules that are then rolled and shaped into tiny pellets. Since couscous is produced from wheat it is subject to the laws of *yoshon*.

Q: Are all “heimish” and “chassidish” *hechsherim* also *yoshon*?

A: No. Many *hechsherim*, even *mehadrin* and *heimish* ones, rely on the opinion of the Bach. Therefore, one should not assume a product is *yoshon* until confirmed. **However, there are some *hechsherim* that will only certify *yoshon* products.** Search www.Yoshon.com for the “Always *Yoshon* List.”

Q: I never heard about *yoshon* while living and learning in Eretz Yisrael, is *yoshon* an American *chumra*?

A: Produce that grows in Eretz Yisrael are undeniably subject to the Torah prohibition of *chodosh*. This discussion solely pertains to produce grown outside the land of Israel. **Nonetheless, all reputable Israeli *hechsherim* take a stringent approach and prohibit *chodosh* grown in *chutz la'aretz*** (outside of Israel). In fact, it is illegal for Israeli companies to import *chodosh* products, even when they are certified by reputable *chutz la'aretz hechsherim*. Consequently, many Israelis have never heard about *yoshon* since all their products are practically almost by default *yoshon*.

Q: Are products labeled “pas Yisroel” also *yoshon*?

A: *Pas Yisroel* and *yoshon* are two different *hilchos kashrus* standards. Certain *hechsherim* are stringent on the matter of *pas Yisroel* but rule leniently on the *issur* of *chodosh*.

Q: Is it an Ashkenazi *minhag*?

A: Although the *yoshon* topic seems more prominent among Ashkenazim, it has always been strictly adhered by Sephardim. The lack of documentation among Sephardic *poskim* is due to geographical conditions. Sephardic communities typically resided in warmer climates that allowed only one annual wheat planting, automatically ensuring the produce was *yoshon*. In fact, *chodosh* is more stringent for Sephardim, since the *Shulchan Aruch* and the Sephardic *poskim* rule without a doubt that it is prohibited according to Torah law even outside the land of Israel.





Q. Can I eat out in Montreal if I keep *yoshon*?

A: Virtually all bakeries currently certified under the MK are either entirely or largely *yoshon*. Many of our MK restaurants and establishments as well provide many *yoshon* options for all those interested. For a detailed list visit www.MK.ca/Yoshon for the MK's *Yoshon* list.

Q. How can I tell if a product is *yoshon* without certification?

A: While certification is simplest way, not all products are certified *yoshon*. Virtually all products contain date codes, best before dates, and batch information that can help consumers determine their *yoshon* status. Visit www.Yoshon.com for a vast and detailed data base on many of our favorite products!



Q. Who can I address my *yoshon* and *chodosh* questions too?

A: The MK is happy to assist all consumers with all their kosher inquiries. For *yoshon* related questions email: Yoshon@Mk.ca. You can also call 514-739-6363 ext. 1240.

Q. How can I sign up to the *yoshon* email list?

A: Email sign up or register to Yoshon@Mk.ca 

STAY UPDATED WITH

The Yoshon Network Inc.

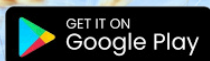
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YOSHON.COM WEBSITE,



YOSHON APP



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FOR ANY QUESTIONS.**

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ON THOUSANDS OF VARIOUS PRODUCTS**



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