

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## חוזר וניעור

*Chametz* mixed into a food on *Pesach* cannot be *batel* regardless of how little *chametz* here is (חמץ אסור במשהו), but if that happened before *Pesach* it can be *batel* as per the regular rules of *bitul*. In general, once the *chametz* is *batel* before *Pesach*, it remains permitted to eat even on *Pesach*. But there is one exception where the principle of חוזר וניעור comes into play. חוזר וניעור says that *chametz* which was *batel* before *Pesach* is only permitted until *Pesach* actually begins, but once *Pesach* starts and *chametz* is no longer eligible for *bitul*, the miniscule amount of *chametz* in the mixture is "reawakened" and causes the mixture to become forbidden. חוזר וניעור only applies to mixtures which are יבש ביבש which is to say that the individual items are [at least somewhat] distinguishable from one another.

One example of this is baby rice cereal flakes. These are made by cooking rice until it develops a porridge-like consistency, and then the watery mixture is poured onto a hot drum dryer so that all the water boils out. The result is flakes of cooked rice, which can easily be converted back into porridge by simply adding water.

Assuming the rice does not contain any *chametz* ingredients, it would appear to be suitable for infants on *Pesach*. Although rice is *kitnios*, infants are permitted to eat *kitnios* and therefore it should not pose a problem.

However, some of the same companies that package rice cereal also produce a similar product made of oats, which are *chametz*. If even one flake of oat cereal was to be mixed into the rice cereal it would not be permitted to eat the rice cereal on *Pesach*. Although the oat flakes were mixed in before *Pesach* and are surely *batel b'shishim*, each flake is free-standing and distinguishable from the next. The mixture of one oat flake in thousands of rice flakes is יבש ביבש and that is the case where *Rema* says that even if the *chametz* was mixed in before *Pesach*, the food may not be eaten on *Pesach*.

It is reasonable to assume that there is one flake of oat cereal in one of the boxes of rice cereal, but it is obviously not at all clear that there are any oat flakes in any individual box of rice cereal. That is a simple case of *safek issur mashehu* because we do not know if there is an oat flake in the box (*safek*) and if it is there it is only forbidden based on the *issur mashehu*. The topic of *safek issur mashehu* is beyond the scope of this work, but suffice it say that most *Poskim* agree that one can be lenient, and the three accepted exceptions when one must be *machmir* do not apply in this case.

Thus, if one can determine that the infant rice cereal is free of *chametz* ingredients, one may retain ownership of it on *Pesach* and feed it to a child.



## CRC POLICIES

153. Can one use rice flakes to create rice cereal for an infant on *Pesach* (assuming there are no *chametz* ingredients in the flakes)?

Yes, assuming there are not options of cereals that are certified for *Pesach* (as

kitnios) and the person is unable to create some alternative for the child on their own.

### מראה מקומות

שולחן ערוך סימן תנ"א סעיף כ"ז  
שולחן ערוך סימן תמ"ז סעיף ד'