

# HALACHICALLY SPEAKING

BACK ISSUE



- Compiled by Rabbi Moishe Dovid Lebovits
- Reviewed by Rabbi Benzion Schiffenbauer Shlita
- All Piskei Harav Yisroel Belsky Shlita are reviewed by Harav Yisroel Belsky Shlita

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## WAITING BETWEEN HARD (AGED) CHEESE AND MEAT

We all know that after eating meat one has to wait six hours. However, what is less known is that there are some cheeses which are on the market that also require one to wait six hours before eating meat. Does it make a difference if the hard cheese is melted? Which cheeses are included in this? Does one have to wait if it is placed in a salad? All these questions and many others will be discussed in this issue.

### Introduction - Waiting after Meat

There are three places where the *Torah* states<sup>1</sup> that one should not cook meat and

1. Shemos 23:19, 34:26, Devarim 14:21, Mesechtas Chullin 115b, Rambam Machulos Asuros 8:15, Chinuch mitzvahs 92 and 113. Refer to the Rabbeinu B'chai Mishpatim page 242, and the Rambam Moreh Nevuchim 3:48 for the reason of the prohibition to cook meat and milk together.



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milk together.<sup>2</sup> *Chazal* say one *posuk* is to tell us it is prohibited to cook meat (from a *kosher* animal) with milk (from a *kosher* animal).<sup>3</sup> The second *posuk* is to tell us a prohibition against eating them together<sup>4</sup>, and the third *posuk* is to tell us that we are not allowed to have enjoyment from milk and meat cooked together.<sup>5</sup> The *chachumim* made a *gezeira* that even if the meat and milk are not cooked together, you may not eat milk after eating any type of meat or chicken<sup>6</sup> before waiting six hours.<sup>7</sup>

## The Reasons

- 1) After one eats meat there is a taste left in the throat and palette for a long time.<sup>8</sup>
- 2) The meat that gets stuck between the teeth when one eats and chews is considered meat until six hours have passed.<sup>9</sup> *L'maseh*, we hold to be stringent like both opinions and one should not be lenient.<sup>10</sup> Once six hours have passed one may eat dairy since the fatty residue has certainly been dissolved by saliva. Similarly, any remaining meat particles are decomposed by the saliva and are not considered meat.

## The Time of Waiting after Meat

The *Rama*<sup>11</sup> says some wait one hour after meat before eating dairy. Those who wait one hour must *bentch* or make a *beracha achrona* before eating dairy.<sup>12</sup> One does not have to wash his mouth out before eating dairy in this situation.<sup>13</sup> There are some people who have the custom to wait three hours. This is the custom of Jews originating from Germany.<sup>14</sup> *Harav Yisroel Belsky Shlita* holds one who has the custom to wait three hours

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2. Mesechtas Chullin 108b, see Shulchan Aruch Y.D. 87:1.
  3. Shulchan Aruch 87:1, See Rama 6, Chochmas Adom 40:6.
  4. Shulchan Aruch 87:2, Shach 1, see Rama 105:1.
  5. Shulchan Aruch 87:1, Chochmas Adom 40:2, Yad Ephraim, Pischei Teshuva 2, Aruch Ha'shulchan 87:6-7.
  6. Rambam Machulos Asuros 9:28, see Meiri Chullin 104b, Rosh page 186.
  7. Shulchan Aruch 89:1.
  8. Rashi Mesechtas Chullin 105a "ossur," Rosh Mesechtas Chullin 8:5, see Mordechai Mesechtas Chullin 687, Tosfas 105a "I'seudosa."
  9. Rambam Machulos Asuros 9:28, see Taz 89:1, Badi Ha'shulchan 1
  10. Tur, Shulchan Aruch 89:1, Shach 2, Taz 1, Birchei Yosef 89:3,11, Chochmas Adom 40:12, Badi Ha'shulchan 1, and other poskim look below. Refer to Hakashrus K'halacha 19:footnote 46.
  11. Y.D. 89:1, see Issur V'heter 1:4, Levush 89:1.
  12. Taz 2, Pri Megadim M.Z. 2, Yad Yehuda 9.
  13. Harav Yisroel Belsky Shlita based on the Shach 7 opposed to the Taz 2 who disagrees, see Darchei Teshuva 15.
  14. Rabbeinu Yeruchum 39, Chochmas Adom 40:12-13, Darchei Teshuva 6, Badi Ha'shulchan 35, and end of the sefer meluyim, Pischei Halacha Kashrus page 21, 112:4, Yabea Omer Y.D. 1:4, Pesach Ha'bays 89:9 biurim, Ma'danei Osher pages 67-68, Hakashrus K'halacha 19:7:footnote 58, Harav Shimon Schwab zt"l wrote (1972) the *custom* to wait three hours is only for the women and children. Harav Gelley Shlita told the author it applies to men as well.

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should not change his custom to wait six hours.<sup>15</sup> Some have the custom to wait five or five and half hours.<sup>16</sup>

### The Custom of *Klal Yisroel*

The prevailing custom for most of *klal yisroel* is to wait six complete hours.<sup>17</sup> The *Aruch Ha'shulchan*<sup>18</sup> says one should dare not change from waiting six hours. Even after waiting six hours one must *bentch* or make a *beracha achrona* before eating dairy.<sup>19</sup> If one forgot to *bentch* and the allotted time to *bentch* passed, one can eat dairy after he has waited the six-hour period.<sup>20</sup> The six-hour waiting period is six complete hours, and not *shah zemanios*.<sup>21</sup>

### Waiting after Eating Dairy

According to the letter of the law, one who ate dairy and now wants to eat meat does not have to wait any amount of time.<sup>22</sup> All that is needed is for him to wash out his mouth well as explained in the *Shulchan Aruch*,<sup>23</sup> and to rinse off any dairy on his hands.<sup>24</sup> Some *poskim* say a *beracha achrona* or *bentching* is required before eating meat.<sup>25</sup> Others say one does not have to make these *berachos*.<sup>26</sup> However, some have the custom

15. Harav Yisroel Belsky Shlita says the custom of the Jews originating from Germany to wait three hours originated from the fact that the allotted time between meals was three hours since they ate five meals.

16. Refer to Yabea Omer Y.D. 1:4:13, 3:3:9, Divrei Chachumim Y.D. 1:1, Pischei Halacha Kashrus 1:page 20:footnote 14, Ve'aleihu Lo Yeibol 2:page 63:2.

17. Refer to Rambam ibid, Kesef Mishnah, Lechem Mishnah, Rashba, Rosh 5, Tur, Shulchan Aruch 89:1, Shach 8, Taz 2, Pri Megadim M.Z. 1, Sifsei Da'as 8, Dugel Mirvuva 1, Chochmas Adom 40:13, Ben Ish Chai Shlach 2:10, Gra 2, Darchei Teshuva 20, Nidchei Yisroel 33:5, Kaf Ha'chaim 28, Torah Leshma 212, Me'am Lo'ez Mishpatim page 890, Pri Tohar 5, Badi Ha'shulchan 8, Hakashrus K'halacha 19:7.

18. Y.D. 89:6

19. Rama 1, Shach 6, Pri Megadim Sifsei Da'as 6, M.Z. 2, Chochmas Adom 40:12, Pri Tohar, Aruch Ha'shulchan 6.

20. Harav Yisroel Belsky Shlita, see Kaf Ha'chaim 19, Pesach Ha'bayis 11, Metamei Ha'shulchan 5.

21. Birchei Yosef 89:4, Chochmas Adom 40:12, Pri Megadim 1, Pischei Teshuva 3, Darchei Teshuva 6, Kaf Ha'chaim 5, Badi Ha'shulchan 6, Divrei Chachumim Y.D. 1:1.

22. Mesechtas Chullin 105a, Rambam Machulos Asuros 9:26, Yam Shel Shlomo Chullin 8:6, Shulchan Aruch 89: 2, Bais Yosef end of O.C. 173 Levush O.C. 173:1, Shach 9, Pri Megadim Sifsei Da'as 9, Ben Ish Chai Shlach 2:14, Chochmas Adom 40:12, Darchei Teshuva 19, Nidchei Yisroel 33, Aruch Ha'shulchan 89:9, Kaf Ha'chaim 20, Nidchei Yisroel 33:5, Igros Moshe Y.D. 2:26, Yabea Omer 6:7, Yechaveh Da'as 3:58. The Pesach Ha'bayis page 110:18 quotes this is the *custom* of Harav Chaim Kanievesky Shlita, see Sheilas Rav page 361:15.

23. Y.D. 89:2

24. <sup>24</sup> Shulchan Aruch 89:2, Shach 9-10, Pischei Teshuva 4, Yad Yehuda kitzur 16, Aruch Ha'shulchan 8, Badi Ha'shulchan 42-49, Madanei Ha'shulchan 29, see Yechaveh Da'as 3:58, Yabea Omer Y.D. 6:7.

25. Shlah Shavuot page 6:8, Pri Megadim Sifsei Da'as. 89:16, M.Z. 3, Be'er Heitiv 2, Kitzur Shulchan Aruch 46:11, Darchei Teshuva 14,19, Igros Moshe O.C. 1:160, Mikadesh Yisroel Shavuot 78, Pri Hador pages 163-164.

26. Darchei Moshe 89:2, Elya Rabbah 494:12, Magen Avraham O.C. 494:6, Magen Avraham O.C. 196:1, Chochmas



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that no *beracha achrona* or *bentching* is required on *Shavuos*, but at any other time of the year a *beracha achrona* or *bentching* is required.<sup>27</sup>

Some say from the *Zohar* that one should wait an hour between dairy and meat.<sup>28</sup> (Some *poskim* say if one merely drank milk and wants to eat meat, even the *Zohar* would agree that no waiting is required).<sup>29</sup> However, the custom of many in *klal yisroel* is to only wait a half hour.<sup>30</sup> Several explanations are given for this custom. Some say it is a compromise between the *poskim* who say one does not have to anything and the *Zohar* who says an hour. Others say when the *Zohar* said an hour, it is not to be taken literally, as we find in many places when it says an hour it is not literal, and therefore it is sufficient to wait a half hour.<sup>31</sup> Those who have the custom to wait a half hour must wash their mouths out properly before eating meat.<sup>32</sup>

### Waiting after Hard Cheese

The opinion of many *poskim* is that just as one has to wait after eating meat before he eats dairy, so too one should<sup>33</sup> wait after eating hard cheese before eating meat,<sup>34</sup>

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Adom 40:12, Mishnah Berurah 494:16, Aruch Ha'shulchan 5, Y.D. 89:9, Keren L'Dovid 140:2, see Yalkut Yosef pages 447-448, Natei Gavriel Shavuos pages 27-28.

27. <sup>27</sup> Harav Yisroel Belsky Shlita. This is done to be concerned for the opinion of the *Zohar* who says one should not eat dairy and meat in the same meal. On *Shavuos* the *custom* is to be lenient with this. See Pri Hador page 163:14, Custom Yisroel Torah 2:pages 365-366.

28. Shlah Shavuos page 6:8, Gra 89:11, Pri Chodosh, Shiurei Beracha 89:6, Ben Ish Chai Shlach 2:15, Kaf Ha'chaim 30, Madanei Ha'shulchan 18, Darchei Teshuva 19, Badi Ha'shulchan 89:75, Metamei Ha'shulchan 7, Vayivorech Dovid 2:152, Divrei Shalom 6:88, Teshuvos V'hanhugos 2:390. Some say three hours (Birchei Yosef ibid:13, Ben Ish Chai Shlach 2:15). While others wait six hours (Refer to Rama Y.D. 89:2, Chochmas Adom 40:10, Ben Ish Chai Shlach 2:15). Others say that the *Arizal* waited twenty-four hours (Ben Ish Chai ibid, see Torah L'shma Y.D. 212 who says this custom is questionable).

29. Teshuvos V'hanhugos 2:390.

30. Maharshag Y.D. 1:13, Birchos Shomayim Y.D. 22:2, Divrei Chachumim pages 178-179, Mikadesh Yisroel Shavuos 75 and 82, Matei Reuvain 186, Pri Hador page 173, Madanei Ha'shulchan 18, Metamei Ha'shulchan page 55, Pesach Ha'bais page 111, Pischei Halacha Kashrus page 23:18, Shulchan Aruch Hamekutzar 4:page 252:footnote 31, Halichos Shlomo Moadim page 384:footnote 49 quoting the custom of Harav Shlomo Zalman Aurbach zt"l, Shraga Hameir 7:105:3, sefer Hechsheiros 10:47:footnote 115, Custom Yisroel Torah 2:page 367.

31. See Rabbeinu Yona Mesechtas Berochos perek 5 page 21 "chassidim," Madanei Yom Tov on the Rosh Berochos 9:22:8, Magen Avraham 93:1, Machtzis Ha'shekel, Dugel Mervuva Y.D. 69 on Shach 26, Sdei Chemed Shin 32, Chasam Sofer 199:3.

32. Harav Yisroel Belsky Shlita, see Divrei Shalom 6:88.

33. The emphasis "one should" is because the Rama quotes a lenient opinion but says one should be stringent. The Igras Moshe Y.D. 2:26 (beginning) holds it is only a *chumra*. Refer to Ohr Yisroel 30:page 121-122.

34. Issur V'heter 40:10, Rama Y.D. 89:2.

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or chicken.<sup>35</sup> The *Taz*<sup>36</sup> says although only the first reason for waiting applies to hard cheese, since the taste lingers in the mouth,<sup>37</sup> one still has to wait. Others say that both reasons for waiting apply to hard cheese as well.<sup>38</sup>

### How Long to Wait?

The *Rama*<sup>39</sup> quotes an opinion that says one only has to wash his mouth out and wash his hands after eating hard cheese (see above). One should not be rebuked for relying on this opinion and not waiting.<sup>40</sup> Some say to wait at least an hour.<sup>41</sup> However, many *poskim* are of the opinion that these opinions should not be relied upon and one should wait six hours after eating hard cheese<sup>42</sup> just as one does after eating meat.<sup>43</sup> The custom of some of the *Sefardim* is to wait only an hour,<sup>44</sup> while other *Sefardim* do not wait at all but wash their mouth out, eat something, and wash their hands from residue (see above).<sup>45</sup>

### What is Considered Hard (Aged) Cheese?

Any cheese which is aged six months and leaves a fatty residue,<sup>46</sup> or is "wormy" is considered hard cheese in regard to this *halacha* and one has to wait six hours before eating meat.<sup>47</sup> The *Shach*<sup>48</sup> seems to say the "aging" depends on texture.<sup>49</sup> The *Chochmas*

35. Rama ibid, Aruch Ha'shulchan 11, Badi Ha'shulchan 89:66, Halichos Shlomo Moadim page 383:footnote 16. Refer to Pri Megadim Sifsei Da'as Y.D. 89:16 who brings an opinion who is lenient with chicken.

36. Y.D. 89:4.

37. Kaf Ha'chaim Y.D. 89:47.

38. Pri Megadim Sifsei Da'as Y.D. 89:15, M.Z. 4. Refer to Aruch Ha'shulchan 11 who says *chalilah* to say like the Taz above.

39. Ibid. Refer to Badi Ha'shulchan Y.D. 89:73.

40. The Ben Ish Chai ibid says the custom in *Yerushalayim* is not to wait at all.

41. Shach 16.

42. Even if he wants to eat a meat dish afterwards (Ben Ish Chai Shlach 2:15, Chochmas Adom 40:12).

43. Pri Megadim M.Z. 89:4, Pri Chadash 16, Ben Ish Chai ibid, Shiurei Beracha 89:13, Chochmas Adom 40:13, Kitzur Shulchan Aruch 46:11, Mishnah Berurah O.C. 494:16, Nidchei Yisroel 33:page 106:6, Shar Ha'tzyion 15, Aruch Ha'shulchan Y.D. 89:11, Kaf Ha'chaim 58. Madanei Ha'shulchan 89:32. Refer to Bais Avi 2:83.

44. Opinion of Harav Ben-zion Abba Shaul zt"l as expressed in Hechsheiros page 280:footnote 122. While others do not wait anything (Halichos Olom 7:pages 46-47 Shulchan Aruch Hamekutzar 4:page 252, but one still has to wash out his mouth, eat something, and wash his hands, see above). According to this last view, one who used to wait because he thought it was *ossur* not to wait, can start eating meat after dairy without waiting and there is no need for *hataras nedarim* (Yechaveh Da'as 3:58, Halichos Olom ibid:page 47:footnote 5).

45. Yechaveh Da'as 3:58. Refer to Yabea Omer Y.D. 6:7.

46. Aruch Ha'shulchan Y.D. 89:11.

47. Taz 4, Shach 15, Kitzur Shulchan Aruch 46:11, Aruch Ha'shulchan 11,

48. 89:15.

49. Refer to Darchei Moshe Y.D. 89:2. See OU article from Rabbi Gordimer Shlita at [www.oukosh.org](http://www.oukosh.org).



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*Adom*<sup>50</sup> maintains to be stringent like both opinions. Some say that a cheese is considered aged if it is hard enough that it can not be sliced, and must be shredded with a grater.<sup>51</sup> The opinion of some *poskim* is to be stringent with all hard cheese if one can not tell how many months it is aged for,<sup>52</sup> while others say if one is unsure if a cheese is aged he can be lenient.<sup>53</sup>

### How is Aged Cheese Made?

Cheese is aged by letting it sit under carefully controlled conditions. The aging period can be for a few days or several years. As cheese ages, microbes and enzymes transform its texture and intensify its flavor.

### American Cheese

It should be stated that “American” cheese (which is basically cheddar cheese that is melted and mixed with additives, and is then re-hardened) is not considered aged cheese.<sup>54</sup>

### “Yellow Cheese” – Israeli equivalent of American Cheese<sup>55</sup>

There is a discussion in the *poskim* regarding the status of “yellow block cheese.” The reason to be stringent for this is since it has a very strong taste and is made in a way which dries it out it is regarded as if it was aged for six months and is like “hard” (aged) cheese.<sup>56</sup> However, many say that this is not the case, and one does not have to wait six hours after eating it.<sup>57</sup>

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50. 40:13.

51. Opinion of Harav Aron Kotler zt”l quoted in Ohr Yisroel 6:pages 89-90, opinion of Harav Heinenman Shlita (Star-K) <http://www.star-k.org/cons-faqs-status.htm>, see OU article from Rabbi Gordimer Shlita at [www.oukosh.org](http://www.oukosh.org).

52. Shevet Ha’Levi Y.D. 2:35. Refer to Halichos Shlomo Moadim page 384:footnote 50. See Kaf Ha’chaim 48 who says if one is unsure if it is aged one can be lenient and not wait six hours, see M’Bais Levi 6:page 92 who is also lenient.

53. Kaf Ha’chaim 48 M’Bais Levi 6:page 92, Madanei Ha’shulchan 89:30.

54. Opinion of the author of the Be’er Moshe quoted in Pischei Halacha (Kashrus) page 108, opinion of Harav Shachter Shlita as expressed in OU document X-70 and in Mesora 20:page 92.

55. Journal of Halacha and Contemporary Society 56:page 84.

56. Refer to Halichos Shlomo Moadim page 383:13, page 384:footnote 17, Madanei Ha’shulchan 89:30, Harchokos V’hazehuros page 36, opinion of Harav Elyashiv Shlita as quoted in Hechsheiros page 280:footnote 125.

57. M’Bais Levi 6:page 92, Shulchan Aruch Hamekutzar 4:page 252:footnote 32. Refer to B’nisiv Ha’chalav pages 99-100.

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## If the Cheese is Melted

The opinion of the *Yad Yehuda*<sup>58</sup> according to a few *poskim*<sup>59</sup> is that if the hard (aged) cheese is melted by cooking it then one does not have to wait six hours after eating it (before eating meat). Many do not accept this leniency.<sup>60</sup> A spreadable Swiss cheese even if it may be aged for longer than six months, is cooked to make it into a spread, and one can rely on the *Yad Yehuda* since the cheese remains soft.

However, it should be noted that many *poskim* hold that the *Yad Yehuda*'s opinion only pertains to cheese melted into food, whereas hard cheese melted onto food which is not integrated to become part of another food remains subject to the above waiting period.<sup>61</sup> Therefore, one who eats hard cheese which is melted onto toast is required to wait six hours.<sup>62</sup>

## Potato Chips

Based on the opinion of the *Yad Yehuda* (quoted above), potato chips seasoned with parmesan cheese powder would not require waiting six hours. The reason is that the parmesan cheese powder comes from cheese that has been melted as part of the process to turn it into a powder form.

## Placed in a Refrigerator – Supermarket Shelf

Some *poskim* say that cheese continues to ripen even after it is a packaged, but the extent of the ripening is dependent on the conditions, which are storage temperate, moisture level and method of packaging. There are those who hold that all cheeses which are six months old, (even by waiting on the supermarket shelf) would require one to wait six hours. However, many disagree with this approach, and maintain that after packaging cheese no longer ages, and placed in a refrigerator, is not considered

58. Pirush hakitzur Y.D. 89:30:page 19. Some say the *Yad Yehuda* only applies if the cheese is soft, but if the cheese becomes hard after it is melted then one would be required to wait six hours. (Ohr Yisroel 6:page 89).

59. Refer to Darchei Teshuva Y.D. 89:43. This is the opinion of the Va'ad Harabbanim of Flatbush based on a discussion with Harav Golderg Shlita.

60. The opinion of Harav Elyashiv Shlita is if aged cheese is used on pizza (melted) then one has to wait six hours (Hechsheiros page 280:footnote 121), Star-K (<http://www.star-k.org/cons-faqs-status.htm>), see Ben Ish Chai Shlach 2:15. The Badi Ha'shulchan Y.D. 89 biurim "v'chein" pages 63-64 says depending on the two reasons for waiting, the *Yad Yehuda* would make sense only according to the reason that the cheese is left in the mouth, but the reason of taste lingering would apply even after it is melted. Refer to Ohr Yisroel 6:page 89, Halichos Shlomo Moadim page 383:footnote 15.

61. Opinion of Harav Yisroel Belsky Shlita as expressed in OU document X-120, and based on a personal conversation.

62. The Laws of Kashrus page 209:footnote 96. Others are lenient as long as it is melted (Va'ad Harabbanim of Flatbush based on a discussion with Harav Golderg Shlita).



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aged even if it is in the refrigerator for six months.<sup>63</sup> Examples of these cheeses were Mehadrin American cheese, Muenster, Smoked American, Shredded etc.<sup>64</sup> Today, this is not done and the shelf life date is printed on the back.<sup>65</sup>

### Which Cheeses are considered Aged?

Most commercial cheeses made today in America are not considered aged.<sup>66</sup> Many cheeses are processed by cooking and it does not get aged afterwards.<sup>67</sup> However, the opinion of most *poskim* is that Swiss cheese (made in Switzerland) is aged long enough to consider it hard cheese.<sup>68</sup> Swiss cheese which is made in America is only aged for 3-4 months and would not require any waiting.<sup>69</sup> Another example of hard cheese is parmesan cheese which is aged for six-ten months.<sup>70</sup> In addition, Reggiano Cheese is aged for ten months, Asiago cheese is aged for at least a year,<sup>71</sup> and Romano and Sap Sago cheese are aged for five months.<sup>72</sup>

### Sharp Taste but not Aged or Aged and not Sharp

Some cheeses have a sharp taste but are not aged, and others are very hard but not aged for six months. Sharp tasting cheese has flavor which lingers in the mouth, and one would have to wait six hours, even if it is not aged (according to the opinion of the *Taz*).<sup>73</sup> An example of such cheese is feta (if it was not cooked).<sup>74</sup> Nonetheless, there are no cheeses that we have today which would fit the above criteria,<sup>75</sup> and the only cheese which one is required to wait six hours for are those aged for six months.

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63. Harav Yisroel Belsky Shlita as expressed in OU document X-70, in Mesora 20:pages 91-92, and based on a personal conversation, see Pischei Halacha (Kashrus) page 24:19:footnote 74, Ohr Yisroel 6:pages 88-89, 10:page 188, see Teshuvos V'hanhugos 2:388. In the past, a cheese company actually printed dates on the packaging which was a date that is six months from processing time. According to this opinion if one ate those cheeses after that date one would have to wait six hours.

64. Letter from Harav N.E. Teitelbaum Shlita (Volove Rav) dated January 14, 1997.

65. After a telephone discussion with Harav N.E. Teitelbaum Shlita (Volove Rav) February 28 2008.

66. Opinion of the Debritziner Rav zt"l quoted in Pischei Halacha ibid:page 130.

67. Opinion of Harav Shimshon Sherer Shlita as quoted in Ateres Moshe Aron page 51.

68. Aruch Ha'shulchan Y.D. 89:11, Ohr Yisroel 6:page 89, Pischei Halacha ibid:footnote 78, also page 108.

69. Rabbi Gordimer Shlita - OU.

70. B'nisiv Ha'chalav page 100, Ateres Moshe Aron page 51, Shulchan Aruch Hamekutzar 4:page 252:footnote 31.

71. OU document X-86.

72. Ibid.

73. Harav Yisroel Belsky Shlita.

74. Ohr Yisroel 6:page 89, B'nisiv Ha'chalav page 100, opinion of Harav Elyashiv Shlita quoted in B'nisiv Ha'chalav page 100.

75. Harav Yisroel Belsky Shlita.

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(גדה ע"ג)



## Pizza Stores

If pizza stores would use aged cheese then it would be dependant on the following. According to the *Yad Yehuda* (who is lenient if the cheese is melted) this would be permitted even if these cheeses had a *halachic* status as hard, but only if the cheese is melted, and is not on top of the pizza (according to those *poskim* who understand this as being the view of the *Yad Yehuda*).<sup>76</sup> If one holds the *Yad Yehuda* is lenient even if it is melted on the food (and not mixed in entirely) then one would not have to wait in either case with regard to pizza.

## Grated Parmesan Cheese

When one goes into his supermarket he can see grated parmesan cheese from famous cheese manufactures. The question arises that although this cheese is aged maybe the amount of cheese which goes into a food is so minute that it does not affect the waiting time which is the custom after eating it. However, just as one wait six hours after eating even a tiny bit of meat, one would have to wait six hours even after eating a tiny drop of grated parmesan cheese (unless it is melted as mentioned before, according to the lenient opinion).<sup>77</sup> (There is no parmesan cheese in eggplant parmesan; therefore, one does not have to wait six hours after eating it).

## Placed in a Salad

Many times one places parmesan cheese in a “Caesar salad” by sprinkling some of it in the salad. This would require waiting six hours since it is not melted and would not be included in the above *heter* of the *Yad Yehuda*.<sup>78</sup>

## Placing a Sign in a Store

The question arises, is a *kashrus* agency obligated to place a sign to inform the consumer that the cheese being used is hard cheese that would require one to wait six hours? Most *kashrus* organizations place a sign that states “parmesan (etc) cheese is being used and one must wait six hours.”<sup>79</sup> If there is a product which is made with parmesan cheese, the *kashrus* organization should notify the consumer and it is a *michshal* if one does not do so.

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76. Refer to OU document X-120 which says that the cheese should be mixed into other foods (even if it is *b'vein*) quoting the opinion of Harav Yisroel Belsky Shlita. The opinion of Harav Elyashiv Shlita is if aged cheese which has a sharp taste is used on pizza (melted) then one has to wait six hours (B'nisiv Ha'chalav page 97, Hechsheiros page 280:footnote 121).

77. Harav Yisroel Belsky Shlita.

78. Harav Yisroel Belsky Shlita and Harav Shachter Shlita as expressed in OU document X-120, opinion of Harav Gornish Shlita, Va'ad Harabbanim of Flatbush (after a discussion with Harav Goldberg Shlita).

79. Policy of the OU (after a discussion with Harav Shreier Shlita), opinion of Harav Gornish Shlita, policy of the Kehilla Kashrus, based on a discussion with Rabbi Steinfeld. Some signs say that parmesan cheese is being used (and one should ask their Rav). Others place a notice in the menu as well (Kehilla Kashrus), Va'ad Harabbanim of Flatbush (after a discussion with Harav Goldberg Shlita).



איך לו  
להקב"ה  
בעולמו  
אלא ד'  
אמות  
של הלכה  
בלבד...  
(בדמותה)

### Ill Person

One who is ill can be lenient and does not have to wait six hours after eating hard cheese. Nonetheless, one should wait one hour before eating meat.<sup>80</sup>

### Chewing for a child

Some say even one who chews hard cheese for a child should wait six hours.<sup>81</sup>

### Meat Pill

One is allowed to swallow a pill made from the liver of an animal even after eating aged cheese that would require one to wait six hours before eating meat.<sup>82</sup>

### Yoledes

A woman who just gave birth can be lenient and is not required to wait six hours, but should still wait an hour before eating meat.<sup>83</sup>

### Beracha on Meat

One who made a *beracha* on meat after eating aged cheese should eat something *pareve*, wash out his mouth, and taste a little bit of the food.<sup>84</sup>

### Erev Shabbos

There is an opinion in the *poskim* who maintains that if one ate aged cheese on *Erev Shabbos* or *Erev Yom Tov* within six hours to *Shabbos*, one can be lenient and not wait the six hours. The reason is since it is a *seudas mitzvah* one can rely on the lenient opinion that six hours is not required. However, one must still wash his hands and mouth before eating meat or chicken.<sup>85</sup> This *halacha* is only *b'dieved*, however, one should not put himself in this situation *l'chatchilah*.<sup>86</sup>

### Cheese Stuck Between the Teeth

There is a discussion in the *poskim* as to what one should do if cheese gets stuck between the teeth.<sup>87</sup> Nonetheless, if one finds hard cheese between one's teeth after six hours and swallows it one does not have to wait an additional six hours, but should eat and wash his mouth out.<sup>88</sup>

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80. Nidchei Yisroel 33:page 106:6 (new), Pri Tamarim 5:page 125. Refer to Yechaveh Da'as 3:58, Yabea Omer Y.D. 6:7.

81. Refer to Darchei Teshuva 89:34, see Yad Yehuda 26, and Pri Tamarim ibid who argue.

82. Igros Moshe Y.D. 2:26.

83. Refer to Yechaveh Da'as 3:58 who is lenient.

84. Avnei Yushfei 3:30:page 60.

85. Metamei Ha'shulchan page 58:11.

86. Ibid.

87. Refer to Taz 4, Pri Chadash 16.

88. Harchokos V'hazehuros page 41.

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

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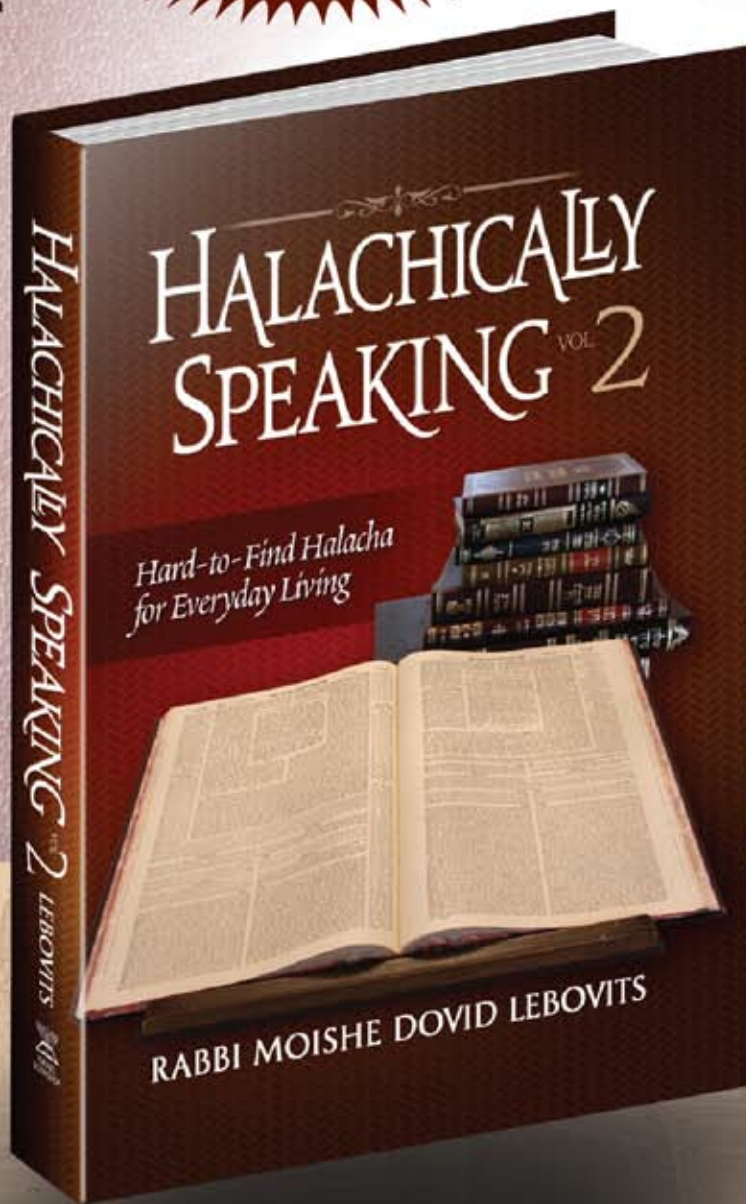
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