



Daf HaKashrus

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WAITING AFTER EATING HARD CHEESE

Rabbi Avrohom Gordimer, RC Dairy

Some Hard Facts

We are familiar with the rule of refraining from consuming meat after eating certain types of cheese. In *Yoreh Deah* 89:2, the Remo writes, "And there are those who are strict and do not consume meat after eating cheese (source: Mordechai and Beis Yosef in the name of

Maharam; v. *Tur Yoreh Deah* 89), and such is our minhag, that we do not eat any meat, even poultry, after hard cheese. And there are those who are lenient, and one should not protest their practice, but they must cleanse and rinse the mouth and wash the hands (before partaking of meat after cheese); however, it is preferable to be strict (and wait)." This is the basis for waiting the same time period after eating certain cheeses before then partaking of meat that one waits after eating meat before then partaking of dairy. (V. *Taz* *ibid.* s.k. 4.)

The *Shach* (*ibid.* s.k. 16) explains that "hard cheese" as referenced by the Remo means cheese which

has aged (approximately) six months. **Poskim note that after eating pungent, strong-tasting cheeses, one should similarly wait before eating meat, regardless of the cheese's age.** (V. *Taz* *ibid.* s.k. 4.)


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WHY IS THERE NO DE SYMBOL?

What does DE mean? Parve products made with heat on dairy equipment may be eaten after meat, but not with meat.

Some kashrus agencies use a DE symbol, but the OU has chosen not to use a DE designation because it is felt it may be confusing to the kosher consumer. Also, to be a true DE product, the equipment must be properly cleaned of residue after dairy production, and that level of cleanliness is sometimes difficult to maintain and guarantee.

Consumers may contact the OU Consumer Hotline at 212.613.8241 or the Webbe Rebbe at kosherq@ou.org to inquire if a product is DE. Please note that it is possible that the manufacturer will reformulate a DE product and add a true dairy ingredient. You will not be able to know this, since the  kosher symbol will remain the same. We recommend that you call our office every 3 months to reconfirm the DE status of this product.

PLAYING WITH FIRE - Part II

Rabbi Yaakov Luban, Executive Rabbinic Coordinator, OU Kosher

Daf Notes: The excellent article by Rabbi Luban entitled "Playing with Fire" was originally published in The Daf HaKashrus Vol. 3, No. 6, P. 24. It is reprinted here with slight modifications. In Part I, Rabbi Luban discussed the halachic background for the prohibition of Bishul Akum.

PILOT LIGHTS

There is a dispute among the Rishonim (early commentators) whether bishul akum is negated when a Jew contributes to the cooking process by lighting the fire before a non-Jew places a pot of food on the stove. The major codifiers of Jewish law argue this point as well. Rav Yosef Caro, author of the *Shulchan Oruch*, subscribes to the stringent opinion, and this is the custom practiced by Sephardic Jewry. According to this view, a Jew must place the pot on a burning fire in order that the food be considered bishul yisrael¹. Alternatively, a Jew may turn on the fire after a non-Jew placed the pot on the cold stove.² The Ramo follows the lenient opinion, and allows a gentile to place raw food on a fire that was ignited by a Jew. Since the Jew has a share in the overall process, the food is not considered to be bishul akum.

The Ramo goes one step further, and writes that if a Jew has even a partial role in preparing the fire, bishul akum does not apply. For example, if a Jew added a wood chip or any other fuel to the fire,³



or alternatively, if a non-Jew lit a fire from another fire which was originally ignited by a Jew, there is no restriction of bishul akum. In both of these instances, the fire is considered "aish yisrael" (fire of a Jew) because of the involvement of the Jew. Many Jews of Ashkenazic descent follow this ruling, and allow, a non-Jew to turn on a gas burner which is ignited from a pilot light that was lit by a Jew. However, this practice is not ideal (see footnote)⁴. In OU restaurants, mashgichim are instructed to turn on the fires on the stoves and not rely solely on pilot lights. However, stoves with pilot lights are no longer common, and it is important that people realize the serious halachic concerns associated with meals prepared by hired help. A separate issue that must be dealt with when non-Jewish help is left alone in a house is the concern that they may use the kitchen utensils to prepare non-kosher food. See *Yoreh Daya* 118:12, and *Igros Moshe* Vol. 1, 61.

EXCLUSIONS

The reader is perhaps wondering who turns on the fires in factories around the world in remote locations that are supervised by the OU and other kashruth organizations. Although many foods are prepared without any heat (for example, mayonnaise and pickles), there are numerous other products that are cooked. In truth, members of the Rabbinic staff of the OU spend a disproportionate amount of time seeking halachic and practical solutions to the problems of bishul akum, and where no solution is found, supervision is not granted. In some instances, it is possible to effect bishul yisrael (for example, in restaurants and meat processing plants where there is a mashgiach timidi),⁵ but generally there is a halachic basis to supervise products without bishul yisrael. There are many instances where bishul akum does not apply for a variety of reasons, which we will now examine.

EDIBLE IN A RAW STATE

Food that can be eaten in a raw state is not prohibited when cooked by a non-Jew⁶. Since the food is edible without preparation, the consumer feels minimal appreciation to the chef, and eating the food does not engender socialization. Some foods that fall into this category are: water, oil, butter, jam & jelly, juice, honey, yogurt, canned fruit, flavored drinks, milk, ice cream, banana chips, nuts, cheese, vinegar, ketchup, sauces, apple sauce, many canned vegetables (corn, string beans, peas, carrots, mushrooms, cucumbers, peppers, etc.).

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CHEESE

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Below is a list of many varieties of cheese, along with the times for which they are aged. An asterisk next to an entry indicates that the OU's poskim maintain that one must wait after eating that specific cheese before then partaking of meat.

American Cheese:	Made from cheddar that is aged 2-3 months or less ¹
Appenzeller (Swiss-made): Classic:	3-4 months
Surchoix:	4-6 months* ²
Extra:	over 6 months*
Asiago: Fresh Asiago/Asiago Pressato:	3-6 weeks
Asiago d'Allevio/Mezzano:	3-8 months* ³
Asiago d'Allevio/Vecchio:	9-18 months*
Asiago d'Allevio/Stravecchio:	over 18 months*
Bastardo del Grappa:	3 months
Bleu (including Danish Bleu ("Danablu") and Roquefort) :	2-4.5 months
Brie:	3-6 weeks
Caciocavallo: fresh variety:	2 months
semi-aged variety:	up to 6 months*
aged variety:	well beyond six months*
Caciotta Alpina:	up to 1 year*
Caciotta al Tartufo:	2-3 months
Caciotta di Pecora:	30 days
Camembert:	3-5 weeks
Ciliegene:	1 week to 30 days
Dry Monterey Jack:	7-10 months*
Cheddar, Mild (Regular):	2-3 months
Cheddar, Medium, Sharp and Aged:	close to 6 months, and up to 7 years (!)*
Chevre (Goat Cheese):	usually aged for two weeks or less; however, if label says "aged" or states a specific cheese variety, may be aged much longer
Colby:	1-3 months
Dolce (Mild, Regular) Provolone:	2-3 months
Edam:	3 months
Emmental (Swiss Cheese-Switzerland):	6-14 months*
Feta (cow milk):	brined 2-3 months
Feta (goat or sheep milk):	brined 3-6 months ⁴
Fiore Sardo:	4-8 months*
Fontina:	1-8 months* ³
Golden Jack:	2 months
Gouda:	3 months
Gruyere:	7 weeks-3 months
Havarti (Regular):	3 months
Aged Havarti:	1 year*
Kashkaval:	3-6 months* ³
Marble Cheese:	4-6 months* ³
Monchego: Monchego Fresco:	2 weeks
Monchego Curado:	3-6 months*
Monchego Viejo:	1 year*
Montaggio:	3-4 months
Montasio: fresh variety:	2 months
semi-aged variety:	5-9 months*
aged variety:	10 months*
Monterey Jack (in American market):	2 months (although foreign market Monterey Jack can be aged

6 months to 1 year*)
see also Dry Monterey Jack, above

Morlacco, Morlacco di Grappa:	20 days-3 months
Mozzarella:	30 Days
Muenster:	5-7 weeks
Parmesan:	10-24 months or more* ^{5 6}
Pecorino Fresco:	15 days-3 months
Pecorino Sardo:	8 months*
Pecorino Romano:	6-8 months*
Pepper Jack:	Same as Monterey Jack (above)
Piccante Provolone:	6-12 months*
Primo Sale:	approximately 30 days
Provola Sfogliata:	3-4 months
Provola dei Nebrodi:	at least 6 months*
Provolone:	see Dolce Provolone and Piccante Provolone
Pressed Asiago:	6 weeks
Queso Quesadilla:	less than 30 days
Reggianito:	6 months*
Romano:	5-12 months*
Scamorza:	1 week
Speedy Piccante:	at least 9 months*
Stracchino:	1-20 days
Stravecchio:	1-3 years*
Swiss – American-made, Baby Swiss and Lacey Swiss:	3-4 months; see Emmental, above, for Swiss made in Switzerland
Tabor:	30 days
Tilsit:	6 months (when produced correctly*, although it is suspected that much Tilsit cheese is not aged anywhere near a 6-month period)

1 American Cheese ("Process Cheese Food") is not a true variety of cheese, as it is typically made from non-aged cheddar that is melted and mixed with additives, and is then solidified and molded. (American Cheese is the cheese industry's equivalent of the hot dog; cheese experts often refer to American Cheese as "plastic".)

2 As mentioned earlier and indicated in the words of the Shach, the six-month age is an approximation. The OU's poskim thus maintain that cheese aged within a general range of this period necessitates waiting.

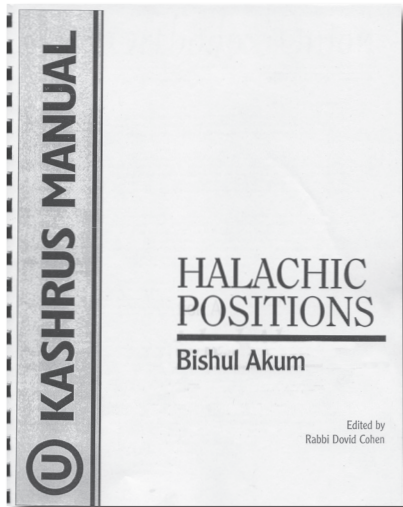
3 Asiago d'Allevio/Mezzano, Fontina, Kashkaval and Marble Cheese vary widely in terms of age, and, unlike the case with most cheeses in the list, there exist no specific names or descriptive titles that denote the ages of these cheeses. Consumers should carefully review the labels of these cheeses for any indication of age.

4 Although goat and sheep milk Feta can be aged in brine for up to six months, the effects of aging cheese in brine are quite different than the effects of aging cheese in dry environments, the latter of which is the predominant method of aging cheese. Cheese which ages (or "ripens", in technical cheese-making terminology) in dry environments loses moisture and gains firmness throughout the process, thereby creating "hard cheese" for the purposes of waiting before consuming meat. Brine appears to largely prevent such textural aging from occurring. Although there is almost no halachic literature on the subject, it would seem that aging Feta in brine for six months would not per se engender a waiting period before consuming meat. However, aging Feta in brine can impact Feta's flavor and could create a significant potency of flavor that would necessitate waiting before consuming meat.

5 Some foods that "officially" contain very aged cheeses are often made with less expensive, fresh (non-aged) cheeses. (Aged cheese is more costly, as potential revenue is lost while the cheese ages.) For example, eggplant parmesan is frequently made with cheeses other than parmesan; many establishments instead use mozzarella as the primary cheese here. Consumers are advised to inquire when purchasing such foods.

6 The *Yad Yehuda* (YYK 89:30) comments that one need not wait after eating aged cheese that has been melted (as the cheese's brittle texture is lost through melting). Many poskim, including those of the OU, rule like the *Yad Yehuda* on this point. However, there appears to be a dispute as to which foods the *Yad Yehuda's* comment pertains: 1) The *Yad Yehuda's* comment was written in reference to a *tavshil shel gevina* (a pareve food which contains cheese, with the cheese indiscernibly melted into the food); many poskim therefore maintain that the *Yad Yehuda's* approach pertains only to foods into which aged cheese is melted as an unnoticeable component (i.e. the cheese is not *b'eyn*). The OU adopts this approach. 2) However, the logic of the *Yad Yehuda* – that aged cheese which is melted loses its brittle texture and therefore should be treated like non-aged cheese – would appear to apply to any melted aged cheese, even if the cheese stands alone. Some poskim thus seem to apply the approach of the *Yad Yehuda* to any melted cheese; see *Mesorah Journal* v. 20, p.92, and see also *Badei Ha-Shulchan*: *Bi'urim* 89:2 d.h. *V'chain nohagin*.

PUBLICATIONS






This 60 page manual compiled by Rabbi Dovid Cohen sets forth the OU's policies regarding Bishul Akum. It contains many Teshuvos and a summary of the consensus of the OU Poskim, Rav Yisroel Belsky, Rav Hershel Schachter and Rav Menachem Genack on this topic. A 13 page Master list of the bishul akum status of specific foods is also included. To order this Free publication please contact Rabbi Yosef Grossman at grossman@ou.org or 212.613.8212.

THE DAF HAKASHRUS

To receive this monthly in depth Kashrus publication, read by the OU's Rabbinic Field Representatives around the world, as well as by Dayanim, Poskim and Rabbonim globally, kindly contact Rabbi Yosef Grossman at grossman@ou.org or 212.613.8212. There is no charge for this publication, which appears ten times a year. Hard copy is available, but your email is preferred for our colored eDaf version.

DID YOU KNOW?

The OU certifies over 800 Cholov Yisroel products. If a product is OU Cholov Yisroel, it will bear an  symbol and the words Cholov Yisroel, חלב ישראל or Mehadrin, מהדרין on the packaging. The  symbol on a product without the words Cholov Yisroel, חלב ישראל or Mehadrin, מהדרין indicates that the product is under OU Kashrus supervision but does not meet the special requirements of Cholov Yisroel.

The following is a partial list of companies which produce  Cholov Yisroel products:

American Quality Products -
Ben & Jerry's (Domestic Israel Only)
Bloom Packaging Corp.
Bubba's D/B/A Novelty Kosher
Elite Confections
Gelbsteins Bakery
Macabee Foods
Mehadrin Dairy and Ice Cream
Mendelsohn's Pizza
Norman's Dairy Delight (Machmirim)



Strauss Dairies Ltd.
The RealBeanz Co. (special run)
Tnuva
Unilever Israel Foods (Klik)

FIRE

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1 Yoreh Daya 113:7.

2 Yabia Omer, Vol. 5, responsa 10:7.

3 For a modern oven, this is the equivalent of raising the temperature setting. Rav Yisrael Belsky, Shlita, maintains that this is effective only if raising the temperature setting immediately turns on or increases the size of the fire. Simply changing the thermostat setting to cause the fire to burn longer does not constitute bishul yisrael.

4 Rav Yisrael Belsky, Shlita, related that Rav Moshe Feinstein, zt"l, was not happy with the common practice of relying on a pilot light to resolve the problem of bishul akum, presumably because the pilot light burns indefinitely and it is difficult to consider this as a perpetual "aish yisrael". Furthermore, not all poskim are in agreement with the Rama regarding a gentile lighting a fire from aish yisrael. See, for example Gra, 113:18. Nonetheless, Rav Moshe,

zt"l, stopped short of prohibiting this common practice. In addition, it should be emphasized that one can rely on a pilot light only if it is unlikely that it will be extinguished. In restaurants, pots overflow regularly and the pilot light is often not lit. One of the primary responsibilities of a mashgiach in a restaurant is to oversee the fires and make certain they are not turned on by the help. Similarly, if the pilot light of a home stove is prone to go out regularly, there is no guarantee that the non-Jew will not re-light it when the residents are away from home.

5 It is worth noting that it is a common practice in fancy restaurants for a chef to cook dishes at the customer's table. The mashgiach must light the sterno used at the table in addition to turning on the stove and oven located in the kitchen. Similarly, sternos are occasionally used to cook some items at smorgasbords, and this requires the same attention.

6 Some are of the opinion that a person of stature should preferably refrain from eating bishul akum even when the food is edible in a raw state. See Shach, Yoreh Daya, 152:2, and responsa of Shevet HaLevi, Vol. 6, 108:3. However, Oruch HaShulchan 113:11 quotes many Poskim who reject this view.

to be continued.

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