

# THE Daf HaKASHRUS



ב"ד

A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## RAV KAMENETSKY'S VISIT

Rav Shmuel Kamenetsky visits OU Headquarters as part of Harry H. Beren ASK OUTREACH Initiative

Rav Shmuel Kamenetsky, Rosh Yeshiva of the Talmudical Yeshiva of Philadelphia, visited OU headquarters in New York this week to give words of chizuk to an audience of OU Kashruth senior rabbis.

Rav Kamenetsky's visit was part of the new Harry H. Beren ASK OUTREACH Initiative, in which the OU shares its kashruth expertise with advanced Talmudic scholars in the convenience of their kollelim and semicha programs while at the same time benefiting from visits by leading Roshei HaYeshiva to the OU. Rav Kamenetsky, or as he is affectionately known, Reb Shmuel, is the second leading Rosh HaYeshiva to visit the OU as part of this new initiative. The first was Rav Asher Weiss from Jerusalem, who addressed the rabbinic staff of the Kashruth Department several months ago.

Rabbi Yosef Grossman, Director of OU Kashruth Education declared, "Rav Shmuel remarked that he has been a chasid (fervent follower) of OU Kosher for many years. He believes that through our organized strength in numbers and harmony, OU Kosher is able to accomplish great things in the area of excellent



Rav Shmuel Kamenetsky, Shlita offers "Divrei Chizuk". To his left are Rabbi Menachem Genack and Rabbi Yosef Grossman

kashruth standards. His warm words of "chizuk" (encouragement) were well received by all the rabbis in attendance, who included Rabbi Menachem Genack, CEO of OU Kosher, and Rabbi Tzvi Hersh Weinreb, OU Executive Vice-President. Both rabbis offered warm words of greeting before introducing Rav Kamenetsky."

## THE HARD TRUTH ABOUT HARD CHEESE

How long must one wait after hard cheese?

BY RABBI AVROHOM GORDIMER  
RC, Dairy

states that the minhag 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.)

### Why Wait?

What is the reason for this chumra (stringency) of the *Remo*? 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 of the meat's fattiness. According to the Rambam (*Hilchos Ma'achalos Asuros* 9:28), the rationale for waiting after

"You mean that I have to wait SIX HOURS after I eat cheese before I can eat meat??" Well, often yes. The *Remo* (*Shulchan Aruch Yoreh Deah* 89:2)

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## לא באתי אלא לעורר

Chametz She'avar Alav HaPesach

BY RABBI ELI GERSTEN  
RC, Recorder of OU Psak and Policy

The general rule is that any chametz for which a Jew violated the Biblical prohibitions of *Bal Yirah U'bal Yimatzei* becomes forbidden forever as *chametz she'avar alav haPesach*. This penalty applies whether the transgression was violated knowingly or unknowingly, and even if the Jew was completely unaware of the prohibitions of chametz or the Yom Tov of Pesach<sup>1</sup>.

Chametz which is owned by a company should be viewed as though it is owned in partnership by its shareholders. Therefore, even large publicly traded companies can be subject to the penalty of chametz she'avar alav haPesach. However, when a company is mostly owned by non-Jews, and no single Jew owns enough shares to be considered to have a voice in the company, then we follow the opinion of Rav Moshe Feinstein Zt"l that in regards to *issurim di'rabbanan* we can view the company as being owned by

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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. (See *Beis Yosef Orach Chaim 173, Aruch Ha-Shulchan Yoreh Deah 89:11, Taz Yoreh Deah 89 s.k. 4.*)

Not all authorities concur with 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, Yoreh Deah ibid. s.k. 17*) dismisses it as *meenus* (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. The *Taz* (*ibid.*) limits the hard cheese restriction to fatty cheeses with holes and does not endorse waiting after aged cheese per se. (The *Aruch Ha-Shulchan* [*ibid.*] disagrees vehemently with this position of the *Taz.*) However, the *Gra* (*ibid. s.k. 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 (*Tur Orach Chaim 173*) invokes the Zohar and endorses the practice of waiting after (hard) cheese, and he also quotes the *Mordechai* (*Chullin siman 687*), who notes 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 *machlokes* as to how long one must wait before consuming dairy products. The *Mechaber* (*YD 89:1*) is of the opinion that the required waiting period is six hours (based on the Rambam in *Hil. Maachalos Asuros 9:28*), but the *Remo* (*ibid.*) - although advising that one wait this period - references and condones 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 *Remo* maintains that the basic halacha is that milk cannot be consumed after meat in the same meal; the meals must be separated, but there is no required waiting period (based on *Tos. in Chullin 105a, d.h. "Lse'udasa"*).

The various opinions and resultant *minhogim* 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; alternatively, *Mar Ukva's* practice may not have mandated any time-governed waiting period, for any break between meals may suffice. The only requirement necessary is to remove the meat tablecloth, dishes and cutlery and recite *Birchas HaMazon*. (See *Tosfos* *ibid.*) These are the issues upon which the above *machlokes* and customs hinge.

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. (See *Taz 89:4, Aruch Ha-Shulchan 89:11, Chochmas Odom 40:13.*)

Thus, one should follow his personal custom regarding waiting after meat for the purpose of waiting after hard cheese.

## Which Types of Cheeses Are Included?

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 s.k. 15*) and *Taz* (*ibid. s.k. 4*), among other major early *poskim*, explain that cheese is considered to be hard for the purpose for waiting if it is six months old or if it has developed holes (done via worms in the old days), such as Swiss cheese - 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 - it is not a hard

### HERE ARE SOME COMMON CHEESES AND THE LENGTHS OF TIME FOR WHICH THEY ARE AGED:

Bleu	2-4.5 months
Brie	3-6 weeks
Camembert (French-made)	3-5 weeks
Cheddar	2 months to 2 years or longer (Sharp cheddar is aged for at least 5 months *)
Colby	1-3 months
Edam	3 months
Emental (Swiss Cheese-Switzerland)	6-14 months *
Feta (from cow milk)	brined 2-3 months
Feta (from goat or sheep milk)	brined 3-6 months
Gouda	3 months
Gruyere	7 weeks-3 months
Monterey	2 months
Mozzarella	30 Days
Muenster	5-7 weeks
Parmesan	10-24 months or more *
Provolone	3-12 months (*If variety of Provolone which is aged approx. 6 months)
Romano	5-12 months *
Swiss Cheese/American-Made	3-4 months

\* = Must Wait After Consumption According to OU *Poskim*

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## CHAMETZ

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non-Jews. We must therefore require any company which has a major Jewish interest to sell their chametz and cease operations for the duration of Pesach. It is permitted to have the Jewish partner sell his stake of the company to his non-Jewish partners for those 9 days, provided that the sale is taken seriously and the Jewish partner refrains from involvement in the operations of the company (P-79).

Which products are subject to the penalty of chametz she'avar alav haPesach and become forbidden?

Any product that is inherently chametz such as bread and crackers, or has a mixture of real chametz that is greater than 1/60th of the product, is subject to the Biblical prohibition of *Bal Yirah U'bal Yimatzei* and the penalty of chametz she'avar alav haPesach<sup>2</sup>. If the mixture is *min b'mino*, such as chametz flour and matzah flour, then so long as the heter is the majority, the product is not subject to the penalty of chametz she'avar alav haPesach.

If there is less than a kezayis of chametz in the entire mixture then according to many authorities the penalty of *chametz she'avar alav haPesach* does not apply<sup>3</sup>.

Even if the percentage of chametz is less than 1/60 of the product, if the chametz is an essential ingredient in the product the product is forbidden after Pesach<sup>4</sup>. One common example of this is when the chametz is a *davar hama'amid*. However, if the amount of chametz in the product is less than a kezayis then it is subject to the leniency mentioned above.

If a product was cooked or was *kavush* in a chametz tank before Pesach, the product is not subject to the penalty of chametz she'avar alav haPesach. According to many opinions this would be considered a *Nat bar Nat dihetera*. One can therefore hold

this product until after Pesach in a non-chametz container.

If the product was cooked in a *ben yomo* chametz tank on Pesach, although the owners would be required to destroy the product on Pesach, *bidieved* the product is permitted after Pesach<sup>5</sup>.

Chametz she'avar alav haPesach is an *issur dirabbanan*. As such in situations of *safek*, we apply the rule *safek dirabbanan likula*. So long as we can safely assume that less than 50% of the merchandise in stock is chametz she'avar alav haPesach then one may purchase from such a vendor. One exception to this rule is when doing business with a *chashud*. This includes anyone who is suspected of intentionally misrepresenting the *kashrus* of a product. When dealing with a *chashud*, one can not apply the rule *safek dirabbanan likula*, but rather one must assess that there might not be any *chametz she'avar alav haPesach* left in his stock. *Igeros Moshe* (O.C IV:96) is lenient not to consider supermarkets as *chashudim*. Distributors that sell to OU certified companies probably would not be included in this heter<sup>6</sup>.

Some products are produced primarily from non-chametz sources. For example, most alcohol and vinegar on the market are not derived from a chametz source. Nevertheless, we must investigate the sources of these items. If it takes more than an hour to ascertain whether the item is chametz, we may permit a company to use these products on Pesach in their non-kosher l'Pesach products (P-32).

There is a category of chametz called *chametz nuksha*. Chametz *nuksha* is chametz that had something wrong with its fermentation; either it did not become completely fermented, or it was not of quality for human consumption (only edible *b'shas hadchak*). Medicines, cosmetics and glues even if they contain chametz are commonly referred to as *chametz nuksha* because the chametz

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### IN SUMMARY

Chametz She'avar alav HaPesach does not apply to products if:

Company has majority non-Jewish ownership and no Jewish partner has a voice in the company

Chametz is less than 1/60th of the product *min bishe'aino mino* (except for essential ingredients which are prohibited even if they are less than 1/60th)

Chametz is less than 1/2 of the product *min b'mino*

There is less than a kezayis of chametz

Non-chametz product is made on chametz equipment

Its status is a *safek*, and one is not purchasing the chametz from a *chashud*

Most of that product on the market is non-chametz and it takes a large effort to verify its source

Chametz *nuksha* which is *nosain ta'am lishvach* that is less than a kezayis *bechdai achilas pras* of the product

Chametz *nuksha* which is *noasin ta'am lifgam* that is less than 50% of the product

## UPCOMING HARRY H. BEREN MAJOR EVENTS

The following are the scheduled dates and locations for the four major Harry H. Beren events in the upcoming months:

1. **ASK OUTREACH Community Kashruth Program** at Yeshiva University (as part of their Semicha Program) – Monday, June 2 – Thursday, June 19
2. **Mesorah Conference on Kedushas Ha'aretz U'Mitzvoseha**, Yerushalayim, Har Habayis, and Shemita at Lander College for Men, Kew Gardens Hills, NY - Sunday, June 15th

3. **ASK OU9 Kashruth Internship Program** at OU Headquarters Mon. Aug. 11–Fri. Aug. 29

4. **ASK OU9 Kashruth Training Program** at OU Headquarters – Mon. Aug. 25 - Fri. Aug. 29

For more information contact Rabbi Grossman at (212) 613-8212, (914) 391-9470, [grossman@ou.org](mailto:grossman@ou.org) or Avigail Klein at (212) 613-8279, [kleina@ou.org](mailto:kleina@ou.org)

## CHEESE

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rule or a rigid shiur. (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.)

### Contemporary P’sakim on the Issue

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 (including Rabbi Moshe Heinemann of the Star-K, in the name of Rav Aharon Kotler zt”l) 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 that it shreds or grates when cut, unable to be sliced. The vast majority of cheeses do not fit into this category; Parmesan and Romano are the only common cheeses which meet this extremely-limited definition of hard cheese.
2. Other poskim and kashrus agencies (including the Volover Rov) 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 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. These poskim and agencies advise that one wait before eating meat after consuming such unintentionally-aged cheese, whereas other poskim and kashrus agencies do not endorse a waiting period in such cases.

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 maintain 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 (advanced by Rav Belsky and Rav Schachter), is that (a) cheese which must be aged by its manufacturer for approximately six months in order to attain the proper, very firm texture of that variety of cheese, and (b) cheese of any age which has an extremely pungent taste, require one to wait after their consumption before eating meat. 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), and cheese which must be aged at the cheese factory for around six months to stiffen the cheese in order for it to be considered 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 sharp cheddar cheese (among others), as it cannot be made unless it ages for five to seven months (which meets the six-month 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

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## PUBLICATIONS

### THE DAF HAKASHRUS דף השנה חלקים י"א-ט"ו

This new publication consolidates years 11-15 of the דף השנה together with a useful comprehensive index. If you are interested in obtaining a copy, please contact Rabbi Yosef Grossman at 212-613-8212, fax 212-613-0621, email grossman@ou.org or Avigail Klein at 212-613-8279, email kleina@ou.org. The cost for the general public is \$10. The first two consolidated volumes (years 1-5 and years 6-10) are also presently available. The set of all three volumes is available at the reduced rate of \$25 with any two volumes for \$18 and any single volume at \$10. Checks made out to the Orthodox Union can be mailed to Rabbi Yosef Grossman c/o Orthodox Union, 11 Broadway, NYC, NY 10004. There is no cost for OU RFR's.



## CHEESE

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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 extremely powerful taste, are those which this approach addresses.

### Exceptions to the Rule

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 flavor additives. 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. (See list of cheese aging on page 32 for such differences in aging periods of the same type of cheese. Fresh mild cheddar is aged for two months, while old, sharp cheddar can be aged for years; the same holds true for Provolone and other cheeses, each of which offers various grades of 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

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 din if hard cheese is melted? There is a well-known approach of the *Yad Yehuda* (YYK 89:30), which 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.

### SUMMARY OF OU P'SAK

The poskim said that one must wait only after cheese which:

- Needs to be aged at the plant in order to create the desired product - (Rav Belsky [as per Shach]). A cheese which happens to be 6-months old because it was left on a shelf in a store or in a person's refrigerator does not require waiting if it was not intentionally aged for this period at the plant.
- Is less than six months old but has a very pungent taste. (The Taz and Aruch Ha-Shulchan note "meshichas ta'am" as a reason to wait after hard cheese; this is a factor regardless of age.)

Also:

- Cheese which has been melted does not require a waiting period.
- Six-month aged cheese, even if can be sliced, requires a waiting period



(L-R) Rabbi E. Safran, Rabbi E. Gersten, Rav Belsky, Rav Schachter, Rabbi E. Ferrell

**IN THIS SPECIAL PRE-PESACH VIDEO**, the Orthodox Union's prominent Poskim, Rav Yisroel Belsky, Rosh Yeshiva of Yeshiva Torah Vodaath, and Rav Hershel Schachter, Rosh Yeshiva of Yeshivas Rabbeinu Yitzchok Elchanon, focus on issues of practical halacha related to Pesach. Topics include: Erev Pesach that falls on Shabbos; which inedibles (e.g., paper towels and plates) require Pesach certification; Kitniyos; the Seder; Mechiras Chometz; and kashering. Questions were drawn from OU Rabbanim and from e-mails sent in by interested consumers. Tune in at [www.ouradio.org/ouradio/channel/C301/](http://www.ouradio.org/ouradio/channel/C301/) and be awed and enlightened by the Poskim for OU Kashruth.

## CHAMETZ

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that they contain was never really fit for human consumption. Non-chametz flour mixed exclusively with mei peiros is at worst chametz nuksha. If a small amount of water is added then according to some opinions it is chametz nuksha. If there is more water than mei peiros then all opinions agree that it is chametz gamur<sup>7</sup>. All non-Pesach flour is tempered and is considered safek chametz gamur which is forbidden to eat after Pesach<sup>8</sup>.

On chametz nuksha one does not violate the Biblical violation of Ba'al Yiraeh Uba'al Yimatzei. If chametz nuksha is present in a mixture, in a concentration of less than a kezayis bichdai achilas pras<sup>9</sup>, though one may not eat it on Pesach, one may own it and derive benefit from it on Pesach. If the *chametz nuksha* is *nosain ta'am lifgam* then it suffices if it is less than 50%<sup>10</sup>.

The Magen Avrohom (O.C. 447: 46) says that even chametz nuksha that is not in a mixture is not subject to the penalty of *chametz she'avar alav haPesach*. The Mishna Berura 447:107 says that most Achronim disagree with the Magen Avrohom and only permit *chametz nuksha* to be eaten if it was *bita'arovsky*.

<sup>1</sup> We do not accept the opinion of שאילת דוד that views chametz of a מומר like that of a non-jew, but rather we accept the opinion of הג"ר איצלה מפוניבו בתשובתו שבוכר יצחק (סימן ח') (P-52).

<sup>2</sup> Shulchan Aruch O.C. 442:1

<sup>3</sup> The Biur Halacha (O.C. 447 s.v. bain) seems to side with this opinion, though he leaves the question unresolved. The Chazon Ish 116:10-11 is machmir.

<sup>4</sup> Mishna Berura 447:14

<sup>5</sup> The Chok Ya'akov 442:1 says that m'ikar ha'din, ta'amo blo mamasho is permitted after Pesach. Although he says that one should be machmir not to eat it after Pesach, here there are more tzadim l'hakel.

<sup>6</sup> Rav Moshe's leniency was based on the assumption that supermarket clerks don't gain directly from their sales and they are therefore not motivated to be dishonest. This reasoning might not apply to distributors. I discussed this issue with Rav Belsky and he agreed.

<sup>7</sup> Biur Halachah 462 s.v. Mimaharim

<sup>8</sup> Mishna Berura 453:24, however, he is lenient after Pesach to allow selling this to a non-jew.

<sup>9</sup> Chazon Ish 116:10

<sup>10</sup> Pri Migadim A.A. 442:2

## MAZAL TOV TO ...

our devoted Senior RFR in Chicago, IL **RABBI SHRAGA KAUFMAN AND HIS WIFE** on the engagement of their son Yisroel Eliezer Kaufman to Shira Elisheva Suchard from Johannesburg, South Africa.

our devoted RFR in Cleveland, OH **RABBI MORDECHAI TEREN AND HIS WIFE** on the engagement of their son Leiby to Soroh Rochel Fischman of Brooklyn, NY

## CONDOLENCES TO...

our dedicated Chief Information Officer **SAM DAVIDOVICS** on the passing of his mother Helen Davidovics O"H.

◆ המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים ◆

## KASHRUTH alert!

**BICKEL'S SOUR CREAM AND ONION POTATO CHIPS** – 3 oz. UPC #0-71487-00320-4 produced by Bickel's Snack Foods, Inc. – York, PA is an © certified product which contains dairy ingredients as listed on the ingredient panel but the dairy designation has been inadvertently omitted. Future packaging will be revised.

**REDMOND REALSALT (8.25 oz.)** Organic Natural Onion Salt, Organic Natural Garlic Salt and Organic Natural Season Salt produced by Redmond Trading Company – Heber City, UT are © certified products which bear an unauthorized 'P' designation on their individual labels and are not certified for Passover use. Corrective action has been taken.

**R.L. SCHREIBER SPLENDID BLENDS GIFT PACK (24.4 oz)** containing: 1. Roasted Garlic 2. Florida Bay 3. Lemon Herb Seasoning 4. Great Shake 5. Schreiber's Adobo 6. Supreme Salad & Pasta produced by R.L. Schreiber, Inc. - Pompano Beach, FL has been distributed containing two seasonings (Lemon & Herb Seasoning and Supreme Salad & Pasta Mix) whose individual labels bear an unauthorized © symbol and are not certified kosher by the Orthodox Union. The four other seasonings are correctly labeled. This product is being withdrawn from the marketplace. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at kashalets@ou.org.

## KASHRUTH advisory!

Although the © symbol is not yet on the bottles, please be advised that **STARBUCKS COFFEE LIQUEURS** products are certified as follows:

Starbucks™ Coffee Liqueur is ©, Kosher and Pareve  
Starbucks™ Cream Liqueur is ©, Kosher and Dairy.

Due to an error, the © symbol was omitted from the labels of **GODIVA CHOCOLATE LIQUEURS**. These products continue to be certified without change as follows:

Godiva Chocolate Cream Liqueur, White Chocolate Cream Liqueur and Cappuccino Liqueur are Kosher and Dairy.  
Godiva Chocolate Liqueur is Kosher and Pareve.

## צאתכם לשלום...

to our devoted Rabbinic Coordinator **RABBI AVRAM OSSEY** who is leaving OU Kosher after many years of dedicated service for a new position at the Kof-K. We sincerely thank him for his major contributions to OU Kosher and wish him much continued Hatzlacha in his new position.

## ובואכם לשלום...

to **RABBI SHIMON POSNER**, a long-time resident of Englewood, NJ, who is joining the OU as an RC after many years as a corporate lawyer. He attended Yeshiva College and then learned with Rabbi Yehuda Gershuny at his yeshiva in NY. After receiving smicha from Rabbi Gershuny, he went on to Harvard Law School and a career in the law. We wish him much success at his future endeavors here at the OU.