



# KOF-K

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בס"ד

## Waiting Six Hours between Meat and Dairy

There are three places where the *Torah* states<sup>1</sup> that one should not cook meat and 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 ones throat and palette for a long time.<sup>8</sup>
- 2) The meat that one eats and chews gets stuck between ones teeth and is considered meat until six hours have passed.<sup>9</sup> 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.

### Chewing Meat

Based on the aforementioned, if one only chewed the meat, but did not swallow it, it is still prohibited to eat dairy before the six hours have elapsed.<sup>11</sup>

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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.

<sup>1</sup> Sefer Shemos 23:19, 34:26, Sefer Devarim 14:21, Mesechtas Chullin 115b, Rambam Machulos Asuros 8:15, Chinuch mitzvahs 92 and 113.

<sup>2</sup> Mesechtas Chullin 108b, see Shulchan Aruch Y.D. 87:1.

<sup>3</sup> Shulchan Aruch Y.D. 87:1, See Rama 6, Chuchmas Adom 40:6.

<sup>4</sup> Shulchan Aruch 87:2, Shach 1, see Rama 105:1.

<sup>5</sup> Shulchan Aruch 87:1, Chuchmas Adom 40:2, Yad Ephraim, Pischei Teshuva 2, Aruch Ha'shulchan 87:6-7.

<sup>6</sup> Rambam Machulos Asuros 9:28, see Meiri Chullin 104b, Rosh page 186.

<sup>7</sup> Shulchan Aruch 89:1.

<sup>8</sup> Rashi Mesechtas Chullin 105a "ossur," Rosh Mesechtas Chullin 8:5, see Mordechai Mesechtas Chullin 687, Tosfas 105a "I'seudosa."

<sup>9</sup> Rambam Machulos Asuros 9:28, see Taz 89:1, Badi Ha'shulchan 1

<sup>10</sup> Tur, Shulchan Aruch 89:1, Shach 2, Taz 1, Birchei Yosef 89:3,11, Chuchmas Adom 40:12, Badi Ha'shulchan 1. Refer to Hakashrus K'halacha 19:footnote 46.

<sup>11</sup> Shulchan Aruch 89:1, Issur V'heter 40:7, Taz 1, Shach 2, Gilyon Maharsha, Pri Megadim M.Z. 1, Kaf Ha'chaim 3, Badi Ha'shulchan 15, Hakotton V'hilchosuv 1:5:40. The Aruch Ha'shulchan 3-4 says if one



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## Swallowing Meat

Some times it may happen that one does not actually chew the meat, rather he might swallow the meat. One who merely swallowed meat without chewing it still must wait six hours.<sup>12</sup>

## Swooshing *Fleshig* Soup in One's Mouth

It is permitted for a person to swoosh *fleshig* clear soup in one's mouth then spit it out and there is no waiting required if he wants to eat dairy.<sup>13</sup> However, one must clean his mouth out prior to eating dairy.<sup>14</sup>

## Placing Meat in one's Mouth

If one placed meat in his mouth without chewing and spit it out right away, there is no need to wait six hours.<sup>15</sup> Washing out the mouth properly is still required if one wants to eat dairy.<sup>16</sup> This is known as *kenuach* and *hadacha*.<sup>17</sup>

## The Time of Waiting

The *Rama*<sup>18</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>19</sup> One does not have to wash his mouth out before eating dairy in this situation.<sup>20</sup> There are some people who have the custom to wait three hours. This is the custom of the Jews originating from Germany.<sup>21</sup> *Horav Yisroel Belsky Shlita* holds one who has the custom to wait three hours

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washes his mouth out well, and does not swallow any taste of the meat he may be lenient. Refer to *Madanei Ha'shulchan* 4.

<sup>12</sup> *Harchukos V'hazehuros* page 8:3, *Badi Ha'shulchan* 17.

<sup>13</sup> *Horav Yisroel Belsky Shlita*.

<sup>14</sup> Refer to *Shulchan Aruch* 89:2.

<sup>15</sup> *Maharshak*, *Yad Yehuda* 2, *Darchei Teshuva* 12,22, *Kaf Ha'chaim* 4, *Madanei Ha'shulchan* 4, *Badi Ha'shulchan* 16, *Darchei Halacha* page 181, *Emes L'Yaakov* page 306:35.

<sup>16</sup> *Aruch Ha'shulchan* 5, *Kaf Ha'chaim* 56, *Badi Ha'shulchan* 16.

<sup>17</sup> Refer to *Shulchan Aruch* Y.D. 89:2.

<sup>18</sup> Y.D. 89:1, see *Issur V'heter* 1:4, *Levush* 89:1.

<sup>19</sup> *Taz* 2, *Pri Megadim* M.Z. 2, *Yad Yehuda* 9.

<sup>20</sup> *Horav Yisroel Belsky Shlita* based on the *Shach* 7 opposed to the *Taz* 2 who disagrees, see *Darchei Teshuva* 15.

<sup>21</sup> Refer to *Rabbeinu Yeruchum* 39, *Chuchmas 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'bayis* 89:9 *biurim*, *Ma'danei Osher* pages 67-68, *Hakashrus K'halacha* 19:7:footnote 58. *Horav Shimon Schwab zt"l* wrote (1972) the *minhag* to wait three hours is only for the women and children. *Horav 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>22</sup> Some have the custom to wait five or five and half hours.<sup>23</sup>

### The *Minhag* of *Klal Yisroel*

The prevailing custom for most of *klal yisroel* is to wait the six complete hours.<sup>24</sup> The *Aruch Ha'shulchan*<sup>25</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>26</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>27</sup> The six-hour waiting period is six complete hours, and not *shah zemanios*.<sup>28</sup>

### End of Eating Meat

The *minhag* is that the counting begins when one is finished eating meat and not from when the meal ends. For example, if on *Shabbos* one finished eating meat at 1:30, and the meal (after talking and eating dessert) finished at 2:30, one begins counting the six hours from 1:30.<sup>29</sup> According to the aforementioned one may start eating a meal during the six hours if he *bentched* (etc.), and not eat dairy food until the full six hours have elapsed.<sup>30</sup>

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<sup>22</sup> Horav Yisroel Belsky Shlita says the custom of the Jews originating from Germany to wait three hours since the allotted time between meals was three hours since they ate five meals.

<sup>23</sup> 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'alu Lo Yeibol 2:page 63:2.

<sup>24</sup> 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, Chuchmas Adom 40:13, Ben Ish Chai Shlach 2:10, G'ra 2, Torah Leshma 212, Darchei Teshuva 20, Nidchei Yisroel 33:5, Kaf Ha'chaim 28, Me'am Loez Mishpatim page 890, Pri Tohar 5, Badi Ha'shulchan 8, Hakashrus K'halacha 19:7.

<sup>25</sup> Y.D. 89:6

<sup>26</sup> Rama 1, Shach 6, Pri Megadim Sisfei Da'as 6, M.Z. 2, Chuchmas Adom 40:12, Pri Tohar, Aruch Ha'shulchan 6.

<sup>27</sup> Horav Yisroel Belsky Shlita, see Kaf Ha'chaim 19, Pesach Ha'bayis 11, Metamei Ha'shulchan 5.

<sup>28</sup> Birchei Yosef 89:4, Chuchmas Adom 40:12, Pri Megadim Sifsei Da'as 1, Pischei Teshuva 3, Darchei Teshuva 6, Kaf Ha'chaim 5, Badi Ha'shulchan 6, Divrei Chachumim Y.D. 1:1.

<sup>29</sup> Horav Yisroel Belsky Shlita, see Dugel Mirvuva 1, Tamei Haminhagim page 489, Darchei Teshuva 4, Kaf Ha'chaim 9, Pe'er Ha'shulchan 8, Badi Ha'shulchan 7, Pesach Ha'bayis 4, Moshe Ha'ish Y.D. 14, Rivevos Ephraim 5:513, Pri Hador pages 155-156, Pischei Halacha Kashrus 1:pages 86-87, Orchos Rabbeinu 1:page 227:12, Doleh U'mashka page 257. Refer to the Aruch Ha'shulchan 4 who disagrees.

<sup>30</sup> Refer to Badi Ha'shulchan 7, Harchukos V'hazehuros page 14, Noam Halacha 9:5.



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## Washing Mouth Out after Six Hours

The *poskim* say after one waits six hours there is no need to wash ones mouth out before eating dairy.<sup>31</sup> (This is referring when there is no leftover meat in ones mouth).

## In Doubt Whether Six Hours Have Elapsed

If one is in doubt whether or not the six hours have passed one can be lenient and eat dairy.<sup>32</sup>

## Waiting for a *Cholah*

One who is ill and needs to drink milk may rely on the *Chassam Sofer* and wait one hour as long as one *bentches* or makes a *beracha achrona*.<sup>33</sup> However, one should consult his *Rov*. A nursing mother who needs to drink milk is considered a *cholah* in this regard.<sup>34</sup> The *poskim* say a *yolede* within thirty days of birth is also considered a *cholah*.<sup>35</sup> There is no need for *hataras nedarim* in the aforementioned situations, since one will go back to waiting six hours after the *tzorech* to wait one hour passes.<sup>36</sup>

## Infant / Young Child / Older Child

A child three years and younger does not have to wait any amount of time between eating meat and dairy. One may feed him dairy directly after meat if this is good for the child.<sup>37</sup> However, the child's mouth should be cleaned out well before eating dairy if it will be right after eating meat.<sup>38</sup> A child over three years old should be trained

<sup>31</sup> Meiri Mesechtas Chullin 104b, Yad Yehuda 2, Pesach Ha'bayis page 107 biurim.

<sup>32</sup> Horav Yisroel Belsky Shlita, see Yad Yehuda 1, Darchei Teshuva 5, Kaf Ha'chaim 21, Badi Ha'shulchan 9, biurim ibid, Yalkut Yosef page 386, Shevet Ha'kehusi 1:218, Pesach Ha'bayis beurim 11, Pri Hador page 158.

<sup>33</sup> Refer to Pischei Teshuva 3, Yad Ephraim, Ben Ish Chai Shlach 2:11, Chuchmas Adom 40:13, Darchei Teshuva 15, Nidchei Yisroel 33:6, Aruch Ha'shulchan 7, Yechaveh Da'as 3:58, Tzitz Eliezer 14:70, Nishmas Avraham Y.D. 89:1 Pischei Halacha Kashrus page 113:5, Pri Hador pages 156-157, Yalkut Yosef page 400, Badi Ha'shulchan 36, Shevet Ha'Levi 2:32.

<sup>34</sup> Salmas Chaim 4, Emes L'Yaakov 306:footnote 36, Divrei Chachumim page 178, Yalkut Yosef page 399.

<sup>35</sup> Refer to Yalkut Yosef page 399, Metamei Ha'shulchan 4-5.

<sup>36</sup> Refer to Dugel Mervuva Y.D. 214:2, Pischei Teshuva ibid 1, Chai Adom 127:10, Chuchmas Adom 40:13, Mishnah Berurah 581:19, Shar Ha'tzyion 33, Aruch Ha'shulchan 89:7, Nishmas Avraham Y.D. 89:1 pages 25-26, Pischei Halacha Kashrus page 113:6, Badi Ha'shulchan 89:biurim "I'hamtin sheish," Yechaveh Da'as 1:50, 2:70.

<sup>37</sup> Yalkut Yosef pages 393-395, Divrei Chachumim Y.D. 1:2, Ve'alu Lo Yeibol 2:page 64:4. Refer to Nezer Ha'chaim page 214:155 who maintains that even a one day old child has to wait six hours before eating milk.

<sup>38</sup> Refer to Chanoch L'nar 29:footnote 1, Be'er Moshe 8:36:4, Shevet Ha'Levi 4:84, see Massei Ish 3:page 147.



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according to his ability to wait additional time, increasing the time each year.<sup>39</sup> A child 9-10 years old should wait the appropriate six hours.<sup>40</sup> *Horav Yisroel Belsky Shlita* holds when the child starts going to school he should wait six hours (This is approximately 6-7 years old).

### Late Barbeque

One who has a barbeque or eats any meat late at night and then goes to sleep must still wait six hours (if he did not sleep at least six hours).<sup>41</sup> Sleep does not exempt a person from waiting. For example, if one ate meat at 1:00am went to sleep at 1:30am and woke up at 6:00am, he may not eat dairy until six hours have passed from when one finished eating the meat.<sup>42</sup>

### Meat Less Than a *K'zayis*

If meat less than a *k'zayis* was eaten even though there is no *beracha achrona* made one must still wait six hours.<sup>43</sup> The *siluk* in this case in order to eat meat is that one is *masiach da'as* from eating dairy.<sup>44</sup>

### Meat Vitamins

Swallowing meat vitamins made from kidneys does not obligate one to wait six hours. However, if the vitamins were chewed then one must wait six hours.<sup>45</sup>

### Vomiting Food

One who ate meat and then vomited the meat still must wait six hours from the time he finished eating the meat.<sup>46</sup>

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<sup>39</sup> Refer to Chelkes Yaakov 2:88, Teshuvos V'hanhugos 1:435, Badi Ha'shulchan 37, Emes L'Yaakov page 306:36, Shevet Ha'Levi 4:84, Be'er Moshe 8:36:4 Yabea Omer Y.D. 1:4. *Horav Moshe Feinstein zt"l* said the correct age of chinuch in this inyun is if the child knows how to count hours (Pischei Halacha Kashrus 1:page 22:footnote 33).

<sup>40</sup> Badi Ha'shulchan 37.

<sup>41</sup> Doleh U'mashka page 558:footnote 15. *Horav Elyashiv Shlita* is lenient and holds one can eat after he slept if it is still before six hours. This makes a difference to *Horav Elyashiv Shlita* who sleeps three hours a night. However, to us who sleep anyways at least six hours at night this halacha plays little role.

<sup>42</sup> *Horav Yisroel Belsky Shlita*, see Teshuvos V'hanhugos 1:431, Zichron Moshe page 79, Bais Avi Y.D 3:108, Harchukos V'hazehuros page 19 footnote 32, Darchei Halacha page 186, sefer Hechsheiros page 273:31.

<sup>43</sup> Yad Yehuda 6, Darchei Teshuva 16, Kaf Ha'chaim 25.

<sup>44</sup> *Horav Yisroel Belsky Shlita*.

<sup>45</sup> Igros Moshe Y.D. 2:26, Rivevos Ephraim 5:517, Badi Ha'shulchan 17 and biurim "I'kanach," sefer Hecsheiros page 178:110.

<sup>46</sup> *Horav Yisroel Belsky Shlita*, see Darchei Teshuva 9, Harchukos V'hazehuros page 17 footnote 28.



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## A Woman after Marriage

Once a woman is married, she follows her husband's custom in waiting the allotted time between meat and dairy. Whether her husband waits six hours or three hours. No *hataras nedarim* is needed after she gets married and changes her *minhag*.<sup>47</sup> Others are stringent and make *hataras nedarim*.

## A Sharp Food Cut with a Meat Knife

One does not have to wait six hours if he cut a sharp food<sup>48</sup> with a meat knife and then ate that food after.<sup>49</sup>

## A Sharp Food Cooked In a Meat Pot

One who cooked a radish or any other sharp food in a meat pot, even if it was used within twenty four hours, does not have to wait six hours when eating the food.<sup>50</sup> Rather, one is able to eat milk right away.

## Treif Meat

One who ate meat that was later found to be *treif* still must wait the six-hour period.<sup>51</sup>

## Ate Meat from a Non-Kosher Animal

A person who ate meat from a non-kosher animal does not have to wait six hours before eating dairy.<sup>52</sup>

## Fleshig Soup

The custom in *klal yisrael* is to wait six hours after eating a *fleshig* soup, just as one would do when eating actual meat.<sup>53</sup>

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<sup>47</sup> Horav Yisroel Belsky Shlita in the name of Horav Yaakov Kamenetsky zt"l, see Yom Tov Sheinei K'hilchoso page 322 footnote 51, Igros Moshe O.C. 1:158, E.H. 1:59.

<sup>48</sup> For example, an onion, garlic, lemon, pickled cucumber, leek, olives. Refer to Shulchan Aruch 96 1-4, Rama, Shach, Taz, Pischei Teshuva 3, Chuchmas Adom 49:4, 6-8, Aruch Ha'shulchan 96:13,14,18,19,21, Daver Charif pages 25-32, Ateres Moshe Aharon page 194, Badi Ha'shulchan pages 333-334, biurim "v'luchein," Madanei Ha'shulchan 96:35-39.

<sup>49</sup> Horav Yisroel Belsky Shlita, see Daver Charif page 12: footnote 48.

<sup>50</sup> Daver Charif 1:10 footnote 47, see Yad Yehuda kitzur 29, aruch 5.

<sup>51</sup> Madanei Ha'shulchan 1, Minchas Yitzchok 9:79.

<sup>52</sup> Refer to Darchei Teshuva 89:1, Madanei Ha'shulchan 1, Harchukos V'hazoros page 27:footnote 52.

<sup>53</sup> Shulchan Aruch 3, Pri Megadim M.Z. 5, Taz 5, Ben Ish Chai Shalch 2:9, Birchei Yosef 30, Darchei Teshuva 39, Aruch Ha'shulchan 12, Kaf Ha'chaim 89:52-53, Madanei Ha'shulchan 33, Badi Ha'shulchan 87, Lehoros Nossan 7:56, Pesach Ha'bayis 89:49.



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## Pareve Food Cooked In a Ben-Yomo Meat Pot

One who cooked *pareve* food in a *fleshig* pot which was used that same day (a *ben-yomo*), is permitted to eat milk immediately afterwards. This is true even if the pot was not washed out well, as long as there is no taste of meat left in the pot. There is no need to wash one's mouth before eating milk in this situation.<sup>54</sup>

## Steam Coming From a Meat Dish

If an oven has uncovered meat cooking and at the same time a uncovered *pareve* dish cooking, since the steam from the meat goes into the *pareve* dish, one would have to wait six hours if one ate the *pareve* food.<sup>55</sup> When this situation arises one should consult his *Rov*.

## Food Found in One's Mouth after Six Hours

One who finds food in his mouth after six hours should remove the meat, and be careful not to swallow the meat.<sup>56</sup> One does not have to wait any additional time after finding the meat in his teeth.<sup>57</sup> If it happens that one swallowed the meat, one does not have to wait any additional amount of time after swallowing before eating dairy.<sup>58</sup>

## A Meat Dish

Even though according to the letter of the law one does not have to wait six hours after eating a potato cooked in a *fleshig choldent*. The *minhag* is to be stringent and wait.<sup>59</sup>

## Fat on Meat

The fat that is on the meat is actually considered meat.<sup>60</sup> Therefore, one who ate fat would have to wait six hours.

<sup>54</sup> Shulchan Aruch 3, Shach 19, Pri Megadim Sifsei Da'as 19, Pischei Teshuva 7, Elya Rabbah 173:4, Ben Ish Chai Shlach 2:12, Chuchmas Adom 40:13, Yad Yehuda kitzur 29, Aruch Ha'shulchan 13, Kaf Ha'chaim 59 and 61, Badi Ha'shulchan 89, Madanei Ha'shulchan 41-42, see Pri Hador page 175, Nidchei Yisroel 33:5, Pischei Halacha Kashrus page 22:14.

<sup>55</sup> Horav Yisroel Belsky Shlita, see Da'as Torah 89:3, Kaf Ha'chaim 89:54, Eishel Avraham O.C. 173:1. Horav Yisroel Reisman Shlita asked Horav Elyashiv Shlita this question and Horav Elyashiv was lenient.

<sup>56</sup> Refer to Rama 89:2, Shach 3, Pri Megadim Sifsei Da'as 3, Yad Yehuda 3, Chuchmas Adom 40:12, Ben Ish Chai Shlach 2:11, Badi Ha'shulchan 10-12, biurim "im," Madanei Osher 40, Madanei Ha'shulchan 5, Metamei Ha'shulchan 3.

<sup>57</sup> Horav Yisroel Belsky Shlita.

<sup>58</sup> Horav Yisroel Belsky Shlita, see Haf'lah, Badi Ha'shulchan 13, footnote 22, Pesach Ha'bayis biurim 3.

<sup>59</sup> Shulchan Aruch 89:3, Rama, Pri Megadim M.Z. 1, Chuchmas Adom 40:13, Darchei Teshuva 39, Aruch Ha'shulchan 13, Kaf Ha'chaim 57, Badi Ha'shulchan page 69 biurim "v'nohagu," Madanei Ha'shulchan 39, Pischei Halacha (Kashrus) page 21:13. The same halacha would apply to meat that was pureed (Doleh U'mashka page 256).



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## What is permitted During the Six Hours?

### Milk Pill

One who ate meat and now wants to swallow a milk pill, may do so while waiting the six hours.<sup>61</sup>

### Swooshing Milk in Your Mouth

It is permitted for one to swoosh milk in ones mouth and spit it out right away.<sup>62</sup>

### Artificial Milk

One is allowed to drink *pareve* milk that is not made from dairy milk after eating meat, and there is no concern of *maris ayin*. Since people will not think you are eating dairy milk.<sup>63</sup>

### One Forgot and Made a *Beracha* on Dairy

If one forgot and made a *beracha* on dairy food he should take a bite of the dairy food, as not to come to make a *beracha l'vatala*.<sup>64</sup> Others are of the opinion that this may only be done if an hour has passed since the meat was eaten.<sup>65</sup> Some suggest if possible one should grab a *pareve* food on the table or in front of you, and the *beracha* will go on that food.<sup>66</sup> Others suggest that one should take a bite out of the food and then spit it out, this way there is no *beracha l'vatala*, and at the same time one is not eating the dairy food.<sup>67</sup>

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<sup>60</sup> Rama 89:3, Pri Megadim Sifsei Da'as 18, Shach 18, Taz 5, Darchei Teshuva 37, Kaf Ha'chaim 51, Badi Ha'shulchan 85-86.

<sup>61</sup> Shevet Ha'Levi 7:118.

<sup>62</sup> Da'as Torah 89:1.

<sup>63</sup> Shulchan Aruch 87:3, Rama, Taz 4, Shach 6, Pischei Teshuva 10, Badi Ha'shulchan 38-48, Madanei Ha'shulchan 19, Yechaveh Da'as 3:59, Yalkut Yosef pages 270-271, sefer Hechsheiros 10:page 277.

<sup>64</sup> Horav Yisroel Belsky Shlita, Avnei Yushfei 3:30:5 quoting the opinion of Horav Elyashiv Shlita, see Pri Hador pages 158-160, Metamei Ha'shulchan 6, V'drashta V'chakarta 2:Y.D. 3. Refer to Magen Avraham 171:12, Sharei Teshuva 568:1, Da'as Torah 568:1, Shulchan Aruch Harav 299:2, Sdei Chemed Ben Hamitzarim 1:4 page 366, Orchos Chaim (Spinka) 551:25, Mishnah Berurah 26, Piskei Teshuvos 2:page 838:17, Pischei Halacha Berochos 1:22, footnote 81(2), Shevet Ha'Levi 9:131:1, Rivevos Ephraim 1:367:1.

<sup>65</sup> Sdei Chemed Baser B'chalav 12, Kaf Ha'chaim 89:6,8, Levushei Mordechai Y.D. 167, Yabea Omer Y.D. 10:3, 10:41, 2:5, Metamei Ha'shulchan 6, Be'er Moshe 4:24, Yalkut Yosef pages 408-412, Yechaveh Da'as 4:41, Shevet Ha'Levi 4-20, 5:24:1, Pri Hador pages 158-160, Shraga Hameir 6:128:3, Sharei Beracha page 175 footnote 52.

<sup>66</sup>Horav Yisroel Belsky Shlita, see Shulchan Aruch O.C. 206:5 Mishnah Berurah 26, Vezos Ha'beracha pages 65-69, Sharei Ha'beracha pages 285-292.

<sup>67</sup> Refer to Mishnah Berurah 210:13, Shar Ha'tzyion 30, Teshuvos V'hanhugos 1:329, Sharei Ha'beracha page 263 footnote 16, Vezos Ha'beracha pages 322-323, Piskei Teshuvos 6:page 167 footnote 12.





# KOF-K

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בס"ד

## Sitting Next To Someone Who Is Eating Dairy

One who is waiting six hours may sit next to someone who is eating dairy. There is no concern that you will come to eat from his food.<sup>68</sup>

## Preparing Dairy Food

One who is waiting six hours may prepare dairy food. If one has the habit of eating the food while preparing it, then he may not prepare dairy food while waiting for the six hours to elapse.<sup>69</sup>

## Smelling Dairy Food

While one is waiting six hours he may smell dairy food because we are not concerned that he will come to eat the dairy food.<sup>70</sup>

## Eating Food Cooked In a Dairy *Ben Yomo* Pot

The *minhag* is if one ate meat he is allowed to eat a *pareve* food cooked in a *ben-yomo* milk pot within six hours. If the pot was not cleaned out well one should not eat the food.<sup>71</sup>

## Drinking From A Dairy Utensil

One who is eating *pareve* food is allowed to drink from a dairy cup that is washed out well.<sup>72</sup>

## What is Prohibited During the Six Hour?

### A Sharp Food Cut with a Milk Knife

One who is *fleshig* should not eat sharp food that was cut with a milk knife.<sup>73</sup>

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<sup>68</sup> Horav Yisroel Belsky Shlita, see Pri Megadim M.Z. 88:2, Darchei Teshuva 88:16, Aruch Ha'shulchan 88:11, Kaf Ha'chaim 88:21, Me'am Loez Mishpatim 125, Badi Ha'shulchan 88:3, Metamei Ha'shulchan 88:2, Yalkut Yosef pages 341-343.

<sup>69</sup> Yad Ephraim 88:2, Darchei Teshuva 88:16, Badi Ha'shulchan 88:3, biurim "chaya v'of," Be'er Moshe 4:24.

<sup>70</sup> Horav Yisroel Belsky Shlita, see Pri Megadim M.Z. 108:1, Badi Ha'shulchan page 50 biurim "gevinah acharov," Yabea Omer O.C. 6:34:4, Yalkut Yosef page 355.

<sup>71</sup> Horav Yisroel Belsky Shlita, see Da'as Torah 494:3, Kaf Ha'chaim 89:61, Badi Ha'shulchan 90 biurim "v'yaish," Pesach Ha'bayis page 15.

<sup>72</sup> Horav Yisroel Belsky Shlita, see Badi Ha'shulchan 88:28 pages 48-49.

<sup>73</sup> Horav Yisroel Belsky Shlita, see Yad Yehuda 5, Darchei Teshuva 89:42, Da'as Torah 494:3, Orchos Chaim (Spinka) 494 10, Badi Ha'shulchan 90, Madanei Ha'shulchan 89:43, Pri Hador page 174.



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בס"ד

## Eating a Sharp Food Cooked In a *Non-Ben Yomo* Milk Pot

One should not eat a sharp food cooked in a *non-ben-yomo* milk pot.<sup>74</sup> The *Yad Yehuda* is lenient by a *non-ben-yomo* milk pot. Obviously, this is prohibited if it was cooked in a *ben-yomo* pot.

## Biteplates/Dentures/Braces

One who has a biteplate should wash it out very well after eating meat before eating dairy, since food usually gets stuck on the biteplate.<sup>75</sup> One who uses dentures may use the same ones for meat and dairy. There is no need to buy separate ones. It is unnecessary to *kasher* them from meat to dairy since the food is not *yad soledos bo*.<sup>76</sup> One who has braces and waited six hours after eating meat, should wash them very well with toothpaste before eating any dairy.<sup>77</sup>

## \*\* Waiting between Dairy and Meat \*\*

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>78</sup> All that is needed is for him to wash out his mouth well as explained in the *Shulchan Aruch*,<sup>79</sup> and if there is any dairy on this hands to wash it off.<sup>80</sup> Some *poskim* say a *beracha achrona* or *bentching* is required before eating meat.<sup>81</sup> Others say one does not have to make these *berachos*.<sup>82</sup> However, some have the

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<sup>74</sup> Darchei Teshuva 42, Badi Ha'shulchan 90, Horav Elyashiv Shlita is lenient in this case. Refer to Daver Charif pages 10-11:8-9.

<sup>75</sup> Refer to Yalkut Yosef pages 379-380.

<sup>76</sup> Darchei Teshuva 11, Tzitz Eliezer 9:25, Yabea Omer O.C. 3:24, Igros Moshe O.C. 1:5, Chai Ha'Levi 1:44:7, Be'er Moshe 8:244, Metamei Ha'shulchan 89:3, Nishmas Avraham Y.D. page 27, Pri Hador page 154.

<sup>77</sup> Pischei Halacha Kashrus page 135:3 responsa from the Debitziner Rav zt"l.

<sup>78</sup> Mesechtas Chullin 105a, Rambam Machulos Asuros 9:26, Yam Shel Shlomo Chullin 8:6, Bais Yosef end of O.C. 173, Shulchan Aruch 89: 2, Levush O.C. 173:1, Shach 9, Pri Megadim Sisfei Da'as 9, Chuchmas Adom 40:12, Darchei Teshuva 19, Nidchei Yisroel 33:5, Aruch Ha'shulchan 89:9, Kaf Ha'chaim 20, 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 minhag of Horav Chaim Kanievesky Shlita, see Sheilas Rav page 361:15.

<sup>79</sup> Y.D. 89:2.

<sup>78</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.

<sup>81</sup> Shlah Shavuos page 6:8, Pri Megadim Sisfei 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 Shavuos 78, Pri Hador pages 163-164.

<sup>82</sup> Darchei Moshe 89:2, Elya Rabbah O.C. 494:12, Magen Avraham O.C. 196:1, 494:6, Chuchmas 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.



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בס"ד

custom 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>83</sup> Some say from the *Zohar* that one should wait an hour between dairy and meat.<sup>84</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>85</sup> However, the custom of many in *klal yisroel* is to only wait a half hour.<sup>86</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.<sup>87</sup> 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 suffice to wait a half hour.<sup>88</sup> Those who have the custom to wait a half hour must wash their mouths out properly before eating meat.<sup>89</sup> If one does not have the *minhag* to wait a half hour after learning these *halachos* he does not have to accept this *minhag* upon himself.<sup>90</sup>

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<sup>81</sup> Horav 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 *minhag* is to be lenient with this. Refer to *Pri Hador* page 163:14, *Minhag Yisroel Torah* 2:pages 365-366.

<sup>84</sup> *Shlah Shavuos* page 6:8, *G'ra* 89:11, *Pri Chodosh*, *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.

<sup>85</sup> *Teshuvos V'hanhugos* 2:390.

<sup>86</sup> *Maharshag Y.D.* 1:13, *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'bayis* page 111, *Pischei Halacha Kashrus* page 23:18, *Shraga Hameir* 7:105:3, *sefer Hechsheiros* 10:47:footnote 115, *Minhag Yisroel Torah* 2:page 367.

<sup>87</sup> *Poskim*.

<sup>88</sup> Refer to *Rabbeinu Yona Mesechtas Berochos perek 5* page 21 "chassidim," *Madanei Yom Tov* on the *Rosh Mesechtas Berochos* 9:22:8, *Magen Avraham O.C.* 93:1, *Machtzis Ha'shekel*, *Dugel Mirvuva Y.D.* 69 on *Shach* 26, *Sdei Chemed Shin* 32, *Chasam Sofer* 199:3.

<sup>89</sup> Horav Yisroel Belsky Shlita, see *Divrei Shalom* 6:88.

<sup>90</sup> Horav Yisroel Belsky Shlita.