



Halachos of

BASAR B'CHALAV

PART 2



Halachos of BASAR B'CHALAV

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Basar B'chalav. In any case of question or doubt a Rabbi should be consulted.

Halachos compiled by Rabbi Binyamin Walfish
and reviewed for publication by
Harav Alexander Mandelbaum Shlita.

For questions or comments, please contact us at
info@halachayomiforwomen.com

Introduction:

Introduction: This month we will continue our discussion of the halachos of Basar B'chalav. As mentioned at the beginning of last month, the halachos of Basar B'chalav are broad in scope and range. This month we will specifically focus on two particular topics from the general category of Basar B'chalav:

- 1) מראית עין in regards to Basar B'chalav (days 1-10)
- 2) Baking dairy/meat bread (days 11-31)



Day 1

Throughout Chazal we find the concept of מראית עין. מראית עין refers to a scenario wherein one may not do a particular action because doing so creates an impression that one is violating the halacha.

For example, Chazal prohibited spreading out wet laundry on Shabbos to dry, because doing so creates an impression that one washed the clothing on Shabbos.

The concept of מראית עין informs the halachos of Basar B'chalav as well. May one cook cheese together with soy meat? May one add almond milk to a meat soup to make it creamier? In such cases, there is no true mixture of meat and milk, but perhaps such an impression has been generated. Such scenarios raise the potential issue of מראית עין and will be discussed below.



Day 2

The concern of מראית עין applies to situations where it appears to the onlooker that one is violating a prohibition. Thus, a situation wherein the default perception is that a transgression is being performed, is liable to fall under the prohibition of מראית עין.

As an example, one may not eat cheese together with fake deli. Because imitation deli is fairly uncommon, an onlooker is quite liable to assume that real deli is being mixed together with cheese, and that meat and milk are being eaten together.

Nonetheless, not every food is subject to the concern of מראית עין. Additional common scenarios which bring up the question of מראית עין will be discussed below.

רמ"א ס' פז ס"ד



WWW.HALACHAYOMIFORWOMEN.COM

Day 3

One may drink soy/almond milk after eating a meat meal. We do not find that Chazal were concerned about מראית עין unless the meat and milk are present together.

To illustrate: After eating the Shabbos seudah, Tehilla would like to have a coffee together with desert. She may add almond milk/pareve coffee creamer to her coffee even though she just finished eating a meat meal.

פתחי הלכה ע' 188



WWW.HALACHAYOMIFORWOMEN.COM

Day 4

An action that is prohibited due to a concern of מראית עין may often be prohibited even if there are no onlookers watching and the action is performed in the privacy of one's home. A Rov should be consulted.

מ"ב ס' שא ס"ק קס"ה ובה"ל שם



WWW.HALACHAYOMIFORWOMEN.COM

Day 5

It was previously mentioned that one may not eat imitation deli together with cheese, because doing so creates an impression that one is eating meat and milk together. One who wishes to do so may place the packaging of the deli next to their plate while eating. The immediate presence of the package serves to correct the possible perception of a prohibition being performed, thus ensuring that there is no מראית עין.

רמ"א ס' פז ס"ד



WWW.HALACHAYOMIFORWOMEN.COM

Day 6

It is permitted to cook margarine together with meat, despite its strong resemblance to butter. The use of margarine as a substitute for butter is extremely widespread, to the extent that it is possibly used just as much as butter. Thus, cooking with margarine does not create an impression of cooking with butter and no מראית עין is created. Thus, for example, one may use margarine as part of a recipe for meat knishes.

הלכות בשר בחלב פי"ד סס"ו



WWW.HALACHAYOMIFORWOMEN.COM

Day 7

Many pareve ice-creams on the market could easily be mistaken as dairy. Nonetheless, due to the prevalence of pareve ice cream, when ice cream is served following a meat meal, it is understood that it is pareve, not dairy, and no impression of doing a prohibition is created. For this reason (and others), one may serve such ice cream for desert following a meat meal, as is the commonly accepted custom.

הלכות בשר בחלב פ"א סס"ו, פתחי הלכה פ"ז ע' 188



WWW.HALACHAYOMIFORWOMEN.COM

Day 8

It is questionable if one may cook almond/soy milk together with meat. The same question applies to cooking cheese together with soy meat.* On the one hand, doing so may possibly create an impression of mixing together meat and milk, and would thus fall under the prohibition of מראית עין. On the other hand, it can be argued that due to the recent widespread consumption of such products, usage of them does not create an impression of doing something prohibited at all and would therefore be permitted (similar to pareve ice cream discussed above). There is room for one to adopt the lenient position. One who wishes to be stringent should place the packaging of the food on the table next to the food being eaten.

*Note: If the food is distinctly recognizable as a soy product and would not be mistaken for meat, then there is no concern of מראית עין.

הבית וכשרותו ע"ס



WWW.HALACHAYOMIFORWOMEN.COM

Day 9

It has been mentioned that it is questionable if one may cook meat together with almond/soy milk etc. Nonetheless, for one who wishes to do so, a solution can be found. If one places almonds, or the carton of almond milk next to the mixture of almond milk and meat, this obviates the concern of מראית עין (as mentioned previously regarding imitation deli). If, after the cooking is complete, one can discern in the food a mixture of meat and fake cheese etc., one must place the packaging of the cheese etc. next to one's plate while eating.

רמ"א ס' פז ס"ד



WWW.HALACHAYOMIFORWOMEN.COM

Day 10

One may cook using soy/almond milk/fake cheese in a **clean** meat pot. Because there is no meat apparent, doing so does not create an impression of cooking together meat and milk and is therefore not subject to the prohibition of מראית עין

To illustrate: Chani may use her clean meat pot to cook potatoes, even if the recipe calls for soy milk to be added to the potatoes.

הלכות בשר בחלב פ"א סס"ב



WWW.HALACHAYOMIFORWOMEN.COM

Day 11

If a milk substitute inadvertently fell into a meat dish (or vice-versa) and is no longer visible, the meat dish is permitted, regardless of the ratio of meat to milk. Because the milk substitute is not actually prohibited together with the meat, and only poses a problem of מראית עין, now that the milk substitute is indiscernible there is no concern of מראית עין and the food is permitted.

To illustrate: One Friday afternoon Shalva was stirring the cholent when suddenly her four year-old son, Simcha, spilled his cup of soy milk into the cholent. If the soy milk is no longer visible in the cholent, the cholent is permitted. If the soy milk is indeed visible in the cholent, Shalva may not stir the cholent to cause the soy milk to become unseen, and the cholent is prohibited.*

*Note: However, the cholent can be saved by placing the carton of soy milk next to the crockpot as mentioned above. Once the carton has been placed next to the crockpot, it would seem that Shalva may now stir the cholent thereby rendering the soy milk unnoticeable.

שו"ע ס' פז ס"ד וגליון רע"א שם



WWW.HALACHAYOMIFORWOMEN.COM

Day 12

We will now move on to our second topic of the month, where we will discuss the prohibition of baking dairy bread. Chazal forbade baking dairy bread. Bread is regularly consumed together with meat, and Chazal were concerned that one is liable to forget that the bread is dairy and eat it together with meat. Conversely, one may not bake bread with gravy, rendering it meat due to the very same concern; one is liable to forget that the bread is meat and end up consuming it with dairy. The parameters of this halacha will be discussed below.

שו"ע ס' צז ס"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 13

Not only did Chazal prohibit baking dairy bread, but they even forbade its consumption. Thus, one may not purchase dairy bread to eat.* Additionally, if one was unaware of the prohibition and inadvertently baked dairy bread, the bread may not be eaten.

*Note: Barring cases that are exceptions to the prohibition which will be dealt with below.

רמ"א ס' צז ס"א, ערוה"ש שם ס"ח



WWW.HALACHAYOMIFORWOMEN.COM

Day 14

The prohibition against baking dairy/meat bread is not limited to merely bread. Any **mezonos-food** that is commonly eaten with meat may not be baked as a dairy product. However, a mezonos food that is not typically eaten with meat, may be baked dairy.

To illustrate: One may not bake pastries with a meat filling (if it is not visible, see below). Because it is typical to eat pastries with dairy coffee, one may forget that the pastry is meat and eat it together with their coffee.

On the other hand, one is permitted to add milk to a muffin recipe. Because muffins are not regularly consumed together with meat, there is no concern of potential consumption of meat and milk together. The same applies to making dairy pancakes and many other foods.

רמ"א ס' צז ס"א, חכמ"א ס' נ ס"ז,
פתחי הלכה פ"ח ע' 215



WWW.HALACHAYOMIFORWOMEN.COM

Day 15

It was previously mentioned that any mezonos-food that is not commonly eaten together with meat is not subject to the prohibition of dairy bread. Thus, one may bake cookies on a dairy cookie sheet. Because cookies are not typically eaten with meat, there is no concern to make them dairy. However, one may not bake pita on a dairy cookie sheet, because pita is oftentimes eaten with meat.

הלכות בשר בחלב פי"ד סמ"ב



WWW.HALACHAYOMIFORWOMEN.COM

Day 16

Chazal only prohibited baking dairy/meat bread or mezonos food. Non mezonos-food may be cooked dairy, even if it is commonly eaten with fleishigs.

For example, one may add butter to potatoes, despite the fact that it is common to eat potatoes together with meat.

חכמ"א ס' נ ס"ז



WWW.HALACHAYOMIFORWOMEN.COM

Day 17

One may bake dairy bread if it is apparent that the bread is dairy. In such an instance we need not be concerned that one will end up eating such bread together with meat. For this reason, baking cheese pizza is not subject to the prohibition of dairy bread.

רמ"א ס' צז ס"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 18

Despite the general prohibition of Chazal not to bake dairy bread, there are two ways in which one is permitted to do so. 1) Chazal did not prohibit baking a small quantity of dairy bread. Because we are dealing with a small amount of bread, it will all be consumed in the near future and as such it is unlikely that one will forget that it is dairy. 2) Bread that has a "sign" that it is different. Because the bread was fashioned in an unusual manner, this will serve as a reminder that the bread is dairy. The details of these two exceptions will be discussed below.

ש"ע ס' צז ס"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 19

It has been mentioned that one may bake a small quantity of dairy bread. A “small quantity” is defined by the amount of bread that one together with their family would consume over the course of **one day**. For Sefardim, a “small amount” is the amount of bread eaten by one’s family for **one meal**. Thus, one may buy a dairy baguette to eat for lunch, because this is considered a small quantity.

To illustrate: Yocheved may bake a few pitas on a dairy cooking sheet to prepare falafel supper for her family. Since the amount of pitas that she is baking does not exceed the amount of bread her family would eat over the course of a day, it is not subject to the prohibition of dairy bread (to be continued).

שו"ע ורמ"א ס' צז ס"א, ערוה"ש ס"ד



WWW.HALACHAYOMIFORWOMEN.COM

Day 20

We have learned that one may bake a limited quantity of dairy bread and that this is defined by the amount of bread one consumes together with their family over the course of one day. The reason why baking a small amount is permitted is because one will consume it shortly and is thus not likely to forget that the bread is dairy. Consequently, the leniency to bake a small amount only applies to one who actually intends to eat the bread on that same day. However, if one intends to eat the bread on the following day (i.e. more than 24 hours later) or later, even a small amount of dairy bread may not be baked.

To illustrate: Shoshana is baking dairy garlic bread for the meal following a fast. She may not bake extra bread so that she will have leftovers for another night, even if the amount of bread that would be leftover does not exceed the amount of bread her family would consume over the course of a day.

בדי השלחן ס' צז סק"ט



WWW.HALACHAYOMIFORWOMEN.COM

Day 21

If one baked a small quantity of bread for consumption that day and the bread was left over, it loses its leniency and may not be consumed at a later time.

To illustrate: Shoshana baked dairy garlic bread for the meal following the fast. At the end of the meal, some bread was left over. It may not be saved to be eaten at a later date.

הלכות בשר בחלב פי"ד סי"ב



WWW.HALACHAYOMIFORWOMEN.COM

Day 22

One who inadvertently baked a large quantity of dairy bread, cannot post-facto divide it up among many people so that now they are only left with a small quantity. In such an instance, because the bread was originally baked in a large quantity it is prohibited.

חכמ"א ס' נ ס"ה



WWW.HALACHAYOMIFORWOMEN.COM

Day 23

We will now turn our attention to the other permissible method of baking dairy bread, namely baking the bread with a “sign”. One may knead a dairy dough (even a large quantity) if the dough is fashioned in some unusual manner and has some distinct marking. The unique feature of the bread will remind one that the bread is dairy. Although such a marking is sufficient to permit such bread in one’s own home, it is questionable if making such a sign is sufficient to allow such breads to be sold to others.

חכמ"א ס' נ ס", פתחי הלכה פ"ח ע' 216



WWW.HALACHAYOMIFORWOMEN.COM

Day 24

Any unusual marking made in the dough itself can serve as a reminder. This includes fashioning the dough into a unique shape, making a marking in the dough, or inserting food coloring to color the dough differently. A dough that has any unusual marking may be eaten by anyone, not just the one who made the marking. Although others may not know what the marking is meant to indicate, we can assume that they will inquire about the unique feature of the bread and thus not come to eat it with meat. One may not rely on a unique smell to serve as a reminder.

To illustrate: If it is common to bake potato bourekas, one may not bake a cheese boureka if it is not apparent from the outside that the filling is cheese. In such an instance, one should bake the boureka into an unusual shape, i.e. a rectangle as opposed to a triangle.

עורה"ש ס' צז ס"ה,
הלכות בשר בחלב פי"ד סכ"א



WWW.HALACHAYOMIFORWOMEN.COM

Day 25

The insertion of a sign must be done at the time the bread is baked. If one forgot to make a sign and baked dairy bread, the bread is already prohibited, and it does not suffice to make a sign in the bread at that point.

חכמ"א ס' נ ס"ה



WWW.HALACHAYOMIFORWOMEN.COM

Day 26

One may place a small sticker on the bread that says "dairy" **before** the bread is baked. Although there is nothing unique about the bread itself, the sticker attached to the bread is considered an effective reminder. Although attaching a sticker to bread is considered a good sign, merely placing the bread in a container or a package with a dairy label does not suffice. Additionally, one must bear in mind that the sign must be present in the bread at the time of baking and may not be inserted after the fact.

חכמ"א ס' נ ס"ג, הלכות בשר בחלב פי"ד סי"ז



WWW.HALACHAYOMIFORWOMEN.COM

Day 27

What happens if one is kneading a dough, and some milk accidentally falls in?

In the event that the ratio of milk to the rest of the dough is less than one in sixty, the milk is nullified and one is permitted to bake the dough (to be continued).

מעהיל"ל



WWW.HALACHAYOMIFORWOMEN.COM

Day 28

One may pour almond/soy milk into a dough. This scenario does not pose a problem neither of מראית עין nor of dairy bread. The milk is being poured in from its container, and it is thus clearly recognizable that it is not dairy. Once the milk has been poured in, since the milk is not actually dairy, no dairy bread has been baked.

מעהיל"ל



WWW.HALACHAYOMIFORWOMEN.COM

Day 29

One should not bake bread in the same oven while meat/dairy is being roasted or cooked. If one inadvertently did so, a Rov should be consulted.

רמ"א ס' קח ס"א, פתחי הלכה פ"ח ע' 216



WWW.HALACHAYOMIFORWOMEN.COM

Day 30

Chazal forbade both the baking and the consumption of dairy bread. However, Chazal did not prohibit deriving benefit from it. Thus, if one inadvertently baked dairy bread, they are permitted to sell or gift it to a non-Jew.

הלכות בשר בחלב פי"ד סל"ו



WWW.HALACHAYOMIFORWOMEN.COM



Halachos of
BASAR B'CHALAV



Mazel Tov
on completing a month
of Halacha Yomi!