



Halachos of

BASAR B'CHALAV

PART 1



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.

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Introduction - Here we go!

The halachos of Basar B'Chalav are wide-ranging. This month, we will limit our discussion to dealing with three particular issues from the general topic of Basar B'Chalav;

- 1) Eating dairy after meat* (days 1 - 12)
- 2) Eating meat after dairy (days 13 - 23)
- 3) Having meat and dairy present on the same table (days 23 - 30)

* Note: Unless otherwise noted, the word "meat" in our discussion is used loosely and includes chicken and all types of fowl.

שו"ע ורמ"א סי' פט ס"א,
הלי' בשר בחלב פ"ב סי"ד



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Day 1

The Torah prohibits cooking, eating and deriving benefit from meat and milk that were cooked together. Chazal instituted many safeguards to ensure that one should not come to possibly violate the Torah prohibition of Basar B'Chalav. Included among the decrees of Chazal was that one who ate meat must wait from "meal to meal" before partaking of dairy. The poskim tell us that "meal to meal" is six full hours (to be continued).

)Some communities maintain minhagim to wait less than six hours. Some have the minhag to wait just one hour, others wait three hours, yet others five and a half hours. One who does not have an established minhag to the contrary is obligated to wait six full hours.)

שו"ע ורמ"א סי' פט ס"א,
ה"ל בשר בחלב פ"ב סי"ד



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Day 2

The amount of time one must wait between meat and milk is calculated from the moment one finished eating meat, not from when they finished eating their meal.

To illustrate: During the afternoon Shabbos meal, Chedva finished eating cholent at 1:30 pm, and after that did not eat any more meat foods. The Shabbos meal itself did not conclude until close to 3:00 pm. Chedva may eat dairy at 7:30 pm, because this is six hours from when she last ate meat, despite that fact that six hours from the conclusion of the Shabbos meal have not elapsed.

הלכות בשר בחלב פ"ב סכ"א



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Day 3

Besides for waiting the requisite amount of time between meat and dairy, prior to partaking of dairy an additional requirement must be met. One may not partake of dairy until a bracha acharonah has been recited on the meat consumed. The function of the bracha acharonah is to conclude the meat meal, and establish that the dairy being consumed constitutes a new meal.

To illustrate: The minhag of Yehudis's family is to wait 3 hours between meat and dairy. One week, at the beginning of the Shabbos meal Yehudis ate liver at 12:00 pm. For the rest of the meal, Yehudis ate only pareve foods. Finally, at 3:15 pm, dessert was served. Yehudis was in the mood for some dairy ice cream. Although the requisite three hours had passed since she last ate meat, prior to eating the dairy ice cream, Yehudis must first bentch, thereby concluding her meat meal.*

* Note: A bracha acharonah cannot be recited indefinitely and must be recited within a specific window of time (generally speaking 72 minutes, but this can vary depending on the food consumed and additional factors). If the window of time to recite a bracha achronah passed one may eat dairy food without making a bracha, since it is too late to recite a bracha achronah.

גמ"א ס' פט"ס"א



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Day 4

It was previously mentioned that the standard halacha requires that one wait six full hours between meat and dairy, although some communities maintain minhagim otherwise. A girl who gets married adopts the minhag of her husband, whether this yields a more stringent or more lenient practice.

אגרות משה יו"ד ח"א ס' קנח



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Day 5

Oftentimes, one may be unsure if the requisite amount of time has elapsed since they ate meat (i.e. they are not sure what time they finished eating meat). In such an instance, there is a difference of opinion among the poskim whether or not one may be lenient and assume that the requisite amount of time has indeed elapsed or must be stringent and wait until they are certainly in the clear to eat dairy. If one has a practice to wait a full six hours but is unsure whether a full six hours has passed, if he is certain that close to six hours have passed, they may rely on the lenient opinion and partake of milchigs.

הלכות בשר בחלב פ"ב סכ"ה



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Day 6

One who accidentally ate dairy within six hours of meat **is still obligated** to wait six full hours from the time that they last ate meat before eating dairy further.

הלכות בשר בחלב פ"ב הערה ע"א



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Day 7

If one is unsure whether the dish they ate contained meat and they did not taste any meaty taste while eating it, they may assume that the food is indeed pareve, and they do not need to wait six hours.

פסקים ותשובות ס' פט סק"ה



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Day 8

One who must eat dairy as a result of illness or medical condition, is permitted to eat dairy after waiting merely one hour from their last eating meat (a bracha acharonah on the meat is required; see above). It is questionable if Sefardim follow this leniency. A Rov should be consulted.

חכמ"א כלל מ' סי"ג



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Day 9

As part of the general mitzvah of chinuch, parents must train their children to wait between eating meat and dairy. Chinuch of a child in this area of halacha can be divided into three parts:

1) Under three years old - A child who is so young that they cannot understand the prohibition of eating dairy and meat together is not subject to chinuch. Such a child may be given to eat dairy immediately after eating meat.* Ideally, such a child should drink something to rinse out their mouth before eating dairy. Usually, a child reaches this stage between the ages of three to four years old, but it can vary from child to child.

2) Above three years of age - Upon reaching the age of understanding, a child should wait one hour between eating meat and dairy.

3) Above nine years of age - The common consensus is that once a child reaches the age of nine, a full six hours should be waited. (There are those that say that even a six year-old child should wait six hours.)

* Note: Even a child under the age of three may not be given dairy and meat to be eaten together.

פסקים ותשובות ס' פט סק"ד



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Day 10

Thus far we have discussed halachos revolving around the amount of time one must wait between eating meat and dairy. We will now discuss which foods require waiting.

One who eats food cooked together with meat **is required** to wait six full hours before eating dairy, just as if one ate meat itself.

To illustrate: One Friday afternoon, Tirtzah tasted a potato from the cholent to find out how cooked it was. Although she only ate a potato and did not eat any meat from the cholent, Tirtzah must wait six full hours before eating dairy.

רמ"א ס' פט ס"ג



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Day 11

One who ate pareve food that was exposed to steam emitted from a fleishigs food **is not required** to wait before eating dairy.

For example, one who cooked exposed potato kugel in the oven at the same time as exposed chicken does not need to wait six hours after eating some of the potato kugel.

כף החיים ס' פט סקנ"ד



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Day 12

One who ate pareve food cooked in a meat dish **does not** need to wait before eating milchigs.

This applies even if; a) the dish was used for fleishigs within the last 24 hours, and b) the pareve dish contained sharp foods (i.e. onions, radishes etc.).

רמ"א ס' פט ס"ג



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Day 13

Thus far we have discussed halachos pertaining to one who ate meat and wishes to subsequently eat dairy. We will now turn our attention to the opposite scenario; one who first ate dairy and wishes to subsequently eat meat.

Strictly speaking, one who consumed dairy is permitted to eat meat immediately afterwards and does not need to wait at all in between.*

Nonetheless, many have the minhag to wait half an hour before partaking of meat. Some have the minhag to wait a full hour before eating meat (to be continued).

* Note: "Hard" cheeses are an exception to this rule and will be discussed below.

שו"ע ס' פט ס"ב, הליכות שלמה שבועות פי"ב
ארחות הלכה אות 49



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Day 14

It was previously mentioned that strictly speaking, one is not required to wait at all between milchigs and fleishigs. Nonetheless, one who wishes to eat fleishigs within one hour of milchigs is required to meet three requirements:

- 1) One must wash their hands (to ensure that there is no dairy stuck to them).
- 2) One must clean out their mouth by eating a solid food (known as קינוח *wiping*).
- 3) One must rinse out their mouth with a liquid (known as הדחה *rinsing*).

The details of each of these three requirements will be discussed over the upcoming days. As mentioned, if one hour has already elapsed since eating dairy, these three requirements are waived (to be continued).

שו"ע ס' פט ס"ב, אמת ליעקב יו"ד הערה 37



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Day 15

We have discussed that one who wishes to partake of meat within an hour of eating dairy must; a) wash their hands, b) eat something and c) rinse their mouth. If one is in a place that is very light (i.e. sunny outdoors or a lit room) and examines his hands and sees that there is no dairy stuck to them, he is not required to wash his hands (to be continued).

שו"ע ס' פט ס"ב, ערוה"ש ס' פט ס"ח



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Day 16

The requirement to wash one's hands before eating meat within an hour of dairy applies to one whose hands touched dairy food. One who consumed dairy without touching it directly (i.e. ate with a utensil or drank a cup of milk etc.), does not need to wash their hands before partaking of meat. Some maintain that one's hands should be washed in all circumstances regardless of whether or not they touched the dairy food.

ערוה"ש ס' פט ס"ח,
הלכות בשר בחלב פ"ב סס"ג



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Day 17

One who prepared a dairy dish and touched actual cheese or dairy, should wash their hands prior to touching meat. If one did not come into direct contact with dairy (i.e. used a utensil, or the cheese was not on the surface, etc.) is not required to wash their hands.

חכמ"א כלל מ' סי"ג, ערוה"ש ס' פט סי"ד



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Day 18

We have discussed that one who wishes to partake of meat within an hour of eating dairy must; a) wash their hands, b) eat something (קינוח), and c) rinse their mouth (הדחה), *wiping of the mouth*, is accomplished by eating any food, with the exception of leafy vegetables, dates and flour.

שו"ע ס' פט ס"ב,
פתחי הלכה ה' כשרות פ"ח הערה 87



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Day 19

We have discussed that one who wishes to partake of meat within an hour of eating dairy must; a) wash their hands, b) eat something (קינוח), and c) rinse their mouth (הדחה). (הדחה, or *rinsing of the mouth*, is accomplished by rinsing out one's mouth with any liquid. One is permitted to swallow the liquid if they want to.

שו"ע או"ח ס' קע



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Day 20

Brushing one's teeth satisfies the requirement for קינוח *wiping one's mouth*. One who rinses out their mouth after brushing satisfies הדחה, *rinsing*, as well. Flossing, however, does not constitute קינוח.

פסקים ותשובות ס' פט סק"ט



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Day 21

It was mentioned previously that generally speaking, one who ate dairy is not required to wait prior to eating meat. An exception to the rule is "hard" cheeses. One who eats hard cheese must wait a full six hours before eating meat. What constitutes hard cheese? Cheese that has been aged for six months is considered "hard" cheese. Most cheeses produced in North America are not considered "hard." In fact, some authorities maintain that nowadays there do not exist the "hard" cheeses that the poskim discuss. Others, however, maintain that parmesan and certain Swiss cheeses are classified as "hard" cheeses. A Rov should be consulted (to be continued).

רמ"א ס' פט ס"ג, פתחי הלכה הלכות כשרות ע' רט,
הלכות בשר בחלב פ"ב ס"פ



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Day 22

We have learned that one who eats “hard” cheese must wait six full hours prior to eating meat. If one ate hard cheese that was melted into another food, they are not required to wait six hours. However, if the hard cheese is still visible as a distinct entity (i.e. Swiss cheese melted onto bread), it retains its status as a “hard” cheese, and six hours must be waited.

פתחי הלכה הלי' כשרות ע' רט



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Day 23

We will now turn our attention to the final topic of this month.

Chazal forbade bringing meat to a table at which one is presently eating dairy, and vice versa.

Along the same lines, Chazal prohibited two people from eating at the same table simultaneously - one eating dairy and the other meat. In certain circumstances, these prohibitions do not apply as will be discussed below.

שׁוֹעֵסׁ פֶּחַסׁ אֶבֶר



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Day 24

It was previously mentioned that two people may not eat simultaneously at the same table, one dairy and one meat. This prohibition applies only in the event that the two people are friendly enough with each other that they are comfortable partaking of each other's food.

ש"ך ס' פח סק"ג



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Day 25

It was previously mentioned that two people may not eat simultaneously at the same table, one eating dairy and one eating meat. This issue can be rectified by placing an item between the two people to serve as a reminder not to share food. Any item of noticeable height that is not usually found on the table at this time may be used (i.e. a washing cup, dish soap etc.). Another effective form of a reminder is to have each individual eat on a separate placemat, or one person eat on a placemat and the other on the tablecloth.

שו"ע ורמ"א ס' פח ס"ב



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Day 26

It was previously mentioned that Chazal forbade bringing meat to a table at which one is presently eating dairy (and vice versa), and that Chazal also prohibited two people from eating at the same table simultaneously - one eating dairy and the other meat. One may eat meat at a table that dairy is present upon if the dairy is not within arm's reach (and vice versa). Additionally, two people may eat meat and dairy at the same table if they are far enough from one another that they cannot reach over and take food from their friend.

פתחי תשובה סי' פח סק"ג,
הלכות בשר בחלב פ"ב הערה רפ"ג



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Day 27

It was previously discussed that a reminder placed on a table in between two people permits them to eat dairy and meat simultaneously at the same table. It was also mentioned that one individual may not bring to the table dairy while eating meat or vice versa. It is questionable whether or not a reminder is effective to permit this.

הלכות בשר בחלב פ"ב סקצ"ז



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Day 28

We have learned that two people may not eat at the same table, one eating dairy and one eating meat. This applies when both parties are using the same table for eating. However, if each person has their own table, no prohibition applies, even in the event that the two people are sitting in close proximity to one another. Thus, on an airplane, one may eat dairy on their personal tray-table while the person next to them is eating meat.

הלכות בשר בחלב פ"ב סקצ"ד



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Day 29

It was previously mentioned that Chazal forbade bringing meat to the table that one is eating dairy on, and vice versa. This prohibition applies only to the table one is eating at, not to a table or countertop one is preparing food at. Thus, one may simultaneously have on their counter both dairy and meat food (to be continued).

שו"ע ס' פח ס"א



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Day 30

It has been mentioned that one may have both dairy and meat sitting on a countertop at the same time. If both the milchigs and fleishigs are exposed, one should not place them directly next to each other. The minhag is to be very meticulous about keeping milk and meat separate from each other, and to thus designate separate countertops for dairy and meat.

רמ"א ס' צה ס"ו, ערוה"ש ס"י



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Halachos of
BASAR B'CHALAV



Mazel Tov
on completing a month
of Halacha Yomi!