



Halachos of
BASAR B'CHALAV
PART 3



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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Day 1

This month we will continue with our discussion of the Halachos of Basar B'chalav. Our focus this month will be on the issue of **zeiah - steam emitted from food**. These halachos have tremendous relevance to everyday cooking in the kitchen. In the context of our learning, we will discuss the halachos pertaining to the proper usage of ovens and microwaves.

At the outset, it must be emphasized that the following halachos are not comprehensive and do not attempt to present a full and proper treatment of this difficult subject. Additionally, the halachos presented are often subject to change due to numerous variables that may exist in a given scenario. In all circumstances one must consult with a Rav. Our learning this month will be divided into four parts:

- 1) General zeiah issues
- 2) Proper use of a household oven
- 3) Proper use of a microwave oven
- 4) Halachos of smelling aromas emanating from prohibited foods



Day 2

Let us begin our discussion this month by defining the concept of **zeiah** (steam). Halacha considers hot steam emitted from food as the food itself. For example, hot steam rising from a pot of boiling milk is considered milk (albeit in steam form) and thus has the potential to impart milk taste to food in its path or perhaps even its vicinity. At times, steam does not retain the status of the food it is being emitted from. The status of the steam is determined by multiple factors such as: a) the degree of heat of the steam b) the type of liquid/food emitting steam c) the proximity and positioning of the other food/utensil to the steam. The details of this concept will be elaborated upon below.

שׁוֹ"ע ס' צב ס"ח



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Day 3

Hot steam rising from food is considered like the food itself. As such, hot steam rising from meat food is considered meat. A dairy utensil held in the path of hot rising steam is liable to become imparted with meat taste from the steam and thus become prohibited.

To illustrate: Shalva was boiling chicken soup on the stovetop. She poured some salt into a spoon, held the spoon above the pot of soup and tossed the salt into the pot. Afterwards, Shalva realized that the spoon she used was a dairy spoon. Because the spoon was placed in the path of hot steam rising from the chicken soup, the dairy spoon is assumed to have absorbed the taste of the hot chicken steam, and is thus forbidden (to be continued).

שו"ע ס' צב ס"ח,
הלכות בשר בחלב פי"ב ס"א



Day 4

Only steam that possesses a significant level of heat has the capacity to impart taste. What is considered a significant level of heat? If the steam is so hot that one's hand would recoil upon contact with it, it is able to impart taste (this is known as *yad soledes bo*). The poskim dispute what temperature is considered *yad soledes bo*. Certainly, anything less than 104 degrees Fahrenheit is not considered *yad soledes bo*.

To illustrate: Shalva (see above) called her Rav to find out about the status of her dairy spoon. The Rav asked Shalva how high she held the dairy spoon above the pot of chicken soup. Shalva responded that she was comfortably holding her hand in that spot for a number of seconds before tossing the salt into the pot of soup. If Shalva was able to hold her hand in that spot comfortably for a number of seconds, then the steam that came into contact with the spoon was definitely not *yad soledes bo*, and the spoon does not need to be kashered (to be continued).

הלכות בשר בחלב פ"ה ס"ו



Day 5

We discussed yesterday that steam that is not *yad soledes bo* (literally- one's hand would recoil from it) does not have the capacity to impart taste. Nonetheless, even steam that has cooled off can condense and form water droplets on the utensil it came into contact with. When this occurs, it is as if there are liquid droplets of chicken soup sitting on the spoon. In such an instance, the utensil should not be used before being rinsed off so that the meat droplets are removed. If the utensil was held so far from the pot that all the steam dissipated before reaching the utensil, no meat came into contact with the spoon, and it does not need to be rinsed off.

To illustrate: Shalva's dairy spoon did not receive any meat taste from the steam rising from the chicken soup because the steam was no longer *yad soledes bo* by the time it reached the spoon. Nonetheless, the spoon was held at a point in the air where there was noticeable steam rising. As such, we must be concerned that there is some moisture from the chicken soup present on the spoon. Therefore, the spoon should only be used for dairy after being rinsed off.

הלכות בשר בחלב פי"ב ס"ו



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Day 6

It was previously mentioned that cooled steam can create condensation on a utensil with which it comes into contact. One may not *l'chatchila* (a priori) **create** a scenario which would require them to rinse off a utensil prior to using it, due to concern that they may forget to do the rinsing.

To illustrate: Rivkah wants to add salt to her chicken soup. The only clean spoon she can find at the moment is a dairy spoon. Rivkah wants to use the dairy spoon to toss in the salt. Rivkah knows that if the spoon is hit by hot steam rising from the soup, it will render her spoon prohibited. May Rivkah hold the spoon high above the soup at a spot where only cooled off steam will reach the spoon and plan to wash off the spoon before using it with dairy? No, this is prohibited. We are concerned that Rivkah may forget to rinse off the spoon from the meat condensation prior to using it. Rivkah may however hold her hand in a spot where the steam does not reach at all, and toss in the salt from there.

הלכות בשר בחלב פי"ב ס"ח



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Day 7

We have learned that one may not *l'chtachila* (a priori) **create** a scenario which will require them to have to rinse off the utensil, because we are concerned one can easily forget to do so. Consequently, one may not hang meat ladles and the like in a place where they are liable to be in the path of rising dairy steam (and vice versa), even if the steam will have cooled off by the time it reaches the ladles.

הלכות בשר בחלב פי"ב ס"ח



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Day 8

The halachos discussed over the past few days bring to the fore the following question. May one use the same container of spices to shake spices into both dairy and meat pots of food on the fire? Perhaps we should be concerned that when the spice container is tipped above the dairy pot, the rising hot dairy steam imparts dairy taste into the spices. When that same container of spices is subsequently tipped over a meat pot, the rising hot meat steam imparts meat taste into those same spices, thereby creating a prohibited mixture of meat and dairy.

Due to this potential concern, some say that one who is in the habit of shaking spices directly from their container into a pot on the fire should designate separate containers of spices for meat and dairy. That being said (due to a number of reasons beyond the scope of our discussion) it seems that common practice is **not** to be concerned with the aforementioned issue and to permit pouring spices from the same container to both meat and dairy dishes cooking on the fire.*

*Note: Common practice is to designate separate saltshakers for meat and milk, because these utensils are liable to come into direct contact with the food.

הלכות בשר בחלב פי"ס ס"ט



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Day 9

Another potential concern relevant to the issue of hot rising steam is the status of stove hoods. If the steam that reaches the hood is hot, it will impart its taste into the hood. Under such conditions, if one cooks open meat and open dairy foods on their stovetop, the stove hood will become absorbed with both meat and dairy tastes. When one subsequently cooks on their stovetop, when the steam rises and condenses on the underside of the hood, taste from previous cooking that has become absorbed into the hood is now being expelled, and may fall back down into the pots of food cooking beneath.

In most homes, the hood is sufficiently elevated above the tops of the pots below that the steam rising from them will have dissipated by the time it reaches the hood. In such instances the hood does not pose a problem. Nonetheless, one must be mindful of this potential issue, because cooking with a very large pot may at times pose a problem. One who has an unusually low hood (i.e. within 4-6 inches of the tops of the pots below) should consult with a Rav.

פתחי הלכה ע' 236



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Day 10

Our discussion of **zeiah** (steam) brings us to the question of using the same oven for both meat and dairy. It must be noted that dual use of an oven raises numerous possible halachic concerns that are beyond the scope of our presentation. Indeed, due to the concerns that such dual usage raises, many poskim have strongly suggested that every effort should be made to have a separate oven for meat and for dairy.

The poskim have bemoaned the fact that while people readily spend significant sums of money to upgrade the design of their homes and kitchens, they often neglect this most worthwhile investment. Oftentimes, the need for a dairy oven can be solved with minimal expense by purchasing a toaster oven which, for many, can be sufficient for their dairy needs.

פתחי הלכה ע' 222



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Day 11

One who wishes to use their oven for both meat and dairy, must take into consideration the following two important factors:

a) One must distinguish between cooking meat and dairy simultaneously in the same oven, versus using the same oven for cooking meat and dairy consecutively. One must additionally distinguish between consecutive cooking that takes place within 24 hours of one food to another, versus waiting 24 hours between cooking the two foods.

b) Not all types of food emit the same level of steam. Liquids and foods cooked in gravy emit a much greater degree of steam than solid, dry foods. Consequently, liquids and foods cooked in gravy may be treated differently when it comes to using the same oven for both meat and dairy. The details of this will be discussed below.

ח"ב ס' תסא סק"ג



Day 12

It is prohibited to simultaneously cook exposed dairy and meat foods in an oven. This applies **even if both foods are dry**. One who mistakenly cooked meat and dairy foods simultaneously uncovered in an oven should consult with a Rav. Although one may not do so intentionally, at times, post-facto the food may be permitted.

אגרות משה יו"ד ח"א ס' מ



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Day 13

Some say that one is permitted to bake meat and dairy foods simultaneously in an oven if one of them is covered well with a tight-fitting cover (according to some, a double covering is required). In such a scenario the foods may not be placed one above another and additionally must be placed in a way that there is no concern of one food dripping or splattering to another. However, many authorities maintain that under no circumstances should one cook meat and dairy foods simultaneously in an oven. Indeed, even the lenient opinions cited above counsel against doing so, due to numerous potential issues that can arise. A more relevant question, (to be discussed below), is the permissibility of using the same oven for consecutive use of meat and dairy.

שו"ת אגרות משה יו"ד ח"א ס' נט



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Day 14

Although generally speaking one may not simultaneously cook meat and dairy in an oven (as discussed previously), some maintain that if the oven is set to broil, one is permitted to cook both of them at the same time. According to this view, the presence of an open flame at the top of the oven serves to burn up any potential steam emanating from one food to another.

שו"ת אגרות משה יו"ד ח"א ס' נט



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Day 15

One who wishes to use the same oven for consecutive use of meat and dairy should first and foremost designate whether its standard use is for meat or for dairy. In the event that the standard use is for meat, one may freely cook meat in the oven closed or exposed. One who wishes to cook dairy in such an oven within 24 hours of cooking **exposed** meat should **cover** the dairy food before doing so (some maintain that two covers are required). In the event that either the meat or dairy food is totally dry, many permit cooking the dairy food exposed (to be continued).*

*Note: Additionally, one must ensure that the oven is clean and does not have any residue leftover from previous usage, as will be discussed below.

פתחי הלכה ע' 227



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Day 16

Let us use a couple of scenarios to bring out the halacha recorded above:

Scenario 1: The Katz family designated their oven for meat. On Thursday afternoon, Mrs. Katz put into the oven a pan of exposed meat with gravy for Shabbos. Later that evening, she wanted to cook some cheese lasagna for supper. Because the oven was used for exposed meat within the last 24 hours, and neither the meat nor lasagna were considered dry foods, Mrs. Katz had to cover her lasagna before baking it in same oven.

Scenario 2: The Goldmans designated their oven for dairy. On Sunday night, Mrs. Goldman baked a cheese cake in anticipation of Shavuos. On Monday afternoon, Mrs. Goldman wished to put a pan of dry meat in the oven. Although the oven was used for dairy within the last 24 hours, she was allowed to cook the meat exposed because the meat is dry and therefore poses no problem of *zeiah* (steam).

פתחי הלכה ע' 227



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Day 17

Thus far we have discussed using the same oven consecutively for meat and dairy use **within** 24 hours. We have learned that one who wishes to cook dairy in an oven that was used for meat within the last 24 hours must cover the dairy food (if it is not considered a dry food, see above). There are those who maintain that once 24 hours have elapsed, dairy food may be cooked in the oven without any cover at all. However, many poskim maintain that even after waiting 24 hours, the dairy food must be covered (some say with a double covering). One should consult with their Rav to determine normative halachic practice of their community (to be continued).

פתחי הלכה ע' 227, מנהגי המורים



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Day 18

Until this point we have concerned ourselves with the issue of *zeiah* (steam). When using an oven for both meat and dairy, there are additional concerns of which one must be mindful. One who uses an oven for both meat and dairy must inspect the oven prior to use to ensure that there are no visible grease spots remaining from the previous use. Some poskim recommend spreading aluminum foil between the bottom of the pot and the oven rack, thereby removing any concern of grease that may be present on the rack.* Even one who does so should still inspect the walls of the oven to ensure that they are clean.

* Note: There may be other reasons (beyond the scope of our discussion) to place a sheet of aluminum foil between the bottom of the pot and the rack.

פתחי הלכה ע' 228



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Day 19

We have recently discussed the use of a single oven for both dairy and meat use. We will now turn our attention to the status of pareve foods cooked in a meat or dairy oven. Pareve food cooked in an oven at the same time as meat is considered to have received meat taste from the steam of the meat (if either of the foods are liquidy). As such, it may not be eaten together with dairy (to be continued).*

To illustrate: One Erev Shabbos, Chaviva cooked vegetables and chicken simultaneously in the oven. The vegetables have received meat taste from the steam emitted by the chicken and may not be eaten with dairy foods.

הלכות בשר בחלב פי"ב סנ"א



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Day 20

Last month we discussed the prohibition of baking dairy or meat bread. Consequently one may not bake bread in the oven while baking liquidy meat foods that are exposed, because doing so would render the bread meat and thus prohibited. Oftentimes, one is pressed for time on Erev Shabbos, and wants to bake challah at the same time as meat foods. In such an instance one should cover the meat food with a tight-fitting cover and may then bake their challah at the same time as the meat, provided that it is not situated directly above it. According to some the meat dish should be double-covered.

הלכות בשר בחלב פי"ב סנ"ב, פתחי הלכה ע' 223



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Day 21

Pareve foods that are dry that are baked in a clean meat oven are considered completely pareve (i.e. they do not absorb taste from the meat oven). Thus, challah baked in such an oven is pareve and is permitted to be eaten with dairy. One may even bake the challah initially with the intent to eat it with dairy.

הלכות בשר בחלב פי"ב סמ"ח



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Day 22

It was previously mentioned that pareve dry foods that are baked in a clean meat oven are considered completely pareve (i.e. they do not absorb taste from the meat oven). Regarding pareve food that has a sauce or is somewhat liquidy, it is questionable if it retains its pareve status. It seems that the standard minhag is to treat such food as pareve.

ראה הלכות בשר בחלב פי"ב סמ"ד



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Day 23

Challah that one separates from a large dough is a forbidden food and must be disposed of (see Halacha Yomi issue #16 regarding the Halachos of *Challah*). The concerns raised above regarding transfer of taste via steam inform the proper procedure of disposal of *challah*. Ideally, the *challah* should be covered with multiple layers of aluminum foil and then placed in the oven to be burned. *Challah* that was wrapped in this manner may be burned in the oven simultaneous to cooking other food inside of it. Some maintain, that since the *challah* is dry it does not pose a problem of *zeiah*. According to this view it is sufficient to place a sheet of aluminum foil between the *challah* and the oven, but the *challah* does not need to be totally wrapped.

לקט העומר פי"ד ה"ג, עי' מ"ב ס' תסא סק"ג



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Day 24

It was previously mentioned that *challah* should be wrapped before being placed in an oven to be burned. *B'dieved* (post facto), if one did not wrap the *challah* and simultaneously had other food cooking in the oven at the same time, the kosher food may still be eaten, provided that the *challah* did not come into contact with the kosher food. If contact did occur, a Rav should be consulted.

לקט העומר פי"ד ה"ג



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Day 25

The concerns raised above regarding the use of an oven for both meat and dairy apply to a microwave oven as well. Indeed, the status of a microwave may be even more stringent than a regular oven. This is because; a) a microwave is not vented like a regular oven and b) leftover food residue in an oven is oftentimes consumed by the heat, whereas in a microwave, food splattering is quite common, and its residue remains. Consequently, meat and dairy should never be cooked simultaneously in a microwave (to be continued).

פתחי הלכה ע' 355



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Day 26

There are those who say that one may use the same microwave to heat meat and dairy consecutively, provided that a) the microwave is completely clean and b) both foods are covered (preferably double-covered). Even pareve foods cooked in a microwave should be covered if cooked in a microwave that has dual usage. One should consult with their local Rav to determine normative practice of their community regarding the use of a microwave for both dairy and meat.

פתחי הלכה ע' 355



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Day 27

Although in one's home it is not ideal to use a microwave for both dairy and meat (see above), one who finds themselves in a place with a non-kosher microwave (i.e. a hotel etc.), may make use of the microwave. One who wishes to do so must; a) thoroughly clean out the microwave from any non-kosher residue or grease that remains from prior cooking and b) cover their food with a tight fitting cover. (Some say two coverings are required. According to this view, the second layer of covering should cover the underside of the plate as well.)

הלכות בשר בחלב פי"ב סס"ז



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Day 28

Our discussion of the halachos of steam leads us to another related topic. Is one permitted to enjoy the smell of a food or item that is forbidden? The answer is that it depends. Food or items that are prohibited to **derive pleasure from them** (i.e. fruits of orlah) may not be smelled. Consequently, it is forbidden to smell Chametz on Pesach (to be continued).

ביאור הגר"א ס' קח סקל"ז,
ה"ל ס' תמג ס"א ד"ה אפילו



Day 29

It has been mentioned that on Pesach one is prohibited from smelling Chametz. One is not required to refrain from walking in an area where they will automatically encounter the smell of Chametz, provided that they do not try to inhale and enjoy the smell when they encounter it.

To illustrate: The Friedman family wants to go bowling on a Chol Hamoed trip. They are permitted to go to the bowling alley, despite the fact that they may smell chametzdik food emanating from the café. If they do smell such food, they may not intentionally try to inhale it for the sake of enjoying its smell.

קובץ הלכות ה' פסח ע' קלב



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Day 30

It was previously mentioned that one should not inhale and enjoy the smell of foods that are prohibited to derive pleasure from. However, regarding foods that are merely prohibited to eat, these are, strictly speaking, permitted to be smelled and enjoyed. Thus, one who is passing by a non-kosher restaurant may stop and enjoy the smell emanating from it. Nevertheless, there are those who say one should not do so, lest one develop a craving for the non-kosher food, which could lead them to come to eat it.

חכמ"א ס' סב ס"י,
בה"ל ס' רטז ס"ב ד"ה המוסק



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Day 31

We have learned that, strictly speaking, one is permitted to enjoy the smell of foods that are forbidden to eat, but some say that one should refrain from smelling them, lest they come to eat them. According to all opinions, it is permitted to use air-freshener and the like even if they contain non-kosher ingredients. In such an instance there is no concern that enjoying the smell will bring one to eat the food that the smell is emanating from, because in such an instance the smell is not emanating from food.*

*Note: Additionally, there is no reason for one to assume that the ingredients are from those foods or items from which one is not allowed to derive benefit.

פסקים ותשובות ע' שסט



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Halachos of
BASAR B'CHALAV

Mazel Tov on
completing a month
of Halacha Yomi!