



SMICHA SUMMARIES

YORE DE'AH 87-89





**THE HALACHOS OF
BASAR B'CHALAV
LESSON #1-5**

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Introduction

"תנא דבי אליהו: כל השונה הלכות בכל יום - מובטח לו שהוא בן העולם הבא, שנאמר הליכות עולם לו, אל תקרי הליכות אלא הלכות" (נדה, עג ע"א).

With thanks to the almighty, we are pleased to present the participants of the Machon Limmud Halacha — Lema'an Yilmedu program with Smicha Summaries #1, on Shulchan Aruch, Yore De'ah, Simanim 87 to 89.

The purpose of these summaries is to clarify the reasoning and process of our halachos, and to aid with review. For the purpose of review, questions to be filled out are included.

Instalment #1 includes summaries for the first five lessons, (ten classes,) and covers all the Simanim which will be part of the first test.

In addition to this booklet, please also find the first instalment of the relevant Shulchan Aruch attached, and access the multimedia slides shown during classes through your personal account on our website.

This booklet is intended for your personal use. Many resources were invested in its creation. Please do not pass it on to anyone in any form, if they are not a participant of this Lema'an Yilmedu program. Thank you, and please enjoy!

Rabbi Zushe Wilhelm
Program Head



LESSON #1

What was the original prohibition against “Meat and Milk”?

SIMAN 87 • SE'IFIM 1-4

Introduction

In Siman Pei Zayin, the Shulchan Aruch describes the prohibition against mixing meat and milk together:

In which way did the Torah originally prohibit mixing meat and milk? Which types of meat and milk are included in this prohibition? What did our sages add as a “fence” for the Torah — to ascertain we would not transgress its laws?

In this session, we will explore the specifications of *Basar B'chalav min hatorah* — from the original viewpoint of the Torah, and from the viewpoint of the *chachomim's* (our sages') decrees. Additionally, we will discuss what the *chachomim* prohibited because of *mar'is ha'ayin*, (literally: “the sight of the eye”) — the worry that a viewer may think one is transgressing the laws of “meat and milk.”

***The prohibition of Basar B'chalav min hatorah*¹.**

Three times, the Torah states the following words: “You shall not cook a goat in the milk of its mother.” Our sages derived from this repetition that the Torah wishes to prohibit three separate ways of mixing meat and milk:

- **The cooking** of meat and milk together, (even without intending to eat it, or actually eating it.)
- **Eating** meat that was cooked with milk.
- **Gaining *hana'a*** — **pleasure** from meat cooked with milk, in manners other than eating; (such as selling it to a non-Jew, or feeding it to a dog.)

Why did the Torah allude to these three transgressions through the same words of “You shall not cook,” which doesn’t describe each specific manner of transgression?

This was to teach us that one only transgresses the second two transgressions if they are done “*B'derech bishul* — in the manner of cooking.” Meaning, that *min hatorah*, if someone eats or sells meat and milk together, but they haven’t been cooked together, they do not transgress these prohibitions.

Another, unrelated caveat in the *min hatorah* laws, is that the Torah only prohibits eating the meat of cattle, such as a goat, with milk, (and not the meat of wild animals or birds.)

Is there a reason for the prohibition of Basar B'chalav?

The prohibition of Basar B'chalav is one of the *chukim* — laws that we do not understand. However, nevertheless, the *poskim* did offer various explanations for this prohibition:

The Rambam writes that the Torah forbade it because this was how idol worshipers would eat. Some explain that it is cruel to cook an animal in milk which would have sustained it. There are also those who say that this prohibition is associated with health concerns. The Rebbe, in Likutei Sichos vol. 29, explains that it is similar to the prohibition against *kil'ayim* — not to mix different species of plants together. Similar to *kil'ayim*, we should not mix two different types of foods — meat and milk — together.

¹ The original prohibition is referred to as: “*Min hatorah*,” which means: “From the viewpoint of [the original prohibition of] the Torah”; before our sages added additional stringencies to prevent us from transgressing the Torah’s prohibition.

The prohibitions our sages added:

The *chachomim* added a prohibition against **eating** a blend of meat and milk, even if they were not cooked together; (rather: they were pickled, salted, or connected with the other in any other manner.)

They also prohibited **eating** the meat of wild animals and birds with milk.

Differences in application of min hatorah and chachomim laws

1. If there is doubt as to whether *min hatorah* laws of Basar B'chalav pertain to a certain dish, we err on the side of caution and we do not use the food. However, if there is a doubt as to whether a *chachomim* law applies, we err on the side of leniency, and we may eat the food.

2. When a food is forbidden because of *Basar B'chalav min hatorah*, not only may we not eat it, we may also not cook it or gain any pleasure from it. However, when the food is forbidden by the *chachomim's* decree, the only prohibition they instituted is with regard to eating it²; and it is completely permissible to cook or gain pleasure from bird meat cooked with milk, for example. (However, there are those who say that even though this was not part of the *chachomim's* original decree, it is still forbidden because of *mar'is ayin*.)

What is considered "the way of cooking?"

"*Derech bishul* — the way of cooking" which is when the Torah's prohibitions come into play, means placing the food and its juice (or added water) into a pot and onto a flame. (Or, placing the food and juice (or water) into a pot that was recently on the fire and "*Hayad soledes bo* — the hand recoils from it," when it touches the pot, because the pot is still very hot.)

The reason why this, specifically, is considered "the way of cooking," as opposed to salting or pickling foods together, is because specifically through cooking, the tastes of the foods become thoroughly and completely blended together. This is why salting and pickling meat and milk together is only prohibited by the *chachomim*.

Roasting: According to the Pri Chodosh and most *poskim*, meat that was mixed with milk without any liquids — for example: meat that was roasted with cheese — is forbidden

2 For it is easier to mistake between different types of foods that we eat, than it is to mistake between different types of food we cook.

min hatorah, just as with cooking. The reason for this, is because the Torah refers to roasting as “cooking,” with regard to the *Korban Pesach*³.

Frying: According to the Pri Chodosh, meat that was fried with dairy; with butter, for example — is forbidden *min hatorah*, just as with cooking. However, the Minchas Yaakov holds that frying is too different from cooking, and it is only forbidden *miderabonon* (by the law of the *chachomim*.)

The Halacha is: It is the Alter Rebbe’s opinion that frying has the same halacha as cooking, and the strigencies of *min hatorah* laws completely apply to it.

Which types of meat are forbidden with milk min hatorah?

The Shulchan Aruch writes in Se’if Beis that even though the Torah says not to cook a **young goat** in the milk of its mother, this halacha does not only apply to a young goat, rather, it also applies to any **kosher** animal, (like a cow, sheep or older goat.)

Also, even though the Torah writes, “In the milk of its mother” — this law does not only apply to the animal being cooked in its mother’s milk — rather, the same halacha applies with regard to the meat being cooked in any kosher milk. The only reason the Torah spoke of “The milk of its mother,” is because the *passuk* speaks of what is common; (i.e. it was common in those days to cook a young goat in its mother’s milk, because there was plenty of it.)

Is it forbidden to cook or gain pleasure from non-kosher meat with milk?

In Se’if Gimmel, the Shulchan aruch writes that the prohibition of Basar B’chalav does not apply to non-kosher meat in kosher milk, or with regard to kosher meat with non-kosher milk. Therefore, one is permitted to cook and gain pleasure from such a mixture.

In other words: The Torah did not prohibit a mixture of meat and milk when either of them is not kosher.

Additional Details:

The Tur Writes: “[The laws of Basar B’chalav] do not apply [to all cases; they] only [apply to] a kosher animal; for example: the meat of a kosher animal with

the milk of a kosher animal. However, the meat of a kosher animal with the milk of a non-kosher animal, or the meat of a non-kosher animal, or the meat of a wild animal or bird, even if in kosher milk, is not [forbidden *min hatorah*; rather,] only

3 The Torah refers to roasting the *Korban Pesach* and says: “And you shall cook.”

miderabonon; and it is permitted to cook and gain pleasure [from such a mixture.]”

From the concluding words of the Tur: “It is not [forbidden *min hatorah*; rather,] only *miderabonon*,” it seems that the Tur holds that there is an *isur* of Basar B'chalav *miderabonon* against non-kosher meat with kosher milk.

The Beis Yosef disputes this notion, and asks: Why would the *chachomim* need to prohibit the eating of non-kosher meat with kosher milk because of Basar B'chalav, if this mixture is already prohibited *min hatorah*, because the meat is not kosher!

For this reason, the Beis Yosef omitted this line of the Tur when he wrote the Shulchan Aruch; instead only writing that one may cook or gain pleasure from such a mixture.

The Bach defends the Tur, and explains that even though such a mixture is already prohibited, there would still be a *nafka mina* from this additional prohibition *miderabonon*. The *nafka mina* would be that because the *rabbonon* classify this mixture as Basar B'chalav, the mixture now carries the laws of *chaticha na'asis neveila*⁴, (sometimes written as: נ"ן)נ

Another *nafka mina* the Bach mentions is that there would be a change within the laws of *chaticha hare'uya l'hiskabed*⁵.

However, the Taz and the Shach agree with the Beis Yosef, and say that when the Tur wrote “It is not [forbidden *min hatorah*; rather,] only *miderabonon*,” he was only referring to the meat of kosher wild animal and bird, and not non-kosher meat⁶.

4 The literal meaning of *chaticha na'asis neveila* is: “The [entire] piece becomes [like part of] a non-slaughtered carcass.”

This means that if milk falls into meat or vice-versa, the entire piece/section it falls into becomes considered to be as impure as a *neveila*.

And therefore: Just as when any piece of a *neveila* falls into a cooking pot it makes everything in it non-kosher, if there isn't 60 times its amount in the pot; the same applies when any part of a meat and milk mixture falls into another pot, even if only a small amount of meat/milk fell into the other, originally.

I.e. we do not say that since only a small part of meat/milk fell into the other, we only consider a small fraction of what fell into the second pot to be non-kosher, (and we would therefore only need 60 times that small fraction to nullify it.) Rather, every piece of the “mixture” is like a *neveila*.

This law would not apply if the mixture were not considered Basar B'chalav; this is then one *nafka mina* from the *rabbonon* classifying the above-mentioned mixture as such.

5 The literal meaning of *chaticha hare'uya l'hiskabed* is: “A piece [which one would use] to elicit respect.”

This means: A portion of food, which we would serve to guests if kosher.

The halacha about this type of food is that it does not become nullified into 60 times its amount, if it is not kosher.

Usually, this law only applies to a piece of food which is forbidden on its own; not a piece which became forbidden because of a non-kosher taste being absorbed into it. If it is not kosher for that reason, it does become nullified.

However, Basar B'chalav is different, and an appropriate piece would still be considered *chaticha hare'uya l'hiskabed*, even though it became non-kosher through the taste of meat or milk being absorbed into it.

This would then be another *nafka mina* from the *rabbonon* classifying the above-mentioned mixture as Basar B'chalav.

6 The Taz also disputes the premise of the Bach that there would be a *nafka mina* from the *rabbonon* ruling that such a mixture would be Basar B'chalav.

Is the meat of wild animals and kosher birds forbidden with milk?

The Mishna in Chulin states:

"Rabi Akiva says: Wild animals and [kosher] bird **are [not forbidden with milk]** *min hatorah*, [rather, only *miderabonon*];] as the *passuk* says: 'Do not cook a goat in the milk of its mother' — three times; [this includes similarly domesticated animals; but] **excludes wild animals and [kosher] bird**, and a non-kosher animal [— they are not prohibited *min hatorah* with milk.]

"Rabi Yosi Haglili says: It was said in the *passuk*: 'Do not eat all non-slaughtered carcasses,' (*neveila's*), and it was said, 'Do not cook a goat in the milk of its mother' — whatever is forbidden when it is a *neveila* is forbidden to cook with milk. Bird, which is forbidden when it is a *neveila* — you

would think that it is forbidden to cook it with milk; therefore, the *passuk* says, 'In the milk of its mother,' **this excludes bird**, which does not have mother's milk. According to Rabi Yosi, birds are entirely permitted with milk, and wild animals are prohibited *min hatorah*, because they have mother's milk.

(There is also another opinion in the above mishna — that of the Tana Kama⁷. His opinion is disputed: According to Tosfos, the Tana Kama's opinion is that wild animals and birds are both prohibited *min hatorah*; and according to the Rosh, the Tana Kama agrees with Rabi Akiva that bird with milk is not prohibited *min hatorah*.)

Halacha: Bird with milk is permitted *min hatorah*, and forbidden *miderabonon*. The status of wild animals' meat with milk is disputed between Rabi Akiva and Rabi Yosi, and the Shulchan Aruch rules like Rabi Akiva that it is permitted *min hatorah*. However, the *chachomim* prohibited us from eating both bird and wild animals with milk because it may lead us to also eat the meat of cattle with milk; (but they did not prohibit cooking and gaining pleasure from such a mixture.)

Is it permitted to eat fish with milk?

The Shulchan Aruch writes that there is no prohibition against eating fish with milk, but the Beis Yosef wrote not eat fish with milk because it is a *sakana*⁸. For this reason, *Sefardim* are stringent and forbid such a mixture. But the Taz and Shach quote the Darchei Moshe⁹ that this text in the Beis Yosef was a printing mistake, and there is no danger; therefore, most *Ashkenazim* are lenient with this.

7 An unnamed, first opinion in a mishna.

8 Danger.

9 By the Rama.

The Pischei Teshuva quotes *acharonim*¹⁰ who differentiate between fish that was cooked in milk and fish that was cooked in butter — the former being forbidden and the latter permitted (— this is also the opinion of the *poskim* of *seforad*.) He concludes that since it has already become common practice, fish is permitted even with milk.

Practically: *Minhag* Chabad is to only refrain from eating fish with milk, but not with creamed milk or butter.

Why did the *chachomim* only prohibit bird meat with milk and not fish? Because people tend to relate to the meat of cattle and birds similarly, and the *chachomim* were therefore concerned that if they would permit bird with milk, people would apply the same practice to cattle meat.

However, people do not tend to relate to fish as they would to cattle and bird. (Even today, fish is usually served as a first course, and cattle and bird meat share the status of being a main course, during a multiple course meal.)

Is it permitted to eat meat with non-dairy milk?

The prohibition of *mar'is ayin* is unlike any other *rabbonon* prohibition. It is not a prohibition which makes the food itself forbidden, rather, it only prohibits eating it when the worry of *mar'is ayin* exists.

Therefore:

1. When a *heker*¹¹ (such as almonds near almond milk) is placed nearby, there is no prohibition.
2. *B'dieved*¹², if non-dairy milk fell into meat, and it is not visible to the eye, it

becomes nullified, even without 60 times its amount — and the dish is permitted.

3. If a mixture usually forbidden because of *mar'is ayin* is needed for medical reasons, the prohibition is rescinded, (even if it clearly looks like something forbidden.)

4. If the worry is only that someone may think one is transgressing an *isur derabonon*, one may perform this act when he is not able to be seen (— behind closed doors, for example.)

The Rama's opinion is that the prohibition against *mar'is ayin* only applies when the viewer may think one is transgressing an *isur min hatorah*. It is in such a case that a *heker* must be placed. However, when the only worry is that someone may think that one is transgressing an *isur miderabonon*, there is no prohibition of *mar'is ayin*, and there is no need to place a *heker*.

¹⁰ Latter-day sages.

¹¹ Something which creates recognition; [in this case — that this is not Basar B'chalav.]

¹² After the fact.

The Taz holds that even though the Rama's opinion is correct, one should still be *machmir*¹³ and place a *heker*. At the same time, if no *heker* is available, one may eat even without it.

The Shach however holds like the Rashal, that *mar'is ayin* does apply to *derabonon* prohibitions, and a *heker* must be placed, even in such a case.

The Halacha is: We should be *machmir* and place a *heker* even with *rabbonon* prohibitions, when we are in a place where we can be seen. But *mar'is ayin* about a *min hatorah* prohibition is forbidden even in a hidden spot.

> *See chart on this topic on the following page*

Is it permitted to cook meat with women's milk? And what is the halacha regarding non-dairy or non-kosher milk?

In Se'if Gimmel, the Shulchan Aruch writes: "... Non-kosher meat with kosher milk are permitted to be cooked [together] and [it is permitted] to gain pleasure from [the blend.] And the meat of wild animals and bird, even with the milk of a kosher [animal,] are permitted to be cooked [together,] and [it is permitted] to gain pleasure [from the blend.]" This is also what the Rashba writes.

But in Se'if Daled, he writes: "It is forbidden to cook [meat] in the milk of a woman, because of *mar'is ayin*;" which is also from the Rashba.

The Rama, in Darchei Moshe asks what the difference is between the case of Se'if Daled, where the Mechaber¹⁴ is worried about *mar'is ayin*, and Se'if Gimmel where he is not? Isn't there *mar'is ayin* that someone may think one is cooking kosher meat with kosher milk?!

And indeed, the Rama holds that there is certainly a prohibition of *mar'is ayin* against cooking non-kosher meat with milk. However, he does concede that with non-kosher bird meat, which is itself *derabonon*, there is no prohibition.

But the Taz says that following the Rama's reasoning regarding non-kosher cattle meat, the same halacha applies to bird meat, because people may think that it is in fact kosher cattle meat, or that it is ok to eat bird meat with milk.

The Shach explains the difference between the two cases in the Shulchan Aruch and disagrees with the Rama and Taz. His opinion is:

1. There is no issue of *mar'is ayin* with regard to cooking, in any case, because it can always be thought that the dish is being cooked for healing purposes (which is permitted.) According to this, he holds

¹³ Stringent.

¹⁴ Literally: "Author."
Meaning: Author of the Shulchan Aruch, (and the Beis Yosef.)

Here is a chart which summarizes the opinions of the acharonim regarding eating meat with pareve milk:

The Type of Mixture	The Rama's Opinion	The Shach's Opinion	The Taz's Opinion
<p>Eating meat of cattle with almond or women's milk</p>	<p>If they were cooked together: A <i>heker</i> must be placed, because there is a <i>mar'is ayin</i> that one is transgressing a prohibition of the Torah. (That of eating cooked cattle meat that was cooked with milk.)</p> <p>If they were not cooked together: Because eating a mixture of cattle meat and milk which were not cooked together is not forbidden <i>min hatorah</i>, there is no issue of <i>mar'is ayin</i>.</p>	<p>There is a worry of <i>mar'is ayin</i> even if they were not cooked together, because according to the Shach, <i>mar'is ayin</i> does exist even when the worry is only that someone may think one is transgressing an <i>isur derabonon</i>.</p>	<p>Even when eating bird meat with almond milk, almonds should be placed as a <i>heker</i>.</p> <p>However, if there are no almonds, one may still eat the dish.</p>
<p>Eating bird meat with almond or women's milk</p>	<p>There is no worry of <i>mar'is ayin</i> with regard to <i>rabbonon</i> prohibitions, and it is therefore permitted to eat bird that was cooked with almond milk, (without a <i>heker</i>.)</p>	<p>As above — the Shach holds that the worry of <i>mar'is ayin</i> exists even with an <i>isur derabonon</i>. (According to the Shach, this is also the Shulchan Aruch's opinion, (in <i>Se'if Daled</i>), proven by the fact that he does not differentiate between bird and cattle.)</p>	

that the Mechaber's words, "It is forbidden to cook [meat] in the milk of a woman," were supposed to be "It is forbidden to eat." 2. Non-kosher milk does not have the issue of *mar'is ayin*, because it does not look like kosher milk; as opposed to almond

and women's milk. (The Taz also wrote that intellectually, he wishes to say that there is no *mar'is ayin* with non-kosher milk, but that he does not feel able to be lenient where the Rama was *machmir*.)

The Shulchan Aruch writes not to cook meat in women's milk because of *mar'is ayin*. But if women's milk fell into a dish, it is nullified even without 60 times its amount.

The Rama understands that the discussion is regarding cattle meat, and writes that according to the Shulchan Aruch's opinion, also non-kosher meat is forbidden from being cooked even in non-kosher milk, because of *mar'is ayin*. But bird meat is allowed to be cooked with women's milk, because the *mar'is ayin* would only be that one is transgressing an *isur derabonon*.

But the Shach holds that there is no *mar'is ayin* at all with regard to cooking, because the viewer can always assume that it is being cooked for healing purposes, in which case it is permitted. Therefore, he holds that it is never forbidden to cook meat and milk together, unless it is forbidden by the Torah (— when they are both kosher, etc.)

The Halacha is: It is forbidden to cook meat in non-dairy milk, unless a *heker* is placed.

> *See chart on this topic on the following page*

Concepts

Derech Bishul \ Pickling \ Salting \ Roasting \
Gaining Pleasure \ Mar'is Ayin \ Women's Milk \
Milk of a non-kosher animal

**Here is a chart which summarizes the opinions of the
acharonim regarding mar'is ayin in Basar B'chalav:**

Type of Mixture	The Rama's Opinion	The Shach's Opinion	The Taz's Opinion
Cooking the meat of cattle with almond, women's, or non-kosher milk	It is forbidden to cook this mixture because of <i>mar'is ayin</i> that you are transgressing an <i>isur min hatorah</i> . This is also the Mechaber's opinion.	There is no worry of <i>mar'is ayin</i> when cooking Basar B'chalav, and it is permitted (when not forbidden <i>min hatorah</i>). This is because one may be cooking it for healing or other purposes.	Regarding the meat of cattle with almond or women's milk, he holds that <i>mar'is ayin</i> applies. (The reason: Being that they are both kosher, they are similar to Basar B'chalav <i>min hatorah</i> .) However, regarding cattle meat with non-kosher milk, he holds that <i>mar'is ayin</i> does not apply, (because it is not similar to the <i>isur min hatorah</i> .) However, he says that he is not able to be <i>meikil</i> ¹ where the Rama was <i>machmir</i> .
Cooking bird meat with almond, women's, or non-kosher milk	One should not worry about <i>mar'is ayin</i> that one is transgressing an <i>isur derabonon</i> .	Same as above. (But eating it without a <i>heker</i> would be a problem.)	
Cooking bird meat with kosher milk	The Rama says it is permitted. The Taz writes that it should be forbidden according to the Rama's general opinion.	Same as above.	Even though the Mechaber wrote (in <i>Se'if Gimmel</i>) that in essence they one may cook them together; we should still prohibit this because of <i>mar'is ayin</i> , (because bird can sometimes look like cattle meat; (and also to negate Rav Yosi's opinion.))

¹ Lenient.

Questions

1. What did the Torah prohibit with the *passuk*, "Do not cook a goat in the milk of its mother"? Write all the details. (Se'if Alef, Beis and Gimmel in the Shulchan Aruch.)

2. What did the *chachomim* add to the prohibition of Basar B'chalav?

The *chachomim* prohibited all meat and milk that became blended through:

The *chachomim* prohibited additional types of Basar B'chalav:

Did the *chachomim* apply the prohibition of Basar B'chalav to non-kosher meat which mixed with kosher milk?

3. Is it permitted to sell kosher bird meat that was cooked with milk to a non-Jew? (Shulchan Aruch, Se'if Gimmel, Rama in Se'if Alef) And what is the Rashal's opinion? (Taz Alef)

4. What is considered "The way of cooking" and what is not? And what is the halacha of meat that was fried with butter, is it forbidden *min hatorah* or *miderabonon*?

5. What do the *poskim* hold regarding eating fish with milk? (*Taz Gimmel, Shach Hei*) And what is *minhag* Chabad?

6. Is it permitted to eat meat with non-dairy milk? Specify the halacha regarding bird and cattle meat, respectively. (*Rama in Se'if Gimmel, Taz Daled, Shach Vov.*)

7. Is it permitted to cook meat with non-dairy milk? (*Mechaber and Rama, Se'if Daled. Shach Zayin. Taz Hei.*)

Practical Questions and Answers

If milk fell into a pot of chicken soup, may one give this soup to a cat?

Yes, it is permitted to gain pleasure from this blend.

May one sell a sandwich with white cheese and salami to a non-Jew?

It is permitted if they were always cold, while together.

Is it permitted to eat meat which was cooked with *pareve* milk?

One would need to place the bottle of non-dairy milk nearby; unless this dish is very common in their location.

Is it permitted to add margarine to *fleishig cholent*?

If doing so, one would need to place a *heker*.

Is it permitted to eat a sandwich with pastrami and tofu cheese?

If doing so, one would need to place a *heker*.

If a Jew works in a non-kosher store, may they heat up meat smeared with butter in a microwave?

It would be permitted with bird meat. Cattle meat would be forbidden, because most opinions hold that it is forbidden to cook it with milk.

Is it permitted to give meat and milk that were mixed without cooking to a dog?

Yes.

Is it permitted to work as a cook in a restaurant which sells meat and milk? And what if it is a restaurant which sells meat and milk, but not together — such as a restaurant which serves meat during the meal, and dairy ice-cream for dessert?

If the restaurant is owned by non-Jews, it is permitted; as long as one will not cook meat and milk together.

Is it permitted to be a partner in a restaurant that sells Basar B'chalav to non-Jews, outside of Eretz Yisroel?

It is permitted if the meat and milk are not cooked together.

Practically — is it permitted to eat fish with milk?

Minhag Chabad is to forbid it; but fish with butter or other cheese which has a high fat volume (— above 10 percent, and some permit with even less) is permitted.

Is it permitted to drink coffee with soymilk, during a *fleishig* meal, or afterward?

During the meal, one must place the bottle of soymilk nearby, as a *heker*; but after the meal, there is no problem.

Is it permitted to eat a cheeseburger consisting of a vegetarian burger and cheese, or is it *mar'is ayin*?

If one cannot tell that it is a vegetarian burger, then the box showing that it is vegetarian should be placed nearby, as a *heker*.

Is it permitted to pour hot *fleishig* soup into the garbage when there is dairy inside of the garbage?

It is permitted according to most opinions, because the food is being ruined, (and not constructively cooked.)

Can a Jew working in a non-jewish restaurant heat up cattle meat smeared with butter, in a microwave, for a non-Jews?

Being that using a microwave is considered cooking, this would be forbidden according to most opinions because of cooking meat with milk.

Is one allowed to swallow pills that have dairy components after a *fleishig* meal?

If one cannot taste the dairy, it is permitted right after the meal. If the taste is evident, it is proper to wait an hour before taking the pill.

Is it permitted to cook donkey milk with meat to then smear it on the body, for healing purposes?

Even according to the opinion that *mar'is ayin* applies when cooking non-kosher milk, in this case — because it is for healing, it is permitted.

Is it permitted to cook donkey milk with rabbit meat, in a hidden place, to then feed it to dogs?

Even according to the opinions that cooking such a mixture would constitute *mar'is ayin* — when it is hidden from others, it is permitted (because this *mar'is ayin* would be regarding *derabonon* prohibitions.)

What is the halacha if women's milk falls into a pot of meat, and there isn't 60 times its amount in the pot?

If it is not recognizable anymore in the pot, the dish is permitted.

Is it permitted to cook the meat of a *neveila* with milk, for non-Jews?

It is forbidden to cook cattle meat with milk, (even if the animal was not *shechted*.)

Is it permitted to serve a non-Jew milk after meat?

It is permitted.

Is it permitted to cook a meal for a non-Jew in the non-Jew's cookware?

The halacha is that if the cookware has not been used for 24 hours, and the owners do not usually cook meat and milk together — it is permitted.

Which type of gaining pleasure is prohibited with Basar B'chalav?

It is prohibited to give the forbidden food to non-Jew, or to a dog, even if you don't own it.

I got a job offer to cook a "kosher" meal in a home where they do not separate between meat and milk, but they only use kosher products — may I accept?

If it is a non-Jewish home and the cookware has not been used for 24 hours before you use them, it is permitted to cook a "kosher" meal there.

Is it ok to pour some milk on dry meat to entice a dog to eat it?

If the meat is cold — it is permitted.

Is it permitted to use butter that was cooked in a pot used for meat within 24 hours of the butter's cooking, to light the menorah?

It is forbidden according to many opinions.

What is the danger we are worried of regarding eating fish with milk?

1. Leprosy. 2. Improper attributes. 3. Spiritual decline.

According to *minhag* Chabad, which type of cheese is permitted with fish?

If it has more than 10 percent fat in it, it is permitted according to all; and there are those who are lenient even with less.

What is considered “behind closed doors” where the worry of *mar'is ayin* does not apply with *derabonon* prohibitions.

A place where people aren't around. But one may be lenient with regard to his own family.

” It is worth encouraging [all] that it is very worthwhile and proper that all who wish to build “an everlasting edifice,” and also young and older men after their chasunas, should first of all produce smicha for rabbanus. It is certainly in all of their abilities to receive [their] smicha. My intention is that they at least receive smicha in a manner through which they will know what they need to do [in their homes — when a question arises]

(Sichas Chod Daled Teves 5712)

