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שע"י "חדר הזרחה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochohs compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochohs of

Milchigs Shavuos

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Milchigs on Shavuos

Parshas Bamidbar 5780

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Minhag to Eat Milchigs on Shavuos

Minhag to Eat Milchigs

1. There is a minhag in many places to eat milchigs on the first day of Shavuos (רמ"א סי' תצ"ד סי"ג). Although every minhag in Klal Yisroel is very important, we must remember that it is not one of the mitzvos of the day – it is a minhag to remind the eved Hashem of various ideas. We will provide several reasons for this minhag.
2. **1. To remember the shtei halechem.** One may not eat from the same loaf of bread at a milchige and fleishige meal (ש"י י"ד סי' פ"ט ט"ד). Thus, by first eating milchigs and then fleishigs, we must use another loaf of bread to eat with the fleishige food. As a result, we eat from two loaves, one with milchigs and one with fleishigs. This remind us of the shtei halechem which were brought on Shavuos (רמ"א שם).
3. Some make the bread itself with milk (רמ"א סי' צ"ז סי"א). It could be that this is for the same reason – to require a second loaf as a reminder of the shtei halechem (מ"ב סק"י).
4. According to this reason, eating milchigs only at night (below, 10) does not fulfill the minhag, since in any case another loaf would have been used the next morning. Also, the two loaves aren't eaten in close proximity. Similarly, it could be that a milchige kiddush followed by a fleishige meal by day (below, 11) does not fulfill the minhag, as the minhag requires specifically bread, and the shtei halechem were brought specifically by day (מ"ז).
5. **2. Halochos after Mattan Torah.** At mattan Torah, Klal Yisroel received several halochos regarding meat, [e.g., neveilah, cheilev, dam]. Their utensils had absorbed the issurim cooked inside before mattan Torah, forcing them to eat milchigs until they were able to do hagalah. We eat milchigs to commemorate this (מ"ב סק"ב). They also couldn't shecht animals that day, as it was Shabbos (שבת פ"ו), when shechitah is assur (אמרי פנחס שבועות רסו, ח"ח בליקוטי הלכות ח"ג מה' פעטרקוב בעמ' אהרון).
6. **3. Malachim.** When Hashem was preparing to give us the Torah, the malachim wanted the Torah to remain with them. Hashem pointed out that they did not keep the Torah when the malachim who visited Avrohom Avinu ate meat with milk, and therefore, the Torah was given to Klal Yisroel. Hence, we eat milk first and meat afterward to demonstrate that we received the Torah due to our adherence to the issur of basar bechalav (באר היטב, תורת חיים ב"מ פ"ו).
7. **4. Seudah for finishing sefirah.** Some say that one should make a seudah upon the completion of a mitzvoh (מלכים א' ג', ט"ו), and on Shavuos, we finish the mitzvoh of sefiras ha'omer. If we would make a fleishige seudah, it would not be clear that it is for the mitzvoh, so instead we make a milchige seudah (מדרש פנחס שבועות רס"ט).
8. This reason would explain the minhag some people have to eat a milchige seudah specifically on Shavuos night (below, 10), as it is right after the completion of sefirah (משנת יעקב).
9. **5. Eiver min hachai.** Another reason given is that prior to Mattan Torah, Klal Yisroel couldn't have milk due to the issur of eiver min hachai. It was only permitted after Mattan Torah, based on the posuk, "ש"י י"ד סי' פ"ז סק"ט). Therefore, we eat milchigs on Shavuos (דעת תורה ע"ג, דעת תורה).

When to Eat Milchigs

10. Some have the minhag to eat a milchige meal Shavuos night. It should be a substantial meal, and a fleishige meal should be eaten the following day (הגר"י קנייבסקי, ארחות רבינו ח"ב עמ' צ"ח, שו"ת וישב משה). (להגרמ"ז זארגער ח"ב סי' ק"ו, ועוד).
11. Some hold the night meal must also be fleishigs to fulfill simchas Yom Tov – which can only be done by eating meat – at night too (שע"י). They therefore make a milchige kiddush Yom Tov day and then eat a fleishige meal (דרכי תשובה י"ד סי' פ"ט סק"ט).

Changing a Minhag

12. The main point of the minhag is to eat milchige food on Shavuos. With respect to the details of how to fulfill the minhag, there is no issue of nedarim which would require hataras nedarim. Thus, if someone's minhag is to only eat milchigs by day and he gets invited to someone who eats a milchige seudah Shavuos night, he does not need to do hataras nedarim. Similarly, if someone who normally eats a milchige seudah at night gets invited for a meal to someone who eats fleishigs, he may eat there, but he should try to fulfill the minhag of eating milchigs at some point during the Yom Tov.

Halochos of Basar Bechalav

Meat and Milk on the Same Table

13. One must take care not to place fleishige food on a table when milchigs is being eaten on it (שו"ע י"ד סי' פ"ח סי"א), and vice versa (ש"ך). Therefore, to avoid any possibility of eating them together.
14. Also, when making a milchige kiddush, fleishigs may not be on the table for fear that they will be eaten together. If, however, only fleishige utensils are on the table, e.g., it is already set for the Yom Tov seudah, milchige food may be eaten on it (מו"ר בשו"ת שבט הקהתי). (ח"ה סי' קל"ג); one must just ensure that milchig food doesn't fall on the tablecloth or the table.
15. **Countertop.** One may place milchige and fleishige food on the same countertop where food is prepared if there is not enough room to keep them separate; it is only problematic on a table, which is a place designated for meals (שו"ע י"ד סי' פ"ח סי"א). However, if one normally tastes food while preparing it, he may not put them on the same countertop (ע"פ הג"י אפרים סי' פ"ח).
16. **Refrigerator.** One may place milchigs and fleishigs on the same shelf in a refrigerator (שו"ע י"ד סי' צ"ה סי"ו), provided that the foods do not touch (שו"ע סי' צ"ה סי"א). If the foods are in covered containers, the containers may touch (הג"י אברהם סי' פ"ח סי"א). If they are uncovered, some are machmir lechatchilah not to put them side by side (רמ"א). (שם סי' צ"ה, ובש"ך סק"ד).
17. Still, it is best to have designated shelves in the fridge for milchigs and fleishigs, as things can fall and get mixed together, raising shailos.

How Long to Wait after Eating Milchigs

18. The poskim debate how long one must wait and what one must do after eating milchigs, before eating fleishigs, as will be explained.
19. **Does not need to wait.** Strictly speaking, one need not wait at all; he just has to do kinuach and hadachah, in any order he likes (ש"ך סק"ג). This is the opinion of the Mechaber (י"ד סי' פ"ט סי"ב). Kinuach is eating something parve which does not stick to the mouth, e.g., a cracker, cake, bread (כנה"ג אות כ"ח), or fruit (כנה"ג). He should try to chew the food with all of his teeth (ב"י הע"י כ"ב). Hadachah is drinking a bit of water or other drink.

20. He must also make sure nothing from the milchige food is stuck to his hands. At night, when it is too dark to check, he must wash his hands (שויע יי"ד פ"ט ס"ב) until the second knuckles (מ"ב קע"ג סק"ז). Nowadays that we have lights, an inspection suffices at night too (שי"ך סק"ט).
21. **One hour.** Some say that one must wait one hour based on the Zohar Hakadosh, which says that milchigs and fleishigs should not be eaten "in the same meal and the same hour," interpreting "hour" literally.
22. When waiting an hour, some poskim hold one must also do kinuach and hadachah (ט"ז ס"י פ"ט סק"ב); others hold they are unnecessary (שי"ך שם סק"ז). The minhag, at least after eating milchigs, is to be meikel.
23. **Half hour.** Some say the intent of the abovementioned Zohar is just that there should be a significant separation between milchigs and fleishigs, and a half hour suffices (שו"ת מהרש"ג ח"א י"ד סי' י"ג, תשובות והנהגות ח"ב סי' ש"צ).
24. The machlokes regarding kinuach and hadachah (above, 22) would seem to also apply when waiting a half hour since this opinion interprets the Zohar's "hour" as a half hour. Again, one may be meikel since the issur is only derabonon.
25. **Milk, coffee.** Some poskim hold after drinking a cup of milk or coffee it is enough to just rinse the mouth (הג"ר רש"ש שם); others hold even in this case, one must do kinuach and hadachah and wash his hands (אור"ה כלל מ"ד י"ח). The prevailing minhag is to be meikel.

Waiting after Eating Fleishigs

26. If one ate a fleishige seudah Shavuos night and then stayed up all night and wants to drink a coffee with milk before vasikin Shacharis, he must make sure the amount of time he waits – e.g., six hours, five hours etc. – has passed since he finished eating fleishigs. The short summer night can easily cause someone to make a mistake.

Issur to Eat Fleishigs and Milchigs in the Same Meal

27. If one washed and made hamotzi for a meal and started eating milchigs, he may not eat fleishigs in the same meal, even if he waits a long time and does kinuach and hadachah (פמ"ג שפ"ד סק"ז). He must clear anything milchigs off the table and conclude the meal by bentching; then, after a short break he may wash again for a fleishige meal.
28. **Brochoh acharonah.** If one said mezonos or shehakol for milchigs, he also must say a brochoh acharonah and then wash to eat bread for a fleishige meal (שי"ך סי' פ"ט סק"ז).
29. If one said a brochoh rishonah on milchigs without planning on subsequently eating fleishigs, even if he did not eat enough to require a brochoh acharonah, since he has to make a brochoh rishonah again on the fleishige food, that food is considered a separate meal and he may eat it (יד יהודה סק"ז). Some say that in this scenario, it is enough to just clear away what is in front of him (חמודי דניאל תערובות ח"ב אות ט"ו).

30. **Bentching in order to eat fleishigs.** Some poskim hold one may not bentch with the specific intention to enable himself to eat fleishigs because it could be an unnecessary brochoh (ט"ז שם סק"ג); others permit it (רמ"א ס"א, פתחי תשובה סק"ב, דרכי תשובה סי' פ"ט סק"ט).

31. **Forgot to bentch.** If one ate a milchige meal, but forgot to bentch and began to eat fleishigs, he does not need to stop his meal (שו"ת מהרש"ם ח"ג סי' קכ"ז).

32. **Shavuos.** Some say that Shavuos has certain kulos regarding these halochos (חזק יעקב סי' תצ"ד סק"א, נועם אלימלך פ' משפטים ד"ה לא תבשל). We will detail some of them here.

33. Although one must bentch between a milchige meal and a fleishige meal (above, 27), some are meikel on Shavuos and do not require bentching or a brochoh acharonah. They require only kinuach and hadachah if hard cheese was not eaten (מ"ב תצ"ד סק"ז).

34. Some say that on Shavuos, one may be meikel and bentch with the sole purpose of eating fleishigs afterward (פמ"ג משב"ז סק"ג).

Milchige Bread

35. We cited the minhag to make challoos with milk for Shavuos (above, 3). Since there is a concern that the bread will be eaten with meat, there are guidelines regarding the quantity and method of baking [as well as halochos about how to make fleishige bread to avoid the possibility of it being eaten with milchigs], as will be explained. [These halochos are relevant all year round.]

36. **Shinui.** One muttar way to bake milchige bread is to make a recognizable shinui in the bread itself before baking it, i.e., making it a different shape than usual. If this is done, one may make as much as he desires. If no shinui was made, he may only make "a little bit" (see 37-38). If he did not make a shinui and made a normal quantity, the bread may not be eaten at all, even by itself (שויע יי"ד צ"ז ס"א).

37. **"A little bit".** The Mechaber holds that one may only make a little bit of milchige bread, i.e., enough for one meal (שויע שם) for everyone in the household (ערוה"ש).

38. The Rama holds that "a little bit" means enough for one day (רמ"א), i.e., for all the meals in one day (פמ"ג) for the whole family (ערוה"ש שם). Therefore, if two milchige meals will be eaten on Shavuos, one may make at one time enough milchige bread for both meals if they will both be on one day of Shavuos; not for two days of Yom Tov (שו"ת נפש חיה יי"ד סי' ל"ו, דרכ"ת סק"ג).

39. **Lechem mishneh.** Although each Yom Tov meal requires lechem mishneh (רמ"א סי' רע"ד ס"א), one may not bake extra milchige challoos for lechem mishneh if he will not be eating all of them (הג"ר שער"י דורא הובא בדרכ"ת סק"ד).

40. **Large challah ["kulich"].** One may not make a very large milchige challah that will certainly not get finished, even if it is only for one meal. It has to be a size that can get finished at that meal. If it was of a reasonable size but did not get finished, the leftovers may be eaten later.

41. **Mashed potatoes.** It is common make mashed potatoes with butter or milk. Some say the issur to make milchige bread applies to any food that may be eaten with either milchigs or fleishigs. If so, it would be assur to make milchige mashed potatoes unless it is a small amount or with a shinui (לגבי בשמים במדוכה).

42. Most poskim hold the issur is only for dough/bread, which is always eaten with milchigs and fleishigs, but other foods may be made milchigs without a shinui (פמ"ג סק"ג, חכ"א). The common minhag is to follow this opinion.

Milchige Kokosh Cake

43. Making cheesecake does not get into the issur of milchige dough since the cheese is visible and it is clear that it is milchigs. However, the poskim discuss the permissibility of making a milchige kokosh cake that is not visibly milchigs.

44. See Chukai Chaim Issue 158 (paragraph 23, regarding donuts) where we wrote that even if one made it without the heterim of a small amount (above, 37) or a shinui (36), it is muttar since it is a sweet food with chocolate, cinnamon, sugar, etc., eaten before or after meat, not together with actual meat. Therefore, it is not an issue of making milchige dough (חכ"א, חכ"א).

Using a Fleishige Hot Plate or Blech for Milchigs

45. One may place milchige food on a hot plate or blech generally used for fleishigs as long as it is covered with aluminum foil and he ensures there is no moisture between the foil and the hot plate.

Using a Parve Mixer for Milchigs

46. One may use a parve mixer for milchige food if all the ingredients are cold. Although the mixer heats up slightly due to its rotation speed, it does not get to yad soledes bo. When doing so, one must make sure to clean it thoroughly after using it to remove any milchige substances.

Basar Bechalav Topics Relevant to Shavuos from Previous Issues

In previous years, we wrote about Shavuos and basar bechalav topics. Some of them are printed in the **Koveitz Chukai Chaim** 1-101, which can be obtained at the "Cheder Hora'ah," and they are all compiled in the **Chukai Chaim Booklet** put together especially for Chukai Chaim Members:

Basar Bechalav: Brochoh on Cheesecake – Issue 42;
Fleishige, Milchige, and Parve Dishes – Issue 66;
Cutting an Onion with a Fleishige Knife – Issue 15;
Kashering ovens/stove-tops from fleishigs to milchigs, etc. – Issue 135
Shavuos and Yom Tov: Talmud Torah – Issue 41; **One Who Stayed Up All Night** – Issue 91; **Shabbos clocks, using an oven on Yom Tov** – Issue 92



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