

The Dinim D'oraysa - "Torah Laws"

This issue began 3,300 years ago:

ראשית, בכורי אדמתך, תביא, בית יהוה אלהיך; לא-

"The best, first fruits of your lands shall you bring to the House of Hashem your G-d; Do not cook a goat in its mother's milk." (Exodus 23:19)

תבשל גדי, בחלב אמו.

ראשית, בכורי אדמתך, תביא, בית יהוה אלהיך; לא-

"The best, first fruits of your lands shall you bring to the House of Hashem your G-d; Do not cook a goat in its mother's milk." (Exodus 34:25)

תבשל גדי, בחלב אמו.

לא תאכלו כל-נבלה לגר אשר-בשעריך תתננה ואכלה, או מכר לנכרי--כי עם קדוש אתה, ליהוה אלהיך; לא-תבשל גדי, בחלב אמו.

"Don't eat anything that dies on its own (e.g. without shechita) - [rather,] give it to the non-Jew who dwells among you to eat - or sell it to a non-Jew - because you are a holy nation; do not cook a goat in its mother's milk." (Deuteronomy 14:21)

YOU GET THE IMPRESSION THAT YOU SHOULDN'T BE COOKING A GOAT IN ITS MOTHER'S MILK - RIGHT?! WHY DO WE HAVE TO BE BEATEN OVER THE HEAD WITH THIS THREE TIMES?!

It was taught: [The verses say] "do not cook a goat in its mother's milk" three times to teach us that (a) it is forbidden to eat them when cooked together (b) it is forbidden to get any benefit from them (after they are cooked together) at all (e.g. you can't even use a cheeseburger as, like, a log in your fireplace to help you keep warm) and (c) you can't even just cook them together (even if you're not going to eat it). (Talmud Chullin 115b)

THINK: ACCORDING TO THIS - IS THERE ANY WAY TO EAT MILK AND MEAT TOGETHER JUST BASED ON THE DINIM D'ORAYSA?

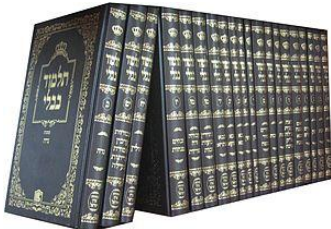


The Dinim Dirabananan - the “Rabbinic Laws”



כתוב בתורה: לא תבשל גדי בחלב אמו ... והוציא אכילה בלשון בישול,
לומר שאינו אסור מן התורה אלא דרך בישול, אבל מדרבנן אסור בכל
ענין.

“The Torah says ‘don’t cook a goat in its mother’s milk’... the Torah uses the language ‘cook’ to teach us that meat and milk are only forbidden by Torah law when they are cooked together; however, Rabbinically, they are forbidden to be eaten together in any manner.” (Shulchan Aruch YD 87:1)



Not only that but...

אמר רב חסדא אבל בשר אסור לאביל גבינה

R Chisda said: If a person eats meat it is forbidden to eat cheese afterwards.
(Talmud Chullin 105a)

“Mar Ukva said: ‘Regarding this issue (i.e. waiting to eat cheese after meat) I am like vinegar derived from wine (i.e. ‘not good’ ;)) relative to my father; my father would eat meat today and wouldn’t eat cheese until the same time the next day, whereas I refrain from eat cheese in the same meal that I eat meat in, but will eat cheese in my next meal.’” (Talmud Chullin 105a)

אמר
מר עוקבא אגא להא מלחא חלא בר חמרא
לגבי אבא דאילו אבא כי הוה אביל בשרא
האידנא לא הוה אבל גבינה עד למחר (6) עד
השתא ואילו אגא בהא סעודתא הוה דלא
אבילנא לסעודתא אחריתא אבילנא

Question: What different time periods do we see here for waiting between eating meat and milk?
Are there any exact numbers given? Is there a reason given for *why* we would wait?

The Acharonim

אכל בשר, אפילו של חיה ועוף, לא יאכל גבינה אחריו עד שישה שש שעות.



If one eats meat, even that of a chicken or livestock, he (or she!!!) should not eat cheese afterwards until he (or she!!!) has waited six hours. (Shulchan Aruch YD 89:1)

ויש אומרים דאין צריכין להמתין שש שעות, רק מיד אם סלק ובירך ברכת המזון, מותר על ידי קנוח והדחה; והמנהג הפשוט במדינות אלו, להמתין אחר אכילת הבשר שעה אחת, ואוכלין אחר כך גבינה. מיהו צריכים לברך גם כן ברכת המזון אחר הבשר...



There are those who say that you do not have to wait six hours, rather, if one already made the blessing after meal he (or she!!!) is immediately able to eat cheese, provided that they wipe and rinse out their mouths. The common practice in these countries (he lived in Cracow) is to wait one hour after eating meat and then to eat cheese afterwards. However, a person is required to first make the blessing after meals after the first meal... (Rama - Rabbi Moshe Isserles - 89:1)

That sounds amazing! But he continues...

...ויש מדקדקים להמתין שש שעות אחר אכילת בשר לגבינה, וכן נכון לעשות.

There are those who are careful to wait for six hours after eating meat before eating cheese, and this is the correct way to practice.



So we came really close to being able to wait just one hour, but what does it look like we should do at the end of the day?

There is, however, a little more to this story...

The minhagim - what we actually do!

6 THE MOST COMMON PRACTICE IS TO WAIT SIX HOURS; THIS IS BASED ON THE CONCLUSIONS OF THE SHULCHAN ARUCH AND RAMA THAT WE HAVE JUST SEEN.

5+ SOME HAVE A CUSTOM TO WAIT INTO THE SIXTH HOUR; THIS IS BASED ON A CLOSE READ OF THE RAMBAM WE SAW WHICH CLOSELY TRANSLATES NOT INTO "SIX HOURS" BUT "*LIKE SIX HOURS*", IMPLYING SLIGHTLY LESS TIME.

3 JEWS WHOSE ROOTS ARE IN GERMANY WAIT THREE HOURS BETWEEN EATING MEAT AND MILK. THERE ARE A LOT OF DIFFERENT OPINIONS AS TO WHERE THIS COMES FROM. SOME SAY THAT IT USED TO BE CUSTOMARY IN GERMANY TO HAVE A SMALL MEAL THREE HOURS AFTER THE THE FIRST MEAL OF THE DAY. IF YOU RECALL, MAR UKVA IN THE GEMARA SAID THAT HE WAITED BETWEEN MEALS; THUS, IF THERE WERE THREE HOURS BETWEEN THESE MEALS IN GERMANY IT STANDS TO REASON THAT THEY WOULD ONLY WAIT THREE HOURS BETWEEN EATING MEAT AND MILK.

1 THE DUTCH WAIT ONE HOUR; AS WE HAVE SEEN THAT IS BASED ON THE OPINION FOUND IN THE RAMA, WHICH IS LIKELY BASED ON THE OPINION OF RABBEINU TAM WHO SAID THAT ALL YOU HAVE TO DO IS RINSE AND WIPE OUT YOUR MOUTH BETWEEN MEAT AND MILK.

Ultimately, the deciding factor here is where you and your family come from! We keep Halacha (Jewish Law) in the way that connects us to our past - to every generation that came before us. In this way, each of us can trace our individual paths all the way back to Mount Sinai where we received the Torah on this day over 3,000 years ago!

The Rishonim

אסור לאכול גבינה היינו בלא נטילה וקטח אבל בגטילה וקטח שרי אבל גבינה מתוך לאכול בשר אף בלא נטילה וקטח ומר עובבא
 ור"ח חפרש וכן הלכות גדולות דאכל בשר



“Rabbeinu Tam (and the Baal Halachos Gedolos) explains [the statement that] “eating cheese after meat is forbidden” to mean *specifically* when it is done without wiping and rinsing out one’s mouth first - but if you would wipe and rinse out your mouth after eating meat you could eat cheese *right away!*”

מי שאכל בשר בתחלה בין בשר בהמה בין בשר עוף לא יאכל אחריו חלב עד שיהיה ביניהן כדי שיעור סעודה אחרת והוא כמו שש שעות מפני הבשר של בין השינים שאינו סר בקינוח:



The Rambam writes: “One who initially ate meat - whether it be animal meat or chicken meat - should not have milk until the time it takes to get to the next meal has passed - in other words, *six hours, because of the meat that gets stuck between the teeth.*” (Laws of Forbidden Foods 9:28)

גבינה: אסור לאכול גבינה. מקום
 דבשר מוליח שומן והוא נדבק בפה
 ומאריך בטעמו: בשר שבין השיניים.



Rashi explains the line “It is forbidden to eat cheese after meat” as follows: “Since meat gives off a fatty greasy substance in your mouth, it gets stuck in there, causing the flavor to last in the mouth for an extended period of time.”

Questions: How many different options are found in these Rishonim for how long to wait between eating meat and milk?
 What are the reasons given by the Rishonim for *why* we wait?