



SHAVUOT



Challah on Shavuot

The *Rema* (OH 494:3) cites a special custom to eat dairy on Shavuot, followed by meat at the same festive meal. At this meal, the *Rema* says to have an additional challah for the second part of the meal (upon consuming meat). While there are other explanations offered for this additional challah, some authorities maintain that the *Rema's* ruling is based on a requirement to use separate bread for a dairy meal and for a meat meal (*Magen Avraham* 494:8, *Chok Yaakov* 494:12). One may ask, is the *Rema's* ruling considered a halachic requirement? In general, may leftover bread from a dairy meal be eaten with a meat meal and vice versa?

The *Talmud Yerushalmi* (*Pesachim* 6:4) states that one is obligated to remove all bread crumbs and residue from the table between eating a dairy and a meat meal. Since bread is a main component of a meal and is often eaten together with the other foods, it is likely that food residue has collected in the crumbs. The *Tur* (YD 91) and *Shulchan Aruch* (*Beit Yosef* YD 89) also rule like the *Yerushalmi*. It seems clear that these authorities were concerned

about crumbs and do not mention large leftover pieces of bread (see *Shulchan Aruch* YD 91:3). The first authority to mention a requirement not to mix bread from dairy and meat meals is the *Hagahot Oshri* (*Chulin* 8:7). He cites a praiseworthy practice to remove all leftover bread and other parve foods eaten with a meat meal before a subsequent dairy meal and vice versa, as they are likely to have come into contact with meat (or dairy). Some later authorities quote the ruling of the *Hagahot Oshri* and cite it as a proper custom (*Aruch Hashulchan* YD 89:15).

Rav Moshe Feinstein (*Igrot Moshe* YD 1:38) discusses at length the issue of separate bread for dairy and meat meals and distinguishes between various situations. He quotes numerous sources that small pieces of food cut and served on the table with meat may not be served with dairy. Rav Moshe explains that small pieces of food or drink are extremely likely to become intermingled, even when people think they are being careful (see *Shach* YD 18:8). He views the *Hagahot Oshri* as adding an *extra* stringency. Therefore, even in a situation where there is no real halachic concern, it is praiseworthy to separate all accompanying parve foods between meat and milk meals. However, according to Rav Moshe, this stringency is not a halachic obligation.

The OU Israel Gustave & Carol Jacobs Center for Kashrut Education was created to raise awareness and educate the public in all areas of Kashrut in Israel. Rabbi Ezra Friedman, a Rabbinic Field Representative for the OU is the Center's director.



It is noteworthy that the practice to have an additional challah for the second half of the meal (meat) is cited by the *Rema* as a custom in the laws of *Shavuot* and not in the context of the laws of kashrut (see *Shulchan Aruch Harav* 89). This seems consistent with Rav Feinstein's perspective on the issue.

Based on the *Hagahot Oshri*, there is a dispute if one may use leftover bread from a meat meal to eat at a later dairy meal. Rav Moshe, as explained above, distinguishes between pieces of bread left around the table and a large piece or a partial loaf. Pieces spread out on the table fall under the category of food that one cannot be "careful with" and, as such, may not be used. However, large, unsliced pieces may be reused from a meat to a milk meal (or vice versa). The *Badei Hashulchan* (89:99) rules that if children are at the table, all bread products, both cut and whole, should not be reused for a different type of meal. Children are not as careful, and most likely some food residue came in contact with the bread (see *Responsa V'dibarta Bam* 211).

The custom to have an additional challah for the second part of the *Shavuot* meal should be observed. In general, if one wishes to use leftover bread for a different meal (milk to meat and vice versa), one should keep in mind the factors discussed

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above. This requires keeping untouched or large pieces isolated in one place on the table, on a separate serving plate or tray, and slicing or breaking the bread with clean hands and utensils. When the above factors cannot be controlled, or when children are present, then ideally the bread should be eaten only with parve products on the table. Before eating the next part of the meal, all bread (sliced and whole) should be removed from the table. In this way, the leftover challah may certainly be used for both parts of the meal.

In summary:

There is a custom to have milk and then meat at the *Shavuot* festive meal. It is customary to have an additional challah for the second part of the meal.

Sliced bread left on the table from a milk or meat meal may not be used for the second part of the meal.

Whole or uncut bread that is off to the side of the table may be used for the second part of the meal. Nevertheless, it is a praiseworthy custom to refrain from doing so.

Certain authorities rule that if children are present at the table, all bread products may not be used at the second part of the meal.

If the challah was removed from the table before the meat or milk course, there is no doubt that the challah may be used for both types of meals. ■

Kashrut Questions in Israel?

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