



# KOF-K

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בס"ד

## Placing Meat and Dairy on the Same Table

*Chazal*<sup>1</sup> instituted that one may not place both meat<sup>2</sup> and dairy on a table at the same time. This is because one might absentmindedly eat both meat and dairy.<sup>3</sup> The *poskim* extend this prohibition to food that was cooked with meat or dairy.<sup>4</sup>

If one is eating at a long table where he cannot reach the other type of food, it is permitted to place meat and dairy on one table.<sup>5</sup> One is permitted to place a dairy utensil on the table while eating meat, and vice versa.<sup>6</sup>

Even if one is sitting alone at the table both types of food may not be on the table<sup>7</sup> (refer below). If there are others who are eating at the same who are connected to each other in some way, they may not eat meat and dairy since they may taste from each others food.

One who is finished eating meat or dairy and is eating *pareve* food may keep the remaining dairy or meat food on the table.<sup>8</sup>

### *Heker*

One may place both meat and dairy on the table if he places a *heker* between the people eating meat and dairy.<sup>9</sup> A *heker* is any object that is placed between the two people and elevated slightly.<sup>10</sup>

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<sup>1</sup> Mesechtas Chullin 107b, Rambam Machalos Asuros 9:20, Shulchan Aruch Y.D. 88:1, Pri Megadim M.Z. 1, Chochmas Adom 40:11, Aruch Hashulchan 1, Yad Yehuda 1,3, see Badi Hashulchan 1, biurim "al" pages 44-45, Madanei Hashulchan 3.

<sup>2</sup> Shach 1, Pri Megadim Sisfei Daas 1, Kaf Hachaim 1.

<sup>3</sup> Ran on the Mishnah pages 72-73, Shach 1, Aruch Hashulchan 2, Badi Hashulchan 1.

<sup>4</sup> Aruch Hashulchan 5, Badi Hashulchan 2. A cup of milk should not be placed on the table while meat is being eaten. (Madanei Hashulchan 3, see Rashash Mesechtas Chullin Eighth Perek page 10, Darchei Teshuva 5).

<sup>5</sup> Pischei Teshuva 3, Pri Megadim Sifsei Daas 3, Yad Yehuda 7, Aruch Hashulchan 8, Kaf Hachaim 10, Badi Hashulchan 15, biurim "asa," Harchakos V'hazharos 6:footnote 35, Teshuvos Vehanhagos 2:391. See Madanei Hashulchan 11, Pe'er Hashulchan 36.

<sup>6</sup> Shevet Hakehosi 5:133.

<sup>7</sup> Be'er Heitiv 1, Aruch Hashulchan 8, Kaf Hachaim 13.

<sup>8</sup> Darchei Teshuva 16, Badi Hashulchan 3.

<sup>9</sup> Tosfas Mesechtas Chullin 107b, "k'ain," Rosh Chullin 8:20, Shulchan Aruch 88:2, Chochmas Adom ibid, Kitzur Shulchan Aruch 46:6, Aruch Hashulchan 9.



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## A Utensil That is Used at the *Seuda*

A utensil that is not ordinarily on the table is acceptable as a *heker* (such as a pot), even if you wish to use it during the meal.<sup>11</sup> Food may also serve as a *heker* if it is not being eaten at the meal.<sup>12</sup> Some say that a soda bottle or glassware may not be used as a *heker* since it is normally on the table, and one uses it throughout the meal.<sup>13</sup>

## A Utensil that is Always on the Table

A utensil that is always placed in one specific spot at the table may be used as a *heker* by moving it to a different area on the table.<sup>14</sup> A single *heker* can play the dual role of separating milk and meat and allowing a couple to eat together when the wife is a *niddah*.<sup>15</sup> The *heker* item may be placed upon the table before the milk and meat are served.<sup>16</sup>

## Eating On a Placemat

If one always uses a placemat at his meals, it is questionable if it can also serve as a *heker*.<sup>17</sup> In one uses different color placemats for dairy and for meat, then the placemats may be used as a *heker*.<sup>18</sup> A two-sided placemat may also serve this role.<sup>19</sup> If one person uses a tablecloth or placemat, the other party may eat directly on the table.<sup>20</sup>

## Knowing About the *Heker*

The *heker* is only effective if the two people know about the *heker* and the purpose that it serves. Otherwise the *heker* is meaningless.<sup>21</sup>

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<sup>10</sup> Tosfas Mesechtas Chullin 107b "k'ain," Taz 4, Yad Yehuda 10, Darchei Teshuva 26, Kaf Hachaim 26, Me'am Loez Mishpatim 126 page 889, Badi Hashulchan 25, Madanei Hashulchan 19, Yalkut Yosef Y.D. 88:4.

<sup>11</sup> See Rama, Shach 7, Aruch Hashulchan 9.

<sup>12</sup> Darchei Moshe 1, Yad Avraham, Chochmas Adom ibid, Aruch Hashulchan 9, Badi Hashulchan 22. In regard to the halacha if bread may be used, and which type of bread may be used, see Rama 2, Darchei Teshuva 21, Nidchei Yisroel 33:4.

<sup>13</sup> Yalkut Yosef 88:12:footnote 12.

<sup>14</sup> See Shach 7, Taz 4, Pri Megadim M.Z. 4, Darchei Teshuva 27, Kaf Hachaim 25, Yalkut Yosef 88:13:footnote 13, see Madanei Hashulchan 19.

<sup>15</sup> Horav Yisroel Belsky shlita, see Mishkanos Yaakov Y.D. 31, V'yan Dovid 1:132, Shiurei Shevet HaLevi (Niddah) 195:3:3 page 255, Badi Hashulchan footnote 42, Harchakos V'hazharos 6:footnote 26. See Maadanei Osher 39 who is stringent.

<sup>16</sup> Harchakos V'hazharos 6:16.

<sup>17</sup> See Badi Hashulchan 17, Madanei Hashulchan 12.

<sup>18</sup> Horav Yisroel Belsky shlita.

<sup>19</sup> Zer Hashulchan Y.D. 89:47.

<sup>20</sup> Kitzur Shulchan Aruch 46:6, Kaf Hachaim 18, Binyomin Zev 313, Badi Hashulchan 56.

<sup>21</sup> Harchakos V'hazharos 6:28.



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## Picnic

A picnic is usually a time when there is closeness between the two people eating together. Therefore, a *heker* is required since they are likely to share each other's food.<sup>22</sup>

## Other People Sitting at a Table

There is a discussion among the *poskim* whether a *heker* is required when there are more than two people sitting at the table.<sup>23</sup>

## A Shomer

The *poskim* mention that one may not appoint a *shomer* who will make sure that he does not inadvertently mix dairy and meat as a means of avoiding this prohibition.<sup>24</sup> However, if a *heker* is placed on the table then a *shomer* does help.<sup>25</sup>

## Sitting Alone at a Table

A *heker* may be used for a person who is eating alone at a table.<sup>26</sup> Others maintain that a *heker* does not help for an individual.

## Two Jewish People Eating at One Table

Two Jewish strangers may eat meat and dairy at the same table, even without a *heker*.<sup>27</sup> For example, if two strangers are seated next to each other in a restaurant, it is permitted to place dairy and meat on the table without a *heker*.<sup>28</sup> This is true even if one person pays for the meal.<sup>29</sup> However, if they are friendly enough to eat from each other's plates then they require a *heker*.<sup>30</sup>

<sup>22</sup> Horav Yisroel Belsky shlita, see Noam Halacha 1:16.

<sup>23</sup> See Pischei Teshuva Y.D. 88:4, Maseis Binyomin 112, Badi Hashulchan biurim "im usu" page 46, Harchakos V'hazharos 6:24, Maadanei Hashulchan 11.

<sup>24</sup> Rav Akiva Eiger "osur," Kaf Hachaim 2, see 16, Madanei Hashulchan 2, Yalkut Yosef 88:footnote 15, Teshuvos Vehanhagos 2:391.

<sup>25</sup> Kaf Hachaim 16, see Maadanei Osher 37.

<sup>26</sup> Horav Yisroel Belsky shlita, see Chochmas Adom 40:11, Yad Yehuda 8, Darchei Teshuva 13,18, Nidchei Yisroel 33:4, Badi Hashulchan 14, Madanei Hashulchan 11, Pe'er Hashulchan 42, Yalkut Yosef page 339, Orchos Habayis pages 54-55, Teshuvos Vehanhagos 2:391. Some say if one has a *heker* and a *shomer* then he may eat alone (Madanei Hashulchan *ibid*).

<sup>27</sup> Mesechtas Chullin 107b, Rambam *ibid*, Shulchan Aruch 88:2, Chochmas Adom *ibid*, Nidchei Yisroel 33:4, Aruch Hashulchan 8, Madanei Hashulchan 10, see Taz 2.

<sup>28</sup> Harchakos V'hazharos 6:4. See Yalkut Yosef 88:5:footnote 5.

<sup>29</sup> Horav Yisroel Belsky shlita, see Shach 5, Pri Megadim Sisfei Daas 5, Pri Megadim M.Z. 2, Yalkut Yosef 88:9.

<sup>30</sup> Shach 3, Be'er Heitiv 1, Chochmas Adom *ibid*, Aruch Hashulchan 8, Badi Hashulchan 10.



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## Jew and Non-Jew at the Same Table

A Jew and non-Jew may share the same table for their respective dairy and meat meals, even if they are friendly, as long as the non-Jew's food is not kosher. This is because there is no concern that the *Yid* will eat *trief* food, since he is totally removed from such a practice.<sup>31</sup>

## Placing Meat and Dairy on a Counter

It is permitted to place meat and dairy on a counter without a *heker*.<sup>32</sup> In a public kitchen, where there is a lot of activity and there is a real concern of accidentally confusing foods, one should be *makpid* to separate dairy and meat.<sup>33</sup>

## Food Not Fit for Consumption

Food that is not fit for consumption may be placed on a table while either meat or dairy is on the table. For example, one may place raw meat on a table while people are eating dairy.<sup>34</sup>

## Using the Same Glasses

The *Rama*<sup>35</sup> cautions that one should be careful to drink from separate utensils since some food particles might stick to the utensil. Some *poskim* mention that one can be lenient with glass since it does not absorb food.<sup>36</sup> However, the *minhag* is to use two separate sets of glassware.<sup>37</sup>

<sup>31</sup> See Be'er Heitiv 2, Chochmas Adom ibid, Yad Ephraim, Darchei Teshuva 12,15, Maadanei Hashulchan 10, Badi Hashulchan 12, Yalkut Yosef 88:29.

<sup>32</sup> Shulchan Aruch 88:2, see Darchei Teshuva 9, Badi Hashulchan 7, Noam Halacha 1:8, Harchakos V'hazharos 7:1-2. The Madanei Hashulchan 88:7 says that one should be sure that they are not close enough to splatter on each other. See Kaf Hachaim 88:8. The *minhag* seems to be to always keep milk and dairy on separate counters (Madanei Hashulchan 7).

<sup>33</sup> Horav Yisroel Belsky shlita, see Harchakos V'hazharos 7:1:footnote 4.

<sup>34</sup> Horav Yisroel Belsky shlita. See Aruch Hashulchan 6, Badi Hashulchan biurim "al" pages 44-45, Yalkut Yosef 88:27.

<sup>35</sup> Y.D. 88:2.

<sup>36</sup> See Shulchan Aruch 451:26, Mishnah Berurah 451:151-156, Teshuvos Vehanhagos 1:432.

<sup>37</sup> Horav Yisroel Belsky shlita, see Kitzur Shulchan Aruch 46:6, Kaf Hachaim 22, Aruch Hashulchan 88:10, Meam Loez ibid:127, Teshuvos Vehanhagos ibid, Mikadesh Yisroel Shavuos 93:page 221, sefer Hechsheiros page 348, Yabea Omer 4:41, Tzitz Eliezer 8:20.