

THE PIRCHEI SHOSHANIM SHULCHAN ARUCH LEARNING PROJECT

Hilchos Basar B'Chalav

Final Test 5774

Written by Harav Daniel Channen

Yeshiva Pirchei Shoshanim

The content herein may not be reproduced in any form without permission of the copyright holder

Dear *Chabura*,

Congratulations on completing *Hilchos BasarB'chalah!*

The following exam serves two purposes:

- 1) It calls for you to do a *chazara* in a majority of the *halachos* that we covered.
- 2) It will be a record that you are actively participating in the course.

Instructions

- a. Choose the ONE best answer.
- b. Do not change the case. You can assume the case is based on usual circumstances. If you have a question, please ask.
- c. In order for an answer to be correct, it must be completely correct. (For example, if the answer states the food is *muter* in a *hefsed m'rubeh* but the *halacha* is that even *b'diavad* the food is *muter*, such an answer is incorrect.)
- d. Do not write an explanation. If you choose a wrong answer, you will have a chance to explain.
- e. Sometimes, the question was misunderstood, or not written clearly, do your best to answer the question. Ask ahead of time if it is not clear.

General Guidelines

- I. The test should be done on your own, you can discuss the questions with your *chavrusa* just to make sure that you understand the questions but you have to choose your own answers.
- II. You may use the PDF sent to you and highlight your answers
- III. You may use you *Shulchan Aruch* and *shiurim* for the test.
- IV. Answers should be sent to testsissurvheter@shemayisrael.com

A B'hatzlacha!

Rav Channen

Questions

- 1) Is it mutar to eat meat that was pickled in chalav shechuta?
 - a) According to the *Dagul Merava* – yes.
 - b) According to the *Issur V'heter* – no.
 - c) According to the *Taz* – yes.
 - d) According to the *Nekudas Hakesef* – no.

- 2) If milk is pickled in the *kaiva* (stomach) and then used to make cheese:
 - a) The cheese is *mutar* if there is 60 against the *obr bakaiva*.
 - b) The cheese is *assur md'rabbanan* even if there is 60 against the *obr bakaiva* because the *chalav* is an *issur mamid*.
 - c) 60 doesn't help in this case because the pickled *chalav* and the milk is *min b'mino*.
 - d) The cheese is *mutar* if there is 60 against the pickled *chalav*.

- 3) If vegetables were boiled in a *ben yomo* meat (metal) pot can we apply the *din* of *niklash tam* if there is not 60 against the pot?
 - a) Yes, according to everyone.
 - b) No, according to Rabbi Akiva Eiger.
 - c) Yes, according to the Chavas Das.
 - d) None of the above.

- 4) **Meat that absorbed milk through *kavush* and fell into a pot of vegetables being cooked, according to the Mechaber:**
- a) Is *mutar* to *marbeh* until 60 against the milk and the meat is *mutar*.
 - b) Is *mutar* to *marbeh* until 60 against the milk and the meat is *assur*.
 - c) Is *mutar* to *marbeh* as long as the pot does not stop boiling.
 - d) None of the above.
- 5) **If someone eats an onion cut with a meat bien *yomo* knife, *l'chatchila* should he wait, according to his *minhag*, before eating cheese?**
- a) No, according to everyone.
 - b) Yes, according to the Pri Megadim.
 - c) Yes, according to Rabbi Akiva Eiger.
 - d) Yes, according to everyone.
- 6) **If a drop of milk falls '*neged harotev*', and there is 60 against the drop, what action, if any, should be taken?**
- a) No immediate action is necessary according to the Taz.
 - b) Pour the food out immediately according to the Shach.
 - c) Let the food cool according to the Mechaber.
 - d) None of the above.
- 7) **A *Ben Yomo* meat spoon was plunged into potatoes cooking in a *Ben Yomo* milk pot.**
- a) According to the *Mechaber* 60 is needed against the spoon for the potatoes to be *mutar*. Furthermore if it is used twice then 120 is needed against the spoon.
 - b) According to the *Rama* even if there is not 60 against the spoon the potatoes are *mutar* but they must be eaten with milk *kalim*. The spoon should be koshered.

- c) According to *Rama m'ikar hadin* everything is *assur* if there is not 60 against the spoon because the *bluos* become *ch'n'n*.
- d) According to the *Mechaber* even if there is not 60 against the spoon the pot and spoon are *muter*, the water is *osser* to eat but *muter b'hanah*.
- 8) **May one eat a cheese sandwich on the same table that has non – kosher bread:**
- a) Yes, even without a *baiker*.
- b) If there is a *baiker* it is *mutar*.
- c) Both someone else at the table and a *baiker* are needed.
- d) No, even with a *baiker* and someone else.
- 9) **If a clean *Ben Yomo* milk knife is used to cut a hot piece of cooked meat on a cold *parve* cutting board. What is the *din* according to the Shach if the knife is clean?**
- a) The meat and knife are *osser*, the board is *muter*.
- b) The meat, knife and board are *osser*.
- c) The knife and board are *mutar* however the meat is *assur*.
- d) The meat and board need *hadacha* and the knife needs *bagalab*.
- 10) **If a spoonful of *issur* gravy falls onto a piece of meat that is half in the *rotav* and it is not stirred immediately, but was stirred later then according to the Shach's explanation of the Rama:**
- a) If there is 60 against the *issur* everything is *mutar*.
- b) If there is 60 against the *chaticha* everything is *mutar*.
- c) 60 is needed against the *issur* but the piece it fell on remains *assur*.
- d) None of the above.

11) Milk fell on a piece of meat that was half in the gravy what is the *din* of the gravy and the piece of meat if the pot was not stirred according to the Taz?

- a) If there is 60 in the pot against the milk, everything is *mutar*.
- b) If there is 60 in the pot against the milk, only the piece is *assur*.
- c) 60 is needed only against the part of the *chaticha* above the *rotav*.
- d) 60 is needed against the whole *chaticha* and the piece remains *assur*.

12) What is the law if salty meat and salty cheese touched each other and both were dry?

- a) No *tikun* is needed.
- b) Each one needs *hadacha*.
- c) Each one needs *shifshuf*.
- d) A *klipa* must be removed from each one.

13) What is the law if hot wet cheese fell from a *kli rishon* on a cold clean *ben yoma* meat plate made of metal?

- a) The cheese and plate are *mutar b'dieved*.
- b) The cheese and plate are *assur k'dai klippa*.
- c) The cheese is *mutar* and the plate is *osser k'dai klippa*.
- d) The cheese is *assur k'dai natila* and the plate is *assur k'dai klippa*.

14) According to the Rashba if someone cooks milk in a *kli* and it is not known whether the *kli* was used in the last 24 hours for meat:

- a) It is not considered *derech bishul* to cook *blias* in a *kli*, the *kli* is *muter*.
- b) This is a *safek d'oraisa*, the *kli* is *assur*.
- c) This is a *safek sofeka* maybe it was *l'fgam*, *kli* is *muter*.
- d) This is a *safek sofeka*, since it might have been used for water, the *kli* is *muter*.

15) According to the Rama, if hot milk was poured from a *keli rishon* into a cold meat pot and it was not *nifsak hakiluach*, what is the law of the milk?

- a) The milk is *mutar* even though there is not 60 against the *kelipa* of the milk.
- b) We can be *maikil* because *irui* is only a *sofeka bishul*.
- c) The milk is *asser* if there is not 60 against the *kelipa* of the pot.
- d) The milk is *assur* because of the *din nitzuk chibur*.

16) According to the Shach, when salting meat for a second time the machlokes between the Mechaber and Rama is:

- a) According to the Mechaber it becomes *rosayach* after 18 minutes but according to the Rama *b'hefsed m'rubeb* and *seudas mitzvah* it is no longer *rosayach* after 18 minutes.
- b) According to the Mechaber the meat becomes *rosayach* before *shiur melicha* and remains so even after *shiur melicha*, however the Rama holds *b'hefsed m'rubeb* and *seudas mitzvah* that after *shiur melicha* it is not *rosayach*.
- c) There is no *machlokes* even though the Rama wrote *v'yaish omrim*. In the case of meat being salted a second time everyone agrees that it is considered *rosayach* immediately and stays *rosayach* until it is washed off.
- d) There is no *machlokes* even though the Rama wrote *v'yaish omrim*. In the case of meat being salted a second time everyone agrees that it is considered *rosayach* after 18 minutes and stays *rosayach* until it is washed off.

17) If a hot pot of meat was placed in a puddle of hot milk on the floor, according to the Rama,

- a) Everything is *mutar*, because the puddle is a *keli shaini*.
- b) The *din* of *tata gavar* applies. Therefore, the pot is *assur*, the food in the pot is *mutar*, and the milk is *mutar*.

- c) The puddle connects the table to the pot, 60 is needed against the milk and the area of the table under the pot.
- d) The food in the pot is *assur* if there is not 60 against the milk under the pot.

18) Milk cooked with chicken:

- a) Does not become a *ch'n'n* even *mid'rabbanan* according to the Mechaber.
- b) Is *assur* to cook together because of *maris ayin* according to the Shach.
- c) Is *muter* to cook together *m'doraisa* according to Tosefos.
- d) Is *muter* cook together if there is a *haiker*.

19) If two hot pots touch on the stove. One was being used to cook milk the other meat:

- a) Is *mutar* because of *no''t bar no''t*.
- b) *L'chatchila* should be koshered but the food in both is *mutar*.
- c) Everything is *mutar b'dieved*.
- d) The food must be eaten on *parve* plates and the pots are *mutar*.

20) If hot meat falls into cold milk, according to the Taz, what is the *din* of the milk?

- a) 60 is needed against the meat.
- b) The milk is *muter*. The meat is *osser kedai kelipa*.
- c) Meat is *osser* and the milk is *osser*.
- d) None of the above.

21) If milk was cooked in an aino ben yomo meat kli:

- a) The *kli* can now be used for *milchig l'chatchila*.
- b) The *kli* can be used *m'ikar hadin* for *yerakos*.
- c) The milk is *mutar* in a *hefsed m'rubeh*, the *kli* is *asser*.
- d) None of the above.

22) Can cold cornflakes and milk be eaten from a bowl used for hot *issur* soup if it is wiped clean beforehand?

- a) According to the *Darchai Moshe* yes.
- b) According to the *Shach* yes.
- c) According to the *Taz* yes.
- d) According to the *Rama* yes.

23) If an egg was boiled in a *ben yoma* milk pot, may I eat it *l'chatchila* with my meat meal according to the Rama?

- a) No, because the tastes will mix.
- b) Yes, because the egg is not cooked with the meat.
- c) No, because of *maris eyin*.
- d) None of the above.

24) A person realized that a meat spoon was used in a pot of vegetables with 2 *k'zaisim* of milk. The spoon was then used again in the same pot, according to the Mechaber what is the *din*?

- a) 120 is needed to *m'vatel* the whole spoon.
- b) 60 is needed to *m'vatel* the whole spoon.
- c) 60 is needed against the part of the spoon used to stir the milk.
- d) None of the above.

- 25) At what point does a ben yomo meat spoon become a *ch'n'n* if it is used to stir milk and there is 60 against the spoon:
- a) When the milk stops boiling.
 - b) When the spoon is lifted out of the milk.
 - c) When the spoon is placed in the milk.
 - d) When it is no longer being used to stir.
- 26) A *kchal*, with its milk still in it, was cooked in a *choulent*. Later, the *kchal* was added to a second *choulent*. In the first *choulent* there was 60. According to the Rama, how much is needed in the second *choulent* against the *kchal*
- a) 60 because of *Maris Eyin*.
 - b) 60 because we are not sure how much milk is left.
 - c) 59 because we can count the *kchal* itself to help *m'vatel* the milk.
 - d) 59 because the *chalav shebata* is an *issur balua*.
- 27) A pot was used to cook milk in the morning and then meat in the afternoon. If water was cooked later that day, when does the pot become an *aino ben yomo*?
- a) According to the *Mechaber* the water becomes a *ch'n'n*, 24 hours is needed from the water.
 - b) The pot will not *asser* the water, 24 hours is needed from the milk.
 - c) The pot will not *asser* the water, 24 hours is needed from the meat.
 - d) In the morning the pot becomes an *aino ben yomo* based on a *safek sofeka*.

28) Cooking *chalav tahor* with *basar* of a *b'haimah temai'ah* according to the Taz:

- a) Is *assur* because of *maris ayin*.
- b) Is *assur mid'rabbanan* even with a *haiker*.
- c) Is *mutar l'chatchila*.
- d) Is *mutar b'hafsed m'rubeb*.

29) Brothers who are *makepid*:

- a) May eat milk and meat on the same table without a *haiker* according to the Rama.
- b) May eat milk and meat on the same table without a *haiker* according to the Rashal.
- c) Have the same *din* as two people who make a *neder*.
- d) Do not need a *haiker* if they are eating with *guests*.

30) Is it *mutar* to eat chicken with soy cheese melted without a *haiker*?

- a) Yes, if the person has no soy beans according to the Shach.
- b) Yes, if no one sees according to the Taz.
- c) Yes, if they're not cooked together *derech bishul* according to the Rama.
- d) Yes, according to the Baer Hativ because we don't worry people will say soy cheese is really cheese and chicken is really meat.

31) If a person is not sure whether 6 hours passed after eating meat, can he drink milk?

- a) No, if he is *machmir* he cannot change his *minbag*.
- b) Yes, since waiting is only a *minbag*.
- c) No, this is a *davar sh'yaish lo materin*.
- d) Yes, if he slept during the 6 hours.

32) May one wash his hair with water heated in a pot that was used for *basar b'chalav* in the last 24 hours?

- a) No, because the water is *assur b'hana'ab*.
- b) Yes, because there is no *ha'na'ab* from the *blios*.
- c) No, because there is a *gezaira ha'na'ab atu achila*.
- d) Yes, because heating water for shampoo is not *derech bisbul*.

33) If an onion was chopped with a meat *ben yomo* knife and was cooked with milk, according to the Rama:

- a) The onion is *ossur* even if there is 60 against *blios* of the meat.
- b) The onion is *mutar* if there is 60 against the *k'dai natila*.
- c) The onion is *mutar* if there is 60 against the *blios* of meat.
- d) The onion is *mutar b'dieved* because of *not bat not d'hetaria*.

34) A new pot was used to cook carrots which were stirred with a *ben yomo* meat spoon. After 24 hours the same pot was used to cook corn which was stirred with a *ben yomo* milk spoon (there was not 60 against either spoon). What is the *din* according to the Rama?

- a) The pot is *assur l'chatchila*.
- b) The pot can only be used for *parve*.
- c) The pot is *milchicks*.
- d) The pot can be used for milk or meat.

35) If a piece of cold roasted chicken fell into pudding. What is the *din* of the chicken according to the Rama?

- a) It is *mutar b'hefsed m'rubeb* if it was washed off.
- b) It is *ossur* immediately, 60 doesn't help against the pudding.
- c) The chicken is *ossur* even *b'hefsed m'rubeb*.
- d) It is *mutar* because chicken and milk are *d'rabbanan*.