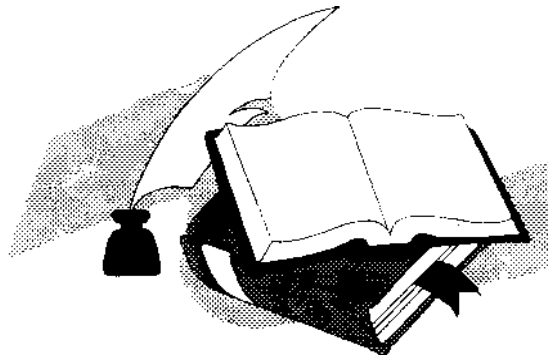


הלכות מליחה

יו"ד חלק א' ס"ט - ע"ח

THE LAWS OF SALTING MEAT



TRANSLATED

*Including a Summary
Of Every Shach and Taz*

BY: RABBI ARI ENKIN

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שנת היובל למדינת ישראל

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A project inspired by master semicha rebbi, Harav Daniel Channen, this translation of Hilchot Melicha by Rabbi Ari Enkin is being distributed by the author free of charge to *semicha* students worldwide in order to encourage the study of Halacha in general and Yoreh Deah in particular. Feel free to distribute, copy, or reproduce in any way but please include proper attribution and contact information. Thank you to R' Yosef Billyack for his efforts in making this project possible. An honorable mention is extended to R' Yonatan Pachas for his participation in the project, as well.

Readers are asked to understand that this current edition was the result of smart-scan technology of the original layman's translation of Hilchot Melicha, and as such, a number of errors and inconsistencies that have crept into the manuscript. A brief editorial review was done, however in order to expedite its distribution a proper and thorough editing was not possible. Nevertheless, its value and assistance to the semicha student is ultimately not diminished.

Rabbi Ari N. Enkin, a resident of Ramat Beit Shemesh, is a researcher and writer of contemporary halachic issues. He is also the author of the "Dalet Amot Halacha Series" (see: <http://torahmusings.com/books/#arienkin>). Each volume in the series discusses over 100 contemporary halachic issues and includes over 2000 references to the entire spectrum of halachic texts. For further information, to order *sefarim*, or to contact Rabbi Enkin: rabbiaari@hotmail.com

This sefer is meant to be used for review, as a guide, or as a reference to the student who is studying Hilchot Melicha most notably for the purpose of preparing for semicha. It is not an authoritative work on the subject. The Shulchan Aruch along with the Rema has been translated into English, as well as a summary of the main points of each Shach and Taz. Often, an accurate translation has been sacrificed for clearer context, and at times, the reverse. Certain words that have no accurate English equivalent have been left untranslated. One must realize that there can be nothing more damaging to one's growth in Torah knowledge than to use translations as substitutes for the original text. Never make halachic rulings from abridged versions of halachic works!

Much of the idea as to which parts of the Shach and Taz should be summarized and translated have been taken from the sefer Maarechet Hashulchan by Rav Pinchas Komfeld. However, in no way, either in whole or in part, is this work meant to serve as a translation of that most valuable sefer.

My thanks goes out to Rabbi Danny Olgin, a very good friend who reviewed the manuscript, and worked hard to insure it's halachic and grammatical accuracy.

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Last but not least, to my wife Shayna whose constant support and encouragement to this work has been essential. I can honestly say that any Torah that I have been zoche to teach since being married is through her support.

I can only hope and pray that this work will be as a drop in the ocean in the vast library of Torah works. I close with my thanks to the Almighty who has kept me alive to see this day.

Ari Enkin

Sivan 5758

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Section 69 - The Laws Of Salting And Rinsing

contains 21 sub-sections

Halacha #1

(1) [1] One must rinse the meat before salting it. [2] (2) *And if the butcher rinsed it, one need not rinse it at home*, and if after rinsing the meat [3] another cut was made, [4] *or the hooves (3) were removed after being rinsed*, one must go back and re-rinse. *Rema: And if the re-rinsing was not performed it is as if the meat was never rinsed. Ideally, the most proper way to rinse the meat is to have it soak in water for about half an hour, and then to wipe it in the water.* [5] *However if one simply rinsed the meat without soaking, it would be sufficient. Afterwards [6] (4) wait a little so as to allow some of the water to evaporate so that the salt will not immediately dissolve from the water once placed on the meat, and thereby not remove any blood.* [7] (5) *It is customary not to use the vessel used for salting meat for any other purpose. (6) If the meat was left soaking for twenty four hours then [8] the meat, and vessel are both forbidden to be used. [9] (see further on in this chapter) but one need not worry if it has been less than twenty four hours. Even in the case were the vessel has become forbidden, [10] one may use it for the purposes of soaking. [11] For the laws of frozen meat see chapter 78.*

Shach

[1] The reason as brought by the *Ran* and the secondary opinion in the *Mordechai* is to soften the meat in order to allow for easy removal of the blood by the salt. The *Mordechai* writes that the reason is in order to remove any dirt which may be on the meat because otherwise the salt will simply fill up with blood and not do its job of removing the blood. The *Hagos Maimoni* is of the opinion that it is to remove the blood that is on the surface of the meat, for otherwise the salt will simply fill up with it and not perform its job of removing the blood that is inside the meat.

[2] This is of course if the butcher performed a thorough rinsing as is required, such as by soaking the meat in a vessel. If so, then you need not wash it at home. However, a mere spraying is not acceptable even post facto. If we know the butcher rinsed the meat, we can assume it was done properly.

[3] Only if cut with a knife will you have to go back and re-wash, because through the pressure of a knife, blood is brought up to the surface. However, according to the *Ran* who holds the reason for the washing is to soften the meat, it would make no difference how many cuts are made, and re-washing would not be required. However, halacha follows the opinion that the rinsing is due to blood, therefore re-washing will be required even post facto.

[4] Re-washing is required only if the hooves were sliced off, however if they were not cut, they are as any other part of the meat, and no special washing is required.

[5] However a small rinsing is insufficient, and one is required to go back and properly rinse the meat. However if the meat has already been salted after such a small rinsing, it is acceptable post facto.

[6] However do not let the meat completely dry for then the salt will not stick to the meat or melt at all.

[7] According to the halacha it would be permissible to use the vessel with other things, because the vessel doesn't absorb anything since the meat does not soak for twenty four hours, and it is used for cold items. However we

customarily refrain from doing so due to blood that might be stuck to the vessel.

[8] This is due to the rule that something soaked for twenty four hours, is as if it was cooked. (Kavush K'mevushal)

[9] Later it is explained that it is even forbidden to roast this meat. If there was a sixty ratio of water against the meat, it may even be cooked.

[10] The reason we permit it is because the second meat will not be in the vessel for a twenty four hour period. Even if it was soaked for twenty four hours, any taste released will be a stale one thereby not causing the meat to be forbidden.

[11] The *Maharshah* writes that meat that was frozen may not be salted until it is defrosted. Meat that was salted but frozen before the end of the required salting period should be re-salted when it melts. If it wasn't re-salted but it did undergo the required salting time after having thawed and it was subsequently cooked - it is permitted, post facto.

Taz

(1) The *Bais Yosef* brings two reasons for the primary rinsing, a) The *Rosh* holds it is for any blood that might have dried on the surface because salt will not absorb dry blood that is on the surface of the meat, b) The view of the *Ran* is that the washing is to soften the meat, making it easier for blood to escape during the salting. The *Hagos Maimoni* gives the reason that it is to remove the blood that is on the surface of the meat, for otherwise the blood will simply fill up with blood and not perform its function of removing the blood that is in the meat.

(2) It seems that the butcher would have to soak the meat in water in order for it to be sufficient. A small spraying of water is insufficient.

(3) The hooves.

(4) However don't let it totally dry because then the salt won't stick to the meat and won't bring out the blood.

(5) The reason is because we fear that the vessel was not cleaned properly from the blood, however post facto the vessel is permissible.

(6) However if there is a sixty ratio of water against the meat, the meat would be permissible, because even if it was cooked without being salted we are lenient in a case of great financial loss. Therefore, we would permit the meat even without incurring a great financial loss as long as there was sixty. The *Rashal* disagrees.

Halacha #2

[12] If one salted without first rinsing the meat, then wash it now and then (7) re-salt it, however some forbid this. Rema: And this is our custom even if it was (8) only slightly salted as in preparation for roasting, and [13] even if it wasn't sitting in the salt for the entire time requirement, (9) however in the case of a great loss we can permit it. (10) If the meat was rinsed only slightly before having been salted, it is [14] permissible post facto. [15] The same is true if there was a sixty to one ratio of meat against the blood on it. If one salted a piece of meat without previously washing it with other pieces, (11) [16] the other pieces are permitted, but this piece is forbidden.

Shach

[12] For the purposes of halacha it seems that in a case of great loss, or it is before Shabbos with no time to prepare more meat, it would be permitted if it was

washed and re-salted, and not like the Maharshai who forbids it.

[13] This is referring to the case of cooking , however it is permissible to roast it if it hadn't sat in the salt for the entire time requirement.

[14] This is because according to the view that the meat must be soft, surely a minimal rinsing can not accomplish that. However according to the view that it is for blood that is on the surface such a rinsing can indeed accomplish that. Even if it wasn't cooked yet, it seems that this minimal rinsing is sufficient, and one is not required to go back and re-wash/re-salt.

[15] This is surprising because there is no piece of meat that can be sixty times the size of the blood on it. However if you do have such a piece, it would be fine.

[16] Because to the other pieces this blood is as any other blood.

Taz

(7) The reason is so that it can go back and release what it has absorbed. Those who forbid it do so because they hold that the salt can't release blood that it absorbed from the surface of meat.

(8) There are two reasons for this, a) because we are not competent enough to be able to distinguish between a slight salting for the purpose of roasting, and one for the purpose of cooking and b) because even a slight salting, such as in preparation for roasting, can cause some of the surface blood to be absorbed.

(9) Meaning that in an emergency it is permitted even if it sat for the entire salting time.

(10) The meat is permitted in this case based on the view that the rinsing is for the blood that is on the meat's surface. However, regarding the view that the rinsing is for the purpose of softening the meat, it would not be acceptable. Those who permit it are relying on those who rule that the reason for the rinsing is to remove surface blood.

(11) The other pieces are permitted because we assume that since the other pieces are in the process of releasing blood, then they won't absorb any. Also we assume that even if it would absorb blood, it will immediately release it based on the principle of "K'bolo Kach Polto"

Halacha#3

The salting is not performed with [17] salt that is as (12) thin as flour nor with salt that is too thick so that it will fall off the meat *however if the [18] only salt you have is thin then it may be used.*

Shach

[17] This is because thin salt will just be absorbed by the meat, and not do its job. However, post facto, any salt is acceptable.

[18] The reason the *Rema* didn't address the issue of thick salt is simply because you can turn thick salt into thin salt by cutting or grating it.

Taz

(12) This is because thin salt will be absorbed into the meat. The maximum thickness of salt is that of salt that is gathered from sea water. Anything thicker than this must be made thinner. One should always be careful as to which surfaces one puts his raw meat on. if meat is mistakenly placed on a surface soiled with salt, it is as if the meat has been salted without rinsing. Also, one should be careful not to leave salt in a place where someone might place raw meat.

Halacha #4

The salt should be spread over the meat so that no place on the meat is without salt and salted to the extent that it would not be edible with *such an* amount of salt. [19] More salt than this is not needed. The salting must be done on both sides of the meat, (13) *and the insides of poultry must also be salted. In a case where one only salted the inside or outside, or only one side of the meat, it is acceptable.* Rema: [20] And there are those who forbid it even post facto, and this is how one should act (14) unless there is a great need. [21] This is only if it was cooked already, but if it wasn't cooked yet, it may not be cooked as is. [22] Rather, if it is within (15) twelve hours of having been salted one must go back and salt the side that was not salted and then cook it. If it is after twelve hours, then roast the meat [23] and through this process the heat and fire will draw out the blood. The side that was already salted won't absorb blood from the side that wasn't.

Shach

[19]The salt need not be piled high. A thick piece of meat need not be cut to make it two thinner pieces for the purposes of salting.

[20]This is regarding the beginning of the halacha which stated that there must remain no place without salt. However we are not so particular regarding spots that were not completely salted. It is proper to be careful initially, however it does not render the meat unfit.

[21]The implication is that if the meat has already been cooked it is forbidden, and nothing can be done. However if it wasn't cooked yet, then in a case of great loss we can permit the meat by going back and salting the other side within twenty four hours.

[22]The explanation is that once it is in the process of releasing blood, it will also release anything that it possibly absorbed from the other side. This is referring to a case where the meat wasn't washed off. However the pores on meat which has been washed off become immediately closed and further salting won't help.

[23]Even if it did absorb, it will release. "K'bolo kach polto"

Taz

(13) This refers to anything that has openings, such as the lungs, which must be opened before salting, if one did not cut open the head, and salted it as is, it is acceptable, but if one did cut the head, both sides must be salted. It is most meticulous to cut the head open or to at least poke a hole in the skull, so that the blood will flow out.

(14) We permit meat salted on one side in the case of a great loss. If salt was not covering the entire piece of meat, it is also acceptable even if no great loss will occur.

(15) If the meat wasn't cooked then the only option is to re-salt it as long as it's within twelve hours, which is the time period in which meat releases fluids (tzir).Therefore this new salting won't affect the side that is in the process of being salted. There are cases of a great loss in which we are more lenient and assume that meat releases fluids for twenty four hours. We can not use this leniency here because it can not be called a case of great loss, since one can still use the meat by roasting it. Of course, all this is speaking of a case where the meat was not washed off after having been salted. If the meat has been washed off then the pores of the meat close, and further salting won't help.

Halacha #5

(16)[24] If one cuts the meat after having salted it one need not re-salt the place of the cut.

Shach

[24] This is if the cut was made after the required salting period. However, if it was done during the salting period, one must go back and re-rinse and re-salt the place that was cut.

Taz

(16)We must be speaking of a case where the cut **was** made after the required salting time since we assume that after such time all the blood has been removed.

However, if the cut was made within the required time, then re-rinsing and re-salting is required. It makes no difference if a piece of meat is thin or thick regarding the laws of salting.

Halacha #6

The required salting time is no less than the time it takes to walk a *mil*, which [25] is about a third of an hour. *Rema*: [26] *This can be relied upon post facto, or even initially in honour of guests or Shabbos. However, in other circumstances the custom is to leave the meat sitting in the salt for at least an hour. One should not deviate from this.*

Shach

[25] This is eighteen minutes.

[26] Meaning if one already washed the meat off after this short period of time and then cooked it.

Halacha #7

Before one puts the meat into the vessel in which it is to receive its final rinsings [27] the salt should be wiped off or the meat should be sprayed with water, and then the meat should be placed in the vessel to be used for rinsing. The meat is rinsed off twice and the vessel should be *sprayed off* as well between the two rinsings. [28] *And some say that one must rinse off the meat three times, [29] and this is indeed the custom to be followed initially. (17) Therefore, rinse or wipe the meat well and then rinse it in water twice, and this will be considered as a total of three rinsings, or place water in a vessel, and then deposit the meat in that and then rinse it off three times, and this is the custom. Ideally one should use a lot of water in the first rinse so as to nullify the potency of the salt that may be in the tzir/remaining fluids. [30] (17*) It is permissible to rinse the meat in fruit juice, and one does not need water.*

Shach

[27] The reason is that if one placed the meat in a vessel with water but it had no holes, the meat would then absorb the blood and salt that is on it.

[28] It seems that the *Rema* is not arguing with the *Mechaber*, and is

simply ruling that a spraying or wiping of the meat followed by two intensive rinsings would be acceptable. Regarding the *Rema's* second view of requiring three rinsings - it is because the large quantity of water used will nullify the intensity of the *tzir* and an initial wiping/spraying would not be needed.

[29] Post facto, if one only rinsed off the meat once and then cooked it, it is acceptable,

[30] This is based on the Gemara in Masechet Chullin, daf 33, that says if one slaughtered an animal and blood did not come out, then one may eat the meat with hands that are *tamay*. This is because the meat is not susceptible to *tuma* due to the fact that blood did not come out. *Tosafos* asks: Shouldn't the meat become susceptible to *tuma* when one rinsed it out in the water? The two answers given are the a) the meat was to be roasted or D) it was rinsed in fruit juice. Therefore it seems that fruit juice would be permissible even for the preliminary washing, in contradiction to the *Rema* that holds it would be permissible only for the washing after salting.

Taz

(17) Two questions may be asked. A) What is the *Rema* coming to teach us since anyway the *Mechaber* holds that spraying off the meat or wiping it off followed by two washings in a vessel is enough. And b) the "or" place it three times in a vessel is not acceptable because rinsing it by hand is initially and ideally required! Therefore it seems that the "or" is a printers mistake and everything works out well by saying that the *Mechaber* holds that two rinsings is enough, and that the wiping is not for the purposes of rinsing but rather in order to help prevent the meat from absorbing the salt and blood which is on it.

(17*) see Shach [30].

Halacha #8

If one did not wipe off the salt, nor rinse it we don't forbid the meat [31] because the water in the vessel will nullify the potency of the salt. *Rema*: Even if only a small amount of water is used, nevertheless the *tzir's* strength will be nullified. Some will even permit the meat if it was placed in a vessel with no water [32] because we need not fear problems in the short period of time used for rinsing the meat, and one may rely on this and not worry except for the first rinsing, after the first rinsing there are no fears. (18) [33] it makes no difference if the rinsing took place in a kosher pot, treifa pot, or even a dairy pot, and even a small amount of water in the pot nullifies the potency of the salt, and it is no longer considered to be 'roseiach'. Even if the vessel is dairy or still dirty from treif remains, it is permitted.

Shach

[31] Not only water, even *tzir*. Water was written in order to exclude the case where only forbidden blood was in the vessel thereby forbidding the meat until a *klipah* is removed.

[32] Even if some liquid was in the vessel, the meat is still permitted because it was there for a short period of time, however if *tzir* was in the vessel, the meat is immediately forbidden.

[33] What is meant is that since the vessel is clean it won't matter if it is treif or dairy even if there is presently no water in the vessel. However, if the vessel is dirty the meat would be forbidden unless there was at least a

little water in the vessel. It seems from the Rema that all this is true even if the vessel is a ben-yomo. because salt won't bring out absorbed taste.

Taz

(18) Since the vessel is clean it will not matter even if the vessel is dairy. However if the vessel is dirty it is forbidden unless there was at least a little water in the vessel. The Rashal permits a vessel that even had remains of a dairy food product, as long as it is not the actual dairy ingredient.

Halacha #9

Meat that was salted and then cooked without a final washing must have a sixty ratio (19) [34] against the salt that is upon it. Rema: (20) [35] And the entire pot is included in the sixty, [36] and if there is a piece of meat in the pot of equal size to this piece that was not washed off, everything is permitted for there must be sixty times the amount of salt on the piece (21), for the piece is certainly at least sixty times it's salt, and if there is not sixty times against the salt [37], even if only placed in a kli sheini everything is forbidden (23) since [38] there is salt and tzir, it has cooked somewhat.

[39] Dried meat can be permitted even in a kli rishon, for it must certainly be sixty times the size of the salt that is upon it since it has dried. However, initially one must be careful even with dry meat that it should not be cooked or even washed in hot water without being first washed of it's salt. All this is referring to a case where meat has not been washed off of it's salt at all, however if even only slightly washed once, and then cooked, it is permitted, post facto , for post facto one washing is sufficient. Salt used once, [40] may not be used again, [41], and it goes without saying that it is forbidden to eat used salt.

Shach

[34] The reason we need sixty against the salt and that it is not sufficient just to have sixty against the blood is because we don't know how much blood was absorbed. The rules of chana"n can not be applied here, because they apply only to situations of milk and meat. You also need sixty against the blood on the meat in addition to the salt.

[35] We can't say that one must have sixty against this entire piece in question, because the rules of chana"n don't apply here, and because blood is not considered an issur davuk because salt dissolves once placed into a liquid. Everyone follows the opinion of the Rema here.

[36] There is no piece that can have sixty against the blood and salt that is upon it. Even a thick piece.

[37] In a case of great loss, one may be lenient, however, ideally, a kli sheini should not be permitted.

[38] And any other sharp ingredients will cause it to cook in a kli sheini.

[39] This is referring to a case that it was not washed after its salting and then dried. It would be permitted even in a kli rishon but initially one should be careful and wash it off properly.

[40] However post facto it is permitted. The case is only considered post facto if it was cooked already, but if not. one must go back and re-wash and re-salt.

[41] It is even forbidden if the salt has completely dried.

Taz

(19) Sixty against the blood is not sufficient because the salt becomes neveilah. The piece does not become neveilah because the salt dissolves once placed in water.

(20) We are referring to everything that is contained in the pot, not the pot itself.

(21) The wording of “thirty times the salt”, is the proper wording.

(22) Kli Sheini is the pot that the piece is placed into.

(23) The Maharshah holds that the salt does not increase the cooking speed, for it is weakened from having salted the meat. One who holds like him will not loose. Unsalted ox meat placed in a kli-rishon may be removed and salted if it did not boil yet since ox meat takes a long time to cook. This applies only to meat such as this that takes a while to cook, and not to any other meat.

Halacha #10

[42] A non-Jew who works in Jew’s home, who is cooking a piece of meat that we’re not sure if it was washed off is subject to the following halacha: If the non-Jew knows Jewish customs, we may believe to say he washed it off if there was an adult Jew occasionally walking in and out, or if there was a knowledgeable child. Rema:

One of these is sufficient (24) [43] either mesiach lfi tumo that he washed it well, or a Jew, even a child was around walking in and out for he has some respect for Jewish customs. However if he told the non-Jew not to wash meat without permission, and the non-Jew went and did so, it is forbidden for we see that he has no fear and he should not be relied on.

Shach

[42] The Mechaber did not bring down mesiach lfi tumo, for he does not hold of it, however the Rema does.

[43] Even if he is aware of the Jewish customs, he is believed in a case of mesiach lfi tumo. How is it possible to have a case of mesiach lfi tumo if he knows what is forbidden/permitted? It is in a case where he casually told others that he washed it.

Taz

(24) The mesiach lfi tumo referred to here is a case where he did not explicitly come to provide necessary information. For example, he is speaking with regard to other matters, and indirectly provided the information needed. In such a way is he believed. How much better if he knows the customs may he be believed since he is an employee and wants to fulfill his masters wishes. However if he has ulterior motives, such as wanting to be favored by a Jew, we don’t accept his mesiach lfi tumo. If there is someone walking in and out we don’t even need mesiach lfi tumo, as is how the *Rema* ruled. The reason a non-Jew is believed with mesiach lfi tumo is because the prohibitions here are of a rabbinical nature. In a case where meat has been cooked, and you are unsure whether it had been salted, the meat is permitted for the same reason i.e. that is a doubt in a rabbinical law. It can also be said that there is a chazakah that in the majority of situations one will have surely salted his meat. A rov is stronger than a chazakah.

(25) Even a simple child is sufficient.

Halacha #11

[44] Meat that has been cooked without having been salted is permitted if there are [45] sixty times (26) that piece in the pot, (27) and all the other meat is permitted as well. Rema: (28) [47] Some forbid that piece even if there is sixty against it, and that is how we are to act if not for a great need (2) as in honour of Shabbos or [47] guests when we may rely on those who are lenient. If a piece of meat was not salted (30) properly it is as if it was never salted. Any meat that stood for three days without having been salted remains forbidden even if salted and if it is [48] cooked we require sixty against it. '

Shach

[44] Even if it was not cooked, as long as it was placed in a pot that was hot, sixty is required to permit it.

[45] Sixty against the blood is not permitted, for we do not know the amount of blood that came out.

[46] The reason it's forbidden is because the blood has moved around inside the meat, therefore we need sixty against the whole piece. All the other meat remains permitted.

[47] Or in a case of great loss.

[48] Even if there is sixty, that piece remains forbidden. The purpose of the sixty is to be able to permit the other pieces that has been cooked with it.

Taz

(26) The reason we require sixty against the meat, and not just the blood is because we don't know how much blood came out.

(27) That is because any blood that mixed in with the other meat is batel.

(28) The reason is because the piece has been cooked in its own blood. It is also for the reason that the taste of the blood remains in the meat and is not weakened or nullified, therefore the entire piece is forbidden. Another reason is because the blood is considered an issur davuk, and if the piece of meat was exposed outside of the liquid in the pot before it let out the blood, there is now lacking sixty against the blood, and it therefore becomes forbidden.

(29) Poultry that has many openings is forbidden even in a case of great need since the blood had moved from place to place.

(30) The case is speaking about having been salted properly but not having sat in the salt the required time.

Halacha #12

Meat that was left for three full days without having been salted can no longer be salted because the blood has dried and will no longer be released through salting. Therefore it [49] may not be cooked [50] only roasted (31) and after it is roasted [51] it still may not be cooked (32) but if it was it is permitted. [52] Meat should not be left for three days for fear that it may be cooked.

Shach

[49] Even if it is placed in warm water to 'awaken' the blood, it will not help.

[50] It need not be fully salted, just slightly as is done before roasting. Nikkur should always be performed within three days, but if it was delayed the meat is still permitted to be cooked.

[51] The reason is because we fear that maybe not all the blood came out during the roasting, and it may now come out in the subsequent cooking, since cooking is more intense than roasting. However, if it was cooked, we will assume that all blood that could have come out, did indeed come out during the roasting and that no more will come out during the cooking. The case of liver is different, in which it may be even initially cooked after having being roasted since salting is not adequate for liver and roasting is mandatory, therefore we assume that all blood that would have come out has indeed been expelled. Over here though, the blood has dried up within the meat, and it could be that the roasting did not get all the blood out, therefore it should not be cooked even after being roasted.

[52] Don't leave it out for three days even if you intend to roast it because you may forget and cook it.

Taz

(31) The reason is because perhaps the roasting didn't remove all the blood, and the cooking may bring up more blood.

(32) And not like those that forbid it if it is cooked, even post facto. Meat that went three days without being salted, and is now salted with other meat is forbidden since even though it won't release any blood, it still absorbs blood. I found a source to permit cooking meat that went three days without being salted, if it was properly salted and then roasted.

Halacha #13

(33) [53] If the meat was soaked in water within three days, it may go another three days (34) (54) less half an hour. Meat that we are not sure if it was salted within three days is permitted.

Shach

[53] The Rema holds that one should not soak meat for the purpose of letting it sit another three days. However in the case of a great loss one may even initially do so for that purpose. The soaking for this purpose must be for at least an hour or two.

[54] Not exactly half an hour, just slightly less.

Taz

(33) This is only if it sat half an hour, however simply pouring water does not help. If nikkur was performed within three days, this superficial pouring of water will be considered as not having gone three days without water, post facto, but before the salting a proper soaking is required even post facto.

(34) A half an hour which is the time requirement for the soaking.

Halacha #14

Meat that was left unsalted for three days [55] and was then mixed up with other pieces is [56] nullified [57] among the permissible majority, and [58] all the pieces may be cooked (35) [59] even if it was a chaticha ha'ruya l'hischabed. This is also the rule for pieces cooked without being salted, and then mixed with others.

Shach

[55] That is mixed with other pieces that have not yet gone three days without being salted. All pieces may then be salted and cooked. Or alternatively, it can also be a case where all the pieces were salted, and one piece among them was over three days old. The law is that they may all now be cooked. [56] The meat should seemingly be considered a *davar sheyesh lo matirim*, and not be able to be nullified, however since it can be roasted at any time it is not a *davar sheyesh lo matirim*.

[57] This requires further study for if it is cooked, the blood will give taste to the meat in the pot making this mixture a *min b'sheino mino* requiring sixty and not just a majority.

[58] They may all be cooked if they are cooked piece by piece or even all together if additional food is added to make a sixty ratio against the meat in question, otherwise not. One need not throw a piece away as in other cases because the case here is one of *chumra* instituted by the Geonim and not of *halacha*.

[59] For it is not intrinsically forbidden but rather it is because of the blood within it.

Taz

(35) For the issur here is not of itself but rather due to the blood that is within it, and the blood is not *ruyah l'hischabed*. It is also not considered a *davar sheyesh lo matirim* because it may be roasted. The same is also true if an unsalted piece is mixed with two other salted pieces, then one need not re-salt them all due to the uncertainty of which one is which. Here too, it is also not considered a *davar sheyesh lo matirim* because a financial loss is incurred to perform the salting.

Halacha #15

(36) [60] Meat covered in blood that was sitting in water for twenty four hours is forbidden by some unless it is roasted (37) [61] or unless there is sixty in the water against it, [62] Some even forbid it to be roasted, and this is how we should act.

Shach

[60] It is not necessarily forbidden due to blood but rather it is forbidden simply because it was soaked. To even permit it for roasting requires further study, for the blood is considered as *b'eyn*.

[61] This makes the piece permitted. We should be lenient in this case for it to be roasted only and not cooked, and if there wasn't sixty it remains forbidden.

[62] Even if roasted and even if it wasn't dirty, since it was soaked, it is forbidden.

Taz

(36) This is referring to a case before salting and it is permitted because it was nullified.

(37) One may rely on the Rema and permit meat that was soaked in water if there was sixty even if it is not a case of great loss.

Halacha #16

We perform the salting only in a vessel with holes or upon straw or shavings or in a diagonal position insuring that if water was spilled onto it, it would flow off immediately. Rema: An especially smooth surface that water would flow from need not be placed in a slanted position. however if it's not this smooth it must be

placed slanted so that the water flows out. Even in a vessel with holes, one should be careful to make sure the holes are open, therefore it should not be placed on the ground, for then it is as a vessel without holes. As a result of this some people are stringent and place straw or shavings because even the meat can close up the holes. (38) Post facto, one need not worry about all this. If one performed the salting in a vessel without holes (39) [63] it is forbidden to use the vessel with very hot items. Rema: [64] And if it was used then one must take off a klipah for a dry item, and if it was a liquid we need sixty against the klipah of the vessel. [66] Some say that even with cold items it is forbidden to use the vessel unless it is washed down well, and if it was used without first being washed off, the item used should be washed off. (40) [67] However, it is permissible to re-use this vessel for salting once holes are made in it (41) [68] or even without holes if meat has been salted and washed off.

Shach

[63] Even after the vessel has been washed.

[64] This is referring to a case where the dish was cold, and a boiling hot item was placed upon it making both considered to be 'cold' because of the rule of tatai gavar. even so one must take a klipah, even if it is dry,

[65] As a general rule, we assume that the food in a vessel is sixty times that of its klipah, therefore why is the Rema stating this law here? Rather, this is the general rule with regards to most vessels, however, a vessel that is very wide and not high might not have sixty.

[66] An earthenware vessel may not be initially used without being washed off. Other vessels, however, are permitted as long as they are at least wiped down before use.

[67] This is because salting can not bring out the taste from a vessel. Why then did the Rema write this here after the some say? This is because one will probably wash off the meat before cooking it. One may even place it on a non-kosher vessel. However with other things, even if cold, it is forbidden to use this vessel for one might forget to rinse it off.

[68] For example, salting for preservation, in which the meat is often left in the salt for longer than 24 hours, is permitted because the salting does not bring out taste from vessels. Even if taste would come out after the 24 hours of salting, it would be considered nosen taam lifgam. Ideally meat should not be left in such a vessel, because nosen taam lifgam is initially forbidden.

Taz

(38) The 'one need not worry' is not referring to the case of water not being able to flow out, for the meat becomes forbidden in such a case even post facto.

(39) Salt can not bring out taste absorbed in a vessel. However, a vessel can absorb taste from the salt, and will come out through cooking. This is why one may not use the vessel for boiling hot foods. One may use the vessel for cold items, even if it was not washed out.

(40) Because salt won't bring out taste.

(41) We are speaking of a case of salting for preservation in which a lot of salt is used for a long period of time. If it sat for twenty four hours on such a vessel it is forbidden because of kavush k'mevushal and we assume that it absorbed taste from the vessel. Therefore we must be speaking of a case in which it is in this vessel for less than 24 hours.

Halacha #17

(42) But if it has holes [69] it is permissible to eat boiling hot food from it,

and there are some that forbid boiling hot [70] One should be careful initially (43) but post facto, it is permitted.

Shach

[69] Because in a vessel with holes, blood does not get absorbed into the walls of the vessel.

[70] However with an earthenware vessel it is forbidden even post facto, but with cold it is permitted even initially if wiped well.

Taz

(42) For the blood flows out, and is not absorbed in the vessel,

(43) An earthenware vessel is forbidden even post facto if it was boiling hot.

Halacha #18

Meat [71] that was salted in a vessel without holes [72] and was left for as long as it takes for water to begin boiling is subject to the following rules: Anything in the tzir is forbidden even for roasting, and what is outside the tzir is not forbidden [73] except for a klipah's worth, even if it is fatty.

Rema: (44) [74] Some forbid the entire piece, even that which is outside the tzir, even if only salted slightly as is done in preparation for roasting [75] and even if it was not left for the required salting time rather only for a little while allowing for tzir to be seen [76] this is the custom, and it should not be changed. Nevertheless, only the actual piece that is touching the tzir is forbidden (45) [77] but the other pieces that are upon it and salted with it are permitted, and this is indeed the custom.

Shach

[71] According to the Mechaber whatever is so salty that it can not be eaten is considered as boiling (roseiach). However, we follow the Rema who holds that any amount of salting renders it roseiach for we are not experts in differentiating between the different levels of saltines.

[72] This is because soaking is the equivalent to cooking, and if the time wasn't as long as it takes for water to boil, then anything in the tzir is forbidden until a klipah is removed for salting is the equivalent to boiling. If it was left for as long as it takes for water to boil, it is entirely forbidden, even for roasting.

[73] Meaning even if the place that touched the piece that was in the tzir is fatty, it is not assumed that it flows to all parts of the meat. We only forbid parts where the blood could actually flow to on its own. Fattiness can only spread blood to a place where blood can flow on its own.

[74] This is because once salted, the blood begins to move from place to place, and if the vessel has no holes then the blood just gets re-absorbed into the meat and will not be taken out by another sailing or roasting.

[75] If a piece fell into tzir that is in a vessel without holes, and we are uncertain whether it fell before the required salting time has passed or not, then whatever is outside the tzir is permitted. However, if we are sure that it fell before the required salting time, the entire piece is forbidden, even that which is outside the tzir, for it is considered as if it was salted in a vessel without holes.

176] If this piece was mixed with other pieces, and even cooked, then it is nullified in a majority, and sixty is not required, however, sixty is required by rabbinical law if cooked.

[77] Meaning the other pieces that are not actually touching the tzir.

Taz

(44) This is because the blood flows down, and since there is nowhere for the blood to go it is absorbed into the piece of meat. The Rashal ruled to permit such a piece when nullified in a majority.

(45) The reason is because the top pieces are permitted, for the higher pieces can still release their blood. Even a klipah need not be removed.

Halacha #19

After meat has been salted and washed, it may even be placed in water that is not boiling [78] and there are those that require it to be placed in boiling water. Rema: The custom is to follow the first opinion.

Shach

[78]The reason is in order to manipulate any remaining blood to come out through boiling. The Mechaber holds it is best to observe this ideally, but the Rema holds it is of no concern, and any red juice that flows out after salting is certainly not blood.

Halacha #20

Meat that was salted for as long as required and then placed in a vessel without holes without being washed off [79] and then filled up with tzir is permitted. (46) According to this, meat that fell into tzir that came out of the meat (47) after the required salting time is permitted. There are those who forbid it no matter what, and they should be followed initially. Rema: [80] And some forbid even post facto (48) [81] a klipah and this is the custom, regarding that which is in the tzir. However, anything outside the tzir is permitted. (49) [82] The vessel into which the tzir fell is forbidden, [83] Therefore if the vessel was dairy (50) and is dirty, the meat is forbidden since even after the salting time it is considered roseiach [84] however if it is a case of great loss and needed for a mitzvah (51) one may be lenient and say that once the required salting time has passed, it is no longer considered roseiach. (52) [85] According to his words even though meat sat in salt its required time, one may not eat it until it is washed off well. It is forbidden to cut it with a knife before it gets washed [86] and if cut, the knife must be kashered. Rema: [87] And some permit it to be cut with a knife after it went through its required salting time [88] for salt can not affect vessels [89] and it is indeed permitted [90] but the knife must be washed off [91] or thrust into the ground if the tzir has already dried. Even if it is before the required salting time has passed (53) there is no prohibition on the knife, rather the problem is now that blood had come out from the meat to its surface, if one wants to now wash off that spot and go re-salt it one may do so. If one wants to then go and perform a salting in order to preserve the meat after it has been properly salted for blood in a vessel with holes, [92] then the meat must be washed off well and re-salted. It may even be re-salted in a vessel without holes. If one wants [93] to salt meat and eat it roasted without washing one may do so and we are not worried about the blood that is on the salt, for the fire sucks out the blood and the salt can not absorb it. This is when it is salted and put on to be roasted, but if it sat in the salt, the salt absorbs blood, and the meat becomes forbidden. Therefore, it must be washed off well, then roasted, and then it may be eaten. See later on in section 76 regarding the law for

meat that was salted without being washed off, and then roasted)

Shach

[79] The reason is because tzir that comes from the meat after sitting the required salting period is simply ordinary juice. Even though the salt that is on the meat is forbidden for it is mixed with blood, and is melted in the tzir, it is nevertheless nullified.

[80] The reason some forbid it is because the tzir coming from the meat after the required salting time is absorbed into the meat because it is still considered roseiach, however it is only absorbed through the klipah. Those who forbid it, forbid it immediately. It seems though that if the meat was washed once before being put into a vessel that had no holes, the meat is permitted even if it fills with tzir, for everyone agrees that post facto one washing suffices.

[81] A sixty ratio won't help to nullify it because any time that a klipah is to be removed the rules of nullification do not apply. The Maharshah argues on the Rema and forbids anything in the tzir and even a klipah above it. If there is a sixty to one ratio of meat and tzir it is permitted, however what is in the tzir does not combine to nullify for blood does not flow upwards.

[82] A vessel used to salt meat is forbidden to the depth of a klipah, however, here it appears that the vessel is forbidden because a vessel can not be peeled of its klipah, for example: if a lot of tzir has been absorbed into it, or it is an earthenware vessel which is entirely forbidden.

[83] From the words of the Rema it seems that when the dairy vessel is not dirty with dairy residue, it is permitted even if it was used that day since we rule that salt does not bring out taste that is absorbed in a vessel. The Rema forbids the meat since there is probably not a sixty ration against the residue.

[84] Meaning that in a case of great loss even if the vessel was dirty we assume that the tzir is not roseiach.

[85] Considering that everyone agrees that the meat must be washed off after salting, what then is the new insight that the Mechaber is trying to teach over here? One must then say that for sure the reason for washing is to remove salt and dirt, therefore if one sliced the meat on all sides in such a way that there is now no salt on the meat it would be permissible to eat it without washing. However, according to those who require the washing because the tzir is considered as blood, one must always wash it first no matter what in order to close up the pores.

[86] This is only according to the view of the one who forbids it. However, according to what the Mechaber ruled that ideally one must be careful but post facto it is permitted, it emerges that initially one is forbidden to cut it, but if it was cut the knife doesn't need kashering.

[87] Even if there are indentations in the knife, thereby not allowing for any liquid to flow off, nevertheless it is permitted because the motions of the knife release anything on its surface.

[88] For the blood flows, and is not absorbed into the knife. This is for a vessel in that we can say that the blood will flow, however for all other vessels there is some absorption via the salt.

[89] It seems that it is even initially permitted to cut with this knife, but afterwards the knife must be washed, and one will usually wash a knife before the next usage anyways so there is no need to worry. One may also be lenient in light of the fact that no prohibitions are involved once it has gone through the required salting time according to most poskim. However, it is initially forbidden to cut meat with a non-kosher knife, but post facto one need not worry,

[90] Even if the tzir has not dried yet, one is still required to wash it.

[91] The knife is to be thrust into the ground ten times. See section 121.

[92] This is going on the last view in the Mechaber as well that it is still considered roseiach after the salting period, therefore it must be washed before being released of the tzir.

[93] see section 76.

Taz

(46) The reason is that once the required salting time has passed, the tzir is not considered to be roseiach. According to Rashi if one cut the meat after the required salting time it needs only to be washed, for the tzir is considered as a cold substance now, not roseiach, but the Mechaber requires purging.

(47) The reason is that the tzir coming from the meat after the salting time is as any liquid. Even though the salt on the meat is forbidden for it is mixed with blood, nevertheless, the blood dries up into the salt and has no strength to be absorbed into the meat, as well as the fact that the salt has no strength after the salting period. This is all in a case of great loss, if not, one should not be lenient for many are of the opinion that the salt is still considered roseiach.

(48) But the Rashal holds that whatever is in the tzir is absolutely forbidden. He also says that if this piece is mixed with others it doesn't need sixty, only a majority to be

nullified. It is a case where one may rely on Rashi who is lenient in any case.

(49) For the vessel will easily absorb since it has nowhere to go.

(50) This is even if it is not dirty. As long as the dairy vessel is ben-yomo, it is forbidden

(51) Meaning that in a case of great loss one may be lenient as in the first opinion that doesn't consider the tzir roseiach after the salting period.

(52) This is difficult to understand for even the first opinion in the Mechaber, which is Rashi's view, one must wash the meat well after salting. Therefore, why did he write this law as being according to the one that forbids it? One must say that according to Rashi one need not wash the meat off right away, and it may even be put it into a vessel without holes until one is ready to cook it and then wash it. However according to those who forbid it for it is considered as roseiach one must immediately wash the meat before placing it into a vessel without holes, but this is not mentioned in the words of the Mechaber.

(53) It seems that the knife is permitted even if cut during the salting time because the blood will flow off. This poses a difficulty based on section 17 where it should be permitted even in a vessel with holes based on this, and nevertheless the Rema forbids it! This requires further study.

Halacha #21

In a place where salt is not easily found, one should roast the meat (54) until its blood has come out, and then one may cook it.

Taz

(54) It is proper to roast it until it is dry on the outside, for then all the blood has surely come out, and not simply a partial roasting.

Section 70 - The Laws of Salting Many Pieces of Meat Together

contains 6 sub-sections

Halacha #1

One is permitted to salt many pieces of meat together, one on top of the other, even though the lower pieces will finish releasing their blood before the upper pieces. We do not assume that the lower pieces will now absorb blood from the upper pieces. This is because meat releases tzir for a long period of time and as long as (1) it is releasing it can not absorb. Even if a lot of tzir is gathering and sitting in the crevices of the meat, it is permitted. When do we say this rule? When meat is being salted with other pieces of meat, even if it is meat from one animal with the meat of another animal, even if it is poultry [1] which can not expel all its tzir before the meat of an ox can expel its blood. Rema: Nevertheless it is customary to initially be stringent with a piece of meat that has a pocket and invert it inside out as to allow the blood to flow out, however post facto one need not worry, [2] A piece of meat salted twice is permitted [3] and we are not worried that this second salting will cause it to absorb any remaining blood from the first salting. However meat with fish, and even poultry with fish are forbidden to be salted together for fish release all their tzir before even poultry can release its blood. [4] If one did salt them together, the poultry is permitted, but the fish must have a klipah removed [5] and if (3) one did not remove the scales when they were salted - it is permitted. Rema: There are those who forbid all the fish if there is not sixty against the poultry for we measure all cases of salting with sixty, and this is the custom. This is only if there are no scales, for they are soft and immediately release tzir, but if there are scales it is permitted for they do not release immediately nor absorb from the poultry because as long as they are in the process of expelling they won't absorb and it is like any other case of meat being salted together

Shach

[1] See note 24 regarding what it says about meat that is expelling blood that it is nevertheless permitted because the blood flows.

[2] For example, one did not wash it off after the first salting. This is only post facto, for initially it is forbidden to do this and it must be washed well before any subsequent salting

[3] Regarding the case in section 69, where we forbid meat that was salted without first being washed for we assume that it absorbed the blood on its surface, here it is not an identical case because the blood was always sitting on the surface of the meat. The principle of meat not absorbing anything while it releases, and "as it absorbs so will it release", does not apply in that case.

[4] Meaning whether salted beside each other or one on top of the other, the fish are always forbidden to the extent of a klipah, and the poultry are permitted for while they are releasing they don't absorb.

[5] The reason they are permitted is that the scales are in place of the klipah. Regarding that which we said that all salting is measured against sixty, that is specifically in a case where fat is involved and it caused it to spread throughout the whole piece, however in a case where fatty residue is non-existent, only a klipah is required.

Taz

(1) Even if you want to say that they did absorb, nevertheless they are permitted for they will release it when they release the tzir.

(2) The reason is because salt does not cause absorption, it only releases. However, we have established that one of the reasons for the initial washing of the meat is because the salt can absorb what's on its surface. Then we must say let that the reason that it won't absorb over here is since the meat is in the process of releasing tzir the second salting can not cause it to absorb. This is indeed not the same case in sec. 69 where meat that was salted without a primary washing and the meat will absorb from the salt since it is not in the process of releasing. In a case later on, where we do forbid meat that had blood fall on it while it was in the process of releasing we should also be able to say that it didn't absorb! The answer is that in this case the reason that it is forbidden is not because it was absorbed by the salt, but rather because the meat is considered roseiach and because of that reason it absorbs the blood.

(3) The reason is that as long as the scales are on and did not absorb, they remain entirely forbidden. Also, the fish are not forbidden because they were salted with meat, as there is no danger in salting.

Halacha #2

In which cases is this said? When they were salted together, or if the poultry was salted and the fish was not. (4) However if the fish is salty and the poultry is not and they were placed beside each other [6] or on top of each other, even the fish is permitted without removing a klipah. *Rema*: (5) [8] *And so too if the fish [9] are placed on the poultry* they are permitted even if they were salted together since the blood does not flow from bottom to top, and it is no worse than a piece placed in the tzir in which what is protruding from the tzir is permitted. If the fish were placed beside the poultry [11] only (6) after the [12] poultry lay in their salt for the required salting time, then even the fish are permitted even though they are both salty. [13] If fish were salted in a vessel in which meat was salted, the fish are permitted (7) for the fish do not absorb the blood in the vessel because the salting has no effect on a vessel [14] That which we say that the fish are forbidden if salty and the poultry is salty, is only when the fish [15] had released all of their blood and have been washed, (8) but if they still did not release their blood and were never salted, they are permitted because when they release their own blood, they will release the blood they absorbed from the poultry just like a piece that fell into tzir before being salted. It is permitted for this reason as will be explained below. [16] See further in section 91 regarding which salting is considered as roseiach.

Shach

[6] From the words of the Mechaber it seems that we are referring to a case of fish that was not salted yet, and even so it is forbidden and salting it will not help, for with fish we don't say the rule that while it releases its own blood it will release other blood. They are soft and will absorb a lot that will not come out through salting. Not like the *Rema* who holds that we do say that the fish will release other blood that has been absorbed.

[7] From the words of the Mechaber it seems that even if they are touching they are permitted. This is difficult to understand for in the case of non-kosher meat that is not salty, touching kosher meat that is salty, the Mechaber brings the opinion that forbids them! The answer is that nevertheless, the non-salted one is not considered roseiach enough to release blood for here the only problem is because of blood that the poultry releases and may be absorbed in the fish. This is not the case over there where it releases non-kosher tzir which is forbidden,

[8] This is only if we are certain that the fish did not fall to the bottom, if we do not know this for sure it is forbidden, for it is common during salting that items on top

fall to the bottom.

[9] The same is true in a case where they were placed on the same side, that if the fish is higher than the meat what is above is permitted and what is beside it is forbidden. Even what is on top is forbidden to the extent of a klipah.

[10] Nevertheless one must remove a klipah. The reason that this was left out is because the Mechaber holds that all problems through salting require a klipah, whereas the Rema wrote this law for us who forbid the fish unless there is sixty. However when placed on the poultry it is permitted with only a klipah being removed.

[11] Even though it says later on in section 91, that even after the required salting time it is still considered roseiach, the case over there is dealing with meat and cheese. This is not the case here where we are dealing with the prohibition of blood, which is non-existent after the required salting time. In the case of Rashi in section 69 where we forbid the meat even after the required salting time, is also a different case for over there the meat is sitting in tzir, which is not the case over here.

[12] This is even if the fish sat as well since the beginning of the required salting period, that they are permitted. They should not be declared forbidden because of tzir coming from the poultry unless they were placed in the tzir,

[13] This is only post facto. Initially one is forbidden to salt fish in a vessel used for salting meat, for in any event they must be washed and we are worried that it will be forgotten. This is referring to fish salted in order to be cooked immediately in which it is not common to wash them off. However, with fish being salted for preservation in which it is common to wash off before cooking, it is permitted even initially to salt them in a vessel used for salting meat. See later on in section 91 where we say that if the vessel was wiped well one need not wash them.

[14] The Rema is explaining his own opinion, however according to the Mechaber it is not so for he does not hold that by fish we say that as it releases its own blood, it releases other blood.

[15] Not necessarily simply washed, for even if washed, the fish are forbidden because even though the pores do not close up, the fish releases all its tzir before the poultry releases its blood. The word "washed" over here, is defining that meat washed off of its salt and is considered saltless.

[16] It is explained over there in section 5 in the Rema, that tzir from salted meat, even if only salted for the purpose of roasting, is considered roseiach, and this is indeed the law. The Issur V'heter writes that one should not forbid fish salted with poultry for there is no danger through salting. This is referring to a case where there are no problems of blood as when salting for preservation, however when blood is involved it is forbidden.

Taz

(4) The Bais Yosef writes in the name of the Rashba that the reason is that the salty item heats up the unsalted item and causes it to absorb, but not to the point of causing it to release, therefore the poultry doesn't release blood, and the fish are permitted.

(5) In a case of doubt we forbid it.

(6) The reason we are strict in the case of Rashi in section 69 regarding juice after the required salting time, is only when the juice is visible and the meat is sitting inside it. This is not the case here. Regarding any wetness on the meat one need not be stringent and it suffices to wash the fish.

(7) The Rashba writes that only regarding blood, do we say that salting has no effect on vessels to bring it up, however in the case of the fish it would be forbidden. The Rashal holds that even for biblically prohibited items, salt has no

effect to bring out the taste.

(8) It seems that they should be forbidden as the Mechaber holds that regarding fish we do not say that while they release their blood, they will release other blood for four reasons: a) Fish are a permitted entity and once absorbed with blood, become forbidden. How can they go back to permitted status? b) Blood of fish is not considered blood for these purposes rather, tzir. In that case we can not say that while it releases its own blood it will release other blood. c) Since there is very little blood in fish, we can't assume it will release all other blood absorbed. d) Since the fish covering is soft, the blood is more saturated and the salt can not bring it out.

Halacha #3

(9) Kosher meat that was salted with non-kosher meat, or non-kosher meat that is salty with kosher meat that is not salty, [17] require the removal of a klipah if they are touching [18] because even though it does not absorb from the non-kosher blood, it absorbs from its tzir. However, if the kosher meat is salted and the non-kosher meat is non-salty then it is permitted even without removing a klipah as long as it is washed. This is true whether the kosher piece is on the top or on the bottom. (10) There are those who forbid it if they touch, [19] and rule that the meat is not permitted even if they were merely standing close to each other if it allowed for their juices to touch. Rema: When the non-kosher meat is salty and the kosher one is not-salty it is still forbidden. [20] See later in section 105 regarding these laws.

Shach

[17] And if the kosher piece is salty and the non-kosher piece is not, it is permitted even if they are touching. However, if the non-kosher piece is salty and the kosher piece is not then even if they are not touching but are merely close together allowing for their respective juices to touch, it is forbidden. This is because the tzir of the non-kosher meat will touch the kosher meat, and therefore it does not matter if they actually touched or not.

[18] The reason is because kosher meat that was salted with non-kosher meat will easily absorb tzir even though it won't absorb blood since it is in the process of expelling its own blood. While meat is being salted to remove its blood, it can not absorb any other blood but it can absorb other liquids. Non-kosher tzir is biblically forbidden, but tzir from non-kosher fish, or tzir of meat that is forbidden because of blood is of rabbinical origin. The practical difference would be in a case of doubt.

[19] It seems that even a washing is not needed since they are not touching.

[20] The Rema ruled over there that one should be stringent if the case is not one of a great loss.

Taz

(9) In a case of doubt whether they were salted together or not, we should be stringent for it is a doubt of a biblical nature in which we always rule stringently.

(10) This is the view of the Ran, that when touching, the salt of the kosher piece heats up the non-kosher piece, causing it to release juice that gets absorbed in the kosher piece. However, when they are apart, it is permitted. If the non-kosher piece is salty then it is forbidden even if they are far apart, because the tzir flows to the kosher piece.

Halacha #4

(11) That in which we say that it is only forbidden to the extent of a klipah is dealing with cases where the pieces of meat are lean. However if one of them is fatty, [21] even if the non-kosher piece is lean and the kosher piece is fatty, the forbidden juice spreads throughout the meat [22] if the non-kosher salty piece was on the bottom. This is based on the rules of tatai gavar. [23] See later on in section 105 how one should act.

Shach

[21] The reason is that the kosher piece spreads around the non-kosher piece.

[22] But if the non-salty kosher piece was on the bottom, even if the non-kosher fatty piece is on top it does not disqualify the meat more than the klipah. However, if they are both lean it is still assur to the extent of the klipah.

[23] It says over there that in a case of fatty meat, it makes no difference whether the salty piece is on top or bottom. It also says that we cannot properly differentiate between fatty and lean, and all these calculations should be against the sixty ratio.

Taz

(11) It is explained in section 105 that we are unable to differentiate between fatty and lean foods and all problems in cases involving salt should be measured against sixty.

Halacha #5

[24] There are those who say that meat that was salted is forbidden to remain sitting in the salt after all its tzir has been released, which is after twelve hours. This is because it begins to absorb from the drops of blood that are upon it and on the salt, (12) There are also those that permit it to lay in its salt for even several days. Initially one should follow the stricter opinion. (12) but post facto it is permitted.

Shach

[24] And we are not worried that the meat will absorb the salt that is upon it. It seems that the case here is dealing with meat in a vessel with holes in which the blood will flow away, therefore it is permitted, post facto. This is not similar to the case of Rashi in section 69 where we are stringent and require the klipah to be removed. There the reason is because the meat is in a vessel without holes in it, and is sitting in the tzir. Over here, there is no tzir since the meat is in a vessel with holes.

[25] The reason is that now it does not release blood or tzir, it only absorbs.

Taz

(12) The reason is because the blood flows away. Also because salted meat will release tzir forever and not absorb blood, for as the rules goes, once meat is releasing, it can not absorb.

(13) And one need not worry that it will absorb from the salt that is upon it, for even according to those who rule stringently in the case of Rashi nevertheless they would agree that since there is no tzir here, one need not worry. In the case over there, the problem was because the vessel did not have holes and the meat was sitting in the tzir which absorbs along with the salt, into the meat.

Halacha #6

There are those who forbid placing meat [25] that was not salted at all, [26] or that was salted and had released all of its blood, with already salted meat prior to its releasing of its blood. This is because the meat that wasn't salted or that was salted and had already released all of its blood now absorbs what the other piece releases. [27] There are those who permit it if another salting will take place later since then it will release all of this newly absorbed blood. (14) [28] And there are those who permit it in any case. [29] Initially one should follow the stricter opinion. Rema: (15) [30] Even post-facto we customarily forbid meat [31] that has released all of its blood and tzir and fell into meat that still did not complete the required salting time. Some say that meat can release tzir for an entire twenty four hour period after being salted. (16) [32] If during this time it touched meat that had not completed the required salting time period, the meat is not forbidden, and this is indeed the custom. [33] However, if there is no great loss it should be forbidden if it is after 12 hours, but before this time one need not be stringent at all, and surely if it had not been salted yet for even if it had fallen into actual tzir it wouldn't be forbidden for we say [34] that when it releases it's own blood, it will release anything else that it could have absorbed. Even if the meat has been salted but has not sat for the required salting time and fell into tzir [35] it may be permitted, [36] if it did not sit in the tzir for an entire day. [37] If it had sat for the entire salting time and then fell into tzir, some forbid it even though the releasing of tzir has not been completed. Nevertheless, in a case of great loss it may be permitted during the entire time that the meat releases tzir [38] which is twelve hours [39] if it is re-washed and salted. [40] If it fell into tzir [41] before the end of the required salting period re-wash and re-salt it. (18) [42] However, if it was salted without being washed after it had fallen into tzir [43] it is permitted post facto. All these cases are referring to tzir that has the status of roseiach as explained in section 69. but blood (dam b'eyn) that fell on meat [44] during the salting period that is considered roseiach as explained later on in section 91, causes the meat to be forbidden, for regarding this blood we don't say that since the meat is now in the process of releasing blood, it will release this blood as well, nor do we say that "as it absorbed so will it release." (19) Regarding the case in which we forbid it when it fell into tzir is only true for the part that is actually in the tzir [45] but whatever is protruding from the tzir is permitted, [46] however (20) what is in the tzir becomes forbidden immediately. Meat that fell into tzir that is on the ground [47] is as if it was in a vessel without holes. Meat that touched a piece that was salted in a vessel without holes and became forbidden [48] has the same law as if it had touched tzir. In a case of doubt of water or tzir, it is permitted, [49] for tzir is of rabbinical origin so in a case of doubt we are lenient. Tzir mixed with water, [50] even with only a little water, is no longer considered roseiach and cannot cause meat to become forbidden. For the laws of soaking see section 105.

Shach

[25] The reason is because it no longer releases blood or tzir, it only absorbs.

[26] This is if it was washed off thereby causing the pores to have closed. If it wasn't washed, then even though it may have released all of its blood, it still does not absorb, for it is still releasing tzir. It may also be speaking of a case where all of the blood and tzir was released and the reason is because its pores have closed.

[27] Meaning, that there are those who permit it with meat that has not been salted at all because when it is later salted it will release its own blood and it will also release other blood.

[28] Those who permit it do so even with meat that was salted and has released all of its blood. Even in this instance it is permitted by salting it later.

[29] Meaning that initially one should be careful not to place meat that has not been salted at all, or that was salted and has released all of its blood, with meat that is salted but did not conclude the required salting period. Post facto it is permitted. That in which the Mechaber and the Rema wrote regarding meat that was not salted and placed beside a salted piece or that fell to tzir and is permitted by washing and re-salting it, is dealing with meat that underwent the preliminary washing. If it did not then it is forbidden even post facto. The Maharshah and Bach ruled that our case can even be dealing with meat that did not undergo a primary washing, for the tzir only has the strength to absorb itself into the meat but not the blood upon it.

[30] Even for roasting it is forbidden. The reason is that a piece of meat that has no tzir to expel is not subject to the rules of releasing. We do say k'bolo kach polto for meat that has tzir in a case of great loss according to the Rema. When it becomes forbidden, however, it becomes forbidden immediately.

[31] This is the law even if it completed the required salting period and it was washed and then fell beside meat that did not conclude the required salting period: it is forbidden even post facto because the pores have closed and will now only absorb.

[32] The reason is because as it releases tzir, it does not absorb, therefore it need not be salted a second time.

[33] The Rema is to be followed. Therefore, after 12 hours it is forbidden unless there is a great loss. One should not follow the Maharshah who ruled that it may be permitted for up to 24 hours even without a great loss.

[34] Meaning that when it is washed and re-salted it will release its own blood and the blood it absorbed.

[35] Meaning that it should be washed and re-salted. The reason is that since it did not go through the required salting period it still has blood to expel, and then the principle that as it expels its own blood it will expel other blood as well applies.

[36] Why did the Mechaber rule in section 105 that it is considered cooked if it soaked in tzir for as long as it takes water to boil, and here he says that the time is a whole day? It is because over there we are dealing with a different case such as kosher and non-kosher fish that was soaked together. However regarding meat, a whole day is required. Another possibility is because here we are dealing with a case of a vessel with holes, in which any other way would make it prohibited even post facto even according to the Rema. But in a vessel with holes all would agree that it would require a full day. This requires further study.

[37] This is the view of the Maharshah. Even though in the case of meat salted on top of other meat that was already salted, one need not go back and re-salt it because we say that as long as it expels its tzir it won't absorb and blood, it is not the same in a case where it fell into tzir. The Maharshah holds that re-washing and re-salting it won't help. However, according to the Rema one should go back and re-wash and re-salt it, and if it was cooked without a second washing one can permit it in a case of great loss. According to everyone, if the meat was washed off, thus closing its pores, and then falls into tzir, a second washing and salting won't help, for now it absorbs the tzir

[38] The reason is because during the first twelve hours we rule that it is releasing tzir even if it is not a case of great loss. So we can permit it in a case of great loss

and say that as it expels its tzir it will expel blood as well. However, after twelve hours it is forbidden even in a case of great loss.

[39] This washing requires great caution that it not be washed thoroughly, rather just enough to remove any dirt on its surface. If one is not careful, the pores will close since it is after the required salting time, We do not follow the Bach who rules that even a light washing will close its pores.

[40] That is if it has room to flow, as in a vessel with holes. If it doesn't have where to flow then even within the required salting period it is forbidden and another salting will not help. Even if the tzir has nowhere to flow, what protrudes from the tzir is nevertheless permitted, and what is in the tzir is forbidden.

[41] Even the Rashal would agree over here that as it releases its own blood, it will release other blood, since it did not sit for the required salting period. Even if it was washed before it fell into the tzir, the pores don't close because it hasn't gone through the required salting period.

[42] The Maharshal writes that even initially one need not re-wash it. Even those who want to be stringent need only pour a little water over it, for it already underwent the primary washing. The Rema would hold like this as well.

[43] It is not similar to meat that was salted without a primary washing, for only regarding blood (b'eyn) do we say this since it is thick, but regarding tzir, which is similar to blood, we can say "as it absorbed, so will it release."

[44] However, after the required salting period it can be permitted in a case of a great loss or for a meal in honour of a mitzva, but if not, we rule that it is roseiach even after the required salting period,

[45] The reason is because blood does not flow upwards. Even the part that is in the fatty tzir is permitted, and we don't say that it flows upwards. One should just remove the klipah from what is sticking out of the tzir.

[46] The view of the Rema should be followed that if it went through the required salting period and it is not a case of great loss, or if it is after twelve hours, it is forbidden and a second salting will not help even if a great loss is involved. Anything in the tzir becomes immediately forbidden.

[47] It seems that we are dealing with a case of meat that fell onto the ground before the passage of the required salting time. Nevertheless, one need not be more stringent than to remove the klipah from the place where it touched the ground in the tzir. This is because we are unsure if the ground is considered to be a vessel with holes and may then be rectified with another salting, or if is considered a vessel without holes in which a second salting will not help. Furthermore, if meat that had already expelled all its blood fell into tzir that is on the ground, in which case it would absorb the tzir even in a vessel with holes, it therefore becomes forbidden. However, meat that wasn't salted at all is permitted even if it fell into a vessel without holes because tzir can't flow from place to place.

[48] A salting will rectify it, and it will release it. Only meat that is in the process of being salted that fell into a vessel without holes is forbidden immediately. However this does not apply to meat that was never salted and then became mixed with salty pieces in a vessel without holes which can be made permissible by salting it,

[49] Even though we ruled stringently regarding meat that fell into tzir that is on the ground as a precautionary measure (and of doubt) so that one will not come to be lenient in a case of meat that fell into blood that is on the ground. This is not the case here, rather the doubt is regarding the tzir, that it might not be present.

[50] A small amount, meaning that there is not a ratio of sixty against the water, however we do require a majority against the tzir.

Taz

(14) Even with regards to meat that had already expelled all its blood and tzir, we say that a second salting will cause the blood presently absorbed to be released. The first “there are those who permit” is referring to a case of meat that wasn't salted at all. The “those who forbid” at the beginning rule that salt can only expel its own blood but not blood absorbed from something else.

(15) The reason is that it has nothing to expel, for it has already expelled all its blood.

It will only absorb what the next piece releases.

(16) The reason that it is not forbidden is because as it releases its own blood, it will also release whatever it absorbed from the piece that was not salted. This is only if the meat was not washed after salting. However if it was washed off after its salting, then a second salting will not help to release its tzir since its pores are now closed up. This is only if it was washed after the required salting period, however if it was washed before the required salting period we do not say that the pores have been closed, and another salting will suffice. The Rema seems to rule over here that a washing does not close up the pores just as the Tur rules as well, but previously he ruled they did. It seems that if meat that has completed the required salting time fell into meat that is in the process of being salted, it is permitted because of the rule that “as it absorbed, so will it release.” As it absorbed from the pieces it fell into, it will release it as it releases its own tzir. However, if it fell into tzir it is forbidden, even if the meat did not finish the process of salting and was in it for the amount of time that is considered as “cooking” to take effect. This is not as the Rashal who permitted the meat if it had not gone through the required salting time and fell into tzir and even remained in it for the length of time of “soaking”, if re-washed and salted. Rather, we follow the opinion that the amount of time to effect “soaking” is considered as “cooking” and another salting will not help.

(17) The “entire day” measurement is actually a printing error. It should say “if it did not soak in it for the prohibition of ‘soaking’ to take effect,” If it did soak for this amount of time than it is forbidden even if it didn't soak for a whole day. It seems that we are dealing with a case regarding a vessel with holes. For the purposes of halacha, the ruling should be that if it fell into tzir during the salting period but was immersed for less than the soaking’ period, one should re-wash and re-salt it. If not, it is forbidden and there is no way of permitting it. If the meat did conclude the salting period and fell into tzir, it becomes immediately forbidden for it is considered roseiach.

(18) The reason is because it was washed before its first salting. One need not soak the meat in water, simply pouring water over it will suffice. We don't say that it is like meat that was salted without its primary washing.

(19) Meaning that it fell into tzir after it had already released all of its own tzir. That is, after an entire day, or after being washed off after been salted, or even if it is within twelve hours and is not a case of great loss which is forbidden according to the Rema.

(20) Meaning after it sat the required salting time in a case in which a second salting will not help. For example: when there is no great need or loss. However, in a case where a second salting is permitted it only becomes forbidden if it sat for the 'soaking' period regarding tzir, which is the time it takes water to boil.

Section 71 - The Laws Of Salting The Head. The Hooves, And The Brain

contains 3 sub-sections

Halacha #1

[1] The head (1) is cut into two pieces and salted well on the inner side, [2] and is salted on its hair, for the hair is not a blockage from allowing blood to be released by the salt.

Shach

[1] According to the strict letter of the law, one need not cut it into two pieces, for it is considered as a thick piece of meat. However those who would like to be stringent and perform the mitzvah in the most meticulous fashion may do so and salt the head and brain by cutting it in two pieces and salting the inside.

[2] The reason is because ideally one must salt both sides.

Taz

(1) We follow the Rashba who rules that the hair is not considered a problem for the purposes of salting. The cutting stated here is for those who want to be more meticulous, however the halacha does not require it for the head is as any other thick piece of meat. Regarding the brain, it suffices to make a hole in the bottom of the skull to allow the blood to flow out.

Halacha #2

(2) [3] The hooves are slightly slit at the bottom, salted, and laid out so the slit is face down. The hair is also salted. [4] See earlier section 68.

Shach

[3] If this is not done it will be as if salted in a vessel without holes for the hooves don't provide for the blood to flow anywhere. Even if they were salted and the salt got absorbed, nevertheless the blood can not leave the hooves. This is not so by other bones, where the salting is efficient for the marrow since the blood can escape through the bones.

[4] See earlier in section 68, sub-section 8 where it is explained that if a cut was not made it is customary to forbid anything within a klipahs worth.

Taz

(2) The Rashal writes that after the hooves have been cut open, it is a meticulous act for one to burn the hair, and salt it after that, however the custom is not to do so, See earlier in section 68, sub-section 7.

Halacha #3

The membrane surrounding the brain has many veins, and the brain itself has much blood which will not come out through simply salting the head, because the skull is blocking it, not allowing for the blood to flow. Therefore, one who wants to salt it must cut the skull and remove the brain, cut the surrounding membrane and salt it. [5] If one wants to salt the head with the brain inside, then a hole must be pierced throughout the skull and membrane, salt it, and place the hole face down as to allow the blood to flow. It is then permitted even to be cooked. Rema: [6] And see earlier in section 68 how one should act initially. If one salted the whole head without making a hole in the skull then the [7] membrane and skull

are forbidden, (3) [8] but the head is permitted along with any other meat that is with it. The thigh bone, as well as other bones that have marrow inside of them [9] must be salted [10] and the salting of the bone suffices for the marrow as well. The bone need not be pierced. [11] Nevertheless, ideally one should not salt it along with other meat, only alone. Post facto it is permitted.

Shach

[5] Meaning that it will help only in this way, and not by placing it down on the place of the slaughter or on its nostrils so that the blood should flow from there.

[6] See earlier on in section 68, sub-section 4 in the Rema where it is written that it is customary to remove the brain from the skull prior to salting, and to cut the skull through its length and width so that the membrane will be sliced well.

[7] The reason is that it would be as meat salted in a vessel without holes.

[8] There are two reasons for this. a) Because the skull is a barrier between the blood and the meat and b) For even if blood would be absorbed into the meat, even then the meat would still be permitted for "as it absorbed, so will it release". The practical difference is that if the head was salted with meat after it had released all its blood and tzir, thereby not allowing for us to say "as it absorbed, so will it release", even so it is permitted for it did not absorb since the bone is acting as a barrier. This is only if the outside meat on the head was removed from the skull, for if not then all other meat is forbidden since it received blood from the meat of the head. The first of the two reasons is the main reason.

[9] If it was cooked without having been salted, the marrow is forbidden because a lot of blood is found in the marrow. However, there is not an excess amount of blood, therefore if there is sixty in the pot then even the marrow is permitted.

[10] It is not comparable to the brain in which salting the head does not suffice. Over there, there are many veins that are full of blood, and it is as if the blood is gathered. The blood in the arteries, however, is released even after a minor salting.

[11] For there is not so much blood over there, so we try not to salt it with other meat which has much more blood. However, with their type of meat alone, one may salt it together even initially. The Pri Chadash writes that it is customary to salt its meat with all other meat, for we say that its blood is as all other blood of meat.

Taz

(3) It should not be forbidden for not having been salted inside as we said in section 69, sub-section 4. Here it is different because the head is whole, similar to a thick piece of meat, if it was cut in two during its salting period, it must now be salted on both sides. Post-facto it may be permitted in a case of great loss if it was not yet cooked, as is explained earlier in section 69. sub-section 4.

Section 72 - The Laws Of Salting The Heart And The Lung

contains 4 sub-sections

Halacha #1

The heart has much blood that gathered in it at the time of slaughtering. Therefore, it must be cut before salting to remove its blood, and can then be salted. [1] *It may then even be cooked. (1) [2] Some are stringent regarding cooking it, and only roast it.* Then it may be cooked.

Shach

[1] Even though the *Mechaber* also wrote that it may be cooked afterwards, nevertheless the *Rema* wants to teach us that it is like all other meat and can be cooked with other meat as well.

[2] The reason is because we fear that one may cook it without having cut it, but roasting is permitted by cutting it open and slightly salting it like all other meat. Nevertheless, post facto, if one cooked it after cutting it and salting it then it is undoubtedly permitted even according to those who are strict. It seems that one should not eat the heart of an animal since it causes one to forget his learning. One should be careful even regarding the hearts of poultry.

Taz

(1) The reason there are those who are stringent is because they are worried that one may forget and cook it, without it having been cut open. The *Darchoi Moshe* writes that one may be lenient and cook it after salting. So too the *Rahsal* writes that one should be lenient because this stringency is not found in the Talmud or the writings of the great sages.

Halacha #2

If one salted it without having cut it open (2) then it is to be cut open after its salting, and is still permitted although it was salted while the blood was gathered inside of it [3] because "as it absorbed, so will it release." It is also the case if it was roasted without having been cut open, that it should be cut after the roasting, and it will be permitted. (3) [4] However, if it was cooked without having been opened it is forbidden [5] unless there is sixty (4) against the heart, for we don't know how much escaped from it. *Rema*: [6] Even if there would be sixty, (5) [7] the heart itself remains forbidden [8] and a little bit should be sliced off from anything surrounding the heart. There are those who rule stringently even in a case of it having been salted. [9] and forbid all meat that was salted with it for they say that we can not assume the rule of "as it absorbed, so will it release" regarding blood gathered within it. (6) This is because of the actual blood and not simply blood that was released from it. (7) [10] The custom however is to be lenient, and we rule that this blood is considered blood that was released and it is possible to say that "as it absorbed so will it release" since it was blood of the veins, as was explained earlier in section 22. There are those who are stringent and rule that a piece must be peeled from the place the heart was touching. [11] It is proper to heed to their words and to

peel a bit from anything that was around the heart, making everything permitted, [12] There is no difference between meat that is with the heart, or the heart itself. [13] There is also no difference (8) whether the heart was closed or open at the top. It is customary to cut the foreskin of the heart and to cut the sinews inside of it. [14] However this is only a stringency and an act of precaution.

Shach

[3] The question can be asked: We only say "as it absorbed, so will it release" regarding blood that was released from something, not actual blood that is already present, and on it, and blood in the heart is already present blood. The explanation is that the heart is very smooth and doesn't really absorb blood, therefore to the heart this blood is considered as blood that was released. Another answer is that through salting and roasting the blood dries up in the open space of the heart making the blood that flows, as blood that was released.

[4] The reason is that it absorbs, and regarding cooking we will can not say that "as it absorbed 30 will it release", for the blood that was released remains in the pot.

[5] From the words of the Tur it seems that even if it was first salted, such a case would still require sixty against the heart, and simply against the blood is not enough. Others argue and say that sixty against the blood is enough. However, from the words of the Mechaber it seems that we are dealing with a case of a heart that was not salted at all, but if it was indeed salted then only sixty against the blood in the heart would be needed, because blood that had been gathered is difficult to measure. This halacha requires further study. It seems that one is not obligated to salt it after cutting it open, for the salting that was performed on the outside suffices, making it equal to salting a thick piece of meat.

[6] From the words of the Mechaber who rules that if is forbidden unless there is sixty. It seems that if there is sixty, even the heart is permitted. This requires further study, for the Rema should have wrote that some say that even if there is sixty it is forbidden.

[7] The reason is that sometimes the blood in the heart cooks, and dries, and will no longer come out.

[8] Meaning that if the heart was cooked while still attached to the chicken, and there is sixty in the chicken against the heart, the heart itself is forbidden, but the chicken is permitted. Nevertheless, a little piece must be peeled away from around the heart for it was salted with it. It seems from this that the Rema holds that even if the heart was first salted, sixty is needed against the whole heart, and not just the blood inside of it.

[9] However the heart itself is permitted because it is soft, and does not absorb much. The amount of blood that is absorbed is considered as blood that was released, but to all other meat it is considered as actual blood. According to this, that it is actual blood (dam b'eyn), it seems that according to those who are stringent regarding meat that was salted with the heart, meat that was roasted with the heart is forbidden as well. According to the Rema who supports those who are stringent, and requires that a klipah be removed in a case of salting, would rule over here as well, that in a case of roasting, a "kdei netilah" must be removed, even if there is sixty.

[10] This is the accepted halacha. The Bach also writes that one should be lenient. Nevertheless, one should never initially salt, or roast the heart with other meat, since in any event, a klipah must be removed.

[11] Even if not attached, but simply salted with other meat, a klipah must be

removed. We are more strict here, than with liver, for blood from the liver is rabbinically forbidden, and that according to some the blood in the heart is considered actual blood (dam b'eyn),

[12] Meaning that regarding salting there is no difference, and even the heart itself is permitted because of the rule that "as it absorbed, so will it release." Regarding that which the Rema wrote earlier, that even if there would be sixty the heart would be forbidden, is referring to a case where the heart was cooked.

[13] Meaning that even if it was closed on top during salting, cutting it open will rectify it even after salting and roasting. Even if it was open on top it must be cut because it is not the same as if it had been cut open. If it had been cooked that way, it is forbidden.

[14] It is explained that the heart contains powers of impurity, which must be released. Furthermore, it is represented in the verse: "And I will remove the foreskin of their hearts."

Taz

(2) How could it be permitted over here because of the rule "as it absorbs, so will it release"? We only say that rule concerning blood that was released not from blood that is present before us. The answer is that since the blood dries up from the roasting it is considered to be as blood that was released. It is possible to say that as a result of salting as well the blood dries up.

(3) Not like the Rambam who rules that it should be permitted.

(4) As for the halacha, it seems that one should be stringent as the Rema in Toras Chatas, that sixty is required against the heart, even in a case of salting. The Maharshal writes that a goose whose skin has been removed, salted whole, and then cooked is forbidden for there is not even sixty against the blood in the heart.

(5) The reason is because the blood in the heart dries up and will not come out.

(6) Even though we said earlier that blood that was gathered is as blood that was released, that is true only in regards to the heart, however with all other meat it is as actual blood.

(7) Meaning that the custom to be lenient is true for meat salted with the heart, and the heart itself is permitted. This is because it is considered as blood that was released, and due to the rule "as it absorbed so will it release". However, if it was cooked, even if there would be sixty, the heart remains forbidden. When the Rema wrote in sub-section 3 that if the poultry was whole everything is permitted, his intention was that everything except the heart is permitted.

(8) Meaning that even if the top was closed during the salting, cutting it afterwards will rectify the situation. Even if it was open on top, it must now be cut open, because what was open is not considered equal to it actually having been cut open. If the heart's opening was placed facing down, allowing for blood to escape, some say that it is as if it had been cut open, and is permitted.

Halacha #3

[15] There is no bird (such as a chicken, etc.) that wouldn't have [16] sixty against its heart, and it is permitted even if it was attached to the bird. Rema: Every bird has sixty (9) even if its head and bottom feet have been removed, as is customary to remove them until the lower knee. Therefore if the bird is whole, everything is permitted. If it is not whole and it is lacking sixty against the heart that is attached (10) [18] some say that the piece becomes as 'nveilah', and now sixty is required from the other items in the pot against the whole bird, and this is indeed the custom. Even if there is

sixty in the pot, the bird itself remains forbidden for it doesn't have sixty against the heart that is still attached. If the heart is not attached to the bird, then everything in the pot can combine to achieve sixty against the heart. See later in section 92 regarding the laws of a piece that becomes nveilah. [19] There isn't an animal that has sixty against its heart.

Shach

[15] The Mechaber is teaching us over here that even if the bird was alone in the pot, it would still be permitted, for he doesn't hold of the laws of a piece becoming nveilah outside of cases involving milk and meat. He doesn't agree that something attached absorbs faster. Others disagree and therefore rule that the laws of nveilah apply to everything.

[16] Meaning that it has sixty against the entire heart, and not just the blood gathered inside. Therefore even a whole heart that wasn't salted, or that was not kosher and was cooked with a chicken, is permitted, for the chicken will have sixty against this heart.

[17] If the heart became attached through the cooking process, it is not considered as having been attached.

[18] The reason is that a piece that has something attached to it will absorb faster from that item than anything else in the pot. All this is regarding other items in a pot which are permitted if there is sixty against the bird. The heart will remain forbidden even if the bird has sixty against it.

[19] The reason is because it is common to remove its head, skin, and other parts before salting it, therefore it is likely to lack sixty against its heart. Even poultry only has sixty against its heart if the skin was not removed.

Taz

(9) In his Responsa R"y Mintz rules that even if its wings and legs are removed, it is still considered whole. The reason the Rema didn't say that even if it is missing its wings, is because in that case it would have to be measured for the sixty ratio. The Rema brought parameters where the bird would not have to be measured for the sixty ratio. If the bird was stuffed with meat and vegetables and the like, they too combine to form sixty. This is because the issues regarding something attached are simply stringencies, it seems that a goose lacking its skin will still have sixty against its heart.

(10) There are two reasons that we are more strict regarding an item that is attached. A) The piece it is attached to will absorb more from it than other items in the pot. B) We fear that this piece may have been outside of the liquid, in which case there would not have been sixty against the heart and then became nveilah. However we only say this rule in the case of something biblically forbidden. Regarding something that is rabbinically forbidden, we rule more leniently. A bird that was stuffed with eggs, salted, and it is then discovered that the heart is still in the chicken is subject to the following rule: if the heart is not attached, the eggs cause the bird to be considered as if cooked and combine to form the required sixty. If there is sixty, everything is permitted. If the heart was still attached, the eggs do not count, and sixty is needed from the bird alone, in order to permit everything.

Halacha #4

The lungs need not be cut open, [20] however it is customary to do so, and to open its large tubes. It is indeed a good custom.

Shach

[20] If one cooked it without opening it, it is still permitted, post facto.

Section 73 - The Laws of Roasting The Liver

contains 6 sub-sections

Halacha #1

(1) The liver contains much blood. [1] It therefore not permissible to cook it even after salting it. Rather it must be sliced by its length and width and roasted while placed facing down, [2] Until it is fit to be eaten, and may then be cooked. Rema: (2) [3] If one makes many holes in it with a knife, it is as if cut lengthwise, and widthwise. As well as if the gall was removed from the liver allowing for the blood to flow out. Nevertheless, if this was not done the vessels must removed after the roasting, and may then be cooked. All this is regarding a liver that is whole. If it was cut, nothing need be done. When one wants to cook it after its roasting, [5] it is first washed after the roasting, before being cooked, however, if it was not washed before being cooked, it is still permitted. (3) [6] Post facto it is permitted if it was cooked alone in a pot [7] without roasting, but the pot becomes forbidden since it absorbs and does not release. (4) There are those who forbid it. Rema: [8] It is customary to forbid everything [9] even if the liver was salted before being cooked.

Shach

[1] Even if you want the pot to become forbidden, nevertheless the liver may not be cooked in it.

[2] When half-roasted, it is considered to be edible.

[3] This is only post facto, after having been roasted after being pierced by a knife. Initially one may not simply pierce holes in it, if it is to be cooked after having been roasted, rather it must be opened at its length and width.

[4] Meaning that one cut the sinews and the vessels to the side of the gall removing some of the meat of the liver along with it. This is permitted in the first instance even if it's to be cooked.

[5] The reason is because of the salt that is attached to it. There is also a fear of maris ayin, that the food will become red. Also meat that was roasted on a stick and is now to be cooked should be washed off first.

[6] Meaning that even if it was cooked without being salted it is permitted. The reason is because it is so busy expelling blood that it won't absorb any. If it was cooked with other meat, that meat is forbidden along with the pot.

[7] Even if not salted. The rule of "as it absorbs, so will it release" apply even without it having been salted.

[8] The reason is because there is an opinion in the Gemara that if it was extensively cooked, it is forbidden.

[9] Even if it was salted as required, washed before being cooked, had been cut along it's length and width, and even placed face down during salting, it remains forbidden. If it happened that a Rov ruled it permissible, we do not contradict his words and we will permit everything, including that which was cooked with it.

Taz

(1) The Tur rules like Rabbeinu Tam that if the liver was salted, it may be cooked even with other meat, however it is customary not to do so in the first instance, but post facto it is permitted. The Sharei Dura writes that even post facto it is forbidden, however if a Rav ruled like the Rabbeinu Tam we don't contradict his ruling. It appears to me that even if it wasn't cooked yet. the Rav may be relied upon. However if it was cooked with other meat, without having been salted, everything including the pot becomes forbidden unless there is sixty against the

liver. The Tur writes that post facto, a liver that was cooked alone even without having been salted is permitted. Therefore, if a Rav ruled like the Tur we do not contradict his ruling.

(2) This is only according to those who rule that one need not cut open the liver if it is to be roasted. However according to those who require it even for roasting, merely piercing it is unacceptable. One should be stringent even with the liver of poultry to at least make holes in it. It is best however even regarding the liver of poultry to cut it along its length and width, it seems to me that for the liver of poultry, it suffices simply to remove its gall even if it is to be cooked after roasting. Regarding the liver of other animals however, it must be cut along its width and length if it is to be cooked after being roasted. If it is only to be roasted, piercing holes in it will suffice.

(3) However initially it is forbidden because there is a view in the Gemara that if the liver has been extensively cooked, it is forbidden. We are not experts who can determine what is considered to be extensively cooked or not.

(4) This is the view of the Rambam who holds that even the liver absorbs. Most poskim however hold that it doesn't, and are simply acting stringently like the Rema. We should rule like the Rema and forbid it.

Halacha #2

If it was boiled in vinegar, or in water, and a hole was made in it and blood that shot from it was removed, according to the halacha it would be permissible to cook it, but the sages forbade it. [10] Post facto it is permitted.

Shach

[10] The reason is that since it was boiled, blood will not be released from it, even if cooked. Any other meat that was cooked with it will be permitted as well. Regarding the liver however we rule more stringently, and even post facto it would be forbidden along with the meat that was cooked with it.

Halacha #3

It must be cut in preparation for roasting due to the blood in the vessels. If it was not cut during roasting, [11] it may be cut afterwards. Rema: Some say that for roasting a cut need not be made (5) and this is our practice, even initially.

Shach

[11] For nevertheless, "as it absorbed, so will it release."

Taz

(5) It seems from the Rema earlier that even for roasting a cut must be made. It must be therefore that the Rema referring to the view of the Mechaber.

Halacha #4

If it was roasted with meat in an oven such as the type that were common in the days of the Talmudic sages whose mouth faced upwards, then the liver should be placed on the bottom, and not on top, [12] however post facto, it is permitted.[13] Regarding the skewers that are roasted on the fire, it is forbidden to roast it initially with meat even if the liver is on the bottom. Rema: Nevertheless, if the liver had been salted, it is permitted to

roast it with meat, (6) [14] even on top of meat, since its blood has been reduced, and is considered as any other piece of meat placed on another piece of meat.

Shach

[12] The reason is because the blood flows during the roasting. However it is not because of the rule that “as it absorbs, so will it release”, for we don’t say this rule in a case involving liver because of the amount of blood in it.

[13] Since sometimes the skewer is lifted and moved, causing an item on top to be moved to the bottom .

[14] It seems that for sure if the liver was on the bottom and the meat was on top it is certainly permitted, even in the first instance because of the rule “as it absorbed, so will it release.” ’

Taz

(6) Certainly if it is under the meat. It seems though, that even if the liver had been salted, and released its tzir it would be forbidden to roast it under meat.

Halacha #5

[15] Initially it should not be salted on top of other meat, rather under it. Rema: [16] It is customary (7) not to salt the liver at all, even alone, and this is the custom and it should not be changed. It should only be lightly salted when put on the skewer or when placed on the fire for roasting. Nevertheless, if it is found that the liver was salted, whether alone or with other meat, even if on top of the meat, everything remains permitted. Some say that a slice should be cut from around the liver [17] if it is attached to poultry, and this is only a stringency. [18] It is customary to wash off every liver after being roasted because of the blood stuck to its surface, [19] however if it wasn’t washed, it is still permitted.

Shach

[15] As the Rema wrote, even if they were salted and the liver was on top, everything is permitted, post facto. However, If the meat was already salted and washed off, it becomes forbidden even post facto if the liver was on top.

[16] It is a precautionary measure that it not come to be cooked with meat. If it was sailed, it should be washed off before roasting.

[17] It seems that regarding an animal, where it is highly unlikely that the liver is still attached during the salting, no klipah need be removed. If it was found in poultry, but was not attached, a klipah need not be removed there as well.

[18] Meaning that it should be washed off even if it’s not going to be cooked, but rather eaten immediately.

[19] Meaning that even if it wasn’t washed at all, even before the roasting, and was then cooked, it is permitted. Nevertheless, initially it is customary that it be washed before roasting.

Taz

(7) The reason is because the fire will cause the blood to be absorbed, as well as a precaution that it not come to be cooked with meat.

Halacha #6

If a liver is found in an already roasted poultry, it is permitted. Rema: [20]

Some say that a klipah should be removed from the area of the liver, [21] but it is only a stringency. [22] If it was cooked, then you need sixty against the liver. Rema: There is no whole poultry that would total sixty times its liver. Therefore if the liver is whole and attached to the poultry, the poultry becomes neveilah, and now sixty is needed against the entire poultry to permit everything else in the pot. The same is true if you have a piece of liver attached to a piece of poultry, for we have established that in all forbidden items chaticha na'asis neveilah as is later in section 92. If the liver is not attached then everything in the pot combines to nullify the liver, and if there is sixty, everything is permitted. (8) [23] Nevertheless the liver itself is forbidden just like the heart as is explained later in section 72. (9) Poultry that was stuffed with eggs [24] and the heart or liver is found, is as if it was cooked [24] and we require sixty from the poultry excluding the stuffing. If there isn't then everything is forbidden. [26] If it was stuffed with meat and there are not any eggs that have been congealed and are blocking the blood from flowing is subject to the rules as if it was roasted.

Shach

[20] Even if it wasn't attached a klipah must be removed if roasted. With regard to salting, a klipah is removed only if it was attached.

[21] If the klipah was not removed and it has already been cooked, it is permitted and one need not worry. One need not even remove a klipah now.

[22] Even if the liver is attached to the poultry the Mechaber doesn't say chaticha na'asis neveilah for he only says it by milk and meat. In any case, sixty against the liver alone is all that is required.

[23] The Rema would still forbid the liver even if it was salted beforehand, however this requires further study

[24] This is referring to a case where the heart or liver was found attached to the poultry, but if it is not attached then even the stuffing combines to form the sixty. If it was attached the stuffing does not combine to nullify it. because it is not considered to be a part of the poultry.

[25] This case must be speaking of a liver that was found not whole, for we already said that there is no poultry that has sixty against its liver. Regarding the heart, we are forced to say that the case is speaking of poultry that wasn't whole for we already said in section 72 that every poultry has sixty against its heart.

[26] It seems that the opinion of the Rema that if there are eggs with the meat, even if the meat was not salted, we don't permit it and say "as it absorbed, so will it release." Rather they are judged as eggs alone and are forbidden for they are as cooked.

Taz

(8) it seems that even if the liver is forbidden, nevertheless it does not cause other terns to become forbidden, because it itself is not halachically forbidden, but rather merely due to a stringency. This is if it was cooked without meat, but if it was cooked with other meat one may not be lenient.

(9) See what I have written regarding this law in section 72, sub-section 10 that if the liver is not attached to the poultry, the stuffing combines to nullify it.

Section 74 - That The Spleen Is As Any Other Meat

contains 1 sub - section

(1) The spleen, although appearing red with a seemingly extensive amount of blood. [1] is as any other meat and must be salted. Rema: Some say that the custom [2] is not to cook the kidneys or [3] testicles even after nikkur, since they contain so much blood, but post facto, one need not worry. [4] It is permitted to salt all these with other meat, even though they contain much blood, [5] as long as the membrane and fats from them have been removed.

Shach

[1] They may even be cooked with other meat,

[2] The Bais Yosef wrote that the custom is to permit cooking them however in our locale it is not the custom.

[3] See section 65 sub-section 4 that if thirty days have passed it is forbidden even post facto if nikkur was not performed. Within thirty days they are permitted post facto without nikkur. All this is regarding cooking, but for roasting they are permitted.

[4] Even initially one may salt them on top of other meat.

[5] See earlier in section 64 where we said that the spleen contains some fats that are biblically forbidden, and other fat which is rabbinically forbidden. The kidneys contain two membranes. The upper one is forbidden by the Torah, whereas the bottom one is rabbinically forbidden. If it was roasted with its forbidden fats, it is customary to forbid it. If it was cooked, sixty is required against the whole kidney because it becomes nveila.

Taz

(1) There may be cases where a spleen will have sixty within itself against its forbidden fats, and be permitted. However, since we are dealing with a serious prohibition, one may never assume so, and the spleen must always be measured for sixty.

Section 75 - The Laws Of Salting The Intestines

contains 3 sub-sections

Halacha #1

Blood is not assumed to be in the intestines (1) [1] such as in the paunch and the maw [2] and the bowels and the rectum (meaning the intestinal tube which is at the top of the anus), if they are without fat on them. Therefore if they were cooked in a pot without having been salted, they are permitted [3] unless they have a blush red appearance. Rema: And if they were salted in a vessel that does not have any holes, they are permitted. (2) [5] Nevertheless, initially they require salting in a vessel with holes and a preliminary washing as any other meat. Some disagree regarding the paunch and say that it does contain blood, [6] even post facto the paunch and reticulum of the ruminant stomach is forbidden as any other meat. However the fat that is upon them is as any other meat. Therefore when the rectum and other intestines are salted [7] they are not salted on the inner part over the actual food, (3) rather on the outside where the fat is attached. Rema: If the rectum was salted on the inner side and not on the outer side it is as if it wasn't salted. [8] if it was cooked this way it is not kosher [9] if it has fat on the outside. If it wasn't cooked yet (4) [10] go back and salt the outer part [11] and it is then permitted. Eggs that are found in poultry after being slaughtered if only the yolk was formed but not the white part of the egg, then it must be salted as any other meat. (5) [12] and it may be salted with other meat, if even the white part has been formed, even if the shell on it is as hard as the shell on eggs which are sold in the market, it is customary to salt it. However one must be careful not to salt it with other meat, put post facto one need not worry. All fat, even of poultry is considered as all other meat for the purposes of salting and washing.

Shach

[1] It seems that the gizzard of poultry is not considered as an intestine for these purposes, for one can simply see that it contains much blood.

[2] The fat of the winding coil contains blood.

[3] Meaning we can assume they do not contain blood, however if they appear blush red they must be salted as any other meat.

[4] Unless it appears red.

[5] The reason is because there probably remains at least a little bit of fat. They may be salted on one side since the salting is primarily for the fat. and anyhow it does not contain much blood.

[6] This is how the Maharshal and the Bach rule.

[7] It seems that even in the first instance only the outside must be salted.

[8] if there is sixty against its fat and sinews it is permitted. Even though we usually forbid the actual piece that was cooked without salting, even if there is sixty, this case is different because its fat is no longer visible, and is nullified. Also, the reason is because the blood is not seen in the fat as it is in other meat.

[9] This is if we are sure there was fat, and not a ratio of sixty, however if the fat was removed one need not worry.

[10] The Toras Chatas wrote that one should go back and re-wash and salt it.

[11] Since it is not full of blood, we do not compare it to other meat that was only salted on one side. Even after twelve hours it is permitted to go back and salt it.

We may even be lenient like the opinion in section 70 and salt it if it's within twenty four hours.

[12] The Maharshal forbids it even post facto, whether only the yolk or the white has been formed, or whether the shell is soft or hard. This is indeed the proper ruling to be followed.

Taz

(1) The gizzard of poultry contains blood, and is not considered as the other intestines that don't contain blood.

(2) The reason is because we fear that there may be some fat attached to them.

(3) It is not comparable to section 69, where we said that all meat must be slated on both sides. This case is different, for there is not as much blood in the fat as in other parts of the meat.

(4) We are not worried that the inner side will absorb from the outer side, since there is not much blood in the first place.

(5) They should not be salted with meat. Being that here is no blood or tzir, so we are worried that it will absorb it from the meat. Even if the shell is hard it can still absorb just as earthenware can absorb. This is the halacha to be followed.

Halacha #2

Intestines without fat on them, even though not containing blood (6) [13] may be salted with other meat. Rema: Some forbid them to be salted with other meat (7) and this is initially how one should act, however post facto it is permitted.

Shach

[13] The reason is because they contain tzir, and as they release tzir, they won't absorb anything from the meat. Furthermore, the intestines are very smooth, and any blood that gets on them will flow off.

Taz

(6) Since they are smooth, any blood will flow off. Also, since they will be releasing tzir. they wouldn't absorb anything.

(7) The Rahsal said that it is permitted even in the first instance, and this is the custom.

Halacha #3

The fat of the winding coil that is on the bowel is full of vessels containing blood. Therefore some forbid it to be cooked, even if cut and salted, but now we customarily permit it. Those blood vessels, which if someone is expert in, may be stretched and properly hung until not even one remains.

Section 76 - The Laws Regarding Meat To Be Roasted

contains 6 sub-sections

Halacha #1

[1] Meat that is to be roasted need not be salted [2] since the fire will draw out the blood that is in it by itself. [3] However, if other blood had dripped on the grill, [4] even if it's cold we do not say that the fire will draw it out, (1) [5] and it causes the meat to become forbidden to the depth of a netilah.

Shach

[1] It seems that even the preliminary washing is not needed for the fire will draw out everything.

[2] The meat need not be thoroughly roasted. A simple roasting will suffice and will have brought out any blood that would have come out.

[3] The Tur writes that any blood that drips onto the grill is problematic, for it is considered as surface blood (b'eyn) and is not subject to the rule of "as it absorbed so will it release."

[4] The reason is because we rule that the lower item is the dominating item (tatai gavar), and the blood is as a hot food.

[5] This is according to the Mechaber, however we hold that all problems involving roasting and salting requires sixty. The Rema didn't write it here for he assumed we were familiar with his ruling.

Taz

(1) We rule that problems in a situation of roasting or salting cause the entire item to become forbidden. Here too, as well. The "other blood" we are referring to is blood b'eyn, which we don't say will come out in the fire. The size of netilah is that of the width of a finger (2 cm).

Halacha #2

If one wishes to salt the meat before roasting it (2) [6] and eat it without washing it, one may do so and we are not worried about the blood remaining on the salt. Some say this ruling refers to one who salted it, and then immediately roasted it, (3) but if it lay in the salt (4) the salt absorbs and is forbidden. [7] Therefore it should be well washed before the roasting. Rema: [8] Some say that roasting requires a preliminary washing (Ramban), and some say that it requires a slight salting beforehand as well (Rashi). The custom is to wash it first and then to lightly salt it when it is on the skewer, and to then immediately roast it so that the salt will not absorb blood. [9] Nevertheless, if it wasn't washed or salted at all, or it was salted without having been washed first, and then roasted, it is still permitted. This is only if it did not sit idle in the salt (5) without being washed for the entire salting period, but if it did indeed lay idle for this amount of time before being roasted, it is forbidden. [10] There is no difference in all this (6) between geese, or other birds with open cavities [11] as long as they are not stuffed with eggs or other meat. If they are stuffed they are subject to the same rules as have being cooked, and require salting just as any other meat to be cooked. It is customary to act stringently when roasting meat that has not been salted [12] and to refrain from always flipping over the skewer so that the blood will flow, but post facto, one need not worry. It makes no difference in all this if one wishes to eat after roasting, or if one wishes to cook it afterwards. [13] It simply must be roasted first to the

point that it is fit to be eaten [14] which is about half it's possible roasting. Some say [15] that all roasting requires a washing after being roasted because of the blood that is stuck to it. and this is the custom in the first instance. Nevertheless, it if wasn't washed and even if it was cooked, it is permitted. This is true even if it was first salted before being roasted and not washed after the salting that it is permitted. We are not worried about the blood that is upon it, for the fire draws it out.

Shach

[6] This is referring to the washing that is done after the salting, meaning that if it wasn't washed before the roasting, it is still permitted when salted and then immediately roasted. We are not worried about the blood that may be on the salt for the fire will draw it out. and not allow the salt to absorb blood.

[7] If it wasn't washed before the roasting, it can be made permissible by the washing after the roasting.

[8] This is because of the surface blood upon it.

[9] If the meat was not washed, then this blood is considered as blood b'eyn, and we have already said that the fire does not draw out the surface blood! The answer is that since it is not actual surface blood we say that the fire will draw it out. Nevertheless, if it wasn't washed, and it lay in salt for the required salting time the fire will not help for the salt absorbed the blood, and regarding blood that is on the surface we do not say "as it absorbed, so will it release." Regarding that which the Rema says "or that it was salted without being first washed, and then roasted, is still permitted" is even in the first instance. It is phrased in a post facto fashion to tell us that it must be washed after being salted, before being roasted. The ruling of the Mechaber that if it had lay in the salt it becomes forbidden (because the salt absorbed blood) and must therefore be washed before the roasting, is referring to a case where it was washed before the salting as well.

[10] There is no difference between any type of meat because they all are subject to the rule of "as it absorbed so will it release."

[11] It seems contradictory to what we have learned regarding it being stuffed with meat that it is permitted to be roasted without being washed. The answer is that over here we are coming to convey that with eggs it remains forbidden even post fact without salting, but with meat it is only post facto that we permit it.

[12] Or that they were salted without completing the required salting period. Post facto we permit it even if it was flipped over.

[13] Whether one wishes it eat it immediately after roasting it, or whether it is to be cooked first, it still must be roasted for at least half the total time, that it can possibly be roasted. If it wasn't properly roasted then it is even forbidden for it to be cooked afterwards.

[14] The reason is that after being half roasted, all the blood has come out.

[15] It is written that if it meat was roasted without having been salted it must be washed three times. This is also said if it salted without completing the required time or if it completed the required time but wasn't washed afterwards.

Taz

(2) Meaning without being washed after the salting before being roasted.

(3) Meaning even if only sat for a little while and not for the entire salting time requirement.

(4) Meaning the salt becomes forbidden. Therefore in the first instance the meat must be washed off before roasting. If it wasn't, then it can be washed off after the roasting. All this is referring to a case that it was washed before being salted, but if it wasn't salted it doesn't need to be washed off before being roasted.

(5) It should be ruled that there is no time limit for this, just as the Rema ruled so in Toras Chatas.

(6) The reason is because they are all subject to the rule of “as it absorbed, so will it release.”

(7) It is in contradiction to what we learned regarding being stuffed with meat that it may be roasted without being salted. The answer is because it comes to teach us that in the first instance it must be salted, but only post fact is it permitted.

Halacha #3

[16] If the jugular vein of poultry was not pierced during the slaughtering then it is forbidden to eat it, even if roasted, unless it is cut limb by limb and roasted. [17] If one wished to eat it raw, it is forbidden until it is cut and salted. If the meat was cleaned from its veins of blood, it may be eaten raw even without being salted, [18] or roasted, even all of it at once. [19] There are those who rule stringently that it should not be eaten all at once even if roasted (8) [20] until the jugular vein and the majority of the two required tubes have been cut.

Shach

[16] The laws are dealt with in section 22.

[17] Even though it is permitted to eat raw meat with simply washing it without salting it, nevertheless it is different here for the blood is gathered in the tubes.

[18] It is also permitted to be cooked by salting it, just like other meat since it was cleaned out from its blood vessels,

[19] Nikkur. is not needed.

[20] The Tur writes that “after the two tubes have been cut”. The Mechaber didn't write it, for he feels that it is not dependent on this.

Taz

(8) The Tur writes that one must have slaughtered through the two tubes. The Rashba writes that if they weren't entirely cut then the animal must be cut limb by limb.

Halacha #4

There is one who forbids the cutting of roasted meat with a knife that is beside the fire if it wasn't salted, so long as it hasn't been fully roasted because of the blood that gets absorbed into the knife. [21] There is also one who forbids the skewer that was used for roasting meat that wasn't salted. There is also one who ruled that it is forbidden to leave roasted meat on the skewer [22] after it is removed from the fire (9) after the flow from the meat had concluded, for fear that the hot meat will now re-absorb it. There are those who permit all the above situations, and it is indeed the custom to permit it. [23] We are careful in the first instance (10) but post facto it is permitted.

Shach

[21] This is because regarding skewers, we do not say that “as it absorbed so will it release,”

[22] it seems that if the skewer is presently on the fire even though any blood flow has finished it is permitted because in this instance we say that what ever the

meat could have absorbed from the skewer is again released,

[23] The Maharshal writes that the knife should ideally be purged, however wiping it with a hard substance suffices. The skewer is permitted post facto.

Taz

(9) If the skewer is removed from the fire while there is still a flow from the meat, the meat is still permitted, but the skewer become forbidden. It seems that it is not forbidden to remove it from the fire even if not fully roasted. Every day when meat that wasn't salted is roasted people aren't careful not to remove the meat until it is fully roasted. The meat and skewers should be permitted because of the rule "as it absorbed, so will it release."

(10) In a case where a great loss is not involved, the skewer should be ruled forbidden. If non-kosher meat was roasted on a skewer, it becomes forbidden even in a post facto situation.

Halacha #5

Roasted meat that was not first salted, and was cut over a loaf of bread [24] does not cause the bread to become forbidden, even if it appears red, as long as the meat was roasted to the point of being edible to most people. That is, half its time. The same is true regarding the red juice that flows out of the meat.

Shach

[24] Even if the red juice is thick, it is still permitted. This is the ruling according to most authorities.

Halacha #6

(11) [25] Meat that is roasting without first having been salted should not have a vessel be placed below it in order to catch the fats that are dripping off it, until it has been roasted to the point that it can be eaten.

Shach

[25] The Gemara states that if a few pieces of salt have been placed in the vessel then it is permitted to place it under the meat. The fat will itself separate from the blood and easily be removed from the vessel when poured. If the meat has already been sufficiently roasted then it is permissible to place a vessel under it, for anything that comes out at this point is no longer blood.

Taz

(11) Our case would not require us to place any salt in the vessel at all for when the Gemara ruled that salt must be placed in a vessel it was referring to meat that was not yet roasted. The reason the Mechaber did not mention placing salt in the vessel is because he is speaking of meat that has already been properly roasted. This ruling is accordance with all authorities.

Section 77 - The Laws of Poultry Stuffed With Meat That Was Not Salted

contains 1 sub-section

Halacha #1

Poultry or goats that are filled with meat that was not salted are permitted if they are roasted, even if the mouth is facing upwards (1) [1] and even if the outer part was salted (2) for as it absorbs blood from the filling so will it release. Rema: [2] Of course if the inner part was salted and not the outer part it is permitted as well, for the flame draws out blood from the outside without it being absorbed in the inside. For cooking, it is forbidden [3] until salting (3) is performed on the outside on its own and in the inside on its own. If after it was stuffed the outside was salted (4) [4] it does not release blood from the inner side. Rema: All this is post facto, but in the first instance one should not stuff anything until both are salted. [5] This is all referring to a case that the stuffing is meat or herbs, however if there are congealed eggs it is as if cooked in a pot. [6] Even post facto it should be ruled as forbidden (5) if they were both not salted. Meat that was not washed or salted that was roasted with meat that was washed and salted is permitted post facto. In the first instance it is forbidden to roast meat that was salted with meat that was not salted even if it was washed.

Shach

[1] Meaning that it completed the required salting time, was washed, and doesn't even release tzir.

[2] I don't agree with the ruling of the Rema that if the inside is salted for the required salting period it will not absorb from the outside because the fire will draw out the blood from the outside. If the inside went through the required salting and the outside of the meat was without salt, or if it didn't even complete the required salting period the insides become forbidden. We don't say "as it absorbed, so will it release" regarding the inside because it can not release its own blood, and only absorbed from the outside. Only when the inside and outside are equal, meaning they are both salted or both not, is it permitted. In a case where the inside is without salt and the outside was properly salted and washed it is also permitted.

[3] Each part should be washed separately after the salting, or else it becomes as meat that was cooked without the final rinsing.

[4] This case is not comparable with the laws of a thick piece of meat because the inside and outside are not considered as one piece. Here we must entirely salt and wash the insides and outsides properly or else it is forbidden to cook it even post facto, as is explained in section 69, sub-section 4.

[5] It seems that from the wording of the Rema that only meat by itself is permitted, but if there are eggs with meat, even with meat that was not salted, it is subject to the rules as if it were eggs alone. It also seems that if there is sixty in the stuffing, against the prohibited matter, everything is permitted.

[6] Meaning when filled with eggs it is forbidden even post-facto if the outer as well as the inner part of the meat that has the eggs was not salted.

Taz

(1) The Gahos Maimoni rules that if the outside was salted and not the inside, it is forbidden. The Beis Yosef disagrees. If the inside was salted and not the outside, everyone agrees that it is permitted because the fire will draw out all the blood from the outside. The Rahsal writes that the only case they should be forbidden is

when the outside was salted without completing the required salting time, and the inside wasn't, making only the inside forbidden. We can't say "as it absorbed, so will it release" regarding the inside because it is not on the fire.

(2) It is not comparable to a case of meat that was salted and fell into tzir causing it to become forbidden because over there the release was quite some time after the absorption. Our case here is when it was released immediately upon absorption.

(3) And washed.

(4) It can not release even the inner blood of the outside piece. It should not even be permitted post facto.

(5) Meaning that anything with meat and eggs as a stuffing must receive a complete salting, each piece on its own as would be done in preparation for cooking.

Section 78 - That Dough Should Not Be Placed On Meat That Was Not Salted

contains 1 sub-section

Halacha #1

[1] If one places dough on poultry that was not salted, although the Gemara differentiates between coarse flour and other flour, and between it appearing red and not we are not expert in these rules therefore we should forbid it in every' case. Nevertheless if it was properly salted and washed it is permitted in all cases. Rema: Only placing dough on it is forbidden, but to smear it with oil is permitted, (1) or with the juice from meat that was not salted, for this will not block the release of blood. [2] A quiche has all the same rules as food that is to be cooked (2) with its leniencies and stringencies.

Shach

[1] Meaning at the time of roasting. The dough referred to here, is a type of dough that was often wrapped around the intestines. We are not familiar regarding the types of dough or their laws, so we subject it to the same rules as meat being prepared for cooking, meaning that it must be properly washed and salted before it is wrapped in a dough.

[2] Meaning that it is measured against sixty for both leniency as well as stringency. If there is sixty then all other pieces are permitted besides the piece that is forbidden. If there isn't sixty, then everything is forbidden.

Taz

(1) Meaning you can smear tzir from salted meat onto meat that wasn't salted.

(2) Meaning we measure everything against sixty and discard the forbidden piece.

לזכרון עולם בהיכל ה' ספר זה מוקדש לע"נ

עטרת ראשינו האי גברא רבא ויקירא איש חכם ונבון בעל חסד ופאר המדות
מדריך ומשפיע אוהב שלום ורודף שלום ה"ה

ר' משה בן מיכאל ד"ל הנדמן ממונטריאל, קנדה נפטר י"א אייר תשנ"ו
ת.נ.צ.ב.ה

מאת משפחתו ש'

Dedicated In Memory Of: Mr. Maurice Handman Z"l by his family

AA

**"Which is the proper path that a man should attach himself to?
Rabbi Yehoshua says: A good friend." (Avos 2:13)**

I would like to thank two very special friends who helped make this publication possible:

AA

**Mr. And Mrs. Dave Weiner from Toronto, Canada In memory of their parents:
Mr. And Mrs. Samuel and Rose Weiner, Z"l**

**

**Mr. Bennet Hymer from Honolulu, Hawaii In memory of his parents:
Bernice and Leo Hymer, Z"l**

ואלו יעודדו על הברכה

תודה רבה!

לכל החברים שעזרו בעין יפה כדי להוציא לאור את ספר זו ברכה טוב
יעלה על ראשם

ר' משה יצחקי ורעיתו ש'
לע"נ אביו ר' שמואל בוש ב"ר יצחק ד"ל לע"נ אמו גב' צילה ב"ר ישראל יצחק ד"ל לע"נ
אחיו ר' מאיר ב"ר שמואל בועז ד"ל

ר' חיים דליכוב ורעיתו ש'

**

לע"נ

הבחור הלל דוד תזנר הי"ד שנפל על קדושת ה' בהגנת המולדת

ר' חיים היבשר ורעיתו ש'

לע"נ

ר' אברהם אבא בן ר' שרגא פיבל זצ"ל **

ר' גרשון(גרי) דוד ורעיתו ש'

לע"נ

טובה ומאיר רנד ד' ל יהודית ויוסף דוד ד"ל