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הלכות איסור והיתר

סימנים פ"ז–צ"ט · כרך א'

Aruch HaShulchan

by Rabbi Yechiel Michel HaLevi Epstein

Av Beis Din of Novardok (1829–1908)

Issur v'Heter — Vol. 1 — Yoreh De'ah 87–99

With interlinear translation, comparative halachah
from classical and modern poskim
and a practical summary of every siman

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A NOTE ON METHODOLOGY

The Nature of this Work

This volume presents an original English elucidation and commentary, prepared through a combination of advanced language and translation technology and experienced human editorial oversight. The methods employed were carefully configured to adhere to Orthodox Jewish *hashkafa* and to preserve fidelity to the original Hebrew text, and portions of the work were reviewed by an experienced translator and editor of Torah literature. Even so, this edition does not carry the authority of a translation prepared and certified by a full team of rabbinic scholars.

Usage and Limitations

This translation is intended as a tool to help advanced learners access the depth of the original work. It is **not** intended to replace the original Hebrew source, nor to serve as a substitute for study under a qualified teacher.

Because the nuance of Torah study often transcends any single method of preparation, we ask the reader to keep two things in mind:

1. **Verification:** Any novel insight, ruling, or conclusion drawn from this translation should be checked against the original Hebrew.
2. **Consultation:** All practical questions or derived lessons should be discussed with and verified by a qualified rabbinic authority before being relied upon.

The goal of this edition is to make these teachings accessible to a wider audience, but the responsibility for accurate understanding and practical application remains with the reader.

BS"D

This volume of the Kornitzer Edition of the *Aruch HaShulchan*—presenting the original Hebrew text together with a faithful English translation and practical *Piskei Dinim*—is dedicated to the eternal memory of

Frida bas Tziyon Hasis z"l
Rochel bas Michoel Kahalon z"l

and

Eliyahu ben Amos Kahalon z"l**,**

the beloved grandparents of Mrs. Reut Kornitzer, and the cherished great-grandparents of Yosef Yitzchak, Uriel, Yoav Alexander, and Eidel Rose Kornitzer.

Authored by Rabbi Yechiel Michel Epstein (1829–1908), the *Aruch HaShulchan* stands among the greatest codifications of *halachah*, uniquely weaving together the teachings of the *Talmud*, the *Rishonim*, the *Shulchan Aruch*, and later authorities into a clear and living guide for Jewish practice. Combining extraordinary breadth of scholarship with remarkable practical wisdom, it has served for generations as a trusted companion for *rabbanim*, *dayanim*, and students of Torah, illuminating not only the principles of *halachah* but their faithful application in everyday life.

It is our hope that this Kornitzer Edition, through its faithful translation and carefully organized *Piskei Dinim*, will enable even more students of Torah to appreciate the depth, clarity, and practical guidance of this timeless work, thereby strengthening the study and observance of *halachah* in homes and communities throughout the world.

May the merit of learning this *sefer* serve as an everlasting *zechus* for the *neshamos* of Frida bas Tziyon Hasis z"l, Rochel bas Michoel Kahalon z"l, and Eliyahu ben Amos Kahalon z"l, whose lives continue to inspire their family through enduring examples of faith, kindness, and devotion.

May this effort also serve, in some small measure, toward fulfilling the longing so often expressed by the Lubavitcher Rebbe—that through the ever-increasing dissemination of Torah, illuminated and made accessible to every Jew, we hasten the true and complete *Geulah*. Then we will once again be reunited with our loved ones and merit to learn Torah from the great sages of every generation, speedily in our days, with the coming of *Moshiach*, ממש.

וְלֹא עוֹד אֶלָּא אֲפִילּוּ הַפַּת שֶׁאוֹכְלִים עִם הַגְּבִינָה אָסוּר לַחְתּוֹךְ בְּסַכִּין שֶׁחוֹתְכִין בּוֹ בָּשָׂר, לְפִי שֶׁלִּפְעָמִים הַסַּכִּינִים שׁוּמָנוֹ שֶׁל בָּשָׂר קָרוּשׁ עֲלֵיהֶם, וּכְשֶׁחוֹתְכִים הַפַּת נִדְבָּק בּוֹ [ב"י]. — and not only that, but even the bread that is eaten with the cheese is forbidden to be cut with a knife with which meat is cut, because sometimes the knives have congealed meat fat upon them, and when one cuts the bread it sticks to it [Beis Yosef].

וְלָכֵן אִם מְקַנֵּחַ הַסַּכִּין הֵיטֵב [ט"ז סק"ו] מְוּתָּר, וכ"ש שע"י נְעִיצָה בְּקַרְקַע קָשֶׁה מְוּתָּר. — Therefore, if he wipes the knife well [Taz sk. 6] it is permitted, and all the more so that by thrusting it into hard ground it is permitted.

וְזֶהוּ הַכֹּל לְעִנְיַן הַלֶּחֶם, וְלֹא לְעִנְיַן גְּבִינָה עַצְמָהּ, אֶלָּא אִם הָיָה בְּדִיעֲבַד, אֲבָל לְכַתְּחִלָּה לַחְתּוֹךְ גְּבִינָה בְּסַכִּין שֶׁל בָּשָׂר, אָסוּר בְּכָל עִנְיָן. — And all this is with regard to the bread, and not with regard to the cheese itself, unless it was after the fact; but initially, to cut cheese with a meat knife is forbidden in every manner.

וה"ה לְהֵיפֶךְ סַכִּין שֶׁל חָלָב לַחְתּוֹךְ בּוֹ בָּשָׂר, אוֹ לֶחֶם לֶאֱכוֹל בּוֹ בָּשָׂר, הֲוָה הַדִּין כְּמוֹ שֶׁנִּתְבָּאֵר בְּסַכִּין שֶׁל בָּשָׂר לַחְתּוֹךְ בּוֹ גְּבִינָה, אוֹ לֶחֶם לֶאֱכוֹל עִם חָלָב. — And the same law applies in the reverse case, of a dairy knife with which to cut meat, or bread with which to eat meat: the law is as was explained regarding a meat knife with which to cut cheese, or bread to be eaten with dairy.

וּכְבָר נָהֲגוּ כָּל יִשְׂרָאֵל לִהְיוֹת לָהֶם שְׁנֵי סַכִּינִים, אֶחָד שֶׁל בָּשָׂר וְאֶחָד שֶׁל חָלָב, וְגַם הַלֶּחֶם שֶׁאוֹכְלִין עִם בָּשָׂר חוֹתְכִין בְּסַכִּין שֶׁל בָּשָׂר, וְשֶׁל חָלָב עִם שֶׁל חָלָב, וְיֵשׁ מֵהַמְדַקְדְּקִין שֶׁיֵּשׁ לָהֶם ג' סַכִּינִים, אֶחָד שֶׁל בָּשָׂר, וְאֶחָד שֶׁל חָלָב, וְאֶחָד שֶׁחוֹתְכִין בּוֹ לֶחֶם, וְאֵין מִשְׁתַּמְּשִׁין בּוֹ לֹא בְּבָשָׂר וְלֹא בְּחָלָב רַק לַחְתּוֹךְ לֶחֶם [פְּרִי חָדָשׁ סקכ"ד]. — And all Israel have already become accustomed to have two knives, one for meat and one for dairy, and also the bread that is eaten with meat they cut with the meat knife, and that of dairy with the dairy one, and there are among the meticulous those who have three knives — one for meat, one for dairy, and one with which they cut bread, which is used neither for meat nor for dairy but only for cutting bread [Pri Chadash sk. 24].

וְנוֹהֲגִים כְּדֵי שֶׁלֹּא לְהַחֲלִיף רוֹשְׁמִין כְּמוֹ חֲרִיצִין עַל שֶׁל חָלָב, וְסִימָנָךְ 'חֲרִיצֵי חָלָב' (שְׁמוּאֵל א יז יח), וְאֵין לְשַׁנּוֹת. — And it is customary, so as not to interchange them, to mark notches upon the dairy ones, and your mnemonic is "cheese-slices [charitzei hechalav]" (I Samuel 17:18), and one should not deviate.

אָמְנָם מִי שֶׁאֵין לוֹ רַק סַכִּין אֶחָד יָכוֹל לַחְתּוֹךְ לֶחֶם לִשְׁנֵיהֶם, וְרַק יִזָּהֵר לְקַנֵּחַ הַסַּכִּין יָפֶה יָפֶה [וְעַי' ב"ח וְשָׁ"ךְ סקכ"ב]. — However, one who has only a single knife may cut bread for both of them, and he need only be careful to wipe the knife very well [and see Bach and Shach sk. 22].

וּקְעָרוֹת קְטַנּוֹת וּגְדוֹלוֹת שֶׁבַּבַּיִת שֶׁל בָּשָׂר לְבַד וְשֶׁל חָלָב לְבַד, יַעֲשׂוּ מִשְּׁנֵי מִינִים לְהֶכֵּרֵא שֶׁלֹּא יִתְחַלֵּף, וְכֵן בְּכַפּוֹת וּמִזְלָגוֹת, וְכֵן כָּל הַכֵּלִים, אוֹ לַעֲשׂוֹת חֲרִיצִים עַל שֶׁל חָלָב, וְכֵן נָהֲגוּ כָּל יִשְׂרָאֵל. — And the small and large bowls in the house — those for meat separately and those for dairy separately — they should make of two different kinds, as a distinguishing sign so that they not be interchanged, and likewise with spoons and forks, and likewise all the utensils; or to make notches upon the dairy ones — and so have all Israel become accustomed.

וְהַמּוֹצֵא סַכִּין חָרוּץ בְּרְחוֹב שֶׁל יְהוּדִים, וַדַּאי הוּא שֶׁל חָלָב [פמ"ג], וְכֵן כָּל הַכֵּלִים: — And one who finds a notched knife in a street of Jews — it is certainly a dairy one [Pri Megadim], and likewise all the utensils.

LATER AUTHORITIES

Do dentures require separate meat and dairy sets?

Sources ***Poskim uTeshuvot*** YD 89 os כ; ***Darkei Teshuvah*** YD 89:11

The consensus collected by ***Poskim uTeshuvot*** is that dentures do not create a practical concern of absorbed meat or dairy taste, even with hot food; separate sets and *hagalah* between meat and dairy are therefore not required. The same main ruling applies to crowns and fillings. Some authorities recommend rinsing removable dentures with boiling water between meat and dairy when this is easy, and the ***Darkei Teshuvah*** recommends separate sets as a stringency for a *yerei Shamayim*. These are added precautions, not the consensus requirement.

LATER AUTHORITIES

May cold pareve food be cut with a meat knife for a dairy meal?

Sources ***Poskim uTeshuvot*** YD 89 os כא

When needed, a clean meat knife may be used to cut cold, non-sharp pareve food for a dairy meal, according to ***Poskim uTeshuvot***; stringent practice is to keep a dedicated bread knife. If the knife carries meat residue, the cut surface must be rinsed and rubbed before the food is eaten with dairy. A soft, moist food requires a thin layer to be scraped from the cut surface. This leniency does not cover hot or sharp foods.

§17 יֵשׁ מִי שֶׁרוֹצֶה לוֹמַר שֶׁאֵין לְהַגְעִיל כְּלִי שֶׁל בָּשָׂר לְשֶׁל חָלָב אוֹ לְהֵיפֶךְ, מִטַּעַם שֶׁמָּא לֹא יִהְיֶה לוֹ רַק כְּלִי אַחַת וְיַגְעִילֶהּ מִבָּשָׂר לְחָלָב וּמֵחָלָב לְבָשָׂר וְאָתֵי לְמִיטְעֵי, — There is one who wishes to say that one should not kasher a meat utensil for dairy use, or the reverse, for the reason that perhaps he will have only a single utensil and will kasher it from meat to dairy and from dairy to meat, and he will come to err, וְחוּמְרָא יְתֵירָה הִיא, וְאֵין לָנוּ לִגְזוֹר גְּזֵירוֹת מִדַּעְתֵּינוּ. [וְעִי' מג"א סִימָן תק"ט סקי"א שֶׁכָּתַב גַּם בְּשֵׁם הַגָּאוֹן מִפּוֹזְנָא לְהַתִּיר]: — but this is an excessive stringency, and it is not for us to decree decrees of our own devising. [And see Magen Avraham siman 509 sk. 11, who also wrote in the name of the Gaon of Posen to permit it.]

LATER AUTHORITIES

May one dishwasher be used for meat and dairy dishes?

Sources ***Poskim uTeshuvot*** YD 89 os כב

Poskim uTeshuvot rules that one dishwasher may not be used for both meat and dairy dishes, even in separate loads. Dedicated meat and dairy racks do not make sequential use permissible. This box states the source's *lechatchilah* rule; its cited passage sends the details of a use that already occurred to the later laws of absorbed taste.

LATER AUTHORITIES

May a pareve utensil be used temporarily for cold meat or dairy?

Sources ***Ateres Moshe*** YD 34

When needed, a pareve utensil may occasionally be used for cold meat or cold dairy, according to the ***Ateres Moshe***. It must be rinsed afterward before returning to pareve use. The permission is for temporary cold use, not for establishing a regular practice of alternating the utensil between meat and dairy.

Additional References

Darkei Teshuva 89:40 — Discusses whether the custom of not eating after a cooked meat dish extends to a dairy cooked dish, or applies only to actual cheese, in which case wiping and rinsing suffice.

Darkei Teshuva 89:19 — Reviews the Shavuos dairy custom and how to sequence dairy and meat on that day given the required wait and the recitation of Birkas HaMazon.

Darkei Teshuva 89:26 — Treats the mid-meal hand washing before meat after cheese — whether water specifically is required, whether it may be done over the ground, and what applies in pressing circumstances.

Darkei Teshuva 89:46 — Records the dispute whether the attendant who serves at the meal must also wash his hands between dairy and meat, or whether the requirement was limited to those eating.

Darkei Teshuva 89:53–56 — Collects the practice of maintaining separate marked knives, including the custom of a third knife for bread and of notching the dairy knives so they will not be interchanged.

Kaf HaChaim YD 89:10 — Gathers the Arizal's practice of eating no meat on a day he ate cheese together with the Zohar's warning against meat and dairy in one meal, and his own counsel that a God-fearing person delay an hour and a concluding blessing even after milk or dairy foods.

Kaf HaChaim YD 89:21 — Records the leniency for a mildly ill person to drink milk after meat following one hour, Birkas HaMazon and picking the teeth.

Kaf HaChaim YD 89:22 — Discusses removable false teeth and dental fillings used for both meat and dairy, the medical testimony that the material absorbs nothing, and the recommendation that a scrupulous person keep separate sets.

Kaf HaChaim YD 89:47–48 — Treats cheese six months old as "hard" for the stringency before meat, and rules that where it is doubtful whether the cheese is hard one may be lenient, all the more so for fowl.

Kaf HaChaim YD 89:54 — Records a beverage produced by condensing the steam of chicken broth in a covered pot, after which cheese may be eaten, since it is unlike broth itself.

Kaf HaChaim YD 89:62 — Records that salt reused from curing tongue and then cooked with vegetables does not bar eating cheese after those vegetables in the same meal.

Kaf HaChaim YD 89:67 — Brings the Radvaz that where food is served in bowls rather than laid on the cloth, turning the cloth over and removing the crumbs suffices between cheese and meat.

Kaf HaChaim YD 89:68–70 — Discusses cutting cheese with a meat knife: ten separate thrusts into hard ground when done at the outset, and after the fact a knife well wiped or rinsed clean, with the option of removing a k'dei netilah from the cheese.

Kaf HaChaim YD 89:75–79 — Records the practice of the meticulous to keep a third knife for bread, the custom of scoring the dairy knife so it is recognizable, and the marking or differing of meat and dairy dishes, spoons and forks — citing the Aruch HaShulchan himself.

Ben Ish Hai, Year 2, Sh'lach 12–13 — Rules on a dish cooked in a meat pot before dairy, and on eggs cooked from the heat of the Shabbos meat pot, for which he requires no wait and no cleansing, praising one who cleanses and rinses anyway.

Ben Ish Hai, Year 2, Sh'lach 1–7 and 16 — Deals with udder, concluding that one who eats udder waits six hours before dairy and that udder after dairy is treated like meat after dairy.

Peninei Halakhah, Kashrut 26:1 — Discusses cleansing and rinsing the mouth, checking the fingers, and clearing and re-setting the table when moving from dairy to meat within one meal, and notes that brushing the teeth and rinsing serve in place of kinuach and hadachah and are even preferable.

Peninei Halakhah, Festivals 13:14 — Describes the Shavuos custom of eating dairy and then meat in one meal, requiring brushing or eating bread or a hard food, thorough rinsing, and changing the tablecloth — and cautions against reversing the order, since meat before dairy requires the six-hour wait.

Peninei Halakhah, Kashrut 25:5–6 — Explains why the Sages extended their decrees regarding meat and dairy even to a second level, and treats the separation of meat and dairy on the table, cleaning the surface and tablecloth, and bread and salads served at a meat meal.

Yabia Omer 7 YD 6 — Treats a pot used for milk and later, in doubt as to whether a full twenty-four hours had passed, used for meat, resolving it by a double doubt combined with the view that a night's lapse renders absorbed taste spoiled.

תמצית ערוך השולחן
Tamtzis Aruch HaShulchan

The siman's dinim in brief — Waiting Between Meat and Dairy

From the Braitman Family Edition of the Tamtzis Aruch HaShulchan series, published by Kesser Shem Tov Press.

Waiting Six Hours After Meat

After eating meat — whether of a domesticated animal, a wild animal, or a fowl — one may not eat cheese until he waits the span between the morning meal and the evening meal, which is six fixed clock hours — a quarter of a twenty-four-hour period. (AH §1; Tur)[1]

Even after waiting the full span, if there is meat between his teeth he must remove it; and within the six hours, even if there is no meat between his teeth, it is forbidden. (AH §1)

- According to the Tur's reason, meat exudes fat and draws out taste for a long time; one who merely chewed meat for a child need not wait, since he did not eat and no taste is drawn out. According to Rambam the waiting is instead on account of meat between the teeth, so after six hours it is permitted even if meat remains between the teeth, but one who chewed meat for a child must wait. (AH §1; Tur; Rambam, Hilchos Ma'achalos Assuros, ch. 9)[2]
- It is proper to be stringent for both reasons. (AH §1; Tur)

By the primary view — that of Rashi, *Tosafos*, and most authorities — one must clean out meat lodged between the teeth even after six hours. (AH §4; *Chullin* 105a)

- We follow Rambam here only as a stringency, hence the wait for one who chewed meat for a child; but on the *Aruch HaShulchan*'s analysis, if he picked the meat from between his teeth, he need not wait six hours even on Rambam's view in that case. (AH §4; *Chullin* 105a)

The six-hour wait runs from the end of the meat meal until the start of the dairy meal, even if at the moment he began he ate no dairy, or at the end of the meat meal he ate no meat. (AH §4)

After six hours, when he finds meat between his teeth, he cleans it out and need not wait at all from the time of that cleaning; nevertheless he requires *kinuach* and rinsing before eating dairy. (AH §5)

The Custom to Wait, and Leniencies

Some hold one need not wait six hours; rather, once he has cleared the table and recited *Birkas HaMazon*, dairy is permitted by way of *kinuach* and rinsing. (AH §7; Rema)

In these lands the widespread custom was to wait one fixed clock hour — one twenty-fourth of a twenty-four-hour period — after meat and then eat cheese, but one must also recite *Birkas HaMazon* after the meat; without *Birkas HaMazon* even six hours does not help. (AH §7; Rema)

- It makes no difference whether the hour was waited before or after *Birkas HaMazon*. (AH §7; Rema)
- If he finds meat between his teeth after the hour, he must clean it out and remove it. (AH §7; Rema)
- Some say one should not recite *Birkas HaMazon* in order to eat cheese, though people are not careful about this. (AH §7; Rema)[3]

The Rema writes that some are meticulous to wait six hours after eating meat before cheese, and it is proper to do so. (AH §7; Rema)[4]

The Aruch HaShulchan observes that this became the plain custom throughout all Jewish communities, and it is forbidden to deviate from it. (AH §7; Rema)[4]

One who is unwell and has been instructed by doctors to drink milk — even where there is no danger — may rely on the lenient view of waiting one hour and rinsing his mouth; likewise a frail boy or girl whose remedy is to drink milk. (AH §7)[5]

Eating Meat After Dairy

After eating cheese one may eat meat immediately, provided he inspects his hands to ensure no cheese clings to them. (AH §8)[6]

- **At night**, when he cannot inspect his hands well, he must wash them; but if a good light is burning, night is like day and he may inspect them. (AH §8)
- If he did not eat with his hands but with a spoon, ladle, or fork, he need not wash his hands. (AH §8; Pri Chadash)

When washing is required, some hold all the laws of *mayim acharonim* apply to this water; others say one need only avoid washing with something that does not clean the hands, must lower his hands, and must wash to the second knuckle, but the other *mayim acharonim* restrictions do not apply. (AH §8; Raavad)

The mouth requires rinsing and *kinuach*: *kinuach* is done by chewing bread and wiping the mouth well, and any food may be used except flour, dates, and vegetables, which cling to the gums; afterward he rinses his mouth with water, wine, or other beverages. (AH §9)[7]

- The order may be reversed — rinsing first, then *kinuach*. (AH §9)
- It appears that bread well-soaked in beverage can accomplish both *kinuach* and rinsing at once. (AH §9)

By the letter of the law all this applies to eating cheese and then meat; the *Zohar* was very stringent not to eat dairy and then meat in a single meal, but rather, when one wishes to eat meat, to interrupt with *Birkas HaMazon* and wait an hour. (AH §9; *Zohar* Mishpatim 125a)

- Some are meticulous about this, but most are not. (AH §9)
- Some say the *Zohar*'s stringency applies to fowl after cheese as well; others say it applies only to meat of an animal and not to fowl, and so it appears from the *Zohar*'s wording. (AH §9; Pri Chadash)

Fowl and Hard Cheese

The *Mechaber* rules that washing, *kinuach*, and rinsing before meat after cheese are required for the meat of a domesticated animal or wild animal, but nothing is needed for fowl after cheese. A wild animal is included because, although its prohibition with milk is Rabbinic, its flesh resembles domestic-animal meat and its fat clings to the hands and palate. (AH §10; *Beis Yosef* and SA)

Some are stringent even for meat after cheese to wait six hours, and the custom is that after any hard cheese one does not eat even fowl afterward, as one does with cheese after meat. (AH §11; Rema)

- Some are lenient, and one may not protest, provided *kinuach*, rinsing, and washing are done; still it is good to be stringent. (AH §11; Rema)
- Cheese aged six months is considered hard, as are wormy cheeses (*Vallakhish*, Swiss, or Dutch cheese) rich in fat whose taste lingers long; one should wait six hours for these. Many are not careful in this, as the Rema wrote that some are lenient, and some hold that since the entire stringency derives from the Zohar — which requires no more than one hour — an hour suffices (Shach s.k. 16). (AH §11)

Regarding cheese lodged between the teeth one should be stringent as with meat between the teeth, and one should certainly clean the teeth of cheese. (AH §11; Pri Chadash)

- Ordinary homemade cheeses leave more between the teeth than wormy cheeses because they crumble, so one should be careful to clean them; but milk and butter do not remain between the teeth. (AH §11)

Meat and Dairy Dishes (Cooked Foods)

If one ate a dish in which meat was cooked but ate only the dish and not the meat, he may eat a dairy dish afterward, and washing between them is only optional; some say washing is required by law. (AH §12)

All the more so, after a dairy dish one may eat a meat dish with nothing between them. (AH §12)

If he comes to eat cheese itself after a meat dish, or meat itself after a dairy dish, he is obligated to wash his hands, but *kinuach* and rinsing are not required. (AH §12)

Meat fat has the status of meat itself, and even fowl fat has the status of meat itself. (AH §12)

Some say meat broth has the status of meat; others say clear broth has the status of a cooked dish, but a thick meat dish has the status of meat. (AH §12; Hagahos Maimoniyos)

Nowadays the custom is to be stringent not to eat cheese after a meat dish just as after meat itself, and one should not deviate or breach this fence. (AH §13; Rema)

- **If there is no meat in the dish**, only that it was cooked in a meat pot — even one used that day, and even soiled with meat with no sixty against the smear — one may eat cheese afterward, and there is no custom to be stringent. (AH §13; Rema)[8]
- The custom is to eat meat after a dish containing cheese or milk, but one should wash his hands between them, even where he eats only a meat dish after a dairy dish, if he touched them with his hands; if he ate with a spoon or fork there is no concern. (AH §13; Rema)

The Rema rules that a servant who attends at the meal and touches the food need not wash, since washing was required only for those eating. The Shach and *Pri Chadash* object that this exemption concerns *mayim rishonim*, whereas these middle waters remove food clinging to the hands; the *Aruch HaShulchan* defends the Rema by arguing that if the Sages exempted a server from the more stringent first waters, all the more so from these middle waters. (AH §14; Rema; Shach s.k. 21; *Pri Chadash*)

One who merely tastes a meat dish need not wait at all, but *kinuach* and rinsing are required. (AH §14; Pri Chadash)

Clearing the Table and Separate Cloths

One who ate cheese and wishes to eat meat must clear from the table the leftover bread eaten with the cheese. (AH §15; Yerushalmi *Pesachim* 6:4)[9]

It is forbidden to eat cheese on a cloth on which meat was eaten, and likewise the reverse, since drops of meat or milk inevitably remain on the cloth, and moist meat touching bread renders that bread forbidden to eat with dairy, and vice versa. (AH §15)[10]

The choicest practice, when one ate dairy and wishes to eat meat, is to remove from the table the bread and all foods eaten with the dairy along with the cloth, and to spread a fresh cloth, fresh bread, and fresh vessels, and eat meat; such is the widespread custom throughout most Jewish communities. (AH §15)

Knives and Vessels for Meat and Dairy

It is forbidden to cut cheese — even cold — with a knife regularly used to cut meat; and even the bread eaten with cheese may not be cut with a meat knife, since congealed meat fat sometimes clings to the knife and sticks to the bread. (AH §16; Beis Yosef)

If one wipes the knife well, it is permitted, and all the more so if it was thrust into hard ground. (AH §16; Taz)

This leniency applies only to the bread, not to the cheese itself; regarding the cheese it helps only *bedieved*, but *lechatchilah* to cut cheese with a meat knife is forbidden in every case. (AH §16)

The same applies in reverse — a dairy knife used to cut meat, or bread to eat with meat. (AH §16)

All Israel already have the custom to keep two knives, one for meat and one for dairy, and to cut the bread eaten with meat with the meat knife and dairy bread with the dairy knife. (AH §16)

- Some meticulous people keep three knives — one for meat, one for dairy, and one used only for bread and for neither meat nor dairy. (AH §16; Pri Chadash)
- The custom is to mark grooves on the dairy knife so as not to confuse them, and one should not deviate. (AH §16)

One who has only a single knife may use it to cut bread for both, provided he wipes the knife very well. (AH §16)

Small and large bowls, spoons, forks, and all vessels for meat and for dairy should be made of two distinct types, or grooves made on the dairy ones, as a mark so they not be confused; such is the custom of all Israel. (AH §16)

One who finds a grooved knife in a Jewish street may assume it is a dairy one, and likewise all vessels. (AH §16; Pri Megadim)

Kashering Between Meat and Dairy

Some wished to say one may not *kasher* a meat vessel for dairy use or the reverse, lest one who has only a single vessel keep *kashering* it back and forth and come to err; but this is an excessive stringency, and we do not enact decrees on our own reasoning. (AH §17; Magen Avraham 509:11)

Notes

1. see *Igros Moshe* YD 2:26, who rules that meat-derived (liver) vitamin pills require no wait before dairy, since they are swallowed and not eaten as food, and dairy may even be eaten after them.

2. see *Pischei Teshuva* 1, citing the *Pri Megadim*, that one who merely chews meat for a child need not wait by strict law, yet should wait six hours for *lo plug*.

3. see *Pischei Teshuva* 2, citing the *Bechor Shor*, who rules against the *Taz* that one may not protest those who rely on the lenient view and recite *Birkas HaMazon* in order to eat cheese.

4. see *Chochmas Adam* 40:12, that the six hours are fixed clock hours, the same in summer and winter, and not proportional (*zmaniyos*).

5. see *Pischei Teshuva* 3, citing the *Chasam Sofer*, that even one who is only mildly ill and drinks milk medicinally need wait but one hour after *Birkas HaMazon*.

6. see *Pischei Teshuva* 4, citing the *Pri Megadim*, that it is proper to be stringent here since it involves no trouble.

7. see *Pischei Teshuva* 5, citing the *Pri To'ar*, that *kinuach* requires swallowing the bread, not chewing and spitting it out.

8. see *Pischei Teshuva* 7, citing the *Beis Lechem Yehuda*, that this leniency holds only where the smear imparts no substantive taste, but if it gives real taste with no sixty against it, it is like fat and forbidden.

9. see *Igros Moshe* YD 1:38, that strictly only the bread pieces actually eaten with the cheese must be cleared, not the large loaf serving both foods; removing all of it is merely *mitzvah min hamuvchar*.

10. see *Pischei Teshuva* 8, citing the *Radvaz*, that this applies only when meat and cheese were placed directly on the cloth, but where food is served in bowls it suffices to turn the cloth over and remove the crumbs.

סִימָן צ

Section 90: The Laws of the Kachal — The Udder of an Animal

§1 הַכְּחָל, וְהֵם הַדַּדִּים שֶׁל הַבְּהֵמָה, — **The *kachal* — that is, the udder of an animal,** i.e., the udder of a slaughtered animal, which contains milk. This applies: בֵּין קְטַנָּה שֶׁלֹּא הֵנִיקָה עֲדַיִן כֵּיוָן שֶׁלֹּא יָלְדָה וָלָד, וּבֵין גְּדוֹלָה שֶׁכְּבָר יָלְדָה שֶׁדַּדֶּיהָ מְלֵאִים חָלָב, — **whether of a young animal that has not yet nursed offspring, since it has not given birth to any offspring, or of a mature animal that has already given birth, whose teats are full of milk,** כְּדִכְתִיב בְּאִיּוֹב (איוב כא כד) 'עֲטִינָיו מָלְאוּ חָלָב', — **as it is written in Iyov (21:24), "his udders are full of milk",** מִן הַתּוֹרָה אֵין בָּזֶה אִיסּוּר כְּלָל, כֵּיוָן שֶׁהוּא חֲלֵב שְׁחוּטָה, — **By Torah law there is no prohibition in this at all, since it is the milk of a slaughtered animal,** וּכְבָר נִתְבָּאֵר בְּסִימָן פ"ז דְּהַתּוֹרָה אָמְרָה 'בַּחֲלֵב אִמּוֹ' וְלֹא בַּחֲלֵב שְׁחוּטָה, ע"ש, — **and it has already been explained in Siman 87 that the Torah said "in its mother's milk" — and not in the milk of a slaughtered animal, see there,** רַק מִדְּרַבָּנָן אָסוּר כְּכָל בָּשָׂר בְּחָלָב, — **it is only Rabbinically forbidden, like all meat cooked with milk,** וְלָכֵן כֵּיוָן דְּהַכְּחָל עַצְמוֹ הוּא בָּשָׂר בְּהֶכְרֵחַ שֶׁצָּרִיךְ לְהוֹצִיא הֶחָלָב מִמֶּנּוּ ע"י קְרִיעָה שְׁתֵּי וָעֵרֶב וּלְטוּחוֹ בַּכּוֹתֶל, — **Therefore, since the *kachal* itself is meat, one must necessarily remove the milk from it by tearing it crosswise — lengthwise and widthwise — and by smearing it on a wall,** וְהַיְינוּ שֶׁכּוֹבְשׁוֹ בְּיָדָיו לַכּוֹתֶל כְּדֵי שֶׁיִּסְחַט חֶלְבּוֹ (חולין קט ב), דע"י קְרִיעָה בִּלְבַד יָצָא הֶחָלָב ג"כ, אַךְ עֲדַיִן יִשָּׁאֵר מְעַט בְּדֹפְנֵי הַכְּחָל, וְנִצְרָךְ לְסוֹחֲטוֹ הַרְבֵּה כְּדֵי שֶׁלֹּא יִשָּׁאֵר חָלָב כְּלָל. — **that is, that he presses it with his hands against the wall so that its milk should be squeezed out (Chullin 109b), for through tearing alone the milk also comes out, but a little still remains in the walls of the *kachal*, and it must be squeezed thoroughly so that no milk remains at all.** וְלָאו דַּוְוקָא בְּכוֹתֶל אֶלָּא כְּלוֹמַר לְסוֹחֲטוֹ בַּחֲזָקָה. וְאִם קוֹרְעוֹ וּמְחַתְּכוֹ כַּמָּה פְּעָמִים שְׁתֵּי וָעֵרֶב עַל פְּנֵי כֻּלּוֹ עָדִיף יוֹתֵר מִטִּיחָה בַּכּוֹתֶל [רַמָ"א]. — **And it need not specifically be against a wall; rather, the intent is to squeeze it forcefully. And if he tears it and cuts it several times, lengthwise and widthwise over its entire surface, that is even better than smearing it on a wall (Rema).** וְיֵשׁ בּוֹ כַּמָּה פְּרָטֵי דִּינִים, וְהַיְינוּ אוֹ לִצְלוֹתוֹ לְבַדּוֹ עַל הָאֵשׁ, אוֹ לְבַשְּׁלוֹ לְבַדּוֹ בִּקְדֵירָה בְּמַיִם בְּלֹא בָּשָׂר, אוֹ לְבַשְּׁלוֹ בִּקְדֵירָה עִם בָּשָׂר. — **There are several detailed laws concerning it, namely: to roast it by itself over the fire, or to cook it by itself in a pot with water without meat, or to cook it in a pot together with meat.** וְיֵשׁ בָּזֶה שָׁלֹשׁ שִׁיטוֹת לְרַבּוֹתֵינוּ כְּמוֹ שֶׁיִּתְבָּאֵר בס"ד: — **And there are three approaches among our Rabbis in this matter, as will be explained with God's help.**

LATER AUTHORITIES

How should an udder be prepared for eating?

SOURCES ***Poskim u'Teshuvot*** YD 90:1 and n. 2

The udder itself is meat, while the milk found inside it after *shechitah* is rabbinically forbidden with meat. Under the Rema's accepted practice, an udder should not be cooked *lechatchilah*, even after its milk has been removed. To eat it roasted, one should roast it by itself after cutting it lengthwise and widthwise and pressing it firmly until the milk is expelled.

EARLIER AUTHORITIES

Do all udder laws apply to a young animal that never nursed?

SOURCES ***Shach*** YD 90:2; ***Darkei Teshuvah*** YD 90:7-8

The ***Shach*** applies all the laws of *kachal* even to the udder of a young animal that never nursed. Although the ***Darkei Teshuvah*** records that the Rokeach and Ritva allow greater leniency for very young animals whose udders ordinarily contain no milk, he also cites the ***Yad David***, who reviews the sources and rules that one should not rely on that distinction.

§2 לְשִׁיטַת רַשִׁ"י זַ"ל אֲפִילּוּ לִצְלוֹתוֹ לְבַדּוֹ עַל הָאֵשׁ צָרִיךְ קְרִיעָה שְׁתֵּי אוֹ עֵרֶב לְכַתְּחִילָּה [תּוֹס' שָׁם], וְדַיּוֹ בְּכָךְ, דְּכֵיוָן שֶׁהוּא עַל הָאֵשׁ בְּלֹא קְדֵרָה אִם רַק חֲתָכוּהוּ בְּאוֹרֶךְ אוֹ בְּרוֹחַב יָזוּב הֶחָלָב לְגַמְרֵי ע"י כֹּחַ הָאֵשׁ, וּבְדִיעֲבַד אֲפִילּוּ לֹא קָרָעוֹ כְּלָל מוּתָּר, דְּהָאֵשׁ שׁוֹאֵב הֶחָלָב מִבִּפְנִים כְּמוֹ שֶׁשּׁוֹאֵב הַדָּם. וּלְבַשְּׁלוֹ לְבַדּוֹ בִּקְדֵרָה צָרִיךְ קְרִיעָה שְׁתֵּי וָעֵרֶב וְטִיחָה בַּכּוֹתֶל, דִּבְלֹא זֶה הֲרֵי יָצָא הֶחָלָב לְהַמַּיִם וְהַכְּחָל יַחֲזוֹר וְיִבְלַע מִמֶּנּוּ, וְלָכֵן אַף בִּקְדֵרָה בְּלֹא מַיִם צָרִיךְ כֵּן. וְאִם לֹא עָשָׂה כֵּן אֲפִילּוּ בְּדִיעֲבַד אָסוּר, אִם לֹא שֶׁיֵּשׁ שִׁשִּׁים בַּמַּיִם נֶגֶד הַכְּחָל דְּאָז יִתְבַּטֵּל הֶחָלָב בְּהַמַּיִם, וּמַה שֶּׁיִּשָּׁאֵר בּוֹ הוּ"ל חָלָב מְבֻלָּע דְּלָא גָּזְרוּ בֵּיהּ רַבָּנָן [פְּרִי חָדָשׁ סק"א].

And as to cooking it with meat, some say that it is always forbidden, and even tearing lengthwise and widthwise with smearing on the wall does not help according to Rashi's view (Rashba); however, after the fact it is permitted. וי"א דְּגַם לְכַתְּחִילָּה יָכוֹל לְבַשְּׁלוֹ עִם בָּשָׂר בִּכְהֵי גַּוְונָא, דְּאֵין שׁוּם טַעַם לְחַלֵּק בֵּין בִּישׁוּל לְבַדּוֹ לְבֵין בִּישׁוּל עִם בָּשָׂר, שֶׁהֲרֵי ע"י זֶה יוֹצֵא הֶחָלָב לְגַמְרֵי, וּמַה טַּעַם יֵשׁ לֶאֱסוֹר עִם בְּשַׂר [רַ"ן], וְכֵן נִרְאֶה עִיקָּר [פר"ח שָׁם]:

forbid it with meat (Ran); and so it appears to be the primary view (Pri Chadash there).

§3 וְשִׁיטַת רַבֵּינוּ תָּם הוּא דְּזֶה שֶׁאָמְרוּ בַּגְּמָרָא שָׁם דִּלְקִדֵּירָה צָרִיךְ קְרִיעָה שְׁתֵּי וָעֵרֶב וְטִיחָה בַּכּוֹתֶל הוּא בִּקְדֵירָה עִם בָּשָׂר, — And Rabbeinu Tam's approach is that when the Gemara there said that for a pot one requires tearing lengthwise and widthwise and smearing on a wall, that refers to a pot containing meat, אֲבָל לִקְדֵירָה בְּלֹא בָּשָׂר, אוֹ לִצְלִי עַל הָאֵשׁ, מֻתָּר לְכַתְּחִילָּה בִּקְרִיעָה קְצָת. — but for a pot without meat, or for roasting over the fire, it is permitted at the outset with a slight tear. וְטַעְמוֹ דְּהֶחְמִירוּ בָּהּ עִם בָּשָׂר, לְפִי שֶׁטַּעַם הֶחָלָב נִכְנָס בַּבָּשָׂר וּמִשְׁתַּנֶּה טַעַם הַבָּשָׂר וְיֵשׁ בּוֹ טַעַם בָּשָׂר בְּחָלָב, וּלְכָךְ גָּזְרוּ חֲכָמִים, — And his reasoning is that they were stringent with it together with meat because the taste of the milk enters the meat, the taste of the meat is thereby altered, and it has in it the taste of meat with milk — and therefore the Sages decreed; אֲבָל כְּשֶׁאֵין בָּשָׂר בַּקְּדֵירָה אע"פ שֶׁלֹּא קָרָעוֹ שְׁתֵּי וָעֵרֶב כֵּיוָן שֶׁקָּרָעוֹ קְצָת מֻתָּר גַּם לְכַתְּחִילָּה, מִפְּנֵי שֶׁאֵין הֶחָלָב בְּעַיִן כְּמוֹ שֶׁהָיָה מִקּוֹדֶם, — but when there is no meat in the pot, even though he did not tear it lengthwise and widthwise, since he tore it somewhat it is permitted even at the outset, because the milk is not present in its own right as it was previously, וְאע"פ שֶׁנִּפְלַט הֶחָלָב וְחוֹזֵר וְנִבְלָע תּוֹךְ הַכָּחָל, לֹא גָּזְרוּ בּוֹ חֲכָמִים, כֵּיוָן שֶׁלֹּא נִשְׁתַּנָּה טַעְמוֹ שֶׁל הַכָּחָל מִפְּנֵי בְּלִיעָה זוֹ וְלָא אָתֵי לְמֵיכַל בָּשָׂר בְּחָלָב, וּבְדִיעֲבַד מֻתָּר אֲפִילּוּ לֹא קָרָעוֹ כְּלָל. — and although the milk is expelled and then reabsorbed into the *kachal*, the Sages did not decree about it, since the taste of the *kachal* is not altered by this absorption and he does not come to eat meat with milk; and after the fact it is permitted even if he did not tear it at all. וְאֵין שׁוּם טַעַם לְחַלֵּק בֵּין צָלִי לִקְדֵירָה בְּלֹא בָּשָׂר, שֶׁהֲרֵי בְּצָלִי נָמֵי נוֹטֵף הֶחָלָב עַל הַכָּחָל מִבַּחוּץ וְחוֹזֵר וְנִבְלָע בּוֹ, — And there is no reason to distinguish between roasting and a pot without meat, for in roasting too the milk drips onto the *kachal* from the outside and is reabsorbed into it, וְלָא אָמְרִינַן כְּבוֹלְעוֹ כָּךְ פּוֹלְטוֹ אֶלָּא בְּדָם שֶׁטִּבְעוֹ כֵּן הוּא, וְעַד דְּמִישְׁרָק שְׁרִיק, — and we say "just as it absorbed it, so it expels it" only regarding blood, whose nature is such, and moreover because it slips away and slides off, אֲבָל טִיפַּת חָלָב שֶׁנָּפְלָה עַל חֲתִיכַת צָלִי אֵינוֹ חוֹזֵר וּפוֹלֵט כְּמוֹ בְּשַׁמְנוּנִית שֶׁבָּלַע, כמ"ש בְּסִימָן ע' (שֻׁלְחָן עָרוּךְ יוֹרֶה דֵּעָה ע) דַּאֲפִילּוּ צָלִי אֵינוֹ חוֹזֵר וּפוֹלֵט שַׁמְנוּנִית שֶׁבָּלַע, — but a drop of milk that fell on a piece being roasted is not expelled again, just as with fat that it absorbed, as was written in Siman 70 (Shulchan Aruch, Yoreh De'ah 70), that even a roast does not expel fat that it absorbed, וְכֵיוָן דִּבְצָלִי גַּם לְשִׁיטַת רַשׁ"י בְּדִיעֲבַד מֻתָּר בְּלֹא קְרִיעָה כְּלָל, מִמֵּילָא דְּהוּא הַדִּין גַּם בִּקְדֵירָה בְּלֹא בָּשָׂר (מִדִּבְרֵי הַתּוֹס' שָׁם): — and since with roasting, even according to Rashi's approach, it is permitted after the fact without any tearing at all, it automatically follows that the same law applies to a pot without meat (from the words of Tosafos there).

§4 וְדַעַת הָרִי"ף וְהָרַמְבַּ"ם בפ"ט (רַמְבַּ"ם הִלְכוֹת מַאֲכָלוֹת אֲסוּרוֹת ט יב) כֵּן הוּא, דִּלְקִדֵּירָה — And the view בֵּין בִּפְנֵי עַצְמָהּ בֵּין עִם בָּשָׂר צָרִיךְ קְרִיעָה שְׁתֵּי וָעֵרֶב וְטִיחָה בַּכּוֹתֶל, of the Rif and the Rambam in chapter 9 (Rambam, Hilchos Ma'achalos Assuros 9:12) is this: that for a pot, whether by itself or with meat, tearing lengthwise and widthwise and smearing on a wall is required, וּבְדִיעֲבַד כְּשֶׁלֹּא קָרַע כְּלָל, אִם בִּישְּׁלוֹ בִּפְנֵי עַצְמוֹ מֻתָּר, וְאִם בִּישְּׁלוֹ עִם בָּשָׂר אָסוּר כְּשֶׁאֵין שִׁשִּׁים. — and after the fact, when he did not tear it at all: if he cooked it by itself it is permitted, and if he cooked it with meat it is forbidden when there is not sixty. וּלְצָלִי לְדַעַת הָרִי"ף א"צ כְּלוּם אַף לְכַתְּחִילָּה, וְהָרַמְבַּ"ם הִצְרִיךְ לְכַתְּחִילָּה קְצָת קְרִיעָה לְמָרַק הֶחָלָב שֶׁבּוֹ, ע"ש. — And

for roasting, according to the Rif nothing at all is required, even initially, while the Rambam required at the outset a slight tearing to clean out the milk within it, see there. וְדַע דִּלְכָל הַשִּׁיטוֹת בְּמָקוֹם שֶׁצָּרִיךְ קְרִיעָה שְׁתִי וָעֵרֶב וְטִיחָה בַּכּוֹתֶל וּמְעַכֵּב בְּדִיעֲבַד, כְּמוֹ בִּקְדֵירָה עִם בָּשָׂר, וּלְרַשִׁ"י אֲפִילּוּ בְּלֹא בָּשָׂר, — And know that according to all the approaches, wherever tearing lengthwise and widthwise and smearing on a wall is required and its absence invalidates even after the fact — such as in a pot with meat, and according to Rashi even without meat — אִם הֶחְסִיר דָּבָר מַה, כְּגוֹן שֶׁקָּרַע שְׁתִי וָעֵרֶב וְלֹא טָחוֹ בַּכּוֹתֶל, אוֹ שֶׁקָּרַע שְׁתִי וְטָחוֹ בַּכּוֹתֶל וְלֹא קָרָעוֹ עֵרֶב, אֵינוֹ כְּלוּם וְהָוֵי כִּלֹא קָרַע כְּלָל. — if he omitted anything — for example, that he tore it lengthwise and widthwise but did not smear it on a wall, or that he tore it lengthwise and smeared it on a wall but did not tear it widthwise — it is worthless, and it is as though he did not tear it at all. וְאִם שֶׁאֵין דָּבָר זֶה מְתֻבָּאֵר בְּפֵירוּשׁ, מ"מ כֵּן מְבוֹאָר מִלְּשׁוֹן הַטּוּר שֶׁכָּתַב לְשִׁיטַת רַשִׁ"י כְּשֶׁקָּרָעוֹ וְלֹא טָחוֹ בַּכּוֹתֶל וּבִישְּׁלוֹ אֲפִילּוּ לְבַדּוֹ אוֹסֵר עַד שִׁשִּׁים, — And although this matter is not stated explicitly, nevertheless so it is evident from the language of the Tur, who wrote according to Rashi's approach that when he tore it but did not smear it on a wall and cooked it, even by itself, it is forbidden unless there is sixty, וכ"ש לְאֵלּוּ הַשִּׁיטוֹת בְּבִישְּׁלוֹ עִם בָּשָׂר, אִם לֹא שֶׁחָתָכוֹ כַּמָּה פְּעָמִים דְּעָדִיף יוֹתֵר מִטִּיחָה בַּכּוֹתֶל כמ"ש בְּסָעִיף א' ע"ש: — and all the more so according to these approaches when he cooked it with meat — unless he cut it several times, which is better than smearing on a wall, as was written in Seif 1, see there.

EARLIER AUTHORITIES

May an udder cooked alone without tearing be eaten?

SOURCES ***Rema*** YD 90:2; ***Darkei Teshuvah*** YD 90:39

Under the Rema's practice, an udder cooked alone without the required lengthwise and widthwise cuts and firm pressing is forbidden even *bedieved*. If the water was sixty times the entire udder, however, the ***Darkei Teshuvah*** rules that the milk is nullified and the udder itself is permitted.

§5 וְדַע שֶׁיֵּשׁ מֵהַקְּדְמוֹנִים שֶׁכָּתְבוּ לְשִׁיטַת ר"ת דִּלְצָלִי אוֹ לִקְדֵירָה בְּלֹא בָּשָׂר א"צ אַף לְכַתְּחִילָּה שׁוּם קְרִיעָה [סְמַ"ג לָאוִין ק"מ, וְסֵפֶר הַתְּרוּמָה], — And know that there are some early authorities who wrote, according to Rabbeinu Tam's approach, that for roasting or for a pot without meat no tearing at all is required, even at the outset (Semag, Prohibitions 140, and Sefer HaTerumah), אֲבָל בְּתוֹסָפוֹת מְבוֹאָר לְהֶדְיָא כמ"ש בְּסָעִיף ג' דִּלְכַתְּחִילָּה צָרִיךְ קְרִיעָה קְצָת, וּכְבָר עָמַד בָּזֶה הָרַשְׁבָּ"א ז"ל בְּחִדּוּשָׁיו. — but in Tosafos it is explicitly evident, as was written in Seif 3, that at the outset some tearing is required, and the Rashba already noted this in his novellae. וְבֶאֱמֶת דֵּיעָה זוֹ תָּמוּהַּ מְאֹד, שֶׁהֲרֵי בַּגְּמָרָא מְבוֹאָר לְהֶדְיָא שֶׁיֵּשׁ דָּבָר שֶׁבְּדִיעֲבַד מְוּתָּר וּלְכַתְּחִילָּה צָרִיךְ, — And in truth this opinion is exceedingly puzzling, for in the Gemara it is explicitly evident that there is a case which is permitted after the fact but which requires [tearing] at the outset, וְרַשִׁ"י מְפָרֵשׁ לָהּ לְצָלִי, וּלְהָרִי"ף וְכֵן לְפִי מ"ש בְּסָעִיף ג' לר"ת הוּא עַל בִּישּׁוּל בִּפְנֵי עַצְמוֹ, — and Rashi explains it as referring to roasting, while according to the Rif — and likewise according to what was written in Seif 3 in the view of Rabbeinu Tam — it refers to cooking by itself, אֲבָל לְשִׁיטָה זוֹ אֵין כָּאן כְּלָל לְכַתְּחִילָּה וְדִיעֲבַד, דְּעִם בָּשָׂר גַּם בְּדִיעֲבַד אָסוּר, וּבִלֹא בָּשָׂר גַּם לְכַתְּחִילָּה מְוּתָּר, וּתְמֵיהֵנִי מֵהַמְפָרְשִׁים שֶׁלֹּא עָמְדוּ עַל זֶה, וצע"ג. — but according to this approach

there is no category here of "at the outset" and "after the fact" at all, for with meat it is forbidden even after the fact, and without meat it is permitted even at the outset; and I wonder at the commentators who did not note this, and it requires very great study. [עַי' פְּרִי חָדָשׁ וּכְרֵתִי וּפְלֵתִי סק"א שֶׁהִקְשׁוּ לר"ת דִּלְפֵּירוּשׁוֹ הַדִּ דר' אֶלְעָזָר דְּאָמַר קְרַע לִי וַאֲנָא אֵיכוֹל, וְהַדִּ דְּרַב נַחְמָן דְּזַוִּיקוּ לָהּ כַּחֲלִי, שְׁנֵיהֶם כַּוָּונָתָם לִקְרִיעָה מְעַט מִפְּנֵי שֶׁהוּא בְּלֹא בָּשָׂר, — (See Pri Chadash and Kereisi U'Pleisi sk. 1, who raised a difficulty against Rabbeinu Tam: for according to his explanation, both the statement of Rabbi Elazar, who said "Tear it for me and I will eat," and the statement of Rav Nachman, "Roast the udder for her," both intend a slight tearing, because it is without meat; א"כ לָמָּה עַל ר"א פָּרִיךְ הַשַּׁ"ס מַאי קמ"ל מַתְנִיתִין הַיְינוּ, וְעַל דר"נ פָּרִיךְ וְהָאֲנַן תְּנַן קוֹרְעוֹ, וְזֶהוּ שְׁנֵי הֲפָכִים, וְגַם הַמָּהָרָ"ם שִׁיתּ הִקְשָׁה כֵּן. וְעוֹד הִקְשׁוּ לָמָּה לֹא פָּרִיךְ עַל ר"א מֵהַמִּשְׁנָה, ע"ש. — if so, why does the Gemara ask concerning Rabbi Elazar, "What is he teaching us? This is the Mishnah!" while concerning Rav Nachman it asks, "But we learned in the Mishnah that one tears it!" — and these are two opposites; and the Maharam Schiff also raised this difficulty. And they further asked why the Gemara does not challenge Rabbi Elazar from the Mishnah, see there. אַךְ אַחַר נְשִׁיקַת עֲפַר רַגְלָם הַמְּעַיְּין בתוס' יִרְאֶה שֶׁהָיָה לָהֶם הַגִּירְסָא בדר"א מַאי קמ"ל דְּלָא בָּעֵי שְׁתֵּי וָעֵרֶב אֶלָּא לִקְדֵירָה, וְלֹא כְּגִירְסָא שֶׁלָּנוּ מַאי קמ"ל מַתְנִיתִין הִיא, דְּאִין כָּאן קוּשְׁיָא וְתֵירוּץ, וְאַדְרַבָּא ר"א הוּא שֶׁחִידֵּשׁ כֵּן, וְדוֹק]: — But after kissing the dust of their feet: one who examines Tosafos will see that they had the reading in Rabbi Elazar's statement, "What is he teaching us? That lengthwise-and-widthwise tearing is required only for a pot," and not our reading, "What is he teaching us? This is the Mishnah!" — for there is no question and answer here; on the contrary, it is Rabbi Elazar who innovated this. Study this carefully.)

§6 וְהִנֵּה הַמַּחְמִיר שֶׁבְּכוּלָּם הוּא רַשְׁ"י זַ"ל, ומ"מ גַּם לְשִׁיטָתוֹ בִּקְרִיעָה שְׁתִי וָעֵרֶב וְטִיחָה בַּכּוֹתֶל מוּתָּר לְבַשְּׁלוֹ עִם בָּשָׂר, ולי"א עכ"פ בְּדִיעֲבַד מוּתָּר כמ"ש בִּסְעִיף ב', וּלפ"ז מִילְתָא דִּפְשִׁיטָא לְמַעֲשֶׂה מִדִּינָא מוּתָּר לְבַשְּׁלוֹ עִם בָּשָׂר בִּקְרִיעָה שְׁתִי וָעֵרֶב וְטִיחָה בַּכּוֹתֶל, דַּאֲפִילּוּ לְהִי"א כֵּיוָן דלהרי"ף וְהָרַמְבַּ"ם וור"ת מוּתָּר גַּם לְכַתְּחִילָּה, שֶׁנּוֹכַל לִסְמוֹךְ עֲלֵיהֶם גַּם לְדַעַת רַשְׁ"י, כֵּיוָן דְּגַם לְדִידֵיהּ עכ"פ בְּדִיעֲבַד מוּתָּר, וְכֵן כָּתְבוּ גְּדוֹלֵי הָרִאשׁוֹנִים שֶׁלְּכָל הַפֵּירוּשִׁים מוּתָּר לְבַשְּׁלוֹ עִם בָּשָׂר בִּכְהַאי גַּוְונָא [סְמָ"ג, וְרָ"ן, וְרֹא"שׁ, וְרַשְׁבָּ"א]: — and so wrote the great Rishonim, that according to all the explanations it is permitted to cook it with meat in such a case (Semag, Ran, Rosh and Rashba).