

THE PIRCHEI SHOSHANIM SHULCHAN ARUCH PROJECT

# **Issur V'heter Hilchos Melicha**

## **Final Test 5774**

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Edition 8.1

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Dear *Chabura*,

Congratulations on completing *Hilchos Melicha!*

The following exam serves two purposes:

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

Taking the test:

- a. This test is unusual because some of the questions have two or three answers. All correct answers must be chosen for full credit.
- b. If you decide that a question is based on a *machlokes*, choose all the possible answers. If there is an opinion that holds of the answer then it is correct even if it is not *halacha l'ma'aseh*. However, we are only looking for opinions based on the opinions of the *Achronim*, not the *Rishonim* unless otherwise stated.
- c. In order for an answer to be correct, it must be completely correct. (For example, if the answer states the food is *mutar* in a *hefsek m'rubeh* but the *halacha* is that even *b'diavad* the food is *mutar*, such an answer is incorrect.)
- d. Any multiple answers that are wrong will be deducted from full credit.
- e. Please write a short explanation and give a source for your answer. Answers without explanations will not be accepted.
- f. Some answers may be found in the questions at the end of the shiur.
- g. The test should be done on your own, you can discuss the questions with your chavrusa just to make sure that you understand the questions but you have to choose your own answers.
- h. Please use a separate word doc or e-mail for your answers.
- i. You may use your Shulchan Aruch and shiurim for the test.
- j. Answers should be sent to [issurvheterstaff@shemayisrael.com](mailto:issurvheterstaff@shemayisrael.com)
- k. Please specify that you took the 5774 edition of the test.

*B'hatz'lacha!*

Shlomo C. Todd

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## Questions

1) If meat that was salted for 24 hours fell into *tzir* what is the *din* if it was removed immediately?

- a) According to the *Rashal* the meat in the *tzir* is *assur* immediately. The *Rama* holds that it is *assur k'dai klipa*.
- b) According to the *Rama* the meat in the *tzir* is *assur* immediately. The *Rashal* holds that it is *assur k'dai klipa*.
- c) The *Shach* holds that the *Rama* will allow it to be resalted.
- d) The *Taz* holds that the *Rama* will allow it to be resalted.

2) If chicken was salted over unsalted fish that had the scales removed:

- a) According to the *Rama* the fish is *assur k'dai klipa*.
- b) According to the *Taz* the fish is *assur* because it has too little *tzir* of its own to carry out the blood it absorbed from the chicken.
- c) According to the *Mechaber* the fish is *mutar* because we say *mishbrak sharik*.
- d) According to the *Rama* the fish can be salted and the fish blood will carry out the chicken blood.

3) If liver is pickled in water for 24 hours and there is NOT 60 against it:

- a) The *Pri Chadash* holds that it is *mutar* because the liver will not absorb the blood it gives off during *kavush*.
- b) The *Chavas Da'as* holds it is *assur* because *kavush k'mevushal*.
- c) The *Minchas Yaakov* holds that the liver can now be roasted.
- d) The *Rashal* holds that the liver is now *assur mid'oraisa* because the blood moved and was not *botal*.

4) If meat was salted a second time after 24 hours without *hadacha achrona*:

- a) According to the *Taz*, the meat is *assur* because the salt will drive the blood on the surface into the meat.
- b) According to the *Rashal*, the meat is *mutar* because in this case we can rely on the opinion that meat will give off *tzir* for 72 hours.
- c) According to the *Pischei Tshuvah*, the meat is *mutar* because we can say *k'bolo kach polto*.
- d) According to the *Shach*, the meat is *mutar* because it is not *dom b'ain*.

5) If meat had been salted for less than 12 hours and was properly washed can it be resalted if it fell into *tzir* and was immediately removed?

- a) Acc. to the *Shach* it is immediately *assur* even in a *hefsek m'rubeh* since the *nikvai plaita* are closed.
- b) According to the *Taz*, the *Rama* holds it is *mutar* in a *hefsek m'rubeh*.
- c) According to the *Rashal* as long as it was removed before *shiur kevisha b'tzir* we can be *maikil* to only *assur k'dai kelipa*.
- d) The *Rama* holds that the meat is *assur k'dai kelipa* if it is not resalted.

6) *Dom she'parush m'makom l'makom* (within the meat) during *melicha* :

- a) Is *assur mid'oraisa* according to the *Mechaber*.
- b) Is *mutar* even *mid'rabbanan* according to the *Rosh*.
- c) Is *assur mid'rabbanan* according to the *Rama*.
- d) Is *assur mid'rabbanan* according to *Mechaber*.

7) If unsalted meat that did not have a *hadacha rishona* fell into *tzir* for *shiur kavisha* in a *kli she'aino m'nukav*:

- a) The *Rama* says it is *assur k'dai klipa* but if it sits for 24 hours it is *kulo assur*.
- b) The *Mechaber* holds that unless it sits for 24 hours it can be washed off and salted.
- c) The *Taz* holds that it can be washed off and salted in a *hefsed m'rubeh*.
- d) R' *Akiva Eiger* holds that it is *assur* even in a *hefsed m'rubeh*.

8) **Bnai mayiim was cooked with the shuman attached:**

- a) The *Rama* holds that if they were not salted 60 is needed against the *bnai mayiim* since it is an *issur daruk*.
- b) The *Shach* holds that if they were not salted if there is 60 against the *shuman* the *bnai mayiim* are *mutar* but the *shuman* remains *assur*.
- c) The *Taz* holds that if the *b'nai mayiim* were salted on the outside everything is *mutar*.
- d) Everything is *assur* since *shuman* does not spread evenly.

9) **In order to roast liver:**

- a) According to the *Mechaber* one must do *sh'si* and *airev* if one wants to cook it afterwards.
- b) According to the *Rambam* *sh'si v'airev* is needed.
- c) According to the *Taz* the *Rama* holds that poking holes is enough for a cow liver if it is going to be cooked.
- d) *L'halacha* one must do specifically *sh'si* and *airev* even by a chicken if one wants to cook it afterwards.

**10) If a *chaticha* was salted for the first time above a *chaticha* that was salted for less than 12 hours and not yet washed off:**

- a) According to the *Taz* the bottom piece is *mutar* because we can say *idi d'tarud liflot tzir lo bala*.
- b) According to the *Shach* the bottom piece is *mutar* because we can say *idi d'tarud liflot tzir lo bala*.
- c) According to the *Rashal* the bottom is *assur* if it is not washed and resalted.
- d) According to the *Rama* the bottom is *assur* if it is resalted without being rewashed.

**11) According to the *Shach*, if a chicken was stuffed with meat and then roasted:**

- a) If the meat is being salted and the chicken was never salted everything is *assur*.
- b) If the chicken is being salted and the meat was never salted everything is *mutar*.
- c) If the meat was already salted and washed and the chicken was never salted the meat is *assur*.
- d) If the chicken was already salted and washed and the meat was never salted the chicken is *assur*.

**12) A piece of meat that was salted without *hadacha rishona* can be roasted even without a *hefsed m'rubeh*:**

- a) According to the *Shach* if 18 minutes have not passed.
- b) According to the *Bach* even if 18 minutes passed.
- c) According to the *Pri Megadim* if only a small amount of salt was used.
- d) According to the *Pischei Tshuva* if a small amount of salt was used and 18 minutes did not pass.

13) Meat that fell into tzir on a dirt floor during *shiur melicha* according to the *Rama*:

- a) Is *assur* immediately because of *dom sb'parush m'makom l'makom*.
- b) Is *mutar* because *b'dieved* we do not say that a floor is a *keli sh'aino menukan*.
- c) Is *mutar b'dieved* because in this case we can rely on the *Rosh*.
- d) Is *assur k'dai klipa*.

14) Can a piece of meat be eaten if it was roasted?

- a) Yes, even if it is a quarter roasted.
- b) Yes, if it is half roasted.
- c) Only if it is completely roasted.
- d) If it was salted it may be eaten only if the *dom b'ain* was washed off before salting.

15) Three day old meat was salted in a *kli menukan* with two other pieces of meat, that were already salted and washed (we know which piece is the 3 day old):

- a) All three pieces of meat are *assur*.
- b) All three pieces can now be cooked.
- c) Only the 3 day old piece is *assur*.
- d) It is permitted to roast them all.

16) Why does the *Rambam* need *chalita* after salting?

- a) *Dom shemalcho* is *assur mid'oraisa*.
- b) Salt does not penetrate to the middle of the meat.
- c) Because the meat was only salted for 18 minutes.
- d) In order to *mevatel* the *dom*.

17) Which blood carries an *issur karus*?

- a) *Dom shechita* and *dom avarim*.
- b) *Dom b'ain* and *dom kanus* in the heart.
- c) *Dom kanus* in the heart and *dom shechita*.
- d) *Dom sbratzim* and *dom b'ain*.

18) A *kli menukav* that was used for salting is *mutar* to use for hot because of:

- a) *ain melicha b'kailim*
- b) *idi d'tarud l'flot lo bala*
- c) *mishrak sbarik*
- d) *ain hane'esar yachol l'osser*

19) If meat is salted on one side for 24 hours is there any opinion that resalting can salvage the meat in order to cook it?

- a) The *Shach* holds that if the meat was not washed off it can be resalted because we rely on the R' Morleans.
- b) The *Yad Ephraim* holds that the meat can be resalted in a *hefsed m'rubeh* if the side that was not salted the first time is placed face down.
- c) The *Taz* holds that we can resalt it and the blood will not go into the other side.
- d) The *Chavas Das* holds that if meat was salted on one side for 24 hours it can be cooked *l'chatchila* because this is a case where there is no other option.



20) Meat sat in water for 24 hours and there was not 60 in the water against the meat. Later it was cooked without salting it and there was 60 in the kadaira against the meat.

- a) The *Mechaber* holds that the meat is *mutar* because *dom sheparush* is *mutar*.
- b) According to the *Mechaber* the meat is *assur* even *b'dieved*.
- c) According to the *Rama*, the meat is *mutar* in a *hefsed m'rubeb* because there was 60 when it was cooked.
- d) According to the *Rama* the meat is *mutar* in a *hefsed m'rubeb* since *keavush* is not exactly like *bishul*.

21) A chicken was salted with the uncut heart in it. After the chicken was quartered and cooked one piece was found to have the heart attached to it:

- a) According to the *Mechaber* since the heart was salted, we only need to be *mevatel* the blood in the chamber.
- b) The *Rama* does not worry about *issur davuk* in this case because *dom shebishlu* is *mid'rabbanan*.
- c) The piece of chicken is *mutar* if there is 60 against the heart but a *kli* must be removed from around the heart.
- d) Since the heart was salted the *chaticha* that it is attached is *mutar* if there is 60 against the blood in the chamber.

22) If meat that was being salted in a *kli menukav* was cut during *shiur melicha* according to the *Rama* can the *kli* and knife be washed and used with hot food?

- a) The *kli* and *knife* are *assur* to use.
- b) The knife is *assur* to use and the *kli* is *mutar* to use.
- c) The *kli* is *assur* to use and the knife is *mutar* to use.
- d) The knife and *kli* are *mutar* to use.

**23) A non-Jew said *misiach lfi tumo* that he washed the blood off the meat after it was salted, and the meat was cooked. What is the *din*?**

- a) According to the *Rama* the meat is *assur* but according to the *Mechaber* it is *mutar*.
- b) According to the *Rama* the meat the meat is *mutar* but according to the *Mechaber* it is *assur*.
- c) According to the *Mechaber* and *Rama* the meat is *assur*.
- d) According to the *Mechaber* and *Rama* the meat is *mutar*.

**24) Unsalted meat was roasted over an electric grill on a rotating *shpud*:**

- a) According to the *Taz* the meat is *mutar* and the *shpud* is *assur* to use.
- b) According to the *Shach* the meat is *assur* and the *shpud* is *mutar* to use.
- c) According to the *Shach* and *Taz* the meat is *assur* and the *shpud* is *assur* to use.
- d) According to the *Shach* and *Taz* the meat is *mutar* and the *shpud* is *mutar* to use.

**25) Can hadacha be done with apple juice:**

- a) *Hadacha risbona* – yes, *hadacha achrona* – no.
- b) *Hadacha risbona* – no, *hadacha achrona* – yes.
- c) Both yes.
- d) Both no.

**26) If lungs are salted with other meat and then cooked without opening them:**

- a) 60 is needed against the blood of the meat that went into the lungs.
- b) 60 is needed against the blood in the chambers of the lungs but not of the meat.
- c) Everything is *mutar*.
- d) The lungs should be drained after cooking.

**27) Two pieces of meat were salted together, one was within 3 days and the other was a *sofek* if three days passed.**

- a) According to the *Shach*, both pieces should be roasted *l'chatchila*.
- b) According to the *Rama*, both pieces can be cooked *l'chatchila*.
- c) According to the *Rashal*, the piece that has a *sofek* is *assur* and the other piece is *mutar*.
- d) According to R' Akiva Eiger, the piece that is in *sofek* can be cooked only if there is 60 against it.

**28) If someone salted and washed meat and is not certain if he salted one side or two?**

- a) According to the *Shach* it must be resalted because there is a *chezkas dom*.
- b) According to the *Shach* it can be cooked as is.
- c) The *Taz* holds that it does not have to be resalted.
- d) The *Mishb'tzos Zahav* says that if it is not resalted it is *assur* even in a *hefsed m'rubeh*.

**29) L'halacha, if two pieces of meat were placed together and the bottom one was a kosher salted fatty piece and the top was an unsalted nevaila fatty piece:**

- a) According to the *Mechaber* the bottom is *assur kulo*.
- b) According to the *Mechaber* the bottom is *assur kedai klipa*.
- c) According to the *Rama* the bottom is *assur kulo* if there is no *hefsed*.
- d) According to the *Rama* the bottom is *assur kedai klipa*.

**30) What is the din of a piece of meat that was already salted for 24 hours now being salted next to a piece of meat being salted for the first time?**

- a) The *Mechaber* permits it *b'dieved* even without resalting and the *Rama* holds it is *assur* even in a *hefsed m'rubeh*.
- b) The *Mechaber* permits it *b'dieved* even without resalting and the *Rama* permits it in a *hefsed m'rubeh* if it is resalted.
- c) The *Mechaber* permits it *b'dieved* through resalting and the *Rama* holds it is *assur* even in a *hefsed m'rubeh*.
- d) The *Mechaber* permits it *b'dieved* through resalting and the *Rama* permits it through roasting.

**31) If meat was salted in a kli sh'aino menukav and then the kli is used for a hot liquid:**

- a) 60 is needed against a *klipa* of the whole *kli* if the *kli* was cold.
- b) 60 is needed against a *klipa* of where the food touched if the *kli* was cold.
- c) 60 is needed against the *klipa* of the whole *kli* if the *kli* was hot.
- d) 60 is needed against the whole *kli* if the *kli* was hot.

**32) According to the Shach, if the foot of a cow was salted without cutting the hoof:**

- a) Everything is *assur* if it was upright because this hoof is like a *kli sh'aino menukan*.
- b) Everything is *mutar b'dieved* if it was upright providing that the hoof was also salted.
- c) If the foot is upright then above the hoof line is *mutar*.
- d) If the foot is lying down then only the part in the hoof is *assur*.

**33) If during tzli the meat was cut:**

- a) The knife is *mutar*.
- b) The knife needs *hagala*.
- c) *Kadai keliya* of the meat is *assur*.
- d) The meat is *assur* from *dom b'ain*.

**34) Roasting salted liver with meat:**

- a) Is *mutar l'chatchila* if the liver is on top.
- b) Is *mutar l'chatchila* if the liver is on bottom.
- c) Is only *mutar b'dieved* if the liver is on top.
- d) Is only *mutar b'dieved* if the liver is on bottom.

**35) Can a kli that was used for salting be used for cold food if it is a kli cheres that was washed?**

- a) Yes, even *l'chatchila* even if it is a *kli sheaino menukav*.
- b) Yes, even *l'chatchila* if it is a *kli menukav* but only *b'diavad* if it is *aino menukav*.
- c) *L'chatchila* no, but *b'diavad* the food is *mutar* both by a *kli menukav* and *aino menukav*.
- d) If it is a *kli sheaino menukav* the food is *assur* even *b'diavad*. If it is *menukav* it is *mutar b'diavad*.