The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"א סעיף ג'-ה'

Overview

Siman 321 Seif 3:

It is forbidden to salt four or five pieces of radish at the same time since it gives the appearance that one is pickling vegetables and pickling vegetables is prohibited since it is comparable to cooking. Rather, one should dip each one separately and eat it. It is permitted to salt eggs.

- It is forbidden even if one intends to eat them immediately and not wait for the bitterness to go away. If one leaves a vegetable in the salt until the bitterness goes away it is prohibited even if it is done to only one piece. (M.B. 14)
- Another reason this is forbidden is that the vegetable hardens in the saltwater and resembles tanning in that regard. Taz prohibits adding other beverages to the vinegar so that it should acquire the character of the vinegar but if the intent is to weaken the vinegar it is permitted. Putting cucumbers into vinegar so that it should turn sour is forbidden. (M.B. 15)
- It may not remain more than a small amount of time to remove some of the bitterness. (M.B. 17)

Siman 321 Seif 4:

There is an opinion that maintains that it is permitted to dip many pieces of radish, one after the other and place them together so that he will be able to eat them right away one after the other.

- He intends to eat each one but must be cautious that the pieces should not touch one another. (M.B. 19)
- In other words, they should not sit for a long period of time even within one meal, for example, from the beginning of the meal until the end so that its bitterness should go away. The custom is not to delay at all but it is permitted to dip it and eat it right away. (M.B. 20)

Siman 321 Seif 5:

It is forbidden to salt cooked meat or eggs to put aside.

- There is a disagreement whether salting food for later that day is prohibited or only when it is salted for after Shabbos. It is forbidden to salt meat or fish to prevent it from becoming smelly, even if one faces a loss and even if his intent is to eat it after salting. It is permitted to rinse meat in order to eat it but if meat was not salted for three days (so that subsequent salting will not allow it to be cooked in water) it may not be rinsed on Shabbos. One may not even have a gentile perform this since he does not intend to eat it that day and is preparing it for cooking that will occur after Shabbos. Furthermore, it does not represent a significant loss since it could be eaten after roasting. A butcher may ask a gentile to do this. Some authorities are lenient and permit asking a gentile to rinse meat in this case. Authorities write that when a gentile is not available it is permitted for one to wash his hands over the meat that is in a container. (M.B. 21)

Halacha Highlight

Pickling pickles

Shulchan Aruch Siman 321 Seif 3

מפני שנראה ככובש כבשים

It appears as though one pickled vegetables

Shulchan Aruch (סע' ג') rules that it is prohibited to salt four or five pieces of radish at the same time since it appears as though one is pickling, and pickling foods is prohibited because it resembles cooking. If one intends to eat many pieces he must dip them and eat them one at a time. Mishnah Berurah (ס"ק י"ג) explains that this ruling is not limited to radishes; rather it applies to any vegetable or food that is pickled and Shulchan Aruch mentioned radishes only because that was the example mentioned by Rambam. Therefore, the same restriction applies to onions, garlic and cucumbers. However, it is permitted to salt foods that are normally not pickled since it does not resemble cooking.

Rav Nissim Karelitz (חוט שני ח"ב פ"ל סק"ה אות י"א) rules that once cucumbers were pickled it is permitted to replace them into pickle juice. His reasoning is that once a food is pickled further pickling will have no effect (אין כבישה אחר כבישה). He also asserts that since there is no precedent in Chazal that one has to be concerned that an action appears as though he is pickling a food, there is no restriction against doing something that is permitted because it gives the appearance of impropriety. Similarly, Minchas Shabbos (על קשו"ע סי' פ' ס"ק ל"ה) writes that it is permitted to place a salted fish into vinegar to improve its taste. His reasoning is that once it was pickled it cannot be pickled again. However, it is prohibited to pickle a food that was fully cooked (מבושל). Just like we are stringent with regards to cooking a food that was baked, so too, we are concerned that a food that was cooked will be improved through pickling. Support for this ruling can be found in *seif* 6 where Shulchan Aruch prohibits salting beans that were cooked in their shell and Mishnah Berurah (ס"ק כ"ב) explains the salt will improve the taste of the beans (קצות השלחן סי' קכ"ח בדה"ש סק"ב).