

If בשר and חלב that are both hot (יד סולדת בו--anything more than 110 degrees fahrenheit) are mixed together, or even cold בשר that goes onto hot חלב, or cold חלב that goes onto hot בשר, both are אסור because תתאה גבר--the bottom taste is stronger (and affects the food on top). If the בשר is on the bottom and is cold, and the חלב on top, then only the layer of meat that touched the חלב is peeled off (קליפה), and the rest of the meat can be eaten (the ט"ז brings from איסור והיתר and the מרדכי that the reason that the bottom overpowers, is that the top pushes into the bottom). If both are cold, then the meat needs to be rinsed off and it may be eaten.

בשר and גבינה that are both מלוח (they must be salty enough that the food would not be eaten as is, for example, when meat is salted to draw out the blood, it is considered salty enough to transfer taste, however, once the meat is washed off, it is not considered salty) that touch each other, each must have their outer layer peeled off where they touched. If only one was salted and they touched, the one that is salted only needs to be washed off, while the unsalted food needs to have its outer layer peeled (salting causes transference of flavor, but not absorption, which is why peeling is sufficient). This is referring to raw meat. If the meat has been roasted (the רמ"א adds cooked or baked) and falls into חלב that is not salty, the meat must have its outer layer peeled, as the cooking process makes the meat more absorbent.

If there are two foods baked in an oven together, either בשר

בחלב, or a piece of meat that is כשר and a piece that is not, or meat or dairy with bread, raises the question does aroma impart taste (ריחא מילתא). לכתחילה, meat and milk should not be cooked together in an oven, nor בשר כשר with treife meat, and bread baked with meat or dairy should only be eaten with meat or dairy. בדיעבד, provided the oven is vented, and neither food is sharp, the כשר food may be eaten, as may the meat and dairy (not together obviously), and the bread can be eaten with meat or dairy (ריחא לאו מילתא).

Two פסחים should not be roasted together, to prevent them from being mixed up.

Hot wheat bread placed on the opening of a wine barrel that contains יין נסך is אסור, as the bread draws flavor from the wine. If the bread is not hot, or the barrel is closed, the bread is מותר. If the bread is hot and made from barley wheat, even if the barrel is closed, the bread is אסור, as barley is more absorbent.

Any קרבן that has a זמן קבוע can be שבת דוחה and/or טומאת מת. Therefore, if רוב of כלל ישראל is טמא then the קרבן פסח can be (טומאה דחוייה בצבור) מקריב ונאכל בטומאה. This only applies to a קרבן that has a זמן קבוע. This also only applies to a טמא מת. זבים, זבות, נדות, and וילדות מצורעות cannot be מקריב even if they would be a רוב.

A קרבן חגיגה is not שבת דוחה or טומאת מת as since it can be מקריב at any time on יום טוב (פסח or סוכות), or on the six days following שבועות, it is not considered to have a זמן קבוע.

