

YESHIVA PIRCHEI SHOSHANIM SHULCHAN ARUCH PROJECT

Hilchos Melicha Shiur 13

Mareh Makomos for this shiur

Tosefos Chullin 112b ודגים

Siman 70:1

Mechaber Rama Shach Taz

Mishb'tzos Zahav 70:1 until עד

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Salting Many Pieces of Meat Together

Siman 70:1

1 It is permissible to salt many pieces of meat together. Even though the bottom piece finishes giving off blood before the top piece, we do not say that the bottom one will absorb blood from the top one because the bottom piece is still giving off tzir for a long time, and during the time (1) it gives off tzir, it will not “bolayat” (absorb) blood from another piece. Furthermore, even if a quantity of tzir collects in a pocket between the pieces, the meat is mutar. The same law that applies to salting meat with meat applies to meat with kid meat, or with lamb meat, and even with chicken. ¹ This is because 1) it is impossible for these (soft) meats to finish giving off all their tzir before the (top piece of) meat finishes giving off its blood, even if it's bull meat. ²

RAMA Nevertheless, the custom is to be strict l'chatchila concerning all pockets found in the meat. For example: you should turn over a side of beef during the salting in order that the blood will flow off (the side facing upwards), but b'diavad we do not need to do this. **2) If a piece of meat was salted a second time (without washing off the first salt), it is mutar (2) 3) and we do not worry that the second salting will drive the blood that was left on the surface from the first salting back into the meat.**

But it is assur to salt meat and fish together, or even chicken and fish together, because fish finish giving off all their tzir before a chicken gives off all its blood. 4) If you salted them together, the chicken is mutar but the fish are assur k'dai klipa. 5) However if the fish (3) has not been scaled, then the fish is permitted.

¹ All of which are soft meat and give off blood easily.

² Which is hard and gives off blood slowly

RAMA *Y'yaish osrim* (there are those who forbid) *the entire fish if it is not 60 times the size of the chicken because we (are strict to) use the measurement of 60 for all salting when determining the degree of issur, this is our custom. The fish is assur only if the scales have been removed because its flesh is soft and quickly gives off all its tzir. But if it is salted with its scales, then the fish is mutar because the scales slow down the tzir that is being given off, and therefore, the fish will not absorb tzir from the chicken because of the principle "aidai d'tarid liflot lo balai"*³ and this case would be like salting two pieces of meat together.

HALACHA 70:1

We learned that salting meat for 18 minutes extracts the blood from the meat. The question is, can we salt many pieces together or do we say that the blood from the top pieces will enter the bottom piece and *asser* the bottom piece?

Chullin 113a

The *Gemora* says רב ששת מלח גרמא גרמא – **Rav Shaishes** salted piece by piece. The *Gemora* asks: why not two together? Is it because the blood from one piece will go into the other? If so, salting one piece should also be *assur*, because the blood from one side will go into the other side. The *gemora* concludes that, since salting one piece is *mutar*, therefore, you can even salt two pieces together.

The question remains why is it *mutar*?

The **Mishb'tzos Zahav** (1) brings down four *shitos* (opinions) from the 2nd *Tosefos* in *Chullin* 112b to answer this question.

1. Rabbainu Tam

That blood is מִיִּשְׂרָק שְׂרִיק (the blood will slide off the meat). It will not be absorbed.

2. The Yaish Mefarshim in Tosefos

אידי דיפלוט ציר יפלוט מה שבליע - So long as the meat extracts *tzir*, the blood it absorbs will piggyback on the *tzir* and be extracted with it

3. The R"Y M'Orleans

That as long as the נקבי פליטה (veins) are open, they will give off absorbed blood from another piece of meat. The נקבי פליטה remain open as long as blood (even from another piece) flows through it, even though it has no blood or *tzir* of its own.

³ While the meat is engaged in giving off *tzir* it will not absorb blood

4. Tosefos

איידי דטריד ליפלוט ציר לא בלע - While the meat is engaged in giving off *tzir*, it will not absorb blood.

The **Mishb'tzos Zahav** then brings a *kula* and *chumra* for each opinion:

Rabbainu Tam

Kula

According to *Rabbainu Tam* (that the nature of blood is to slide off meat), if the blood from a salted piece of meat fell onto another piece of meat that was already salted and washed, it would not *asser* the other piece of meat because of *מישרק שריק*. The blood would slide off the koshered piece of meat even if it had been salted for 24 hours and there was no *tzir* in it. You don't need to resalt the *kasher*ed piece.

Chumra

If an unsalted piece of meat falls into *tzir*, it is *assur*. When you salt the piece, it will not take out the blood that got absorbed, since *Rabbainu Tam* does not say *k'bolo kach polto*.

Yaish Mefarshim

Kula

According to the *Yaish Mefarshim* in *Tosefos*, if unsalted meat absorbs blood, or blood that collected in the pockets, it will not *asser* the meat because, even though some of the blood that collects in the pockets does go back into the meat, it will “piggyback” out during the salting process.

Chumra

If you salt several pieces of meat together, you would have to wait to remove the bottom piece from the rack until the top piece finishes discharging its blood.

R"Y M'Orleans

Kula

According to the *R"Y M'Orleans*, the *נקבי פליטה* remain open as long as blood is flowing out, even if the blood is from a different piece of meat. Therefore, even after 24 hours the salt will take out any blood that went in!

Chumra

However, since some blood from the top goes into the bottom, we would have to leave the bottom piece on the rack until the end of the “*shiur melicha*” of the top piece.

Tosefos

Kula

According to *Tosefos*, as long as *tzir* is flowing out of the meat, its outward flow will prevent blood from being absorbed. Therefore, the meat will not absorb the blood, and it is not necessary to wait until the *shiur melicha* of the top piece to remove it from the rack.

Chumra

Where we salt many pieces of meat together, if you do *hadacha achrona* to the bottom piece, then nothing would prevent blood from the top piece from being absorbed. In such a case, *Tosefos* would *asser* the meat. Furthermore, according to this opinion we do not say *k'bolo koch polto*, and there is no *heter* even by *tzli*.

The *Mishb'tzos Zahav* then brings the opinion of the *Rabosav* (teachers) of the *Rashba*. The **Rabosav** of the **Rashba** hold that, even if there is no blood or *tzir* left in the meat, salting will remove blood that it absorbed.

Remember this important fact:

The four reasons why we can salt meat together apply only if the *issur* is blood. However, by other *Issurim*, including *tzir* from *treif* meat, none of these reasons apply because *tzir* is easily absorbed by meat.

What is the Halacha?

THE MECHABER SAYS

We do not say that the bottom one will absorb blood from the top one because the bottom piece still gives off *tzir* for a long time, and during the time it gives off *tzir*, it will not “bolayah” (absorb) blood from another piece”

THE RAMA SAYS

In any case, the custom is to be strict l'chatchila concerning all pockets found in the meat. For example a side of beef should be turned over during the salting in order that the blood flows off (the side facing upwards), but b'diavad we do not need to do this.

The **Mechaber** clearly holds like *Tosefos*. Therefore, the bottom piece is kosher after 18 minutes and you can remove and cook it after *hadacha achrona*. We will see in *seif* 6 that the *Mechaber* also holds like the *Rabosav* of the *Rashba b'diavad*.

According to the **Taz** (1), the *Rama* holds that the main reason is איידי דיפלוט ציר יפלוט מה שבלע or otherwise known as כבולעו כך פולטו. Therefore, you must leave the bottom piece until the *shiur melicha* of the top piece. According to the **Shach** (32), the *Rama* holds that the main reason is איידי דטרוד ליפלוט ציר לא בלע. Therefore, you don't need to leave the bottom piece until *shiur melicha* of the top piece.

The **Pri Megadim** (*Misbb'tzos Zabav* end of 1) and **Chavas Da'as** (*biurim* 1) explain that everyone agrees that while the blood is flowing out, we say *aidi d'tarud*. It is only when *tzir* comes out that there is a *machlokes*.

The **Rama** adds that *l'chatchila*, if there are pockets, you should turn over the meat. The source is the **Issur V'heter Ha'aruch** (10:23) in the name of the **Yereim** that holds that if there are pockets, the reason it is *mutar* is because of *k'bolo kach polto* and we only rely on this *b'diavad*.

Summary

The *Mechaber* holds that even *l'chatchila* we rely on the opinion of *Tosefos*. Therefore, if you salt meat together, one does not have to ensure that the bottom piece is salted for a second *shiur melicha*. However, according to the *Rama* it is a *machlokes* whether you need to leave the bottom piece in the salt another *shiur melicha*. *L'halacha* the **Chavas Da'as** (*biurim* 1) says that we rely on the reasoning that the meat does not absorb while it is giving off *tzir*.

Salting Twice

THE RAMA SAYS

If a piece of meat was salted a second time (without washing off the first salt) it is mutar and we do not think that the second salting drove the blood that was left on the surface back into the meat.

We have learned in *Shiur* 1 that according to the *Rosh*, salt will only take out blood from the meat, but not cause blood to be absorbed. According to the other *Rishonim*, salt

will also cause blood to be absorbed. The **Taz** (2) asks that, according to the *Rosh*, it is understood why the meat is *mutar* since salt does not cause blood to be absorbed. However, since the *Rama* holds like the other *Rishonim* by *badacha rishona*, why is the meat *mutar*? He answers that we say since it is טריד ליפלוט ציר לא בלע, meaning that since *tzir* is coming out of the meat it will not absorb blood.

There are two ways to understand this **Taz**:

1. The **Mishb'tzos Zahav** explains that even though the *Taz* holds that the main reason is כבולעו כך פולטו, in this case in combination of the *Rosh* we can say איידי דטריד.
2. The **Chavas Da'as** says that the *Taz* means that even the other *Rishonim* agree that the nature of salt will not remove and absorb blood simultaneously. (This is not the same as the regular rule of איידי דטריד).

The *Taz* says that according to this, if you salted it after 24 hours without *badacha achrona*, according to the *Rosh* it is *mutar*, but according to the other *Rishonim* it would *asser* the meat, since *tzir* is no longer coming out. The **Chavas Da'as** asks that even according to the *Rosh*, the heat of salt should cause the blood to go back in.⁴

The **Shach** (3) asks how is the case of the *Rama* different from salting without *badacha rishona*? He gives two answers:

1. Salt will only cause *dom bain* to be absorbed, in our case there is only *dom plaita*. Therefore it would be *mutar* even after 24 hours.
2. Since *tzir* is still coming out of the meat, the blood will not get absorbed.

The **Minchas Ya'akov**⁵ answers that since there is only a little blood on the surface we can say *mishrak sharik*.

The **Sifsai Da'as** says that we can be *maikil* like the *Shach's* first answer.

The second part of this seif concerning chicken and fish will be explained in the next shiur.

⁴ According to the *Rosh* this is only after *shiur melicha* as we see in Simon 69:18 and 91:5.

⁵ Quoted by the **Mishb'tzos Zahav** (2)

Review Questions

1. What are the 4 reasons that we can salt one piece of meat on top of the other even if they were not salted at the same time?
2. Does the bottom piece need to be salted until the top piece is finished being salted?
3. What is the *balacha*?
4. Do the above reasons apply to *trief tzin*? What about *dom b'ain*? (This was not discussed in this *shiur* but you should know the answer from previous *shurim*).
5. What are the two reasons that meat that was salted twice is *mutar*? What is the difference between them?

Questions on Shiurim

Question

Meat was sitting in water and some of that water spilled on the salt. Can I apply that salt to meat in order to extract blood from the meat?

Answer

Yes, salt that became wet did not lose its ability to take out blood. But the salt is considered *assur* to eat because maybe some blood is mixed in it. (**Pischai Tshuva** 16 in the name of the **Shvus Yaakov**)

Question

If I am salting meat for a second time when does the meat get hot?

Answer

According to the *Mechaber*, after the salt has been left on the meat for *shiur melicha* it becomes hot. (*Shach* 91:11). But in the case of salting to take out blood, it gets hot right away. The *Rama* worries that the meat gets hot right away even in the case of salting it a second time.

Question

According to the *svora* of *aidi d'iflot dom iflot ma shebala* we learned that you must leave the bottom piece on the rack until blood stops coming out of the top piece. Accordingly we are saying that the blood that the bottom absorbs from the top in the beginning takes *shiur melicha* to be *polait* and the blood that it absorbs towards the end of *shiur melicha* of the top piece comes out right away. I do not understand how this works why is the *plaita* from the bottom piece connected to the top piece? In other words why isn't the bottom piece *assur* until MORE than 18 minutes of the top piece? By 18 min, the top piece is blood free, but doesn't the bottom need a bit more?

Answer

The **Yad Yehudah** asks your question (pg. 88). He answers that since the blood must be carried out on its own blood or *tzir* therefore it takes time to come out. Therefore, once it is salted for *shiur melicha* and the salt gave its full strength to the piece, we say that it is not worse than the piece of meat that it is absorbing from.

Question

It seems that **Rabbainu Tam** would say that blood in the *guma* (pocket) of the meat should be a problem. Why didn't you add this as a *chumra*?

Answer

Rabbainu Tam actually holds that we do not worry about the blood gathering in the pocket otherwise he is making *osser* what the world does as a *ma'aseh b'kol yom*. **Tosefos** asks why *Rabbainu Tam* is *matir* meat even though blood collects in the *guma* and does not answer. The **Pri Megadim** learns from the question that *Tosefos* asks on *Rabbainu Tam* that if meat fell into *tzir* it should be *assur*, and there is no *tikun*. But he does not say that blood gathering in the pocket presents a problem. Furthermore, he brings from *Tosefos* that what is found in the pockets is only *tzir* and not blood.

Another approach is in the **Rosh** (Chullin 8:37) that brings the **Rashbam** to explain why *Rabbainu Tam* is not worried about blood in the pocket. He says that since *dom avorim* is only *d'rabbanan* that the *Rabbanan* are not overly strict on this matter. It is enough to salt the meat according to Rabbinical instructions. Similarly, even when salting one *chaticha* on another some blood remains behind between the two pieces. Just as that blood is of no concern, so too the blood in the *guma*.