The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"ק סעיף ד'-ה'

Overview

Siman 500 Seif 4:

One may scald the head and legs and singe them in a fire but one may not smear them with lime, clay or earth since it appears as though one is treating the hide. It may not be sheared with a scissors since it appears as though one is interested in the hair.

- Scalding is an activity that involves food preparation and thus permitted. (M.B. 18)

Siman 500 Seif 5:

It is permitted to salt a number of pieces at the same time even if one needs only one piece. Some maintain that one may not use subterfuge unless it is before the meal in the morning. It is permitted to salt meat on Yom Tov even though it was possible to have salted the meat before Yom Tov.

- This is done in a single hand motion by placing the pieces next to one another and filling one's hand with salt and then throwing it in one motion. (M.B. 21)
- It is permitted since it is one act of exertion. Even though there is a little more effort since he has to turn over each piece, it is permitted since Biblically there is no issue of tanning food so Chazal permitted it if one is concerned that the meat will spoil. (M.B. 22)
- Many of the commentators note that something is missing and it should say, "It is permitted to use subterfuge and salt a piece of meat and then take another one and decide that he wants to eat another one." The intent is to teach that even if one does not salt all the meat at once, one can employ subterfuge and decide to salt another one. There are those who permit salting meat on Yom Tov utilizing subterfuge even if the animal was slaughtered before Yom Tov. In reference to this position Rema cites opinions that it is only permitted to employ subterfuge before eating Yom Tov morning. (M.B. 23)
- One must eat one of the pieces but if one already ate and does not intend to eat more he may not employ subterfuge and salt meat even if one will eat some of the meat since one is eating only to permit salting the other pieces of meat. Even if one salts all the pieces at once it will be prohibited. Later authorities note that this applies when one does not know the meat will spoil if it is not salted but if one knows that the meat will spoil it is permitted to salt it even after eating and even if one must employ subterfuge but one must eventually eat one of the pieces. Even in this circumstance it is only permitted if one slaughtered on Yom Tov. (M.B. 24)
- Rema refers to salting the meat to extract the blood. If the meat was already salted and rinsed one may not salt it a second time to prevent the meat from spoiling, even if it is before the meal since it is uncommon for people to salt meat a second time when cooking and it appears as though one's intent is to remedy the meat and thus it is prohibited. On the night of Yom Tov it is permitted to salt the meat by employing subterfuge claiming that he will eat the other piece the next day. (M.B. 25)
- Fish which improve when placed in salt may not be salted on Yom Tov if one could have salted the fish before Yom Tov. (M.B. 26)

Halacha Highlight

Salting meat

Shulchan Aruch Siman 500 Seif 5

מתר למלח כמה חתיכות בבת אחת

It is permitted to salt a number of pieces at once

Shulchan Aruch (סע' ה') rules that it is permitted for one to salt many pieces of meat at once even though one does not require any more than a single piece of meat. In other words, it is permitted to line up a number of pieces of meat and grab a handful of salt and sprinkle the salt on the pieces of meat. This is allowed since he is salting the different pieces of meat with one action (tircha). Even though there is the additional exertion necessary to turn over the different pieces of meat, nevertheless, since the melacha of tanning does not Biblically apply to food, Chazal were lenient in a circumstance in which there is a concern that the meat may spoil. Mishnah Berurah (ס"ק כ"ג) in the name of many commentators adds a ruling which seems to have gotten lost. It is also permitted to salt different pieces of meat using subterfuge by deciding that the second piece of meat is more appealing (שעה"צ ס"ק כ"ט) and then the third piece is more appealing until one has salted all of the meat. This was permitted out of concern that someone will refrain from slaughtering if he knows that he will not be permitted to salt all of the meat and it will spoil.

Mishnah Berurah continues and cites authorities who maintain that even if the animal was slaughtered on erev Yom Tov it is permitted to employ subterfuge to salt all of one's meat. Pri Chadash adds that one may also salt numerous pieces of meat with one throw as described by Shulchan Aruch to meat that was slaughtered before Yom Tov. He then notes what seems to be a contradiction. In siman 499:3 Shulchan Aruch did not permit placing the hide of an animal that was slaughtered before Yom Tov where people could walk on it and yet here he is lenient even regarding the meat of an animal that was slaughtered before Yom Tov. He answers that in siman 499 there is a potential violation of the Biblical command against tanning and thus Shulchan Aruch takes a more stringent approach. In our siman the question is limited to salting meat which is not subject to the Biblical prohibition against tanning so halacha can take a more lenient approach.