The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jul 9 2024 ■ ג' תמוז תשפ"ד
סימן ש"מ סעיף א'

Halacha Highlight

Plucking feathers from cooked chicken

Shulchan Aruch Siman 340 Seif 1

אסור לטל שערו או צפרניו

It is prohibited to remove one's hair or nails

Shulchan Aruch writes that it is prohibited to remove hair or nails on Shabbos. It doesn't make a difference whether they are removed by hand or with a utensil, nor does it matter whether one removes his own hair or nails or whether he removes someone else's hair or nails. Mishnah Berurah (סק"ב) explains that these activities are prohibited because they are subcategories of the prohibition of גוזז—shearing. He also notes that although Shulchan Aruch equated the removal by hand with removal with an instrument, in truth, they are similar only in that they are both prohibited. However, when one removes them by hand he is not liable for punishment since that is not the normal manner of removal whereas one who uses a utensil is liable since that is the normal manner of removal.

Mishnah Berurah (סק"ה) takes this as an opportunity to elaborate on the *melacha* of *gozez*. One of the points that he explains is that there is a difference regarding liability when plucking hair from an animal whether it is alive or dead. Since plucking hair from a living animal is an unusual act being that it causes pain to the animal, one who does so on Shabbos is not liable. However, it is common to pluck hair from a dead animal and thus one is liable. He then emphasizes that this distinction is limited to animals but since it is common for people to pluck feathers from birds, even while they are alive, any plucking of a feather carries liability. *Poskim* discuss whether there is an issue to pluck a feather from the skin of chicken that was cooked as one is eating it. Sefer Zayis Ra'anan (ח"א סי' א' אות י"ב) maintains that it is prohibited as an act of *gozez*. On the other hand, Teshuvas Har Tzvi (ט"ל הרים גוזז סי' ג' הגהות טללי שדה) writes that it is permitted. Once the skin was cooked, the feathers are about to fall out and are similar to nails that are almost completely detached whose removal does not constitute an act of *gozez*. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד בורר אות ט) also ruled that it is permitted and Rav Shlomo Zalman Auerbach (ארחות שבת ח"ב פי"ז הע' י"ב) reported that Maharil Diskin did not see it as even a question since the prohibition of *gozez* does not apply to cooked meat.

Overview

Siman 340 Seif 1:

It is prohibited to cut one's hair or nails, whether by hand or by utensil, whether for one's self or whether for others. One is liable for cutting two hairs. One who removes white hairs from dark hairs is liable for removing even one hair and this is prohibited even during the week because the *pasuk* states: לא ילבש גבר שמלת אשה. See above at the end of *siman* 303 for the *halachos* of brushing and washing his hair.

- The same is true if it is removed with one's teeth. (M.B. 1)
- If one removes them by hand he is always exempt from punishment and if they are removed with a utensil he is always liable. (M.B. 2)
- Removing one hair still constitutes a Biblical prohibition. Elya Rabba writes that one is liable for removing one nail. If a woman forgot to cut her nails and intends to immerse on Shabbos night she may ask a gentile to cut her nails by hand and if she cannot cut them by hand she may use a utensil. If a gentile is not available she may immerse if she cleans her nails and is certain that there is no dirt beneath her nails. (M.B. 3)
- One is particular even about one hair since it makes him appear old. Tosefta writes that one is liable even if he removes the dark hairs from his white hairs. (M.B. 4)
- One who sheers hair or wool from an animal is liable. The minimum amount he must sheer for liability is the quantity from which one could twist a thread that is four *tefachim* or according to some half of that length. It doesn't matter whether the sheering was done to a live or dead animal and one is liable even if one sheers the hide of a dead animal. One is not liable for plucking the hair from a living animal since that is not the normal manner of doing this but one is liable if he plucks from a dead animal. Therefore, people who wear leather must be careful not to remove any hair from the garment. Plucking feathers from a bird is normal and thus one is liable whether the bird is alive or dead. (M.B. 5)