The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תצ"ח סעיף א'-ב

Overview

Siman 498 Seif 1:

We do not show a knife to a Torah scholar for him to determine whether it may be used for slaughtering lest it be found damaged and the scholar will declare that it is unfit for slaughtering and the person will then sharpen the knife. A Torah scholar who examined the knife for himself may lend it to others. Nowadays that each slaughterer examines the knife himself, anyone who intends to slaughter on Yom Tov should examine his knives before Yom Tov rather than on Yom Tov so that he should not sharpen it on Yom Tov. If the knife was not examined before Yom Tov and it is a pressing circumstance it may be examined on Yom Tov.

- This restriction applies even if one examined his knife before Yom Tov and it was not damaged. (M.B. 1)
- B'dieved, if one had the Torah scholar examine the knife it may be used for slaughtering. (M.B. 3)
- Pri Chadash maintains that even l'chatchila a Torah scholar may examine a knife for himself with the intent to lend it to others. The rationale for leniency is that regarding a Torah scholar there is no concern that he will sharpen the knife. For this reason a Torah scholar may show his knife to another Torah scholar. (M.B. 4)
- The knife should not be returned to its holder since doing so would cause it to no longer be considered pre-examined. Later authorities write that a slaughterer should have two or three knives prepared from erev Yom Tov. (M.B. 6)
- The examination that is done after slaughtering is permitted since there is no concern that one will sharpen the knife if it is discovered to be damaged. (M.B. 7)
- Rema refers to where there are no pre-examined knives in the city. (M.B. 8)

Siman 498 Seif 2:

It is permitted to transport the knife and the animal to the slaughterer and this includes transporting a kid that one must transport on one's shoulders even though one could have transported these items before Yom Tov. (It is also permitted for the slaughterer to walk his knife to the animal.)

- There is no concern that he will change his mind and not slaughter and it would turn out that he transported the items for nothing. (M.B. 9)
- Transporting food is the same as preparing food and may be done on Yom Tov even if it could have been done before Yom Tov. (M.B. 10)
- We do not say that it is preferred for the animal to walk to the knife rather than vice versa. (M.B. 11)

Halacha Highlight

The muktzah status of a slaughtering knife

Shulchan Aruch Siman 498 Seif 1
אין מראין סכין לחכם ביום טוב
We do not show a knife to a Torah scholar on Yom Tov

Shulchan Aruch (סע' א') rules that one may not show a knife to a Torah scholar on Yom Tov in advance of slaughtering. Although there was a general practice to have a Torah scholar examine one's slaughtering knife to assure that it is not damaged in any way, on Yom Tov the practice should not be done (מ"ב סק"ב). The reason is the concern that the Torah scholar will notice that the knife is damaged and will then sharpen the knife which is prohibited on Yom Tov. If a Torah scholar examined a knife for himself he may lend it to others. Mishnah Berurah (סק"ד) in the name of Pri Chadash rules that it is acceptable even l'chatchila for a Torah scholar to examine a knife with the intent to lend it to others. The reason halacha is more lenient with a Torah scholar is that there is no concern that he would sharpen the knife if he discovered a nick in the knife. For this reason it is permitted for a Torah scholar to ask another Torah scholar to examine his knife.

Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"כ הע' נ') wonders why a slaughtering knife is not muktzah since one would not use it for any other purpose and items that one sets aside for their specific purpose out of concern that the item would become ruined is muktzah machmas chisaron kis – muktzah out of concern that one will suffer a financial loss. He answered that since it is permitted to slaughter on Yom Tov, the slaughtering knife is categorized as utensil that performs permitted activities on Yom Tov and as such it cannot be categorized as a muktzah machmas chisaron kis. This is similar to a gold cup. Although there is no doubt that a gold cup is valuable and one would not use it for anything other than its designated purpose, nevertheless, since its purpose is to use for drinking it is not muktzah machmas chisaron kis.