The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, May 3 2022 ■ ד' סיון תשפ"ב
סימן תצ"ח סעיף ה'-ו'

Overview

Siman 498 Seif 5:

It is permitted to slaughter a calf that was born on Yom Tov if the mother was designated for consumption and assuming that the calf was full term. It is also necessary for the calf to tread on the ground out of concern that one will later discover an internal wound and it would turn out that one improperly slaughtered an animal on Yom Tov. This is what I understood from the Rosh and the Tur. **When Shabbos and Yom Tov run consecutively, if the calf is born on one day it is permitted on the following day.**

- Since the mother is fit for consumption the calf is also fit for consumption since one could have slaughtered the mother before the calf was born. According to our custom that muktzah is not prohibited on Yom Tov, the calf may be consumed even if the mother is designated to produce offspring. (M.B. 28)
- Nowadays, since we are not experts at determining whether a calf was full term, we do not slaughter a newborn calf on Yom Tov. When it is necessary to wait seven days to slaughter a calf and the 8th day falls on the first day of Yom Tov, there is a dispute whether the calf may be slaughtered. (M.B. 29)
- This assures us that its limbs were not crushed as it exited the womb. (M.B. 31)
- On Yom Tov there is a greater concern that the calf's limbs may have been crushed since it is prohibited to slaughter an animal on Yom Tov that cannot be eaten. Some authorities reject this requirement but for us it doesn't matter since we do not slaughter newborn calves on Yom Tov. (M.B. 32)
- This is not considered as though Shabbos is preparing for Yom Tov since the animal could have been consumed together with its mother. (M.B. 33)

Siman 498 Seif 6:

If an animal is dangerously ill and one fears that it will die it is prohibited to slaughter that animal if one already ate unless there is enough time for one to eat an olive's volume of the meat roasted while it is yet day (even if there is not enough time to first dismember and examine the animal)**. When there is sufficient time to slaughter it one may not take the hide unless one leaves a limb attached and transports them together.** According to some authorities, one should not skin the animal at all unless it was slaughtered to satisfy one's Yom Tov needs and this is the appropriate way to rule.

- This is true even though one has no intent to eat the meat. Since it is possible that guests may come, it is not Biblically prohibited to slaughter the animal and in a circumstance of potential loss the Rabbinic injunction does not apply. A healthy animal may not be slaughtered unless it is needed for Yom Tov. (M.B. 34)
- Roasting is the quickest way to make the meat edible. (M.B. 35)
- Since technically there is no requirement to examine the lungs, when facing a potential loss it is unnecessary for one to be stringent about this matter. (M.B. 36)
- Many later authorities require one to skin and examine the animal. Sefer Yeshuos Yaakov writes that one may be lenient only regarding kids and lambs. (M.B. 37)
- The hide thereby becomes subordinate to the limb and therefore may be handled. (M.B. 39)
- Skinning an animal involves melacha and may not be done unless it is for the purpose of eating. According to Shulchan Aruch since skinning the animal is only Rabbinically prohibited it is permitted to prevent a financial loss. Later authorities write that although halacha follows Shulchan Aruch's opinion, l'chatchila one should be stringent when there is no concern that waiting will cause the meat to spoil. (M.B. 40)
- If one slaughters a chicken because it may die and one does not intend to eat it on Yom Tov it is prohibited to pluck the feathers. (M.B. 41)
- If it is possible to skin the animal in an unusual manner it is possible that there is no need to be stringent. (M.B. 42)

Halacha Highlight

Slaughtering a calf on Yom Tov

Shulchan Aruch Siman 498 Seif 5
נולד בזה מתר בזה
If it was born on one day it is permitted on the next day

Shulchan Aruch (סע' ה') discusses the permissibility of slaughtering a calf that is born on Yom Tov. He rules that if the mother was designated for food it is permitted to slaughter the calf. Even according to the opinion that contends that the restrictions of muktzah apply on Yom Tov, the calf may be slaughtered since it is considered "prepared" as far as its mother is concerned and one could have slaughtered the mother and eaten the calf as well. Mishnah Berurah (ס"ק כ"ח) adds that according to our custom that does not prohibit items as muktzah on Yom Tov other than nolad, even if the mother was not assigned for eating the calf may be slaughtered.

Shulchan Aruch then adds that if Yom Tov followed immediately after Shabbos and the calf was born on Shabbos it is permitted to slaughter the calf on Yom Tov. Mishnah Berurah (ס"ק ל"ג) is troubled by this ruling since there is a principle that Shabbos cannot prepare for Yom Tov and seemingly, when the calf is born on Shabbos and then slaughtered on Yom Tov, this principle is violated. He answers that since the calf could have been eaten before it was born as part of its mother it is not considered as though Shabbos did any preparations for Yom Tov. Sha'ar HaTziyun (ס"ק ל"ב) adds that this is in contrast to an egg that is laid on Shabbos which does violate this principle since once the egg is laid it is improved in the sense that it is now capable of producing a chick. He then cites other authorities who explain that the birth of the calf on Shabbos does not violate the principle of Shabbos preparing for Yom Tov since the calf is fit even on Shabbos. In the event that there was someone who was ill and needed meat it would be permitted to slaughter the calf and eat it even on Shabbos. As such Shabbos prepared for itself rather than for Yom Tov.