The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Jun 6 2022 ■ ז' סיון תשפ"ב
סימן תצ"ח סעיף י"א-י"ג

Overview

Siman 498 Seif 11:

An animal that is owned by a Jew and a gentile may be slaughtered on Yom Tov and even if they have two animals both animals may be slaughtered.

- The Jew is not doing anything for the gentile; he is slaughtering for himself. (M.B. 60)
- Even though both animals will be consumed we do not require them to each take an animal so that the Jew will only have to slaughter one of the animals. Some authorities maintain that if the gentile agrees to give the Jew the larger, better animal it is prohibited for a Jew to slaughter the second animal. (M.B. 61)

Siman 498 Seif 12:

One who slaughters on Yom Tov may not pluck out wool to make room for the knife; rather one should push the wool aside (with his hand) **and pull it this way and that way and if some of the wool becomes plucked he must leave it there.**

- Taking something from its place of origin is prohibited even if it is done in an unusual manner. (M.B. 62)
- Rather than remove it one must leave it where it was with the remainder of the wool on the animal's neck. If the wool is so tangled that one may not slaughter and it could not have been detangled before Yom Tov, it is possible that it is permitted to detangle the wool on Yom Tov. (M.B. 65)

Siman 498 Seif 13:

One who slaughters a bird may not pluck out feathers in order to make room for the knife.

- It is permitted to remove the feathers after the bird is slaughtered since removing the feathers to make it edible is not different than cooking or roasting it to make it edible. (M.B. 66)
- The custom nowadays is that the slaughterers do remove the feathers since they claim that it is impossible to slaughter a bird if the feathers are not removed and thus they rely on Ramban's lenient position. (M.B. 68)

Halacha Highlight

Performing melacha with a gentile's property

Shulchan Aruch Siman 498 Seif 11

בהמה חציה של אינו יהודי וחציה של ישראל

An animal that is half owned by a gentile and half owned by a Jew

Shulchan Aruch (סע' י"א) discusses an animal that is jointly owned by a Jew and a gentile. He rules that it is permitted to slaughter such an animal on Yom Tov. Although it is prohibited for one to perform a melacha on Yom Tov for a gentile, since the Jew wants to eat the meat and it is impossible to eat part of the animal without slaughtering it entirely, it is not considered as though one is performing the melacha for the gentile even though he will also be able to eat meat from the animal on Yom Tov. Shulchan Aruch then mentions that even if they jointly own two animals it is permitted for the Jew to slaughter them both on Yom Tov. Mishnah Berurah (ס"ק ס"א) explains that one may have thought that if the gentile was agreeable to divide the animals they should have done so while the animals were still alive so that the Jew would only have to slaughter the one animal that is his.

The implication of this halacha is that it is not permitted for a Jew to slaughter an animal that belongs to a gentile even if the Jew will eat some of the meat of the slaughtered animal. Teshivas Shev Yaakov (שו"ת או"ח סי כ"א) proves from this that the prohibition that prohibits one from performing melacha for a gentile (לכם ולא לנכרי) includes performing a melacha with a gentile's object even though the Jew will benefit from that melacha. Similarly, Teshuvas Avnei Miluim (שו"ת אבני מלואים סי' ב') writes that it is prohibited for a Jew to cook food or slaughter an animal that belongs to a gentile, even if the Jew will benefit from the melacha. Noda B'Yehudah (שו"ת נודע ביהודה או"ח סי כ"ט) disagrees and writes that it is permitted. Chazal's exposition is that one may not perform melacha that benefits a gentile but they did not say that one may only do melacha with property that belongs to a Jew (משלכם ולא משל נכרי).