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

Overview

Siman 498 Seif 19:

If one slaughtered a domesticated animal and an undomesticated animal and one has dirt that was prepared or ash and it is possible to cover all of the blood with one shovelful so that one does not have to do any extra work for the blood of the domesticated animal he should cover the blood but if not, he should not cover the blood.

- If the quantity of blood from the undomesticated animal was so much greater that even if the blood of the domesticated animal was water the mixture would appear like blood one is obligated to cover the blood. (M.B. 102)
- The intent is that one does not have to exert himself any extra to cover the blood of the domesticated animal. (M.B. 103)
- The same is true if he had a shovel in soft ground from before Yom Tov. (M.B. 104)
- It is prohibited for one to exert himself to cover the blood of the domesticated animal. Later authorities agree that it may be prohibited even if one uses only a single shovelful. For example, if it is possible that in one spot there is more blood from the domesticated animal than the undomesticated animal it would turn out that there is no obligation to cover the blood in that spot and one would be exerting himself for no purpose. (M.B. 105)

Siman 498 Seif 20:

If one slaughtered a bird on erev Yom Tov and did not cover the blood it may not be covered on Yom Tov.

- Even if one has dirt that is prepared it is not permitted for one to exert himself since he should have covered the blood before Yom Tov. Rather, he should cover the blood with a utensil so that he could cover it to fulfill the mitzvah after Yom Tov. (M.B. 106)

Siman 499 Seif 1:

One may not perform the task of מרגילין on Yom Tov. מרגיל involves removing the flesh from the leg of an animal so that the hide could be removed intact without any tears. The reason it is prohibited is the exertion involved in removing the hide in this manner which does not serve a Yom Tov need.

- The implication is that if he skins the animal from both legs it would be permitted since it does not involve so much exertion. Others adopt a stringent position prohibiting removing hide intact since it involves unnecessary exertion. (M.B. 1)

Siman 499 Seif 2:

It is prohibited to מולג a kid unless one does so to eat the hide.

- מליגה involves placing the kid in boiling water after salting it to remove the hair. (M.B. 2)
- Many Poskim disagree and permit only מליגה to the head and legs which is common but not the entire body which is done only for delicate people and does not represent a universal need and appears like a weekday activity. It is proper to be stringent about this matter. Poskim write that it is permitted to do מליגה to a bird or to singe it. (M.B. 3)

Halacha Highlight

Waiting to wash dirty dishes on Yom Tov

Shulchan Aruch Siman 498 Seif 20

לא יכסנו ביום טוב

He may not cover it on Yom Tov

Shulchan Aruch (סי' תצ"ח סע' כ') rules that one who slaughtered a bird on erev Yom Tov and did not cover the blood at that time may not cover the blood on Yom Tov. Mishnah Berurah (ס"ק ק"ו) explains that this restriction applies even if one has prepared dirt and the rationale is that one is not permitted to exert himself on Yom Tov for something that could have been done before Yom Tov. The concern that this may lead a person to refrain from enjoying Yom Tov is not a factor since the meat is permitted for consumption even if the blood is never covered. Therefore, the only alternative is to wait until after Yom Tov and as long as the blood is still visible one may cover the blood and fulfill the mitzvah at that time. Additionally, it is acceptable for one to cover the blood with a utensil for the purpose of preventing the blood from drying up altogether.

The principle that one may not exert himself to do something on Yom Tov that should have been done before Yom Tov leaves Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ב הע' י"ב) uncertain whether this would prohibit someone from washing dishes on Yom Tov that could have been washed before Yom Tov. Seemingly, if the issue of unnecessary exertion is such a strong concern that Chazal would restrain a person from fulfilling the mitzvah of covering the blood of a slaughtered undomesticated animal or bird, certainly it should prevent one from washing dishes. On the other hand, one could argue that washing dishes is necessary for one to be able to eat food on Yom Tov so it is categorized as a preliminary activity for eating (מכשירי אוכל נפש) whereas not fulfilling the mitzvah of covering the blood has no effect on what one intends to eat on Yom Tov and as such there are stronger grounds to be restrictive. He does entertain the possibility that these restrictions may be in place only in a circumstance in which it was due to one's negligence that the blood was not covered or the dishes were not washed before Yom Tov. He leaves this question unresolved.