The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tuesday, May 28 2018 ■ כ"ג אייר תשע"ט
סימן תצ"ט סעיף ג'-ד'

Overview

Siman 499 Seif 3:

If an animal is slaughtered on Yom Tov, it is permitted to lift the hide and move it to a location where it will be trampled by foot traffic, even though it does not contain meat. It is permitted to salt on it the minimum degree of salt when roasting meat. It is also permitted to employ subterfuge and salt a little here and a little there until the entire hide is salted. If the animal was slaughtered before Yom Tov these activities are prohibited. Bird feathers are treated the same as the hide and may be moved in order to store them as is permitted with the hide.

- In other words it may be moved and placed in a protected area or from the sun to the shade in order that it should not ruin. Although generally moist hide may not be moved, in this instance halacha is lenient out of concern that it would lead people to not slaughter animals for Yom Tov. (M.B. 4)
- Halacha is further lenient and permits placing the hide where people will walk even though this treats the hide. However, it is only permitted to place the hide where people walk but it is prohibited to stretch the hide over pegs since it would then be evident that his intent is to treat the hide. (M.B. 5)
- If there was an olive's volume of meat it would certainly be permitted to move the hide. (M.B. 6)
- When roasting meat it does not require much salt but adding a large volume of salt is certainly prohibited since it is evident that one is treating the hide. (M.B. 8)
- Not only if the animal was skinned before Yom Tov but even if it was skinned on Yom Tov it is prohibited since it will not lead one to refrain from slaughtering animals on Yom Tov unless it was a circumstance in which there was no time to skin the animal before Yom Tov and one may be lenient. Even if one forgot to salt the hide before Yom Tov it is not permitted to slaughter it on Yom Tov. (M.B. 10)
- In places that observe two days of Yom Tov an animal that is slaughtered on the first day of Yom Tov is treated as though it was slaughtered before Yom Tov when the second day of Yom Tov begins. (M.B. 10)
- Rema refers to birds slaughtered on Yom Tov. (M.B. 11)
- Although Pri Chadash is stringent in all cases, the later authorities follow Shulchan Aruch's ruling. The wing of a goose is not muktzah according to all opinions since it can be used. (M.B. 12)

Siman 499 Seif 4:

Halacha Highlight

The muktzah status of leftover wax

Shulchan Aruch Siman 498 Seif 4

אפילו לשטחן על גבי יתדות

Even to spread it out on pegs

Shulchan Aruch (סעי' ד') rules that one may not salt or turn over fats on Yom Tov. One may not even stretch the fats over pegs. The reason is that it is obvious that one's intent is to prevent the fats from spoiling and there is a concern that he will salt the fats as well (מ"ב ט"ו). Mishnah Berurah presents a disagreement whether the fats are muktzah. Taz cites authorities who maintain that the fats are not muktzah. Magen Avrohom, following Rema's ruling that nolad is prohibited on Yom Tov, maintains that the fat is prohibited due to the restriction of nolad. Although the fat may be used as fuel for a fire, since before Yom Tov began these fats were not yet in existence they are prohibited due to the nolad restriction. Therefore, the only allowance is to put the fats away to prevent them from becoming ruined out of concern that if the person has to let the fats spoil he would refrain from slaughtering altogether. If, however, the animal was slaughtered before Yom Tov, the fats may be moved indiscriminately since they were fit to be used as fuel before Yom Tov.

Mishnah Berurah (ס"ק ט"ו) writes that wax is not muktzah on Yom Tov and may be transported indiscriminately since one can place a wick on the wax and kindle it. This has important significance as far as kindling lights the second night of Yom Tov. In the event that wax remained from the candles that were kindled the first night it is permitted to remove that wax in order to make room for the candles that one intends to kindle the second night (חיי אדם כלל צ"ב סעי' ב'). Additionally, if the wick was held in place with a metal disk it is permitted to remove that disk as well without concerns that it is muktzah (ארחות שבת ח"ב פי"ט הע' רפ"ו).

It is prohibited to salt fat and it may not be turned over even to stretch them out on pegs even though the animal was slaughtered on Yom Tov. It is also prohibited to salt meat in the airspace above it.

- Something that is not food that is salted to prevent it from smelling is prohibited as treating the hide. (M.B. 13)
- It is evident when spreading out the fat on pegs that one's intent is that it should not spoil and raises the concern that one will salt it as well. There is a dispute whether the fats on an animal that was slaughtered on Yom Tov are muktzah but if it was slaughtered before Yom Tov all opinions agree that it is not muktzah. (M.B. 15)