The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"ק סעיף ו'

Overview

Siman 500 Seif 6:

The custom is to permit nikur on Yom Tov even if the animal was slaughtered before Yom Tov. (It is proper to change the method of nikur when possible.)

- This applies when one performs nikur with the intent to eat the meat on Yom Tov but if one does not intend to eat the meat it is prohibited even if the animal was slaughtered on Yom Tov since it involves exertion for the week unless one intends to salt the meat so that it doesn't spoil and it is prohibited to salt the meat until nikur is performed. In such a circumstance it is permitted to perform nikur to other meat using subterfuge. In other words, after performing nikur on one piece one could decide to eat another piece and perform nikur on that piece and so on. This allowance is only for animals that are slaughtered on Yom Tov but if it was slaughtered before Yom Tov and one had time to perform nikur before Yom Tov it is prohibited to perform nikur on anything more than what one will eat. (M.B. 27)
- For example, one should perform nikur with a chopper or an ax. And it should be done in an unusual manner since it should have been done before Yom Tov and doing it in an unusual manner will not change the taste of the meat. (M.B. 28)
- If one cannot do it in an unusual manner it is permitted even without deviating from the normal method since nikur does not entail a melacha just exertion. Regarding the hindquarters to which nikur cannot be done with a deviation one should be stringent and avoid performing nikur to an animal that was slaughtered before Yom Tov if there was time to have performed nikur before Yom Tov. In a pressing circumstance one may be lenient if it is needed for Yom Tov. Meat on which nikur was already done and it is three days since it was slaughtered and if one waits until after Yom Tov it will be prohibited to eat the meat in any manner other than roasted, it is permitted to rinse the meat on Yom Tov since it is presently edible. There is no issue of exerting one's self for the week since one is merely pouring water on it. It is appropriate, however, for the butcher to eat a piece of the meat and if one could wait until the second day of Yom Tov that is preferred to rinsing the meat on the first day of Yom Tov. On Shabbos it is prohibited but in Mishnah Berurah siman 321:12 later authorities are cited who permit asking a gentile to rinse the meat but if a gentile is not available it may be done by a Jew. (M.B. 29)

Halacha Highlight

Rinsing meat and washing dishes

Rema Siman 500 Seif 6
וטוב לשנות קצת
It is appropriate to deviate slightly

Shulchan Aruch rules that it is permitted to perform nikur (the removal of the forbidden fats) on Yom Tov even if the animal was slaughtered before Yom Tov. Rema adds that nikur should be done in a different manner than the way one performs this task during the week. Mishnah Berurah (ס"ק כ"ח) writes that one should use a chopper or an ax rather than a regular knife. He then notes that in the previous seif that discussed salting there was no mention of salting in a different manner than one does during the week. The difference is that if the meat was salted before Yom Tov the taste would become ruined after sitting in salt for an extended period of time whereas if nikur was performed before Yom Tov the taste of the meat would not be negatively affected and thus if it is performed on Yom Tov, one must employ a deviation.

Mishnah Berurah (ס"ק כ"ט) then mentions the circumstance of meat to which nikur was performed but it is three days since it was slaughtered and it was not yet salted to remove the blood. If they wait until after Yom Tov it would be more than three days since the slaughter and it would only be permitted to eat it roasted. He rules that it is permitted to rinse the meat on Yom Tov since the meat is fit for consumption on Yom Tov. Even though the exertion involved in washing the meat is for use after Yom Tov, since he is not doing anything more than pouring water over the meat it is permitted. Although when discussing washing dishes on Shabbos, Shulchan Aruch (סי' שכ"ג סע' ו') ruled that it is prohibited to wash dishes for after Shabbos, Magen Avrohom (שם ס"ק י"ג) explains that the washing is fundamentally different in the two cases. When rinsing meat one merely pours water over the meat but when washing dishes one must rub each dish to assure that it is clean and it is that extra exertion that is prohibited.