

ביצה כח

It is אסור to weigh meat on a scale on יום טוב, even on a homemade scale, as it is עובדא דחול. Measuring and weighing is מותר for a מצוה (for example, measuring wine ליל סדר, or measuring the שבת תחום שבת).

It is אסור to make a hole in meat with a knife on יום טוב in order to carry the meat. A hole may be made by hand.

If a knife becomes dulled, it is אסור to sharpen the knife on a sharpening stone. It is מותר to sharpen the knife on another knife, a piece of wood, or stone (not a stone used specifically for knife sharpening), as these items only sharpen the knife partially. This sharpening may only be done in private, and only if the knife is not totally dulled, as in such a case there is a possibility that he may come to sharpen the knife with a sharpener.

It is אסור to show a knife to a חכם on יום טוב, as perhaps the knife needs to be sharpened, and the שוחט--after hearing the הוראה from the חכם--will sharpen it. The רמ"א says that today when שוחטים check their own knives, they should do so before יום טוב.

מלאכות that are for אוכל נפש are permissible on יום טוב, provided that if they were done before יום טוב it would affect the taste of the food. מכשירי אוכל נפש are permitted. For example, if a spit broke on יום טוב it may not be fixed, unless, explains the רמ"א, it

cannot be used without bending it back into shape, in which case it is מותר because it is מכשירי אוכל נפש (though the רמ"א notes that this הלכה is not taught publicly, so as not to lead to זלזול יום טוב).

Another example, is being טובל a new כלי on יום טוב. On שבת, it is אסור, and if there was opportunity to be טובל the כלי before יום טוב, it is אסור on יום טוב as well. However, if there was no opportunity to be טובל the כלי before יום טוב, then it may be done on יום טוב, as the כלי is מכשירי אוכל נפש.

While a piece of wood not generally used as a spit may be used as a spit on יום טוב, it may not be moved afterwards (as since it was not set aside for use as a spit, it is considered מוקצה).