The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, May 19 2023 ■ כ"ח אייר תשפ"ג
סימן תק"ד סעיף ב'-ד'

Overview

Siman 504 Seif 2:

It is permitted to transport spices or the pestle to the mortar or the mortar to them, even through the public domain, even though one could have transported them before Yom Tov.

- There is no concern that after transporting them he will change his mind and won't pound them and it would turn out that he transported them for no reason. (M.B. 13)

Siman 504 Seif 3:

One may not crush grits in a large mortar but one may crush grits in a small mortar since that is its deviation but in Eretz Yisroel even a small one is prohibited. Since we do not know what constitutes large or small, we prohibit everything. It is permitted to grate cheese on Yom Tov with a dented grater but one must employ some deviation as is required when pounding salt. It is also permitted to grind *matzos* without a deviation since foods that were already ground are not subject to the prohibition against grinding.

- If one crushed the grits, the implication of the Gemara is that they are prohibited. (M.B. 14)
- Some explain that in Eretz Yisroel it is prohibited because they had slaves who would disregard halacha so Chazal prohibited the activity altogether and as such in places where people own slaves it would be prohibited. Others explain that the quality of grain from Eretz Yisroel did not become diminished if they were crushed before Yom Tov and thus in other places where the quality of crushed grain does not become diminished when crushed before Yom Tov, it is prohibited to crush them on Yom Tov. Yet others explain that in Bavel they regularly used large quantities of grain so that using a small mortar was a deviation as opposed to Eretz Yisroel so there was no deviation that could be employed and thus nowadays the *halacha* would depend on whether using a small mortar would constitute a deviation or not. (M.B. 16)
- Concerning horseradish, although there are times that a person grinds enough for a few days, nevertheless, it is permitted since it is assumed that Chazal only prohibited the use of a millstone which constitutes a weekday activity. Nonetheless, one should employ some deviation and it should be ground onto a cloth or the table. It is permitted to cut vegetables into very small pieces without a deviation but one may only cut the quantity needed for that day. (M.B. 19)
- In other words one could use the utensil that he normally uses to grind *matzah* and it is not necessary to employ any deviation since ground food is not subject to this prohibition. (M.B. 20)

Siman 504 Seif 4:

It is permitted to measure spices to add to cooking food so that he will not "burn" the food (Meaning so that he should not burn and thereby ruin the food by adding too much spice).

- Although it is prohibited to measure flour since one risks ruining the food, one may measure spices. (M.B. 21)
- If during the week one does not measure the spices, it is also prohibited to measure them on Yom Tov. (M.B. 22)

Halacha Highlight

Using grinding utensils to grind vegetables

Rema Siman 504 Seif 3
ומתר לגרר גבינה ביום טוב
It is permitted to grind cheese on Yom Tov

Rema (סע' ג') permits grating cheese on Yom Tov with a utensil that appears like a dented grater. However, it is necessary to employ some sort of slight deviation as one does when grinding salt. Mishnah Berurah (ס"ק י"ח) explains that grating cheese is not the same as grinding pepper or mustard with a millstone since the use of a millstone represents more of a weekday activity than using a grater to grate cheese and thus only a small deviation is necessary. The reason a small deviation is required is that generally, if one grated the cheese before Yom Tov it would not lose its taste. If it were to lose its taste it would be permitted to grate it without employing any deviation whatsoever. However, in accordance with the custom mentioned by Rema in *seif* 1 one should always employ some sort of deviation.

Poskim debate the permissibility of grinding cooked food with a utensil that is designed for that purpose. For example, may one use a potato or egg grinder to grind cooked potatoes or eggs on Yom Tov? Rav Yosef Shalom Elyashiv (מבקשי תורה יום טוב עמ' רנ"א) maintains that it is permitted and the use of these utensils do not violate the prohibition against grinding. Since the Mishnah Berurah (ס"ק י"ט) ruled that it is permitted to cut vegetables into very small pieces, the use of a utensil designed for that purpose does not make the act any worse. Rav Nissim Karelitz (חוט שני יום טוב פי"ז אות ב' סק"א) adopts a stringent position and requires the use of some sort of deviation. The reasoning may be that since nowadays the cut vegetables could be stored in a refrigerator in a manner in which it will not lose much taste, one should be stringent and employ a deviation when cutting the vegetables on Yom Tov (מי"ב מהד' דרשו אות 12).