The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תק"ו סעיף א'-ב'

Overview

Siman 506 Seif 1:

It is prohibited to measure flour on Yom Tov if the intent is to knead dough unless one estimates. It is permitted to remove flour from a utensil even though it leaves behind a hole in the flour.

- Since it is not necessary for the bread and the bread will not become ruined if one does not measure the flour, Chazal did not permit measuring the flour since it appears as though one is measuring the flour to sell it. (M.B. 1)
- If one takes flour to prepare an accompanying dish which requires a specific quantity, it is permitted. (M.B. 2)
- If one uses the measuring utensil that he utilizes during the week he must take a little more or less. (M.B. 3)

Siman 506 Seif 2:

One may not sift flour for the first time, even if he employs a deviation but if it was sifted the day before and then a pebble or piece of wood fell in and one wishes to sift it a second time, it is permitted even without a deviation. Some maintain that it is permitted to remove the pebble or piece of wood by hand but others are stringent and prohibit it. **If nothing fell in but one wishes to sift it a second time to improve the quality of the bread, one must employ a slight deviation, e.g., to sift the flour onto the table.** It is also permitted to have a gentile sift flour even the first time if he employs a slight deviation.

- All of the *melachos* that precede kneading were prohibited by Chazal since they are done for large quantities and according to some authorities they are Biblically prohibited (M.B. 5)
- This is similar to all the melachos that are prohibited on Yom Tov even if one employs a deviation. (M.B. 6)
- If the pebble fell in before Yom Tov it is only allowed if one employs a deviation. (M.B. 7)
- This is not similar to siman 510:2 that prohibits separating legumes from its refuse since in that case the melacha is commonly performed for use of the selected items over an extended period of time, as opposed to this case where the flour was sifted before Yom Tov and a pebble or piece of wood fell in so that it is obvious that one's intent is for immediate use on Yom Tov and thus permitted. (M.B. 8)
- Some adopt a stringent approach and require a deviation even in this case. Chaye Adam requires a full-fledged deviation by using the bottom of the sifter or engaging a gentile to sift the flour. Similarly, one who pounds *matzah* on Yom Tov and then wishes to sift the mixture must utilize a deviation. (M.B. 9)
- In other words, even this is permitted. (M.B. 10)
- Meaning they prohibit removing a pebble by hand and one should follow this position. The same is true if a fly fell into a cup in that one should not remove it by itself, rather it should be removed with some liquid. (M.B. 12)
- Even though it is food, it could have been sifted before Yom Tov and people could also confuse this with sifting in the first place. (M.B. 13)
- Authorities note that this is true if the holes of the second sifter are not smaller than the first and anything that passes through the first holes will pass through the second holes but if the holes of the second sifter are smaller it is certainly prohibited since pieces will not pass through and it is as if one is sifting for the first time. (M.B. 14)
- One may rely on the opinion that permits employing a deviation if it is performed by a gentile. (M.B. 15)
- Pri Chadash is stringent even regarding a gentile. It is possible that if a full-fledged deviation is employed, for example, using the backside of a sifter, it is permitted even for a gentile to perform. (M.B. 16)

Halacha Highlight

Selecting non-food items

Siman 506 Seif 2

ויש אומרים דמתר לטל הצרור או הקיסם בידו

And some maintain that it is permitted to remove the pebble or wood by hand

Shulchan Aruch (סע' ב') rules that if one sifted flour before Yom Tov and then a pebble or piece of wood falls into the flour, it is permitted to sift the flour again on Yom Tov without any deviation. The reason is that one's intent is not to sift the flour; it is to remove the pebble or wood and this was not prohibited by Chazal, if the refuse fell into the flour on Yom Tov (מ"ב סק"ח). Mishnah Berurah (סק"ט) notes that there are some authorities who maintain that it is necessary to employ some deviation when sifting the flour on Yom Tov and some require a full-fledged deviation. Rema relates that there is a dispute whether it is permitted for one to remove the pebble or wood from the flour by hand. Mishnah Berurah (ס"ק י"ב) writes that one should conduct himself in accordance with this position and should not remove refuse by hand. Therefore, if a fly falls into one's drink he should not remove the fly by itself; rather it should be removed with some of the beverage to avoid violating the prohibition against selecting (בורר).

Regarding selecting non-food items, e.g., *sefarim*, Rav Yosef Shalom Elyashiv (מבקשי תורה יום טוב עמ' ר"ס) writes that since such selecting is not food related, the *halacha* is the same as it is on Shabbos and one must be mindful of criteria to select *sefarim* without violating the prohibition of selecting. Shulchan Aruch HaRav (סי' תק"י סע' ג') also implies that the allowance for selection on Yom Tov is limited to food items. On the other hand, Sefer Yeshuos Yaakov (סי' תק"י סק"א) maintains that the principle of מתוך permits selecting even non-food items on Yom Tov as long as they are needed for Yom Tov. This is also the position adopted by Teshuvas Shevet HaLevi (ח"י סי' ע"ט אות א') and Teshuvas Ohr L'Tziyon (ח"ג פי"ט תשובה ז') who ruled that it is permitted to select clothing that is needed for Yom Tov.