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

Overview

Siman 506 Seif 6:

If one owned flour or dough in partnership with a gentile, it is prohibited to bake it on Yom Tov, rather it must divided and then he should bake his own portion.

- The bread may not be baked and dough may not be kneaded since it is possible to separate the two portions from one another beforehand. (M.B. 33)
- Since half belongs to the gentile which may not be consumed or given to a guest, it turns out that one is performing *melacha* that benefits a gentile which is prohibited on Yom Tov. (M.B. 34)

Siman 506 Seif 7:

If one possesses a large quantity of bread made from fine flour, he may not bake additional bread unless he is accustomed to feed coarse bread to the members of his household. However, if one has a large quantity of coarse bread, he may bake bread made from fine flour.

- If it is another variety of bread, even if inferior to the one that he already possesses, it may be baked. (M.B. 36)
- If one prefers warm bread and the bread of fine flour was baked the day before, he may bake coarse bread on Yom Tov. (M.B. 37)
- Magen Avrohom permits one to first bake coarse bread and then bread made from fine flour but this is true only if he intends to eat the coarse bread but if his intent is to generate leftovers for the week it is prohibited. (M.B. 39)

Siman 506 Seif 8:

It is prohibited to prepare leavening on Yom Tov unless one employs a deviation since it could have been prepared before Yom Tov.

- The bread will be the same quality regardless of whether the leavening was prepared before Yom Tov or on Yom Tov. (M.B. 41)

Siman 506 Seif 9:

Even if an animal was slaughtered before Yom Tov it is permitted to separate the gifts for the *kohen* on Yom Tov.

- He is not fixing anything since the animal was not *tevel* even before the gifts were removed. (M.B. 42)

Halacha Highlight

Carrying additional items

Shulchan Aruch Siman 506 Seif 6

בשתפות עם אינו יהודי

In partnership with a gentile

Shulchan Aruch (סע' ו') addresses someone who owns flour or dough in partnership with a gentile. He rules that it is prohibited for one to knead or bake that flour or dough on Yom Tov. Instead, one should separate the gentile's portion of the dough or flour and it is then permitted to bake his portion. Mishnah Berurah (ס"ק ל"ג) notes that this *halacha* seemingly contradicts the *halacha* that permits slaughtering an animal that is owned in partnership with a gentile. He explains that in the case of the animal it is permitted since it is impossible to slaughter only the Jew's portion of the animal. In contrast, flour and dough could be divided before one begins to knead or bake it and thus since it is unnecessary to perform *melacha* with the gentile's portion it is prohibited to do so. Furthermore, although it is permitted to bake on Yom Tov more bread than needed in order to fill the oven with bread since a full oven produces better tasting bread, in the case where some of it is owned by a gentile it is not permitted. The reason is that when baking additional bread, each additional loaf could be the one that will be consumed. Alternatively, guests may arrive that could eat the additional bread. On the other hand, when a portion of the bread is owned by a gentile it may not be consumed on Yom Tov and thus the *melacha* that is performed with his portion is prohibited.

Poskim debate the allowance to carry a greater quantity of items than will be needed. Rav Moshe Feinstein (אג"מ או"ח ח"ה סי' ל"ה) draws a distinction between carrying a greater quantity of items than what will be needed but each one of those items could be the one that will be used, e.g. a pack of cigarettes that contains more cigarettes than will be needed and carrying a greater quantity of items where some of the items are not usable, e.g. a key ring that contains keys that cannot be used on Yom Tov. He maintains that in the former case it is permitted but in the latter case it is prohibited. Rav Yosef Shalom Elyashiv (מבקשי תורה יום טוב עמ' רס"ח) writes that this distinction is not compelling and entertains the possibility that it is permitted to carry the entire key ring.