The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תק"י סעיף ג'-ה'

Overview

Siman 510 Seif 3:

It is prohibited to strain mustard in its strainer and it is also prohibited to sweeten it on wooden coals but on metal coals it is permitted.

- It appears as though one is selecting since the husk is discarded but it is not actual selection since the husk is also edible. (M.B. 11)
- The implication is that if it is done with another instrument it would be permitted. Magen Avrohom writes that if it could not be strained beforehand it may be strained on Yom Tov. (M.B. 12)
- The issue is that this involves extinguishing. Although it is necessary for food preparation, nevertheless, it is Rabbinically prohibited since it could have been done before Yom Tov. Accordingly, if it could not have been done beforehand, it would be permitted. Some authorities are stringent and do not permit selecting without utilizing a deviation even though it could not have been done before Yom Tov. (M.B. 14)
- Regarding the use of stones, See Machatzis HaShekel. Magen Avrohom writes that it is permitted to insert a hot poker into a beverage to sour it if it will be fit for consumption on Yom Tov. See, however, Biur Halacha who notes that those who maintain that hardening metal is prohibited, this is not permitted. (M.B. 15)

Siman 510 Seif 4:

One may not suspend a dreg strainer on Yom Tov to strain dregs but if it was already suspended it is permitted to pour in dregs to strain them. It is permitted to be deceptive and hang the strainer to hold pomegranates and then pour dregs into it. The remaining *halachos* of straining are the same as for Shabbos, as discussed in *siman* 319.

- It created an *ohel* on the utensil and is thus prohibited since it constitutes a weekday activity. (M.B. 16)
- Shulchan Aruch refers to where straining before Yom Tov would compromise the quality of the food because if that were not the case it would be prohibited. Pri Megadim writes that it is always permitted when a deviation is employed. (M.B. 17)
- One must place pomegranates into the strainer because otherwise it is evident that one's intent was to strain and is thus prohibited. (M.B. 19)
- It is prohibited to strain with a kerchief since it constitutes laundering. (M.B. 20)

Siman 510 Seif 5:

It is prohibited to make cheese on Yom Tov. (It is also prohibited to curdle milk on Yom Tov.) Making butter from milk on Yom Tov is also prohibited.

- Since cheese tastes better the longer it is aged, it should have been made before Yom Tov and is prohibited since it is common to manufacture large quantities intended to last many days and thus constitutes a weekday activity. Accordingly, even if it could not have been made before Yom Tov it is prohibited but is permitted if one employs a deviation. (M.B. 21)
- It is prohibited to make whey by adding vinegar to milk since this constitutes full-fledged selection and is done for many days. Pri Megadim questions whether it is permitted for one to make whey for someone who is ill. (M.B. 22)
- One may not even ask a gentile to make it but some authorities are lenient if it is needed to celebrate Yom Tov but one should not be lenient unless there is a great need. One may remove whey, even on Shabbos provided that when one comes close to the surface of the milk, he refrains from selecting any more. Mor U'Ketziah permits instructing a gentile to make butter if one is concerned that the whey will spoil if it is not made into butter. (M.B. 23)

Halacha Highlight

Straining on Yom Tov

Shulchan Aruch Siman 510 Seif 3

אין מסננים החרדל

One may not strain mustard

Shulchan Aruch (סע' ג') rules that it is prohibited for one to strain mustard in a mustard strainer on Yom Tov. Mishnah Berurah (ס"ק י"א) explains that although straining mustard does not constitute actual selection since the husk that is separated is edible, nevertheless, it appears as though one is separating since the husk is separated from the part of the seed that will be eaten. Mishnah Berurah (ס"ק י"ב) also quotes Magen Avrohom who writes that if for some reason one was not able to strain the mustard before Yom Tov it is permitted to strain it on Yom Tov. Biur Halacha (ד"ה אין מסננין) notes that according to other authorities even if one could not have strained the mustard before Yom Tov it is prohibited to strain it on Yom Tov since from their view the prohibition is rooted in the fact that straining mustard gives the impression that one is doing so for use after Yom Tov since people commonly strain large quantities of mustard at once.

Rav Yosef Shalom Elyashiv (מבקשי תורה יום טוב עמ' רנ"ז) followed Magen Avrohom's ruling and thus permits one to strain noodles in a strainer if the noodles were not cooked before Yom Tov. Teshuvas Cheishev HaEphod (ח"ג סי' ל"ה) also ruled that one who cooks milk on Yom Tov may remove the film that develops on the top of the milk. The reasoning behind both of these cases and ones which are similar is that one is not performing a true act of selecting since even the part that is separated is edible. This explains why Mishnah Berurah is stringent with regards to the removal of a fly that lands in one's drink and requires one to remove some of the beverage with the fly. In that case since the fly is not edible it is considered a true act of selecting and thus the *halacha* is more stringent than when removing a part that is actually edible (פסקי תשובות אות ב' והע' 7).