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

Overview

Siman 512 Seif 1:

One may not cook for a gentile on Yom Tov, therefore, it is prohibited to invite him to eat out of concern that one will cook additional food for his sake. The restriction is to invite him to one's home but it is permitted to send him food to be delivered by a gentile, **but it is permitted to feed one's slave or maidservant as well as a gentile messenger who was sent to one's house or even a gentile who came of his own volition without concern that one will add more food for their sake.** It is permitted to add more food to the pot one is using to cook food for himself but it is prohibited to do so for other gentiles. A Jew who is baking in an oven owned by a gentile and must give him a loaf of bread as payment should not designate a loaf to give to the gentile before baking since that would involve baking for the gentile, rather one should bake all of the bread and then choose a loaf to give the gentile.

- It is also prohibited to perform any *melacha* for the sake of a gentile. (M.B. 1)
- A *mumar* or public desecrator of Shabbos is treated the same as a gentile for this *halacha*. (M.B. 2)
- It is prohibited to invite him even if one prepares all of the food in advance out of concern that one will prepare something on Yom Tov to honor him. (M.B. 3)
- When sending the food to his house there is no concern that one will cook food for his sake. (M.B. 5)
- Many authorities maintain that this allowance is limited to sending food that one prepared for himself. There are authorities who permit adding food for the gentile into the pot that contains food one is cooking for himself to send to the gentile and in a circumstance of enmity or monetary loss, one may follow the lenient position. (M.B. 6)
- If the gentile lives where it is permitted for the Jew to transport items, it is permitted for the Jew to deliver the food to the gentile. (M.B. 7)
- It is permitted when it will promote peace even if the gentile will transport the food through a public domain. (M.B. 8)
- This is true only if the gentile arrived uninvited after the food was prepared. Some authorities adopt a stringent position if the gentile is prominent unless one informs him that he will not serve anything extra for his sake. Taz differentiates between where the Jew pressures the gentile to join him (prohibited) and where he does not (permitted). (M.B. 10)
- Shulchan Aruch grouped together all of the different categories of gentiles but Rema contends that one may add to the pot food for one's slaves but not for gentiles who arrive uninvited. (M.B. 11)
- It is only permitted if one added all of the meat at the outset but to add more meat for the gentile is prohibited unless one could serve him other foods so that the meat could be eaten by the Jews. Similarly, one may not prepare bread for a gentile unless one has other food to serve him. According to the conclusion above in *siman* 507 this may not be done in our ovens but in a circumstance of need one may be lenient even in our ovens. (M.B. 12)

Halacha Highlight

Inviting non-religious Jews for a Yom Tov meal

Shulchan Aruch Siman 512 Seif 1

אסור להזמינו

It is prohibited to invite him

Shulchan Aruch writes that due to the prohibition against cooking for a gentile on Yom Tov, it is prohibited to invite a gentile for a meal. The concern is that in an attempt to honor the guest one will cook food for him, thereby violating the Biblical prohibition, and this prohibition is in force even if one prepared all of the food before the meal. Mishnah Berurah (סק"ב) notes that there is a dispute amongst authorities whether the prohibition against inviting gentiles for a meal on Yom Tov includes Karaites or not. He then adds that someone who is an apostate for idolatry and a public desecrator of Shabbos is categorized as a gentile for this *halacha* and one may not invite such people for a meal on Yom Tov.

Chazon Ish (יו"ד סי' א' סק"ו) famously writes that nowadays when many people grew up without exposure to Torah and *mitzvos,* they are categorized as Jews for all matters and thus the prohibition against inviting public desecrators of Shabbos does not apply to them. Chazon Ish also writes that not only are those people who were not exposed to Torah altogether not categorized as public desecrators of Shabbos, but even those who were exposed to Torah but did not develop a proper appreciation of the truth of Torah and *mitzvos* are also not categorized as public desecrators of Shabbos. However, those who were fully exposed to Torah and *mitzvos* but abandoned them and are public about their hatred towards Hashem and His Torah are categorized as public desecrators of Shabbos and as such may not be invited for a meal on Yom Tov. In a circumstance where not inviting such people will generate hatred and inviting them will generate a greater sense of peace (דרכי שלום), it is permitted to invite them for a meal but nevertheless, one should be careful to avoid cooking food specifically for them. Some authorities go so far as to say that in such a circumstance one should prepare all of the food that will be served at that meal before Yom Tov (פסקי תשובות אות ב').