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

# Overview

Siman 533 Seif 1:

**It is permitted to grind flour if it is needed for the *moed*, even if one saved the activity to do on *chol hamoed*. It is also permitted to cut branches that are attached and to make beer, whether from dates or barley, if it is needed for the *moed*. If it is not for the *moed* it is prohibited. However, one need not make a precise amount; rather it may be done generously and if there is extra, there is extra. One may not use subterfuge and intentionally grind more or make** (more beer)**, or if one has flour** (or old beer) **he may not use subterfuge** (to make more) **and claim that he wants the new stuff. However, if he has bread it is permitted to grind more** (for bread) **since warm bread is preferred.** (The same is true concerning beer and if new beer is better it may be made without use of subterfuge.)

- Meaning, he does not have flour. This is allowed even though he can purchase or borrow from a friend. The same principle is true concerning other *melachos*, e.g., harvesting and selecting. (M.B. 1)
- Chazal were lenient even when one saved the *melacha* to do on *chol hamoed* when it is necessary for food. (M.B. 2)
- One will use it as fuel for his oven. (M.B. 3)
- If the owner of the mill will not grind a small quantity, it is permitted to grind a larger quantity. (M.B. 5)
- If one employed subterfuge it is permitted, *b'dieved*, since he will consume some of the flour or beer. It may be that some authorities would prohibit the flour of beer even *b'dieved* if subterfuge was employed. (M.B. 6)
- If one has flour that is not such high quality it is permitted to grind better quality flour. (M.B. 8)
- Some authorities are lenient regarding subterfuge and permit one who has old beer to make new beer claiming that he wants new beer and one need not protest one who follows that opinion but some assert that one may not use obvious subterfuge. (M.B. 9)
- Chaye Adam permits baking bread from bran for *chol hamoed* even though he has clean bread provided that there is somewhat of a need for that bread on the *moed*. (M.B. 10)

Siman 533 Seif 2:

**It is permitted to uproot flax since it can be used to cover food as well as hops which can be poured in beer that will be used during the *moed* and sesame since dry sesame is immediately edible.**

- One may only uproot what is needed. It is also permitted to uproot it for washing since women use it to smooth their skin and brighten its appearance. (M.B. 11)
- It is added to beer to give it a sharp taste. (M.B. 12)
- Shulchan Aruch does not refer to our sesame which is a food, rather it is a variety that is primarily used to manufacture oil or to roast in honey to eat and is usable for these purposes only when dry. (M.B. 13)

# Halacha Highlight

## Cooking on *chol hamoed* for afterwards

Shulchan Aruch Siman 533 Seif 1
**ושלא לצורך המועד אסור**
**If it is not for the *moed* it is prohibited**

Shulchan Aruch (סע' א') writes that it is permitted to grind grain to produce flour on *chol hamoed*. Mishnah Berurah (סק"א) explains that Shulchan Aruch refers to one who does not have flour to use and it is permitted even though the person could purchase flour or borrow some from a neighbor. It is not permitted for one to grind grain to make flour if the flour will not be used during the *moed* and his intent is to manufacture flour to use after the *moed*. *Poskim* discuss whether it is permitted for one to cook and bake on *chol hamoed* to prepare for a *simcha* that will be held after the *moed*. For example, if one has a *bris milah* on *isru chag*, is it permitted to make the food during *chol hamoed* since there will not be sufficient time between the end of Yom Tov and the *bris*? Rav Nissim Karelitz (חוט שני חול המועד עמ' רמ"ג) permits this only if they will eat from each of the prepared foods during the *moed*. Others adopt a more lenient position when the meal is a *seudas mitzvah* since non-craftsman work (מלאכות הדיוט) is permitted for the purpose of a *mitzvah* even if it is not a *moed* necessity. They add, however, that it is proper to eat some of the food during the *moed* (פסקי תשובות אות ב').

A similar discussion relates to when Yom Tov concludes on Friday. Rav Karelitz (שם) once again writes that if one eats from each of the prepared foods it is permitted. Rav Yosef Shalom Elyashiv (ספר הזכרון מבקשי תורה חול המועד עמ' תשמ"ו) also permits cooking on *chol hamoed* for Shabbos that immediately follows Yom Tov and explains that one need not employ any sort of subterfuge to permit it. *Poskim* take this a step further and write that when Yom Tov ends on Thursday but one will not have sufficient time on Friday to cook for Shabbos, one may prepare for Shabbos by cooking for the *moed* and adding larger quantities than what is needed for the *moed* so that he will have leftover food for Shabbos (פסקי תשובות סי' תקל"ט אות ט') (מרבה בשיעורים).