

THE SHABBOS WEEKLY

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Hilchos Yom Tov (cont.)

May one insert the wick into the float on Yom Tov?

The issue is one of making a *k'li - makeh b'patish*. Do we say that the combination of the wick in the float is a new *k'li* and *assur* or not?

The *Magen Avraham* writes ¹ that one may not insert a thread into a needle to sew a chicken prior to roasting, lest one cuts the thread to size. Why did he say that it is *assur* on account of a *g'zeira* and not that one is making a *k'li* when making the *shidduch* (matchmaking) between the needle and the thread? The answer is that we do not view the needle and thread as a single entity rather as two separate items that when combined become one, but are still separate items and will forever remain so.

Do you have an example of the above?

Inserting feathers into a quilt for the first time is *assur*² because together they form a single *k'li*. Likewise, one may not loop shoelaces into a shoe that were not threaded with those laces before Shabbos.³

Rav Shlomo Zalman Auerbach wrote ⁴ that it is customary to insert the wick into the float on Yom Tov even though each item is ineffective without the other.

But how is this explained?

The explanation is that it is similar to the needle and thread.⁵ The wick is not transformed by inserting it into the float, as the float merely prevents it from sinking into the oil. It is not that the float and wick combine to be a single entity.

May one remove the burned wick from the oil to replace with a new one?

The issue here is mainly *muktze* and perhaps repairing the oil holder.

One approach is that since one may handle *muktze* for *ochel nefesh* (food and its subsidiaries) one may handle the old wick and remove it to light a fresh one, as light is a subsidiary of *ochel nefesh*.⁶

Another approach is that since some opinions hold that one may light used wicks on Yom Tov they are not *muktze*.⁷

What about extracting melted wax from a candlestick?

Here the issue is *muktze* and *makeh b'patish*. Used wax is *muktze*, as it has no use; removing wax from a candlestick might be repairing a *k'li*, as it is useless when clogged with wax.

As for *muktze*, the same *heter* applies as per wicks, which may be handled for the sake of *ochel nefesh*.

⁸ With regards to repairing, the *Chaye Adam*

¹ *Simon* 509:8.

² *Simon* 340:8.

³ *M"B* 317:18.

⁴ *Tikunim umilu'im* chapter 11 footnote 133.

⁵ Rav Ezriel Auerbach in *Binyan Shabbos* page 161.

⁶ R' Akiva Eiger at the end of *simon* 501. See Rav Shlomo Zalman Auerbach in *SS"K* chapter 13 footnote 79.

⁷ *Shulchan Aruch HaRav* *simon* 501:18 last paragraph.

⁸ Although the second approach mentioned is not valid in this case.

writes⁹ that it is permitted to remove, because we do not view a candlestick filled with wax as being broken.¹⁰

One may use a knife to remove the wax and once removed it may not be handled on account of *muktze*. Preferably boiling water should not be poured onto the wax on account of melting.¹¹

May one melt the bottom of a candle to stick it into the candlestick?

The *Magen Avraham*¹² writes that it is *osur* to heat the bottom of a candle lest one smooths the candle, which is *osur* on Yom Tov as well. One may not chisel the bottom of the candle to fit the candlestick on account of *mechatech* – cutting to size.¹³ There is room however to permit inserting the candle with force into the candlestick, but preferably avoided, because one is after all shaping it to size.¹⁴

Is one permitted to 'flick' the black soot from an oil wick while burning?

The *issur* involved is 'extinguishing' because the black soot is partly lit and its removal extinguishes the little flame within. Even though light is a subsidiary of *ochel nefesh*, extinguishing is not permitted for light and is *osur* to flick or remove.¹⁵

Where should one light Yom Tov candles - in the house or the sukkah?

The main reason for Shabbos or Yom Tov candles is to benefit from light during the meal. It is of great importance to make sure that there is ample light in one's home but it is of secondary importance to light during the meal.

⁹ 92:2 ands *Nishmas Adam*.

¹⁰ See also *simon* 507:4, where one may remove plaster from an oven to bake and cook.

¹¹ *SS"K* 13:43, based on *simon* 320:14.

¹² Cited in *M"B simon* 514:18 and *Chayei Adam* 92:2.

¹³ *SS"K* 13:42.

¹⁴ See *SS"K* 13:42 and footnote 136 *Binyan Shabbos* bottom of page 278.

¹⁵ *Shulchan Aruch HaRav simon* 514:23, *M"B simon* 514:47.

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Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.

Accordingly one should light in one's sukkah where one eats the meal.

In *Eretz Yisrael* many people light Chanukkah candles outside in a weatherproof box, which is perfect for use in the sukkah.¹⁶ If not possible to light in the sukkah one should light Yom Tov and Shabbos candles in one's house adjacent to the sukkah (when attached to the house), otherwise just light in the house.

If one is afraid to leave the candles in the sukkah after the meal, they may be brought inside, because candles are not *muktze* on Yom Tov.

Vort on the Parsha

The *posuk* says that "And all the peoples of the earth shall see that the name of *Hashem* is called upon you; and they shall be afraid of you", where *Chazal* tell us this refers to *tefillin* placed on one's head.

Rav Sternbuch points out that *Chazal* did not say *tefillin* on your head – *על הראש*, rather *שבראש* – inside your head.

Accordingly, when one's thoughts and intentions are guided by *Hashem's* will and everything written inside the *tefillin*, they will fear you for being a true servant of *Hashem*.

Food for Thought

May one cook on first day Yom Tov for the second?

Is there a difference between Rosh Hashana and other Yomim Tovim?

Answers coming be" H next week.

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¹⁶ People always remark that I start chanukkah early.