



Parshas Vayishlach 5767

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### Hilchos Yom Tov (cont.)

could have been done before Yom Tov.

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#### May one handle muktze for ochel nefesh?

Yes, *muktze* may be handled for *ochel nefesh*,<sup>1</sup> but not in all cases.

#### Please provide some examples.

Stones and rocks are *muktze* on Shabbos and Yom Tov (unless set aside for permanent use) and one may remove, by hand, rocks and stones that are on fruit or on a wine barrel.<sup>2</sup>

- One may retrieve a key to a food cupboard from a wallet or purse containing money.<sup>3</sup>
- Firewood is not a *k'li* but may be placed in the fire to enable cooking or for heat.<sup>4</sup> Firewood has a unique status: it may be handled and placed in a fire but not as a doorstopper, because it was never set aside to be a *k'li*.
- A stick can be used as a skewer to roast meat on fire or coals, even though, before Yom Tov, it was not set aside for this purpose. The *gemora* explains that using wood in the fire – as firewood, and on the fire as a spit, is the same thing and permitted.<sup>5</sup> One may not however sharpen, straighten or shorten the stick on Yom Tov on account of *tikun k'li* – repairing an item, which is *ossur* even for *ochel nefesh*, because it

#### When is it *ossur* to handle muktze even for ochel nefesh?

One may not use *muktze* for *ochel nefesh*, one may only move it out of the way. Consequently

- It is *ossur* to use a stone to crack nuts open.<sup>7</sup>
- It is *ossur* to use firewood to prop open an oven door or level a stove.
- Leftover oil in an oil lamp (lit before Yom Tov) may not be used for anything but lighting – it cannot be eaten in your salad.<sup>8</sup>
- Fruit that fell from a tree on Yom Tov is *muktze* and may not be eaten. It is *ossur, g'zeira* lest one picks fruit on Yom Tov (same as Shabbos).

Bottom line is that *muktze* may be moved out of the way for *ochel nefesh* but not used.

#### Is that not the same as Shabbos – after all, one may move muktze out of the way?

On Shabbos one may only move a *k'li shem'achto l'issur*, such as a hammer, cell phone, simple camera, pen and other similar items *l'tzorech gufo um'komo* – because the space occupied is needed, but one may not handle items that are not in this category.<sup>9</sup>

Stones, ash, sticks, money, a wallet containing money and raw meat are not in this category and

<sup>1</sup> Rama, end of *simon* 509.

<sup>2</sup> M"B *simon* 509:31.

<sup>3</sup> M"B *simon* 518:24.

<sup>4</sup> *Simon* 502:3 and M"B.

<sup>5</sup> Rama *simon* 502 and M"B 22.

<sup>6</sup> *Simon* 509:2.

<sup>7</sup> SSK 21:3 based on M"B *simon* 509:31.

<sup>8</sup> SSK 21:3 and footnote 12.

<sup>9</sup> *Simon* 308.

may not be moved on Shabbos or Yom Tov, at all, even if one needs to use the space they occupy. On Yom Tov, when any of these items prevent one preparing *ochel nefesh* – i.e. the wood oven is full of ash, it may be removed by hand to make room for food.

#### *May one remove burned wicks from a candle?*

When necessary, one may replace old and burned wicks with new wicks. Extra light on Yom Tov contributes to *ochel nefesh* and one may handle *muktzeh* towards that cause.<sup>10</sup> The disk remaining at the bottom of the glass (used for lighting oil) may be removed as well, even though it is *muktzeh*.

#### *Are candles muktzeh on Yom Tov?*

In the last sheet we wrote that matches may be handled to pass fire from one location to another. We must add that they are not *muktzeh* at all and may be handled freely, not only to pass fire. Matches, candles, oil used for lighting are not *muktzeh* at all on Yom Tov.<sup>11</sup>

#### *Why are these items 'better' than firewood, which is muktzeh?*

Firewood is not a *k'li* and was never set aside as such, hence it is *muktzeh*, save for putting in the fire. Candles, matches and oil were specifically manufactured for their respective uses and are proper *keilim*, hence they are not *muktzeh*.<sup>12</sup>

#### *When Yom Tov falls on Shabbos, are the laws strict and similar to Yom Tov?*

We learned that *muktzeh* and *nolad* are stricter on Yom Tov than on Shabbos. The *gemora* in the beginning of *maseches Beitzah* says Rabbi was stricter on Yom Tov with regards to *muktzeh* because Yom Tov has leniencies that do not exist on Shabbos, namely cooking. Since cooking

and other *melachos* may be performed on Yom Tov, people tend to regard Yom Tov as being less severe than Shabbos and might violate *issurim* when prohibited. Consequently he adopted a stricter position with regards to *muktzeh* and *nolad*.

On the one hand when Yom Tov falls on Shabbos, the foundation for this stringency is not applicable and the laws are treated like Shabbos, not Yom Tov,<sup>13</sup> on the other hand, since *Chazal* said it is *ossur* on Yom Tov, this is true even when it falls on Shabbos.

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#### **Vort on the Parsha**

The angel who fought Ya'akov Avinu was the epitome of evil, so when Ya'akov asked him for his name, he replied, "why do you ask my name"? The *Malbim* explains that being a source of emptiness, evil does not have a name. Just like darkness is lack of light, evil lacks a purpose, a goal. Evil changes form because it lacks its own form.

Rav Sholom Shwadron זצ"ל would say that the evil inclination is a figment of one's imagination. He compared it to a scary movie in a dark room, all one needed to do was to switch on the light and it disappears.

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#### **Food for Thought**

##### *May one make ice on Yom Tov?*

##### *What about making ice cream?*

##### *May one handle sukkah decorations on Yom Tov?*

##### *I need olive oil, may I use the oil hung for decorations?*

Answers coming be"H next week.

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<sup>10</sup> Based on R' Akiva Eiger, cited in *SS"K* 21 footnote 6.

<sup>11</sup> See *SS"K* 21:5-6.

<sup>12</sup> *SS"K* 21 footnote 21 discusses oil placed inside the candle, whether it has a different status.

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<sup>13</sup> *SS"K* 21:7. There is a *machlokes* in this matter, as cited in footnote 22.

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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.