

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara clarifies that the Mishnah is teaching that a door may not be supported with a piece of wood.

A Baraisa is cited that echoes the Mishnah.

The Gemara clarifies that the dispute in the Mishnah is not related to muktza, rather it is a concern that it appears as if the person is going to travel a long distance.

2) Using a pointed branch as a spit

R' Nachman prohibits the use of a pointed stick as a spit whereas R' Sheishes permits it.

The point of dispute is explained.

A second version of the point of dispute is presented.

The Gemara rules that a dry branch may be used, but a moist branch may not.

3) Poker

Rava issues two rulings concerning the use of a poker on Yom Tov.

The Gemara unsuccessfully challenges whether, in fact, Rava follows R' Yehudah's position regarding muktza.

4) MISHNAH: The Mishnah presents a dispute regarding the permissibility of gathering wood slivers and the issues related to lighting a fire on Yom Tov.

5) Making wood slivers

R' Yehudah rules that it is permitted to make slivers out of materials that are soft enough to be used as animal food.

R' Kahana unsuccessfully challenges this ruling.

6) Clipping wood

One Baraisa rules that spice wood may be clipped to smell its fragrance and a second Baraisa prohibits the practice.

R' Zeira in the name of R' Chisda distinguishes between soft wood and hard wood.

R' Acha bar Yaakov unsuccessfully challenges this distinction.

7) Making piles of hay and wood

A Baraisa records a dispute regarding the permissibility of making piles of hay and wood.

The point of dispute is explained.

8) Clarifying the Mishnah

The Gemara explains that the prohibition involved with lighting a fire is that the person is creating a new entity.

The prohibition against heating tiles applies to new tiles because either it is necessary to test them before use or because it is the final stage of production. ■

Distinctive INSIGHT

Rabbinic restrictions regarding collecting sticks of wood

וחכמים אומרים מגב מלפניו ומדליק

Classically, sticks and pieces of wood on Yom Tov are designated to be used to fuel fire for cooking. In the Mishnah, Rabbi Eliezer rules that sticks are permitted to be collected from among those in the house as well as those strewn about in the yard. The sticks in the house were allowed to be handled even to serve as toothpicks, which is a function other than for fuel. Rabbanan argue and allow collecting wood in the house to be lit.

Rashi understands that the Rabbanan argue in two points. First of all, they do not allow collection of any wood from the yard. He explains that the sticks in the yard are small and they are difficult to collect. Therefore, a person has no intention of using these pieces, thus rendering them muktzah. Furthermore, Rabbanan allow the sticks in the house only to be handled for the purpose of being used as fuel, and not for personal utility. In the words of Rashi, "לא נתנו אלא להסקה - wood is earmarked only for fuel."

Tosafos (ד"ה וחכמים אומרים) notes that according to Rashi, the Rabbanan are aligned contrary to the halacha. We hold that muktzah does not apply in general cases, in accordance with the opinion of Rabbi Shimon. Yet according to Rashi the reason Rabbanan disallow using sticks to be used to clean one's teeth and that they may only be used for fuel is due to muktzah. Therefore, Tosafos explains that the reason Rabbanan do not allow sticks to be used to clean one's teeth is that we are concerned lest the person snap the stick into precise sizes, thus creating a tool. Tosafos then adds: וכן נמי - this is also the conclusion of the Gemara."

(Continued on page 2)

REVIEW and Remember

1. What is the prohibition against using a point branch as a spit on Yom Tov?

2. How does one produce fire from water?

3. What is the prohibition against clipping wood to smell it on Yom Tov?

4. What is the prohibition against making a fire on Yom Tov?

HALACHAH Highlight

Turning on electricity on Yom Tov

אין מוציאין את האור לא מן העצים ולא מן האבנים ולא מן העפר ולא מן הרעפים ולא מן המים

We may not produce fire from wood, nor from stones, nor from dirt, nor from tiles, nor from water.

Poskim dispute whether it is permitted to turn on electricity on Yom Tov. In the opinion of some Poskim¹, turning on the switch of an electric light, for example, does not create something new. Rather one is drawing out the “flame” that exists within the wires. Therefore, it is not comparable to our Mishnah that discusses the prohibition against lighting a new flame. Electricity is comparable to lighting one flame from an existing flame, which is permitted. Other Poskim² write that this position is based on a misunderstanding of how electricity works and should not be relied upon in practice.

The Har Tzvi³ and the Aruch HaShulchan³ offered an alternative reason permitting turning on electricity on Yom Tov. In their opinion, turning on the switch is not considered a direct act of creating a new flame; rather it is considered indirect. The only restriction we find is the prohibition against directly creating a new flame, but there is no indication that it is prohibited to be the indirect cause of a new flame. Thus it must be permitted. However, Rav Chaim Ozer Grodzenski, Rav Isser Zalman Meltzer and Rav Shlomo Zalman Auerbach⁴ disagree and maintain that turning on the switch is considered a direct act rather than an indirect act, and hence is included in the prohibition against lighting a new flame.

(Insight...Continued from page 1)

Sefer שלמה מגיני notes that it is true that the Gemara later states that one may not snap a stick of a spice because we are afraid that the person may cut the branch into a precise shape. However, in the case of using a stick as a toothpick, where the stick is not being broken at all, we do not find this concern which Tosafos claims.

Pnei Yehoshua explains that Tosafos understood that if we find a גזירה not to snap a stick of spice due to the risk that the person may fashion a toothpick from it, this demonstrates that a remote risk justifies a precaution. Therefore, using a piece of wood to clean one's teeth would certainly justify this precaution as well. ■

Despite the lenient approaches, the majority of Poskim ruled that turning on electricity is prohibited categorically on Yom Tov⁵. Rav Ovadiah Yosef writes⁶, however, that one should not protest too strongly against those who are lenient, if it is the result of their community minhag. Nonetheless, he writes that it is appropriate to gently explain that just like in mundane matters people choose the safest path to travel, so too in halacha one should take the path with the least number of potential pitfalls. ■

1. שו"ת אבן יקרה ח"ג סעי' קס"ח משפטי עוזיאל סי' י"ט ועוד ע' בשו"ת יחווה דעת המובא לקמן
2. ע' שו"ת קרן לדוד סעי' קמ"ד ושו"ת חלקת יעקב ח"א סעי' נ"א
3. ע' בשו"ת יחווה דעת ח"א סעי' ל"ב שמביא דברי הרה"ג צ"פ פראנק והרה"ג י"מ אפשטיין מיחונים ע"ש
4. מובא דבריהם בשו"ת יחווה דעת הנ"ל
5. ע' בשו"ת יחווה דעת הנ"ל
6. ע' בשו"ת יחווה דעת בשם הריב"ש סי' ש"צ שכ"כ ■

STORIES Off the Daf

Everything in the courtyard

שכל מה שבחצר מוכן הוא

On today's daf we find that Rabbi Eliezer says that splinters of wood may be brought in from one's courtyard and used during Yom Tov since, “everything in one's yard is considered prepared ahead of time.” This statement can also be understood metaphorically. Everything in one's “domain,” inside oneself, is ready to be used for the service of Hashem. If one wishes, he can connect to Hashem through the faculties that he has been given. שו"ת תמיד — “I have placed Hashem before me always,” at all times, just as I am.

Rav Naftali Amsterdam, ז"ל, once asked his mentor, Rav Yisroel Salanter, ז"ל, a question close to his heart; one with which many might readily identify.

He asked, “How am I to serve Hashem with every action? If only I had the mind of the Sha'agas Aryeh, the heart of the Yesod V'shoresh Ha'avodah, and the sterling middos of my rebbi! Then I would be able to serve Hashem with everything, just as a true servant of Hashem should!”

“Naftali,” Rav Yisroel gently chided, “You can be a true servant of Hashem with your head and with your heart and with your character!”

When telling over this story, Rav Yerucham Levovitz, ז"ל, would add: “Just as Hashem's Presence rested in the Beis Hamikdash, so too does the Shechinah dwell within all who prepare themselves by

bringing themselves closer to the Torah. It rests upon one's own head, heart, and middos. We find this idea in the Midrash that implies that Hashem enters us in much the same way as a great king can enter a small apartment if he so desires. Obviously, a humble abode must be prepared for the King as much as possible! One of the main innovations of the musar movement was how to do this preparation. The first step is knowing that all of one's avodah is directed toward himself, personally, and is his own responsibility. One must not wear ‘borrowed clothes’—extra stringencies and exaggerated piety that is not in tune with one's own true nature and level. Every element necessary for completion is in each and every one of us! We only need to seek them out!” ■