The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jul 2 2023 ■ י"ג תמוז תשפ"ג
סימן רע"ז סעיף ד'-סימן רע"ח סעיף א'

Overview

<u>Siman 277 Seif 4:</u>

It is permitted to place the Shabbos lamp on a tree before Shabbos and have it remain lit there on Shabbos without concern that after the flame goes out one will take it from there and thereby use the tree. It is not permitted to place a Yom Tov lamp on a tree since he may remove it or place it there and it will turn out that he is using the tree.

- It is not even permitted to place it there before Yom Tov. (M.B. 21)

<u>Siman 277 Seif 5:</u>

It is permitted to turn over a utensil on a lamp on Shabbos to prevent the fire from reaching a ceiling beam.

- The utensil must be made from earthenware but if it is made from metal it is prohibited since heating metal is a form of kindling. (M.B. 22)
- We maintain that one may move a utensil for an item that it itself may not be moved. (M.B. 23)
- It is also permitted if the light hurts one's eyes or for some other purpose. (M.B. 24)

<u>Siman 278 Seif 1:</u>

It is permitted to extinguish a fire so that someone who is dangerously ill may sleep.

- Rambam maintains that this applies only if the ill person cannot be moved elsewhere or the light cannot be covered since it is preferable to violate the prohibition of moving a muktzah item rather than extinguish a fire. (M.B. 1)
- When he wakes up it is permitted to kindle the light for his benefit. If a gentile is available and will be able to perform these melachos without delay, it should be done by him. (M.B. 2)
- It is also permitted if one fears that thieves will find him and kill him and there is no means to cover the flame. (M.B. 3)

Halacha Highlight

<u>Heating metal on Shabbos</u>

Shulchan Aruch Siman 277 Seif 5

מתר לכפות קערה על גבי הנר בשבת

It is permitted to invert a plate over a lamp on Shabbos

Shulchan Aruch (סי' רע"ז סע' ה') writes that it is permitted for one to invert a plate on a lamp on Shabbos so that the fire should not ignite one of the ceiling beams. Mishnah Berurah (ס"ק כ"ד) adds that it is also permitted if the light bothers one's eyes or for some other purpose but one must be careful to leave some air between the plate and the lamp so that one does not extinguish the flame. Mishnah Berurah (ס"ק כ"ב) also writes that one may only use a plate made from earthenware but one may not use a metal plate for this purpose. The reason is that placing a metal plate over a lamp will cause it to become heated and heating metal is prohibited under the melacha of mavir – kindling. Chazon Ish (או"ח סי ל"ז ס"ק י"א וסי' נ' סק"ט) contends that although one is not Biblically liable for heating metal until it becomes so hot that it appears like a glowing coal, nevertheless, Rabbinically it is prohibited once the metal reaches yad soledes bo. Furthermore, heating it to yad soledes bo and beyond may be Biblically prohibited as chatzi shiur – part of a transgression.

Interestingly, when Shulchan Aruch (סי' רנ"ג סע' ג') discussed placing an empty pot on a stove on Shabbos so that one may place a pot of food on the empty pot Mishnah Berurah did not note that the empty pot should be made from earthenware rather than metal. Rav Yosef Shalom Elyashiv (שבות יצחק דיני שהיה וחזרה פ"ד אות ה') explains that it is only when covering a lamp with a plate is there a concern that one will heat up the metal to the point where it will glow since the flame is large and close to the plate. In contrast, when placing an empty pot on a stove there will be a noticeable distance between the pot and the coals. Even if the pot reaches the temperature of yad soledes bo there is no concern that the metal will get so hot that it will glow. According to this explanation, it would seem that Mishnah Berurah does not agree with Chazon Ish's ruling that there is a prohibition against heating metal to the temperature of yad soledes bo.