The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תס"ח סעיף ה'-י'

Overview

Siman 468 Seif 5:

Even in a place where the custom is to perform *melacha*, one may not start a *melacha* on the 14th even if it could be completed before midday. There are three professionals who exceptions to the rule and may begin a job in a place where the custom is to work on the morning of the 14th until midday and they are: tailors, barbers and launderers. Other professionals may complete a job on the morning of the 14th if the job was started before the 14th. Some are lenient and contend that these three professionals may start and complete a job even in a place where the custom is not to perform *melacha* on the morning of the 14th. If a job was started before the 14th and the job is necessary for Yom Tov even other professionals may complete the task until midday and this is the custom.

- This is true even if it is necessary for Yom Tov and the earlier mentioned practice to perform *melacha* on the morning of the 14th is limited to completing a *melacha* that one began before the 14th. (M.B. 25)
- It must be that it is done for the sake of Yom Tov. (M.B. 27)
- One may not begin other jobs since we are discussing a place where the custom is to refrain from work but if one already began the job it may be completed. In places where the custom is to perform *melacha* one may start and finish a job, whether it is necessary for Yom Tov or not. (M.B. 29)
- Meaning before sunrise on the morning of the 14th. (M.B. 30)
- This refers to making new shoes but all opinions agree that one may repair shoes that are needed for Yom Tov until midday. (M.B. 31)

Siman 468 Seif 6:

One may set שובכים for chickens on the 14th, meaning to prepare a place for the chickens and roosters to stand.

- Even in a place where the custom is to refrain from *melacha* one may begin these jobs [mentioned through the end of the *siman*] the entire day. (M.B. 33)

Siman 468 Seif 7:

If a chicken sat on eggs for three or more days and dies, one may sit another chicken in its place so that the eggs should not become ruined.

- After three days it is unfit for consumption and the owner will suffer a significant loss if he does not replace the dead chicken on the eggs. (M.B. 34)
- The same is true if the chicken ran away in that it could be returned to the eggs. (M.B. 35)
- Many *Poskim* are lenient and when necessary allow placement of a chicken on eggs even *l'chatchila* and would permit replacing a dead chicken even if the first one did not sit on the eggs for three days. (M.B. 36)

Siman 468 Seif 8:

It is permitted to shovel manure from beneath an animal's legs.

- It may be moved to the garbage heap. According to Bach this is true when the animal is in the courtyard but if the animal is in the stable it may only be moved to the sides. (M.B. 37)

Siman 468 Seif 9:

Manure in one's courtyard may not be moved, rather it may be pushed to the sides but if it fills the yard it may be moved to the garbage heap.

Siman 468 Seif 10:

Utensils may be dropped off or picked up from the craftsman even if it is not needed for Yom Tov. The custom is to refrain from bloodletting on any *erev* Yom Tov and one should not deviate from that practice.

- On the night before Yom Tov it is permitted to bloodlet except for the night of Hoshana Rabba. The night before the last day of Pesach it is permitted since it is not an independent Yom Tov. This applies when bloodletting is to merely make a person healthier but if a person's life is in danger it is permitted and we apply the *pasuk* שומר פתאים ה'. (M.B. 38)

Halacha Highlight

Drawing blood on *erev* Yom Tov

Rema Siman 468 Seif 10

ונהגו שלא להקיז דם

The custom is to refrain from bloodletting

Rema (סע' י) relates that the custom is to refrain from bloodletting on any *erev* Yom Tov and one should not deviate from this custom. Mishnah Berurah (סי"ק ל"ח) explains that on *erev* Shavuos there is a demon that goes out that is named טבוח and had the Jewish People not accepted the Torah he would have feasted on their flesh and blood. The Rabbis subsequently decreed against bloodletting on any *erev* Yom Tov because of the danger involved in bloodletting on *erev* Shavuos. There are authorities who permit, except on Hoshana Rabba, the form of bloodletting called cupping but on *erev* Shavuos one should be stringent. On the night that precedes *erev* Yom Tov it is permitted to blood-let except for the night of Hoshana Rabba. Mishnah Berurah then notes that the discussion relates to bloodletting that is done for health reasons, but if one's health is in danger, it is common practice to blood-let and we therefore apply the *pasuk* שומר פתאים ה' and Elya Rabba permitted this even on *erev* Shavuos when the doctors declare that the patient's life is at risk.

Poskim write that in accordance with these restrictions one should not schedule surgery on *erev* Yom Tov and especially on *erev* Shavuos unless there is a concern for the person's health and well-being. Certainly, it is prohibited to have a blood drive and take blood donations on *erev* Yom Tov. However, some *Poskim* adopt a lenient position regarding the drawing of blood for a blood test. They explain that bloodletting is prohibited because it weakens the body but when a small amount of blood is drawn for testing the body is not weakened in any measurable manner and thus is permitted. However, others maintain that it is best to refrain from drawing blood even for a blood test if it is not essential that the test be performed on that day (פסקי תשובות אות י"ד).