The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, May 15 2023 ■ כ"ד אייר תשפ"ג
סימן תק"ב סעיף א'

Overview

Siman 502 Seif 1:

One may not produce fire from wood, stones, earth or water nor may one make coal. It is prohibited to blow on a fire with a bellow; rather one should use a tube. The custom is to permit the use of a homeowner's bellow by using it in an unusual manner, e.g. using it backwards. It is permitted to cover a fire with a utensil or prepared dirt if one does not extinguish it but only for the needs of the first day of Yom Tov but for the second day of Yom Tov it is prohibited. **One who makes a bonfire on Yom Tov should not arrange the pieces of wood one on top of another until the pyre is completed since it appears as though one is building. Instead one should drop the wood randomly or arrange the wood in an unusual manner. This is done by holding some wood in the air and then place another piece of wood beneath that and son on until a piece of wood reaches the ground. Similarly when arranging a pot one should hold up the pot and then place stones beneath it rather than place the pot on the stones. When assembling a bed one should hold up the bed and insert the legs beneath it. One should not even stack eggs in rows until a tower is formed; rather one should start from the top and construct moving downwards and all similar projects should be done in an unusual manner.** A table that has walls that reach the ground must be assembled in an unusual manner but it is permitted to place our table on its legs and it is not considered construction. Some maintain that even if it reaches the ground as long as one does not need the airspace beneath it, it is permitted.

- Since one can make a fire before Yom Tov it is not permitted to make it on Yom Tov. (M.B. 1)
- B'dieved if one kindled a fire it is permitted for use. Kesav Sofer prohibits lighting a match by placing it in an oven that does not contain a fire since that involves creating a new fire. Similarly, rubbing it on hot metal also seems to be prohibited. It is permitted to light a match from burning coals. (M.B. 4)
- Using a bellow gives the impression that one is kindling a fire for a craftsman. Using a garment or a utensil with feathers is not included in this restriction. (M.B. 6)
- Using a professional bellow is not permitted even if used in an unusual manner. (M.B. 7)
- Although extinguishing for food preparation is permitted, that allowance is limited to when it is done at the time of cooking as opposed to this case. Some authorities are lenient since one's intent is not to extinguish the fire. (M.B. 10)
- Shulchan Aruch refers to where one places two rows of wood and then piles wood on them so that it appears like a structure but it is permitted to place one row on another row. (M.B. 12)
- If the pyre was arranged before Yom Tov it is permitted to add more wood on Yom Tov. (M.B. 13)
- If the stones were arranged before Yom Tov the pot may be placed on them on Yom Tov. (M.B. 14)
- Regarding eggs it is prohibited only when one places an egg on two other eggs with space in between for a fire. (M.B. 15)
- There are authorities that are stringent when the wall reaches within three tefachim of the ground. (M.B. 17)

Halacha Highlight

Extinguishing a fire for cooking purposes

Rema Siman 502 Seif 1
ומתר לכסות האש בכלי
It is permitted to cover a fire with a utensil

Rema writes that it is permitted to cover a fire with a utensil or prepared dirt as long as one does not extinguish the fire. This is limited to preparing a fire for the first day of Yom Tov but it is prohibited to cover a fire for use on the second day of Yom Tov. Mishnah Berurah (סק"י) explains that covering the fire is permitted as long as the fire will not definitely become extinguished (פסיק רישא) but if the fire will certainly become extinguished it is prohibited. He then notes that although extinguishing for food preparation is permitted as evidence from the fact that one may roast meat on coals even though the process will inevitably extinguish some of the coals, in this case it is prohibited. The distinction between the two cases is that extinguishing is permitted while one is actually cooking food but it is not permitted to extinguish a fire so that one could cook later on. Mishnah Berurah concludes by noting that there are authorities who adopt a lenient position in all cases as long as one does not intend to extinguish the fire.

Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ג הע' נ"ז) writes that it is permitted to lower a flame that one is using for cooking so that it will burn for a longer period of time. He explains that it is possible that even according to the first opinion cited in Mishnah Berurah the prohibition applies when one removes something from the flame but will not be used. When one lowers the flame to use for cooking immediately it is permitted. If, however, one extinguishes a log so that it will be available for cooking later that same day it is prohibited according to all opinions (סי' תקי"ד סע' א' ומ"ב סק"ג). The reason is that extinguishing a fire entirely is treated more stringently than extinguishing a fire only partially (שו"ת מנחת שלמה מהדו"ת סי' מ"א אות א' ד"ה אבל).