The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תק"ב סעיף ב'-ד'

Overview

Siman 502 Seif 2:

Regarding a bundle of sticks that was kindled in a bonfire, any stick that was not kindled may be removed and it is not similar to one who removes oil from a lamp. It is permitted to move a stick from one side of the fire to the other side of the fire since one's intent is not to extinguish the fire.

- If the fire caught the stick it may not be removed since that will diminish the fire of the bundle but if the sticks are not bundled together even sticks which are on fire may be removed. Rema does not differentiate between sticks that are bundled and sticks that are not bundled and one may potentially extinguish the fire but since it is not inevitable the matter will depend upon one's intent. (M.B. 19)
- If one removes a stick to hold it in front of him for light it is permitted since he does not intend to extinguish the fire. Others are stringent about this matter and it is appropriate to be stringent. (M.B. 20)

Siman 502 Seif 3:

It is not permitted to support a pot or a door with a log but it is permitted to roast with it and certainly it is permitted to kindle it with other wood even though it is not fit to be used as kindling by itself.

- Wood is designated as fuel for a fire and not for other purposes, therefore, a log that is dry may not be moved for another purpose and this is a form of muktzah. Other Poskim maintain that the injunction of muktzah does not apply on Yom Tov and if the log is fit to be used as fuel it may be used for other purposes as well. If the log is moist it is muktzah the same as a rock. Bais Meir writes that in a pressing circumstance one may rely on the lenient opinion. (M.B. 21)
- One pierces meat with it. This applies to a stick that is dry and could be used as fuel for a fire but not to a stick that is moist. It is prohibited to make the stick usable for roasting. (M.B. 22)
- In other words, this is the reason it may not be used for other purposes but it may be used as fuel with other pieces of wood. (M.B. 23)

Siman 502 Seif 4:

We may cook with new pots on Yom Tov. Some authorities prohibit this and that is the custom unless it is a pressing circumstance. Therefore, the custom is that when purchasing new utensils for Pesach they are used for cooking before Yom Tov.

- Magen Avrohom distinguishes between utensils that are glazed that can hold water even without cooking and thus may be used on Yom Tov and those that cannot and the custom is to be stringent only regarding other utensils. (M.B. 25)
- An example would be one who forgot to cook before Yom Tov and has no other utensils. (M.B. 26)

Halacha Highlight

Separating candles used for havdalah

Shulchan Aruch Siman 502 Seif 2

אגדה של עצים שהדלקה במדורה

A bundle of wood that was kindled in a bonfire

Shulchan Aruch (סעי' ב') rules that if one has a bundle of wood that is burning in a fire, it is permitted to remove any of the pieces of wood which did not yet ignite and such an act is not similar to one who removes oil from a burning lamp. It is prohibited to remove from the fire those branches that the fire did catch since doing so will thereby diminish the fire of the bundle. In the event that the branches are not bundled together it is permitted to remove even those branches that caught fire (מ"ב ס"ק י"ט). Sha'ar HaTziyun (ס"ק י"ט) in the name of Magen Avrohom contends that the distinction between bundled and unbundled wood is limited to large pieces of wood which by nature do not combine but small branches are considered bundled even if they are not actually bundled.

When Yom Tov falls after Shabbos and part of kiddush includes the beracha on the ner, there is a discussion amongst the Poskim whether it is permitted to bring together two candles so that one has a torch which is preferable for Havdalah, and then separate them again. Rav Yosef Shalom Elyashiv (יום טוב שני כהלכתו פ"א הע' ס"ח) maintains that there is no issue to separate the flames and it is not similar to removing wood from a fire. The reason is that the candles were not brought together to constitute a bonfire (מדורה); the intent was merely to combine the flames so that one has a torch. As such, separating them is not comparable to removing a burning stick from a fire. Although one should avoid having the wicks actually touch one another, nevertheless, if they touched it is permitted to separate them again. Rav Moshe Feinstein (אג"מ או"ח ח"ה סי' כ' אות לי') also maintains that it is permitted to have the candles touch one another. Teshuvas Or L'Tzion (ח"ג פי"ח תשובה ו') contends that there is reason to be concerned that separating the candles is comparable to removing a burning stick and thus ruled that one should not bring the candles next to one another.