The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Jun 7, 2024 ■ א' אייר, תשפ"ד
סימן תקי"ד סעיף א'

Overview

Siman 514 Seif 1:

It is prohibited to extinguish a fire on Yom Tov, even if his house will burn down assuming that there is no danger to anyone's life. One may not extinguish a log, even to prevent one's house from filling with smoke or to protect his food or so that he should be permitted to have marital relations. Some maintain that this is true if he can save the food without extinguishing the fire but if he will not be able to save the food or cook food unless he extinguishes the fire, it is permitted and this appears to me correct. Similarly, if one's house will burn down and he will not have a place to eat and consequently, will lose his meal, it is permitted to extinguish the fire but if he has another place to eat it is prohibited to extinguish the fire to prevent a loss.

- According to this opinion it is prohibited even if one does not have another house to dwell in and this will diminish his enjoyment of Yom Tov. (M.B. 2)
- It is certainly prohibited if he intends to salvage the log even if his intent is to be able to use it later in the day for cooking. (M.B. 3)
- This is not a preparatory activity that is permitted since it is distant from the actual food preparation. (M.B. 4)
- The Gemara maintains that even if there is no other room to place the lamp and one does not have a utensil to place over it, it is prohibited even for בעילת מצוה. (M.B. 5)
- This opinion maintains that this is food preparation and permitted in order to bake or cook. Taz writes that if the flame is large and is burning the food it is permitted to remove a log even though this will extinguish part of the fire. (M.B. 7)
- Since the Rema skipped the part about the house filling with smoke it seems that he agrees with Shulchan Aruch that it would be prohibited to extinguish the fire. (M.B. 9)
- If one can find an alternate place to eat, even in a gentile's home, it is prohibited to extinguish the fire but Elya Rabba is uncertain about this *halacha*. (M.B. 10)
- Rema refers to where he could save his food without extinguishing the flame but will not have a place to eat and nevertheless, it is permitted. The same is true if his cooking utensils will become burned and will not be capable of obtaining others to use. (M.B. 11)
- See *siman* 334:26 that nowadays that we live amongst gentiles and there is a danger to life, it is permitted to extinguish a fire even on Shabbos. (M.B. 12)

Halacha Highlight

Turning off a light so that one could sleep

Shulchan Aruch Siman 514 Seif 1

או כדי לשמש מטתו

Or to have marital relations

Shulchan Aruch rules that it is prohibited to extinguish a flame on Yom Tov. Even if one's house will otherwise burn down and he has no other place to dwell for the remainder of Yom Tov it is prohibited (מ"ב סק"ב) assuming that there is no potential risk to someone becoming injured from the fire. After enumerating additional circumstances in which one may have thought that it should be permitted to extinguish a fire, Shulchan Aruch mentions that it is not even permitted if the intent is for a couple to have relations. Mishnah Berurah (סק"ד) explains that even though it is prohibited to have relations with a candle providing illumination in a room, it is nevertheless prohibited to extinguish a candle for this purpose. The Gemara further emphasizes that even if one does not have another room to where the candle could be moved or a utensil to cover the light, it is prohibited.

Rashba (ביצה כ"ב. ד"ה אין) questions why it is not permitted to extinguish the candle under the principle of מתוך. In other words, just as it is permitted to extinguish a flame when necessary for food preparation, it should also be permitted to extinguish a flame when it is not related to food preparation, provided that it represents a Yom Tov need. He answers that the principle may not be employed in this circumstance since one does not benefit from the *melacha* of extinguishing the flame. The benefit comes from the fact that the candle was extinguished and consequently, the room is dark. Since that benefit is indirect, it does not qualify for the principle of מתוך. For this reason Rav Nissim Karelitz (חוט שני יום טוב פי"ג סק"ג אות ב') also prohibited one to turn off a light in a room where one wishes to sleep. In this circumstance as well, the benefit one has from turning off the light is indirect since it is the result of the light being off thereby leaving the room dark but the benefit does not come directly from the *melacha* of extinguishing the fire.