



Overview

Halacha Highlight

Siman 514 Seif 6:

One may not place a lamp on a tree before Yom Tov out of concern that he will use the tree on Yom Tov.

- ❖ Even if it was placed there with the intent that it would remain for Yom Tov it is prohibited out of concern that he will remove it from the tree which is prohibited. (M.B. 36)

Siman 514 Seif 7:

One may not press an earthenware lamp which involves pressing onto the earthenware while it is yet soft to make a receptacle in it since doing so involves making a utensil.

- ❖ Sometimes when the earthenware is soft people place straw or something similar in the airspace that runs from one end to the other so that the walls do not collapse and on Yom Tov it is prohibited to remove that straw or other material. (M.B. 37)

Siman 514 Seif 8:

One may not cut a wick into two parts unless one places the two ends of the wick into two openings in the lamp and kindles it in the middle. This allowance assumes that one has a need for both wicks.

- ❖ The restriction is against using a knife. See Biur Halacha whether one may cut the wick by hand. (M.B. 38)
- ❖ If the wick was too long and one severed off part of it to shorten it, he violated the prohibition against making a utensil. (M.B. 39)
- ❖ Both ends must be kindled so that it does not appear as though he was intending to make a utensil. (M.B. 40)
- ❖ The same restriction applies to a candle made from wax or fat that one intends to cut with a knife but kindling it in the middle to make two candles is permitted. (M.B. 41)

Separating *leben* or pudding containers

Shulchan Aruch Siman 514 Seif 7

מפני שהוא עושה כלי

Because it involves making a utensil

Shulchan Aruch (סעי' ז') rules that it is prohibited to hollow out earthenware while it is yet soft in order to form a lamp since doing so involves the making of a utensil. Mishnah Berurah (סי"ק ל"ז) writes that it is also prohibited to remove straw or similar material that was used to maintain the shape of the wall of an earthenware utensil since once the straw is removed one is left with a functional utensil. A third example mentioned by Mishnah Berurah involves separating two utensils that were attached at the time they were made. For example, if two candles or cups were attached when manufactured, it is prohibited to separate them since doing so involves repairing utensils. On the other hand, if two utensils became attached by accident, it is permitted to separate them from one another.

Rav Yosef Shalom Elyashiv (ארחות שבת ח"א פ"י"ב הע" כ"ב) pointed to the last example presented by Mishnah Berurah as precedent to prohibit on Yom Tov separating *leben* or pudding containers that are attached to one another since doing so resembles separating candles or cups. Rav Shlomo Zalman Auerbach (בנין שבת פכ"ח אות ג' וארחות שבת שם), however, disagrees and rules that it is permitted to separate the two containers and contends that separating them does not violate the prohibition of the final hammer blow – מכה בפטיש. His reasoning is that each container was already formed in the factory and clearly appears as two independent utensils. The reason the manufacturer leaves them attached is so that it is easier for the merchant and customer to handle them. This is in contrast with the two candles that are attached for the full length of the height and appear as a single candle until they are separated. Rav Shmuel HaLevi Wosner (קובץ מבית לוי ח"ו עמ"י מ"ה) also writes that separating such containers does not violate the prohibition against making a utensil since each container is usable even while they remain attached.