The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקי"ט סעיף ב'-סימן תקכ"א סעיף ג'

Overview

Siman 519 Seif 2:

Utensils comprised of separate components, for example, a lamp made from multiple pieces or a chair or table made from parts may be set up on Yom Tov provided that one does not wedge the pieces in place.

- Even if the pieces came apart before Yom Tov it is permitted. (M.B. 10)
- Magen Avrohom in the name of Maharil writes that if a gentile delivers a sealed letter it is permitted to open it on Yom Tov provided that one does not have to rip through words or pictures. Vilna Gaon maintains that in all circumstances it should not be opened. (M.B. 11)

Siman 519 Seif 3:

The same *halacha* that applies on Shabbos concerning undoing, splitting, cutting fastenings on utensils or on the ground as well as breaking locks, applies on Yom Tov (See *siman* 314:7).

- And *seif* 10. (M.B. 12)

Siman 519 Seif 4:

The *halacha* of trimming stubble, splinters, straw or fragrant twigs on Yom Tov is the same as it is on Shabbos (As discussed in *siman* 322:4).

Siman 519 Seif 5:

Creases that women make in their sleeves or hosiery may not be made on Yom Tov since it involves forming a utensil.

- It is also prohibited to make a crease in the neckband with wood designed for that purpose. It is prohibited to do so even during *chol hamoed*. (M.B. 13)

Siman 520 Seif 1:

The *halachos* of cleaning a house on Shabbos apply to Yom Tov as well (See above *siman* 337).

- It discusses there whether the floor is paved and other details. (M.B. 1)

Siman 521 Seif 1:

One may lower fruit through a skylight (Based on the *pasuk*, כי ישל זיתך meaning, lowering fruit to the ground) **on Yom Tov but they may not be lowered via windows or taken down by ladder nor may they be transported from one roof to another, even if the rooftops are even.**

- One is drying his fruit on his roof and realizing that it is about to rain he wants to bring them in his house. Since lowering them through the skylight does not involve great effort, it is permitted in order to prevent a loss but if he will not suffer a loss it is not permitted. (M.B. 1)
- If the roof was surrounded by walls and there is a window in one of those walls it is not permitted to lower the fruit via the window since that involves extra exertion being that the fruit must be lifted up to the window before it can be lowered. If the window is near the roof so that there is no additional exertion, it would seem that it should be permitted. (M.B. 4)
- In other words, the fruit is in sacks which would then have to be carried down the ladder. Our stairs are comparable to their ladders. (M.B. 5)
- This roof does not have a skylight but the adjacent roof does. It is prohibited because transporting it to the next roof involves extra exertion. (M.B. 6)

Siman 521 Seif 2:

It is permitted to cover fruit or containers of wine or bricks to protect them from dripping rain.

- Even if the bricks are *muktzah*, it is permitted to cover them so that they should not dissolve. (M.B. 7)

Siman 521 Seif 3:

The same *halacha* that applies on Shabbos concerning placing a utensil to collect rain that drips in the house applies on Yom Tov (See above *siman* 338:8).

- It is dripping in the house and one does not want his house to become ruined from the water. (M.B. 9)

Halacha Highlight

Muktzah on Yom Tov

Shulchan Aruch Siman 521 Seif 1
משילין פרות דרך ארובה
One may lower fruit through the skylight

Shulchan Aruch (סי' תקכ"א סע' א') rules that it is permitted for one to lower fruit through a skylight on Yom Tov. Mishnah Berurah (סק"א) explains that Shulchan Aruch refers to fruit that one spread out on his roof to dry. On Yom Tov he notices that it is about to rain and rain would ruin the fruit that is drying and would thereby cause him a loss. The *halacha* is that it is permitted for one to exert himself to lower the fruit into his house via the skylight. The reason is that lowering fruit through the skylight does not involve so much exertion so it is permitted to prevent a loss. If, however, he would not suffer a loss by leaving the fruit on the roof, it is not permitted to exert oneself to lower the fruit into the house. Furthermore, even if one has a large quantity of fruit it is permitted to lower all of it into one's house. This is in contrast to Shabbos when there is a limit how much fruit may be lowered and even when staying within that limit, one may not remove all of the fruit (ע' מ"ב סק"ב).

Rav Yosef Shalom Elyashiv (ספר הזכרון להגר"ש רפאל עמ' שס"ט) wonders why in this matter of *muktzah* we are more lenient on Yom Tov than on Shabbos when in other matters we are more stringent on Yom Tov than Shabbos. He answers that we are more stringent regarding *muktzah* on Yom Tov only regarding *muktzah* that is rooted entirely in Chazal's decree against *muktzah* out of concern that people would be lax regarding the prohibition of *melacha* on Yom Tov. However, regarding *muktzah* matters that are rooted in Biblical prohibitions, for example, the prohibition against exerting oneself on Yom Tov, we are more lenient on Yom Tov. The reason is that although the Torah places value on resting on Shabbos and Yom Tov, since we find that Yom Tov is treated more leniently, i.e., food preparation is permitted, we are lenient in *muktzah* matters related to these issues as well.