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

Overview

Siman 540 Seif 4:

If the hinge, key (and lock)**, socket or beam break, even before Yom Tov, regardless of whether it is made of wood or metal, it may be repaired without a change since this is a significant loss since if one leaves the entrance open and the door broken one will lose everything he has in his home** (and for that reason it is permitted, provided one did not plan to do the *melacha* during *chol hamoed*.)

- It is permitted even though metal generates a lot of noise when it is repaired. (M.B. 12)
- If there is a concern for thieves one may also insert nails into the lintel but if there is no such concern it is prohibited. (M.B. 13)

Siman 540 Seif 5:

It is permitted to construct a trough for one's animals for eating in a non-professional manner.

- Any activity that is not food related, even though it is necessary for the *moed*, must be done with a change. (M.B. 16)

Siman 540 Seif 6:

It is permitted to construct in a non-professional manner a platform for sitting or sleeping.

- Smoothing the wood with a plane is possibly craftsman's work. There is a disagreement whether a platform made in a non-professional manner from stone may be used for sitting. (M.B. 17)

Siman 540 Seif 7:

It is permitted to make an oven or stove if it will dry and be usable during the *moed* but if not, it is prohibited. (The same is true with regards to make a pot or pan according to the same guidelines.) **In all circumstances one may thicken the coating of earthenware on the oven or stove.**

- It may even be made in a professional manner since it is for food. If it could have been made before Yom Tov but one planned to make it during Yom Tov, it would appear that it is prohibited. (M.B. 18)
- When it is cold it is permitted to make an oven for heat even though it will not be used for baking. It is similarly permitted to repair a window if it is cold outside. (M.B. 19)
- In other words, regardless of whether the coating will dry it may be added since the oven and stove are usable even if the coating does not dry being that the oven or stove is dry. (M.B. 20)

Siman 540 Seif 8:

One may pierce millstones and open their "eye" (the hole in the center of the mill) **and assemble them. It is also permitted to construct a water mill and trim the nails of the donkey that turns the mill.** It is permitted to sharpen a knife during the *moed* and if a knife breaks one may manufacture another.

- Making the "eye" is permitted even though it is craftsman's work since it is necessary for food. (M.B. 21)
- These all represent *moed* needs. (M.B. 25)
- It is permitted even if craftsman work is required and a change is not necessary. (M.B. 26)
- The implication is that if it broke before Yom Tov it would not be permitted since it is only a food preparatory activity. However, it is evident from the Taz that this is true only if he could have made the knife before Yom Tov but planned to do it on the *moed*. (M.B. 27)
- This is permitted even though he could borrow a knife. (M.B. 28)

Halacha Highlight

Repairing light fixtures and broken water pipes

Shulchan Aruch Siman 540 Seif 7

תנור וכירים שאפשר שייבשו ויאפה בהם במועד

An oven and stove that may dry and can be used to bake during the *moed*

Shulchan Aruch (סע' ז') rules that it is permitted to manufacture an oven or stove if the materials will dry during the *moed* so that he will be able to use it at that time. If it will not be usable during the *moed* because the materials will not dry, it is prohibited to manufacture it during the *moed*. Mishnah Berurah (ס"ק י"ח) further explains that since manufacturing an oven or stove is necessary for food preparation (צורך אוכל נפש) it may even be done in a professional manner. However, if he could have made the oven before Yom Tov and instead purposely planned to make the oven during the *moed* it seems that it is prohibited. Elsewhere (סי' תקמ"א סק"ב), Mishnah Berurah explains that only those activities that relate directly to making food edible fall in this category but activities earlier in the process, e.g., making a net to catch fish that will be consumed during the *moed*, is considered too far removed to qualify for this allowance and such activities may not be done in a professional manner.

In the event that the light fixture broke in the room where one eats, Rav Nissim Karelitz (חוט שני חול המועד עמ' רכ"ב) wrote that even though people could kindle candles, nevertheless, since people consider that eating in the dark, if the fixture cannot be repaired in a non-professional manner, it may be repaired even in a professional manner. If another room has a functioning light fixture it may be prohibited to repair the one in the dining room. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פס"ו הע' ס"ה) wrote that if the water pipe in the kitchen breaks but one could obtain water from the bathroom, it is not permitted to repair the pipe in the sink. The additional effort necessary to bring water from the bathroom to the kitchen is not enough of a reason to permit a professional repair to the pipe. The only exception may be someone who would not consume water from the bathroom. Rav Yosef Shalom Elyashiv (ספר הזכרון מבקשי תורה חול המועד עמ' תס"ט) ruled leniently in both cases explaining that as long as making the repair will make it easier, it is permitted.