



Parshas Vayeitzei 5767

December 1, '06
Volume VI Issue 6

Hilchos Yom Tov (cont.)

May one carry a lulav home from shul if nobody needs it there?

If there is no eruv and nobody needs the lulav at home it seems that it should not be carried home. However, based on סופו משום תחילתו learned in last week's shiur, one may carry it home.

What are the mechanics of this heter?

As stated last week, the *heter* is that if one is committed to leave one's siddur in shul and not carry it home, then one would not take a siddur to shul lest it get removed or lost. Consequently *Chazal* permitted carrying the siddur home. The same logic applies to a *lulav* and to anything else valuable brought to shul for the sake of a *mitzvah*. Many rely on the fact that others will need to *bentch* on the lulav at home.

May one carry a lulav home for women?

The שאגת אריה writes ¹ that one may not carry a shofar through a *reshus harabim* to blow for women, nor a lulav for women to *bentch* (make a *b'racha*). This is because women are not obligated to hear the shofar or *bentch* on the lulav and this is considered carrying for no reason.

The *Shulchan Aruch HaRav* ² however argues and rules that one may blow the shofar for women on Rosh Hashana and carry the shofar through a *reshus harabim* for that purpose. The same applies to bringing a lulav home from shul for women to *bentch* on. ³ This carrying is deemed necessary and permitted.

What about carrying a tallis home after davening?

It will have the same *heter* as carrying home a machzor. If it can be left in shul without fear of it getting removed or misplaced it should, otherwise it may be carried home.

Are matches muktze on Yom Tov?

It is *ossur* to strike a match to light a fire even when needed for *ochel nefesh* i.e. cooking etc. on account of *nolad* – creating a new entity. ⁴ Matches may be used to pass fire from one place to another; ⁵ for example, you touch a match to a gas fire on your stove and light Yom Tov candles or another fire.

What's the chidush, why should it not be allowed?

The chidush is the match is a conduit and not necessary for itself. One might think that one must light Yom Tov candles directly from an existing flame and not use matches as an intermediary. Since matches have a permitted use on Yom Tov they are not *muktze* and may be handled like any other *ke'li she'milachto l'heter* (an item used for permitted purposes). On Shabbos matches are a *ke'li she'milachto l'issur*.

Does nolad apply to Yom Tov?

Nolad applies to Yom Tov and its *halachos* are stricter than on Shabbos. For example, bones left on one's plate on Yom Tov are *muktze* even when one owns a dog or there are dogs in one's vicinity. Those same bones on Shabbos are not *muktze* and may be given to dogs. ⁶

¹ See *SS"K* 19 footnote 5.

² *Simon* 589:2.

³ See *SS"K* *ibid*.

⁴ *Simon* 502:1.

⁵ *M"b simon* 502:4, *SS"K* 13:3.

⁶ *M"b simon* 495:17.

This type of *muktze* is a derivative of *nolad* – a new being. The entire piece of chicken or meat was intended for human consumption when Yom Tov began. Subsequent to eating the bones are “found” and are intended for dogs and animals, which is a new purpose, because until now the whole piece was human food. Although the bones were intended for animals from the start, but being attached to the meat they are *tafel* (subordinate) to it and are not an entity on their own. They acquire this new purpose on Yom Tov.

And there is a difference between Yom Tov and Shabbos?

Yes, on Yom Tov the bones are *muktze* and on Shabbos they are not, provided that dogs or animals are in the vicinity.

Why is Yom Tov stricter than Shabbos?

The *gemora* in the beginning of *maseches Beitz'a* says Rebbi was stricter on Yom Tov with regards to *muktze* because Yom Tov has leniencies that do not exist on Shabbos, namely cooking. Since cooking and other *melachos* may be performed on Yom Tov, people tend to regard Yom Tov as being less severe than Shabbos and might violate *issurim* when prohibited. Consequently he adopted a stricter position with regards to *muktze* and *nolad*. The same applies to peels and shells fit for animal consumption: on Yom Tov they are *muktze* and on Shabbos, when animals are in the vicinity, they are not *muktze*.⁷

Does that mean that peels and bones must be left on the table?

All it means is they are *muktze* and must be dealt with according to the laws of *muktze*. This is not new. Many of us do not live next to cows and sheep (who consume shells and peels) and consequently these items are *muktze* on Shabbos as well.

The way to remove them from the table on Shabbos is either by scraping them with a knife onto a plate (according to *Taz* and *Mishna Berura*, not the *Chazon Ish*) or to place them on a plate in the first place. Some are *machmir* to place a *beter*

in the plate before placing *muktze*.⁸ If the pile of peels and bones appear distasteful, one may remove them with one's hands, based on the *beter* of *g'raf shel re'i*.⁹

Vort on the Parsha

One of the most disturbing *pesukim* in this *parsha* is the comment to Rachel “is it not enough that you have taken my husband that you wish to take the plants as well?” (30:15). Was it not Rachel, who out of mercy for her sister gave her the secret signs, which saved her from total shame? How could she have the audacity to throw it into Rachel's face?

One answer offered was that Rachel, out of utmost selflessness and *tzidkus*, made Le'ah feel that she was the deserving wife and she was not ‘stealing’ Ya'akov from her. It is with this noble merit Rachel Imeinu could approach *Hashem Yisborach* and cry for His children, and it is to her *Hashem* answered, cry not, for your children shall return home.

Food for Thought

Is muktze more severe on Yom Tov than Shabbos?

Do you have examples where muktze is more severe?

May one make ice on Yom Tov?

Answers coming be"H next week.

With gratitude and appreciation to
our Maggid Shiur
Horav Dovid Ostroff Shlita

Sponsored by
an ardent reader at GGBH, London

⁷ See *SS"K* 21:2.

One may receive and distribute these weekly shiurim by calling or writing: Office 99 Rechov Bayit Vegan, Yerushalayim,
Phone Numbers: U.S. and Canada 732-370-3344 Israel 972-3-616-6340

South Africa 078 1655 242 UK 44-020-8731-6666 Australia 61-296835626 Switzerland 0114143 333 0288

• e-mail: shabbosweekly@shemayisrael.com, or www.shemayisrael.com.

weekly sponsorships are available as well.

If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.

⁸ based on the *Chasam Sofer*.

⁹ This is a *beter* to move *muktze* directly when its presence is disgusting.