

## ביצה כב

There is no בנין and סתירה by כלים. This does not mean one may completely build or destroy a כלי, explains the משנה ברורה. Rather, if a broken כלי has been glued together, then there is no סתירה as it is not גמורה. The חזון איש implies from here that it is אסור to open packages on שבת (as it is building a new כלי). Therefore, most פוסקים hold that when opening the package, one should open it in a way that it cannot be used as a כלי, i.e., to destroy it while opening it to ensure that he does not make the package into a כלי (since most פוסקים learn the problem of opening packages is one of קורע, and that קורע to destroy is an איסור דרבנן, and if it is in order to open food it does not fall under the איסור דרבנן; though the חזון איש is מחמיר, and according to him, one should open all closed bags before שבת). The משנה ברורה quotes the גר"א who says that even though there is no סתירת כלי unless it is a שלימה (there is still an איסור דרבנן to do so).

A כלי filled with שמן that has a hole may not be placed above a candle in order that the candle draw from the fuel as we fear that we may come to use the oil, and come to the איסור of מכבה.

If a person wants to reuse a candle that has been extinguished, the top of the wick may be cut off, if it will help light the candle.

It is אסור to extinguish a fire on יום טוב. Even if one's house is burning, ח"ו, the fire may not be extinguished. Similarly, the מחבר writes, if food is engulfed in flames, the flames may not be

extinguished. The רמ"א disagrees, and writes that for saving food, since it is צורך אוכל נפש, the fire may be extinguished. Similarly, unless a person has another house, since losing his house will also cause the person to lose his place of eating, therefore putting out the fire in the house is מותר because it is לצורך אוכל נפש.

Although we are not מחלל שבת for a person if he is in danger of losing a limb, we make an exception for the eye, and one may be מחלל שבת to save an eye.

There is no difference between יום טוב ראשון and יום טוב שני with the exception of burial, and coloring an eye for the purpose of רפואה. The רמ"א writes that any body pain may be taken care of on יום טוב שני provided that it is an איסור דרבנן, for example, medication (with the exception of ראש השנה, as ראש השנה is considered one קדושה).

While we are not מחלל שבת for a חולה שאין בה סכנה, a non-Jew may be told to procure medicine, even if an איסור דאורייתא will be performed (for example, to grind medicine).

We may not burn incense on יום טוב as it is not considered דבר השוה לכל נפש.