

If a person needs to carry a load on יום טוב (of straw, for example), he should carry it in a different way than he carries it during the week. He may not use a בהמה to help him carry the load.

A person should not sit next to a לחי or קורה which are at the entrance of a מבוי, while holding something, as he might drop the object and come to pick it up in רשות הרבים as there is no reminder he is next to the לחי or קורה. However, if he is sitting at the entrance to a courtyard with a צורת הפסח (a doorway type opening) as the צורת הפסח serves as a reminder.

One should not clap hands in regular fashion nor dance on שבת or יום טוב because it may lead to fashioning an instrument. The רמ"א notes that if people are seen doing this, they should not be told that it is forbidden because better they should perform the act inadvertently than on purpose. The רמ"א also brings a שי אומרים that says today since we are not experts in fashioning instruments, it is permissible to clap and dance on שבת (the משנה says this leniency should only be used במקום מצוה ברורה).

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The רמ"א writes that the rule of not informing someone when they are transgressing if the person will not listen (מוטב שיהיו שוגגין ולא יהיו מזידין) only applies to something that is not explicit in the תורה. For example, women who eat ערב יום כיפור until it is dark should not be told that there is an obligation to be מוסיפין if we are certain that they will not listen (although it is a מצוה דאורייתא to add on to יום כיפור), but an איסור which is explicit in the תורה, for example, eating a pig, even if we know the person will not listen, we still say something, as there is a הוכח תוכיח את עמיתך of חוב. The רמ"א writes that the רמ"א is referring to people who commit עבירות occasionally, but people who do so consistently (and will not listen) do not need to be rebuked, as they are no longer included in עמיתך. For this reason, then חזון איש was against demonstrations that were against חילול שבת, as he held we are no obligated to make a מחאה, and it only increases hatred.

Wood laid next to, or on a סוכה may be used for fuel on יום טוב, as the wood is not part of the סוכה (which would render it מוקצה) and the person had in his mind he may need it, as it is laid out. If there are bundles thrown on top of the סוכה, but not undone, these may be used as well, as since the bundles were not untied, they are not negated to the סכך (which would make them מוצה).

A utensil may be placed under a candle to catch the oil that drips

down, and that oil may be used, but only after שבת (of course it may be used the following שבת).

The wood of the walls and of the סכך are מוקצה the whole סוכות until after שמני עצרת/שמחת תורה. Even if the סוכה falls down, while he may put it back up (חול המועד on), the wood is מוקצה for anything else. מוקצה here means it cannot be used for something else, but the walls may be used as walls of a house are used, for example, it is מותר to lean against the walls, or if shelves are used as walls, the shelves may be used, as it says about the סוכה--תשבו כעין תדורו--סוכה.

Food or drink that is hung in the סוכה as a decoration is מוקצה the whole סוכות, even if it falls down. If it fell on שבת or יום טוב, it is מוקצה ממש and may not be moved; if it fell during the week, it may be hung up on the wall again, but not used in any way. If a תנאי is made before סוכות saying: איני בודל מהן כל בין השמשות, they may be used throughout סוכות. The רמ"א says בשם the רמ"ל that today we do not make such a תנאי regarding decorations hanging from the סכך, however, regarding decorations hanging on the wall, since there is a יש אומרים that there is no איסור of מוקצה on the walls themselves, we may remove decorations if we are worried about the rain (though the רמ"א does note that we should make a תנאי regarding decorations on the wall). The חתם סופר brings down a תשובה from the חתם סופר regarding a case where a person had hung an אתרוג in his סוכה as a decoration, and someone came to him without an אתרוג, the חתם סופר wrote that granted the אתרוג is אסור on יום

טוב because it is מוקצה, on חול המועד, however, it is permitted, as although this אתרוג was בהנאה, it is מותר to be moved and since מצות לאו להינות ניתנו, it may be used.

A person that has set aside an אתרוג for each day of יום טוב, may use the אתרוג each day, and may eat the אתרוג on the next day, but not on that day, as it is הוקצה למצוה.