The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"ט סעיף ו'-סימן ר"פ סעיף ב'

Overview

Siman 279 Seif 6:

A lamp that was not kindled on Shabbos, even if made from earthenware that is repulsive and even if it is fueled with kerosene that has a foul odor, it may be moved on Shabbos since it is permitted to move items that people avoid due to them being considered repulsive.

- Although it is a utensil used primarily for prohibited purposes, when needed for itself or for its place it is permitted. (M.B. 19)

Siman 279 Seif 7:

A lamp, whether large or small, that is comprised of parts may not be moved on Shabbos out of concern that it will fall and come apart and if one were to put it back together he would be making a utensil. Even if it is not comprised of parts but has grooves that give the appearance that it is comprised of parts it may not be moved.

- If the parts are held together only loosely it is permitted. (M.B. 22)

Siman 280 Seif 1:

Marital intimacy is one of the pleasures of Shabbos, therefore, healthy Torah scholars are intimate on Shabbos nights.

- One should be careful to fulfill his obligation to be intimate. It is a mitzvah to eat garlic and other similar foods on erev Shabbos or Shabbos night that increase זרע. Sefer Chassidim writes that garlic takes away one's desire for intimacy and it is only roasted garlic that increases one's זרע. He also writes that salty foods and legumes lessen one's זרע. Cooked lentils that were not salted increase זרע. (M.B. 1)
- This is besides the night a woman goes to the mikvah. One should be certain to demonstrate love and affection before intimacy and certainly one should not get into an argument on erev Shabbos. (M.B. 3)

Siman 280 Seif 2:

It is permitted for a בתולה to be with her husband the first time on Shabbos and this does not involve inflicting a wound or concern that it is causing pain.

- The blood is deposited rather than absorbed in the walls of the בית הרחם. One should make sure that the couple goes into seclusion before Shabbos since there are authorities who maintain that our chuppah is not considered halachically to be chuppah and if they go into seclusion on Shabbos for the first time they will be making a kinyan on Shabbos. (M.B. 4)

Halacha Highlight

Eating garlic on erev Shabbos

Mishnah Berurah Siman 280 Seif Koton 1

מצוה לאכל שום בערב שבת

There is a mitzvah to eat garlic on erev Shabbos

The Gemara Bava Kama records the ten enactments instituted by Ezra HaSofer. One of those enactments was that a person should eat garlic on erev Shabbos. The reason for this enactment is that it is beneficial for a couple who will be intimate since it increases a man's זרע and as a result increases that chances that his wife will become pregnant. The Gemara then cites a Beraisa that recounts five characteristics of garlic and in addition to having the capacity to increase a man's זרע, it also instills love and eliminates jealousy. Mishnah Berurah (סי' ר"פ סק"א) records this obligation and writes that there is a mitzvah to eat garlic on erev Shabbos or on the night of Shabbos. The Steipler Gaon (פניני רבינו הקהלות יעקב ח"א עמ' ס"ג) maintained that this obligation is similar to other obligations that require eating and one must eat either an olive's volume or an egg's volume of garlic. Rav Chaim Kanievski (שם הע') explained that this quantity is necessary only for a couple who are looking to conceive but someone who merely wants to fulfill the enactment may eat any amount.

Rosh (על הגמ' הנ"ל) wrote that the enactment applies to men and women equally. Pilpulei Charifta questioned why it is necessary for women to eat garlic when the reason of increasing זרע does not apply to them. Later commentators note that the Gemara also taught that eating garlic instills love and eliminates jealousy which is certainly applicable to women as well. The Gemara in Nedarim (31a) states that one who vows not to benefit from those who eat garlic may not benefit from any Jew and the implication is that all Jews, men and women, whether married or not, are included in this enactment. Some commentators maintain that the enactment is no longer applicable because the nature of people changed but other authorities were careful to comply with the enactment (פסקי תשובות אות ד').