The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ח סעיף כ"א-כ"ו

Overview

Siman 308 Seif 21:

It is not permitted to sit upon a pile of stones, even if one intended to do so before Shabbos unless he arranged them. Some maintain that stones share the same halacha as branches and this is the primary opinion.

- Since people generally do not sit on a pile of stones, one's intent is insufficient and an action is required to demonstrate one's intent such as arranging them. (M.B. 87)
- Magen Avrohom explains that Shulchan Aruch means that it is prohibited to move the stones to sit upon them. (M.B. 88)
- Magen Avrohom follows Rashi who explains that arranging the stones is effective only so that one does not have to move them the next day. (M.B. 89)
- Magen Avrohom disagrees and contends that stones are treated more stringently than branches and they must be permanently designated for that purpose and other authorities agree. (M.B. 90)

Siman 308 Seif 22:

It is prohibited to cover a barrel with a stone or log or to use one to close a door or knock in a ברזא (a reed inserted in a barrel to remove the wine) **and even if one intended to use it for this purpose before Shabbos it is prohibited unless it was permanently designated for this purpose. If it was designated only for this Shabbos it is prohibited. This restriction applies to items not normally designated for this purpose but if one designates it for a purpose for which it is commonly used, e.g., to crack open nuts, designation for Shabbos use is sufficient. There is an opinion who maintains that there is no such distinction. Some maintain that one must do something to the object before Shabbos.** (See above siman 259 that designation is sufficient.)

- One intended to do these activities on Shabbos and certainly it is true if one merely used these items for these purposes before Shabbos. The reason is that these items are generally not used for these purposes, therefore it must be designated for permanent use before Shabbos. (M.B. 92)
- If one regularly used them during the week for this purpose it is sufficient even if one did not explicitly designate it for that use. Designation could even be done in one's mind. (M.B. 93)
- If one did something to the object that demonstrates his intent to use it for this purpose it is sufficient. (M.B. 94)
- When the object is something that is regularly used for this purpose, in a case of need one may rely on the lenient opinion that designation for one Shabbos is sufficient. (M.B. 97)

Siman 308 Seif 23:

It is permitted to cut a branch from a palm tree before Shabbos and use it on Shabbos to wave at flies to keep them away. Since it was cut for this purpose it is considered a utensil.

- It is prohibited to instruct a gentile to sever a branch to be used for sweeping. (M.B. 98)
- One must be careful not to kill them as one waves the branch at them. (M.B. 99)
- The same is true if one cut the branch to be used as fuel and then before Shabbos decided to use it to wave at flies. (M.B. 100)

Siman 308 Seif 24:

Combed flax and untangled wool that one places over a wound, if one either intended to place it over a wound before Shabbos, used it before Shabbos for a short period of time, dipped it in oil to demonstrate intent to use in on a wound or if one wrapped it with string to place it on a wound on Shabbos, it is not muktzah. It also does not raise an issue of administering a medical therapy since it is merely a covering that prevents one's clothing from scratching his wound. Some maintain that mere intent is not sufficient.

- The same is true if one intended to use it on a wound during the week. (M.B. 103)
- Magen Avrohom asserts that all opinions agree that intent is sufficient but Elya Rabba demonstrates that there are authorities who disagree. (M.B. 104)

Siman 308 Seif 25:

Dried hide that belongs to either a craftsman or a regular person may be moved. Some maintain that this is true only regarding the hide of a large animal that is fit for sitting but if it is from a small animal it is prohibited unless one intended to use it before Shabbos.

- This opinion permits it even if the animal is small. If the hide is moist so that it is not fit for sitting it is prohibited unless before Shabbos one intended to use it for sitting. (M.B. 105)
- We follow the first opinion that is lenient as long as the hide is dry and it is permitted whether the hide was treated or not. (M.B. 107)

Siman 308 Seif 26:

Boards owned by a regular person may be moved but ones that belong to a craftsman may not be moved unless before Shabbos one intended to place bread for guests upon them or use them in some other manner.

- It may also be prohibited to move boards owned by merchants since they don't want them to become bent and this is true even though they weren't sanded. (M.B. 109)

Halacha Highlight

Using stones on Shabbos

Shulchan Aruch Siman 308 Seif 22

אלא אם כן יחדה לכך לעולם

Unless one designated it for this for permanent use

Shulchan Aruch (סעי' כ"ב) prohibits the use of a stone or log to cover a barrel, to close a door or to use as a hammer. Even if one had the intent to use it for this purpose before Shabbos, it is insufficient unless one designated it for permanent use. Even designation for that use just for Shabbos is insufficient. Mishnah Berurah (ס"ק צ"ב) points out what seems to be a contradiction regarding these matters. In seif 20 Shulchan Aruch ruled that if one wants to take branches that otherwise are muktzah and use them for sitting it is sufficient to designate them for that purpose but does not mention that the designation has to be for permanent use. In our seif Shulchan Aruch writes that designation for use on Shabbos is insufficient and one must designate the stone or log for permanent use for that purpose. He answers that since branches are commonly used for sitting it is sufficient to designate for that use even just for Shabbos and that designation removes the muktzah restriction. In contrast since it is uncommon for people to use stones and logs for the purposes described in Shulchan Aruch a permanent designation is necessary to remove the muktzah status.

Chazon Ish (או"ח סי' מ"ב סק"ט) disagreed with Mishnah Berurah's assertion that logs and stones are not regularly used for the purposes described in Shulchan Aruch and thus he maintained that it is no different than designating a stone to be used for the purpose of cracking open a nut for which designation for just Shabbos is sufficient. Interestingly, it is reported (דינים והנהגות פי"ד אות כ"ב) that in Chazon Ish's home he was stringent and would tie a rope around a stone that he intended to use on Shabbos in accordance with the stringent opinion in Shulchan Aruch that required doing something physical to the muktzah item.