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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ג סעיף ב'-ג'

Overview

Siman 313 Seif 2:

When discussing a bolt we refer to where the doorstep is elevated so that when the bolt is inserted in the threshold it does not pierce the ground. If the doorstep was diminished so that when the bolt is inserted it pierces the ground beneath it, it is prohibited since it is considered construction.

- If one made a handle which is similar to the knob mentioned above but here it was made intentionally, it is evident the bolt is a utensil and inserting it does not resemble construction. Gra contends that the presence of a handle is not grounds for leniency. (M.B. 21)
- If one made a hole in the ground so that when the bolt is inserted the hole does not become deeper it is permitted. For this reason it is permitted to make a hole in the wall next to the door and insert and remove the bolt. Adding a ring in the middle to assist inserting and removing the bolt is comparable to making a handle which is permitted even if the bolt is not tied to the door and the doorstep was diminished. It seems that the Gra would also agree to this leniency. (M.B. 22)

Siman 313 Seif 3:

Regarding a back lot behind houses which people do not enter and exit on a regular basis, if one made a door for the opening or if one suspended a mat of reeds, or if a breach that was closed off with thorns similar to a door, [in these cases] if there is a hinge (one drills a hole in the door and inserts into it a wooden peg which is then inserted in the ground so that the door will swing in both directions)**, or even if it does not presently have a hinge but had a hinge, one may lock it even if it drags on the ground as long as it was suspended to use as a lock and it is not considered as though one is doing construction since it is evident that it is a door since there is a hinge.** Certainly if the hinge is still there it is permitted as long as one does not return the hinge to its place as explained below in *siman* 519. **But if it does not have a hinge and never had a hinge, one may not lock it unless it is suspended above the ground. An entrance used regularly for going in and out may be locked even if the door never had a hinge and drags on the ground.**

- It is opened only occasionally so that locking it appears as though one is adding to the structure. (M.B. 23)
- One closed the entrance with bundles of thorns which act as a door. (M.B. 24)
- Since they were tied and attached from before Shabbos and there is a hinge it does not appear as though one is building on Shabbos (M.B. 26)
- It was tied and suspended before Shabbos so that even when opened it does not drag on the ground. The reason it does not appear as though one is constructing is that even when open it remains attached and does not drag on the ground. (M.B. 27)
- The language implies that it must be tied but elsewhere the language implies that it need not be tied as long as there is a door step below it and one may be lenient about this matter (M.B. 29)

Halacha Highlight

Removing a replacing a spring that holds a roll of paper

Shulchan Aruch Siman 313 Seif 2

כל נגר שאמרנו

The bolt that we discussed

Shulchan Aruch (סע' ב') notes that the allowance to insert a reed into a doorstep to lock a door is limited to where the doorstep is tall enough that when one inserts the reed into the threshold it does not pierce the ground. However, if the height of the threshold becomes diminished to the point that when inserting the reed it would pierce the ground, it is prohibited. The reason is that if the reed pierces into the ground it is considered an act of construction that is prohibited. Mishnah Berurah (ס"ק כ"ב) writes that if one carved out a hole in the ground for the reed to enter so that when inserting the reed the hole does not become any deeper, it is permitted. This explains the practice that people have to drill holes in the two walls adjacent to the door and then insert a pole into those holes. Since one does not deepen the hole when the pole is inserted, why should there be a difference whether inserting the pole into the ground or into the wall.

Along these lines, Rav Shlomo Zalman Auerbach (ארחות שבת ח"א פ"ח סע' י"ח) and Rav Nissim Karelitz (חוט שני ח"ב פל"ו סק"ג) ruled that it is permitted to remove and replace the spring that holds a roll of paper into holes in the wall that were designed for this purpose. However, Rav Yosef Shalom Elyashiv (ארחות שבת שם) disagrees and contends that it is prohibited to remove and replace the spring. He explains that the case of the spring with the roll of paper is fundamentally different from Shulchan Aruch's case of the pole used to lock a door. In the case of the pole inserted in the door, the pole is not intended to remain there permanently, it is there only when one wants the door locked. In contrast, the spring that holds the roll of paper is designed to remain in place permanently. It is only when one removes one roll to replace it with another that it is removed. As such it is considered part of the structure and thus subject to the prohibition of construction and demolition.