The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"ג סעיף ד'-ו'

Overview

<u>Siman 313 Seif 4:</u>

A door made from a single piece of wood or if there is no doorstep beneath it and when the door is opened it is removed entirely, one may not lock it even if it has a hinge. A door made from multiple pieces of wood may be locked even if, when opened, it is removed entirely as long as there is a doorstep. The same is true when a door is locked with numerous boards and there is a groove on top and the bottom into which the boards are inserted; it is treated like a door since it is not comprised of a single board.

- The reason is that it does not resemble a door so that one is merely plugging a hole and that act resembles construction and this applies even to an opening into which one goes in and out on a regular basis. (M.B. 30)
- Rambam maintains that it is prohibited only when the door is constructed from a single board and there is no doorstep and if there is a doorway that is used regularly, one may rely on this lenient opinion. (M.B. 31)
- If it was tied and suspended it is permitted even though it drags on the ground when opened and does not fully resemble a door since we refer to a doorway that is used regularly. (M.B. 32)
- Rema refers to a doorway that is used regularly and it is unnecessary for it to be tied. (M.B. 33)
- Although the boards are not connected it is not the same as if it was made from a single board. (M.B. 35)
- Authorities follow the lenient approach even when made from a single board since there is a doorstep and it was made for going in and out on a regular basis. (M.B. 36)

<u>Siman 313 Seif 5:</u>

Regarding a carriage, box and closet that open from the side and have hinges on top and below, if the bottom hinge became dislodged altogether it may not be replaced out of concern that he will insert it firmly but if it became dislodged partially one may push it until it falls back into place. The reason is that since the upper hinge remained in place one can easily replace the bottom hinge. When the upper hinge becomes dislodged one may not even push it back into place.

- It will be inserted firmly with a knife or peg so that it does not become dislodged again and is *makeh b'patish* and this applies even when the hinge is in the middle of the door rather than on the end. (M.B. 38)
- When the upper hinge becomes dislodged the door falls off altogether and pushing it into place is that same as returning the entire door into place. (M.B. 39)

<u>Siman 313 Seif 6:</u>

It is prohibited to assemble a bed comprised of different parts and if one reassembles the parts firmly he is liable to bring a *Chatas*. And if (it is commonly assembled) **loosely it is permitted even *l'chatchila*** (as long as one does not insert it firmly)**. A cup comprised of different parts may be dismantled and reassembled on Shabbos but there is an opinion that maintains that a cup is the same as a bed.** If something is commonly inserted firmly, even though now it is loose, it is prohibited.

- The concern is that one will use pegs or nails and will violate the prohibition of *makeh b'patish* or construction. (M.B. 41)
- If it is between loose and firm it is prohibited. (M.B. 43)
- The reason is that it is not commonly attached firmly so that there is no concern that one will attach it firmly and the stringent opinion maintains that since people do attach it firmly, the concern applies. There is no issue concerning pot covers since they are made to be removed and replaced regularly. It is permitted to move those utensils that one may not dismantle and reattach. (M.B. 45)
- *L'chatchila*, one should be stringent in accordance with this opinion but if there is a Shabbos need one may rely on the lenient opinion. (M.B. 46)

Halacha Highlight

<u>Raising and lowering a *shtender*</u>

Rema Siman 308 Seif 6

מתר לפרקו ולהחזירו בשבת

It is permitted to dismantle and reassemble it on Shabbos

Shulchan Aruch (סעי' ו') presents two opinions whether it is permitted to disassemble and reassemble on Shabbos. According to the first opinion it is permitted and Mishnah Berurah (ס"ק מ"ה) explains that since it is not common to attach the pieces tightly there is no concern that he will fasten them in what could be permanent. The stringent opinion maintains that it is prohibited. Since the pieces are reassembled, albeit not so tightly, it is treated the same as a bed where there is a concern that the person will reassemble the pieces tightly (מ"ב שם). Mishnah Berurah (שם) writes that regarding the covering for a utensil, even though they attach tightly it is permitted since it is opened and closed regularly.

Poskim discuss the permissibility of opening and closing something with a screw when it is opened and closed infrequently. For example, if a *shtender* has a screw that loosens and tightens that allows one to raise and lower the *shtender,* but this is done infrequently, is it permitted on Shabbos to loosen the screw to adjust the height of the *shtender* or not? Rav Shlomo Zalman Auerbach (מאור שבת ח"ב מכתב ל"ב אות ג') ruled that it is permitted to loosen and retighten the screw as necessary. His reasoning is that it is considered a whole utensil whether the screw is loose or tight. Minchas Yitzchok (ח"ט סי' ל"ח), however, ruled that it is prohibited to open and close a utensil by loosening or tightening a screw if it is adjusted infrequently and for that reason it is prohibited to loosen or tighten the screw to adjust the height of a *shtender*. Rav Nissim Karelitz (חוט שני ח"ב פל"ו ס"ק י"ד) also ruled that it is prohibited to adjust the height of a *shtender* but offered a different reasoning. Screwing a lid on and off a utensil is considered necessary for a utensil to be functional since it will not function if the top is always on or if it is always off. A *shtender* is functional at any height so loosening and tightening a screw to adjust its height is not essential for its functionality and thus it is prohibited to adjust it.