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

Overview

Siman 313 Seif 7:

A beam that broke may be supported by the side-boards of a bed since it is a utensil. One may not lift the broken beam since that would involve construction; rather the intent is that it should not fall further. It may only stand loosely in place so that one could remove them if he chooses but if it is tightly in place it is prohibited.

- If it is a piece of wood such as a cane rather than a utensil, even though it may be moved it is prohibited to use it to support the beam since it resembles construction. Others disagree and contend that anything that is a utensil may be used. (M.B. 49)
- The reason is that one nullifies a utensil from its function since he will no longer be able to use it but if it is not tightly in place it is permitted. (M.B. 50)

Siman 313 Seif 8:

If the leg of a bench came out it is prohibited to replace it. There is an opinion that even prohibits supporting the edge that is missing a leg on another couch (See above *siman* 308).

- Even if one replaces it loosely it is prohibited out of concern that he will reattach it tightly. (M.B. 51)
- According to the stringent opinion it may not even be moved. (M.B. 52)
- It is explained there that if one sat on the couch before Shabbos even once with it resting on another couch it is permitted on Shabbos to rest it on another couch. (M.B. 53)

Siman 313 Seif 9:

Inserting one piece of wood into another, whether by nail or by inserting it so firmly that they became one is a *toladah* of the prohibition of construction.

- This applies whether it is done to a building or whether it is done to a utensil. One who pulls out an attached piece of wood has violated the prohibition of destruction, assuming he intended to repair something. (M.B. 54)

Siman 313 Seif 10:

If a courtyard became ruined by rain, it is permitted to scatter straw and it is not considered as though one is adding to a building. In the process he must do so in an unusual manner so that he does not winnow in a basket or box, rather he must use the bottom of a utensil. In other words, he must turn over the utensil and then bring straw onto the bottom which is a different way from doing things and he may not do this by hand.

- It is permitted since he does not intend to leave it there being that it is fit for an animal or for making plaster. If one uses something that will remain there it is prohibited since it involves smoothing out the ground. It is prohibited only in this instance that one intends to repair his courtyard which then resembles construction but in another context, for example, spreading out sand in the morning in one's home to cover saliva is permitted. (M.B. 55)

Halacha Highlight

Repairing broken glasses

Shulchan Aruch Siman 313 Seif 8

ספסל שנשמט אחד מרגליו

If one of the legs of a bench slipped out

Shulchan Aruch (סע' ח') addresses the case of a couch whose leg came out and he ruled that it is prohibited to return the leg to its place. Furthermore, there is an opinion that maintains that one may not even lean the edge of the couch on another couch. Mishnah Berurah (ס"ק נ"ב) explains that according to this opinion the couch is *muktzah* and may not be moved altogether. The rationale behind this strict position is the concern that one will reinsert the leg firmly in place. Mishnah Berurah then reports that in *siman* 308:16 Rema subscribed to the stringent position and Mishnah Berurah there (ס"ק ס"ט) ruled that it is prohibited to insert a leg loosely out of concern that he will insert the leg firmly in place. He also rules that if it not possible to easily repair the broken leg, for example, if it is broken, there is no injunction prohibiting placing the leg, loosely, back in place. The injunction is limited to where it came out and could easily be reinserted in place.

These *halachos* establish the principles regarding glasses that break on Shabbos. If a lens or the lenses of a pair of glasses come out on Shabbos, it is prohibited to put them back in place by tightening the screw. If one can put them back in place loosely without tightening the screw there are some authorities who maintain that it is prohibited out of concern that one will reinsert them tightly. According to this opinion, the glasses would be *muktzah* out of concern that one will repair them but the lenses are not *muktzah*. Other authorities contend that it is permitted to reinsert the lenses loosely if one does not have to tighten the screw. Some authorities maintain that the *halacha* regarding plastic frames is more lenient and one may reinsert lenses that fell out whereas other authorities question this leniency and do not distinguish between metal frames and plastic frames. If the temple came off it is prohibited to replace it by tightening the screw. It is also prohibited to use a pin or paper clip to hold the temple in place out of concern that he will attach it firmly (פסקי תשובות אות ה').