The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי״ד סעיף י״א-י״ב

Overview

Siman 314 Seif 11:

It is prohibited to place wax or thick oil in a hole in a barrel to plug it since it will involve smoothing (Aruch explains that מריחה, טיחה, משיחה, סיכה and שיעה are all the same) **but other materials that are not smoothed** (since the wine is not coming out at thus time) **may be used. If wine was coming out the hole it is prohibited to plug it. One may not insert garlic as a form of subterfuge and claim that his intent is to store it there but a *talmid chacham* may employ this form of subterfuge.**

- Even though oil cannot be smoothed it is prohibited because it is similar to wax. The wax discussed must have been designated for this purpose before Shabbos. (M.B. 45)
- Since the concern is that one will smooth the fat it is prohibited to use even if one places it on top of the hole and there is also no difference between a *talmid chacham* and an am *ha'aretz*. (M.B. 46)
- It may even be inserted into the hole because as long as wine is not pouring out it does not appear as though one is repairing it. Later authorities follow Rambam who maintains that it is prohibited to insert something in a hole even if wine is not pouring out since plugging a hole constitutes an act of construction and all that is permitted is to place something on the hole as long as it is not something that could be smoothed. (M.B. 47)
- It is prohibited to use items that are not normally used, e.g., small stones or pieces of wood but it is permitted according to all opinions to plug a hole with something that is commonly used, for example, a wooden spigot. (M.B. 48)
- Magen Avrohom writes that although nowadays we do not have people with the status of *talmidei chachamim*, for this *halacha* it applies but others disagree. (M.B. 50)

Siman 314 Seif 12:

If a knife was inserted into a wooden wall before Shabbos it is prohibited to remove it on Shabbos since the wall is attached to the ground but if it is inserted in a bench or anything else that is detached it is permitted to remove it. If it was inserted and removed before Shabbos it is permitted even for a wall.

- Walls of brick are often not properly aligned and it is permitted to remove a knife even if it is was not inserted and removed before Shabbos. (M.B. 51)
- It is impossible for the hole to not widen when one removes the knife and widening the hole constitutes an act of construction even if it is not one's intent since it is almost inevitable. (M.B. 52)
- Once the knife was inserted before Shabbos its place was already widened and it is no longer inevitable that one will widen the hole but if one did not reinsert it before Shabbos it seems that it is prohibited to insert it into the wall since the hole was not widened sufficiently by removing it from the wall only once. (M.B. 53)

Halacha Highlight

Ear plugs

Shulchan Aruch Siman 314 Seif 11

מפני שהוא ממרח

Since he will smooth it

Shulchan Aruch (סעי׳ י״א) rules that it is prohibited to place wax or thick oil into a hole in a barrel in order to plug the hole since inserting these materials into a hole involves the prohibition of smoothing – ממרח. It is permitted to use other materials that are not smoothed to plug a hole in a barrel as long as wine is not pouring out of the hole. If wine was pouring out of the hole it is prohibited to use any material to plug that hole since it appears as though one is repairing the barrel (מ״ב ס״ק מ״ח). Mishnah Berurah (ס״ק מ״ו) explains that since the concern for using wax is that one will smooth out the wax as it is inserted in to the hole, it is prohibited even if one does not insert the wax into the hole and merely applies the wax to the outside of the hole.

Poskim raise the question of the permissibility of using flexible earplugs that one presses together before inserting it into one's ear and once in one's ear expands and blocks out noise. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה ח״ג פי״ד סעי׳ ל״ט) ruled that it is permitted for one to place such ear plugs in one's ear and even though one presses them so that they should fit firmly in his ear he does not violate the prohibition against smoothing. Rav Nissim Karelitz (חוט שני ח״ב פל״ו סק״ג) agreed that the earplugs do not violate the prohibition against smoothing however; he prohibited their use for another reason. He maintains that since upon insertion into one' ear the earplug changes its shape to match the wearer's ear, one violates the prohibition of *boneh* – construction. *Poskim* also rule that it is permitted for one to prepare wax before Shabbos by placing it in his ear so that it adapts to the shape of his ear and them reinsert it on Shabbos since it is not necessary to smooth it out on Shabbos (פסקי תשובות אות ו׳).