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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"כ סעיף י"ח

Overview

Siman 320 Seif 18:

Regarding a barrel that was plugged with flax to fill the hole from which one draws wine, there is an authority who permits the use of the plug even though it is impossible to avoid squeezing out some wine as long as he does not place a utensil beneath it. As long as one does not benefit from the wine that is squeezed out it is categorized as a *pesik reisha* (meaning it something inevitable similar to what results from cutting off a chicken's head) **that one does not enjoy and thus is permitted. Others disagree and maintain that even though he does not enjoy the outcome it is prohibited. Common custom is to be lenient and one could justify the practice by noting that the spigot extends beyond the flax wadding and since one does not touch the flax wadding it is permitted similar to the allowance to use a sponge** (Aruch explains that a ספוג rests on top of a large fish in the sea and when it lifts its head to gaze at the world the ספוג covers its eyes so that it cannot see anything and if this did not occur no ship would be safe from it) **that has a handle. Since this justification is not strong and there is reason to hesitate about it, one should not place a utensil under the barrel when plugging the hole.** (See above *siman* 301 for other laws of squeezing.)

- One wraps pieces of cloth or flax around the spigot to plug the hole in the barrel. (M.B. 49)
- If a utensil was there to catch the drops or if the hole was on top so that the squeezed wine would fall back into the barrel it would be Biblically prohibited to plug the hole. (M.B. 52)
- One is not Biblically liable for a *pesik reisha d'lo niche lei* but regarding prohibitions other than Shabbos one is Biblically liable for a *pesik reisha d'lo niche lei*. (M.B. 53)
- They are even more lenient than the first opinion and permit even when there is a utensil beneath it. (M.B. 54)
- Preferably one should not place a utensil beneath it and the wine should be wasted so that one relies on the first opinion. This discussion does not apply to water since squeezing out water launders the material from which it is wrung and is prohibited in all circumstances. Taz equates white wine with water. If a beverage spilled on a tablecloth one should not press too hard so that he does not squeeze the beverage from the cloth. He should merely remove the liquid that rests on top of the surface. If the beverage is colored he should be careful not to color other parts of the cloth while removing the beverage. One who squeezes hair or leather has violated a Rabbinic injunction, thus one who immerses on Shabbos should be careful not to squeeze his hair to dry it. (M.B. 55)

Halacha Highlight

Using a towel to dry one's hair

Shulchan Aruch Siman 320 Seif 18

דכיון שאינו נהנה בסחיטה זו

Since he does not benefit from this squeezing

Shulchan Aruch discusses the allowance to remove and insert flax or a rag into a hole in a barrel since one will inevitably squeeze out some water in the process. He first cites an opinion that allows one to use flax or rags if one does not collect any of the wine that is squeezed out of the rag. The reason is that it is considered a *pesik reisha d'lo niche lei* – an inevitable outcome that one does not enjoy the results, which is permitted. Others maintain that despite the fact that he does not enjoy the outcome of the inevitable result, it is prohibited since it still constitutes a Rabbinic prohibition. He then reports that common practice is to be even more lenient and permit using a rag to plug a hole even if there is a utensil placed beneath the hole to collect the wine that is squeezed from the cloth. Although one could justify this practice one should rather follow the first opinion and refrain from placing a utensil beneath the hole in the barrel.

Mishnah Berurah (סי"ק נ"ה) cites Rambam who rules that one who squeezes water from hair or leather has violated a Rabbinic prohibition. Accordingly, one who immerses on Shabbos must be cautious not to squeeze the water from his hair in order to dry it. Ben Ish Chai (שנה ב' פ' פקודי אות ח') rules that it is permitted for one to place a towel on one's wet hair if he is careful not to squeeze out any of the water. His reasoning is that technically it is permitted to squeeze water from one's hair with a towel since squeezing water from hair is only Rabbinically prohibited and this form of squeezing out the water is considered an abnormal manner of performing this *melacha*. Furthermore, the water goes to waste, which is additional grounds for it to be permitted. Some authorities prohibit using a towel in any manner (הלכות שבת בשבת ח"א פי"א הע' 98) but Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ד הע' ס"ד) permitted using a towel to dry one's hair. His reason is that since the water becomes immediately absorbed into the towel it is as if the water will go to waste and one may certainly be lenient when one's hair is only slightly wet.