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

Overview

Siman 323 Seif 6:

It is permitted to rinse utensils needed on Shabbos, for example, if there is another meal to eat but after the third meal dishes may not be rinsed. Drinking utensils may be rinsed throughout the day since the entire day is fit for drinking.

- One may rinse 10 cups even though he only needs one since each one is fit for use. Similarly, one may make ten beds even though he only needs one. (M.B. 26)
- It is even permitted to wash the utensils Shabbos night for the next day. (M.B. 27)
- If one knows he will not use the utensils he may not rinse them. (M.B. 28)

Siman 323 Seif 7:

It is permitted to immerse a new utensil that requires immersion but some authorities prohibit this. One who is G-d fearing will satisfy both opinions and will give the utensil to a gentile as a gift and then borrow it from him so that it should not require immersion. If it is a utensil capable of using to fill with water, he should fill it with *mikvah* water and will thereby immerse it as well.

- This opinion would even prohibit immersing a glass utensil even though it is needed for Shabbos. (M.B. 32)
- The implication is that he actually agrees with the first, lenient opinion but Darkei Moshe implies that one should rule in accordance with the strict opinion. If one did immerse a utensil it is permitted for use being that there are authorities who permit immersing utensils. If there is an uncertainty whether a utensil requires immersion one may rely on the lenient opinion that permits this when one of the other options are not possible. (M.B. 33)
- After Shabbos the utensil must be immersed since it will remain in the Jew's possession but it should be immersed without the recitation of the beracha or one could immerse another utensil at the same time. (M.B. 35)
- The beracha is not recited in this case since that would make it obvious that he is immersing it; therefore, this method should not be employed unless one does not have another utensil since it involves actively avoiding the beracha. (M.B. 36)

Halacha Highlight

Returning a *mezuzah* to its case

Shulchan Aruch Siman 323 Seif 7

מתר להטביל כלי חדש

It is permitted to immerse new utensils

Shulchan Aruch (סע' ז') presents two opinions concerning the permissibility of immersing a new food utensil on Shabbos. He initially rules that it is permitted and then he cites other authorities (יש אומרים) that it is prohibited. He concludes that one with *yiras Shamayim* will satisfy both opinions by giving the utensil to a gentile as a gift and then borrowing it back from him so that it should not require immersion. Mishnah Berurah (סק"ל) explains that according to the lenient opinion it is permitted to immerse a utensil on Shabbos even if he had it before Shabbos. In contrast, the stringent position maintains that it is prohibited to immerse a new utensil on Shabbos even if one received it as a gift on Shabbos. The rationale to prohibit immersing a new utensil is that it appears as though one is fixing the utensil since before immersion it was prohibited to use it and subsequent to the immersion it may be used.

There are authorities who equate the discussion of immersing a new utensil with the *halacha* of replacing a *mezuzah* that fell from its case. Accordingly, those authorities who maintain that it is prohibited to live in a house that does not have a *mezuzah*, it would emerge that returning a *mezuzah* to its case "fixes" the house and it would be prohibited to return the *mezuzah*. On the other hand, those who maintain that there is no prohibition against living in a house without a *mezuzah* it is permitted to return the *mezuzah* to its case since it does not involve fixing anything. Others maintain that the question of the *mezuzah* is not similar to the case of the utensil. A utensil that has not been immersed is prohibited for any use. In contrast, a house without a *mezuzah* is not a prohibited house; it is just that the owner may not enter the house but there is no restriction against others staying in the house. Consequently, all opinions would agree that it is permitted to return the *mezuzah* to its case since it does not involve "fixing" the house.