The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Mar 9 2024 ■ כ"ט אדר א' תשפ"ד
סימן שכ"ג סעיף ח'-י'

Overview

Siman 323 Seif 8:

It is permitted according to all opinions to wash a cup from which a gentile drank.

- The cup itself is permitted and it is just the presence of the wine that makes it prohibited but removing it does not fix it, one merely removes the repulsive material. It is even permitted to move the cup without rinsing it. Terumas HaDashen rules that one may not nullify prohibited items on Shabbos since it "fixes" the prohibited food. Although generally it is prohibited to nullify prohibited items, nevertheless, this principle will be relevant in a dry mixture since once one has a greater quantity of permitted items (2:1) it is permitted to add more permitted items so that it should be nullified in 60. On Shabbos and Yom Tov, however, it is prohibited. It is permitted to estimate whether there are 60 times permitted items, even if the items became intermingled before Shabbos and one did not realize they became intermingled until Shabbos. This estimation must be done visually rather than by measuring. Magen Avrohom rules that when a dry prohibited item becomes intermingled with two permitted items it is permitted to take one of the items and discard it since discarding one of the items is only a stringency. Rubbing a non-kosher knife so that it may be used to cut bread is not permitted on Shabbos since it repairs the knife. (M.B. 37)

Siman 323 Seif 9:

It is permitted to rub utensils with any material except for rubbing silver utensils with גרתקן which is wine sediment that dried and hardened since it scrapes the silver utensil which is soft.

- *Muktzah* items must be designated for use before Shabbos. Maharil prohibited using oats to shine glass utensils and it is not clear why he adopted such a position. Possibly it is because Chazal only permitted washing a utensil but not to make them shine. (M.B. 38)
- It is prohibited to sharpen knives on Shabbos. (M.B. 40)

Siman 323 Seif 10:

One may not rub a utensil with salt since the salt liquefies when one rubs it vigorously.

Halacha Highlight

Steel wool

Shulchan Aruch Siman 323 Seif 9
מתר לשפשף הכלים בכל דבר
It is permitted to rub utensils with any material

Shulchan Aruch (סע' ט') states that as a general matter it is permitted to scrub utensils with any material to clean them if they are needed on Shabbos. The one restriction to this rule is scrubbing silver utensils with גרתקן which is wine sediment that dried and hardened. The reason one may not scrub a silver utensil with hardened wine sediment is that it scrapes the silver that is soft. Mishnah Berurah (סק"מ) adds that once it is established that scraping is prohibited, it is also prohibited to sharpen a knife on Shabbos, even if the sharpening is done with wood or some similar type of material since it will scrape the blade of the knife.

Poskim discuss the use of steel wool on Shabbos to clean utensils. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ב הע' ל"ג) rules that it is prohibited to use steel wool on Shabbos. His reasoning is that in the process of cleaning the utensil one will inevitably scrape off some of the utensil and it is also likely that in the process one will shine the utensil which Mishnah Berurah in the name of Maharil prohibits. Teshuvas Or L'Tzion (ח"ב פל"ד תשובה ב') also adopts a stringent position since steel wool scrapes the material of the utensil. He explains that although Shulchan Aruch limited the prohibition to using dried wine sediment on silver, nevertheless, since steel wool is a stronger material than dried wine sediment, and scrapes utensils made from other materials, it is also encompassed by this prohibition. Rav Yosef Shalom Elyashiv (שלמי יהודה פי"ט הע' ז') maintains that if one rubs the steel wool gently against the utensil rather than with force it may be used since rubbing it lightly will not scrape any of the utensil. As far as the prohibition of squeezing out water (סחיטה) is concerned, Rav Auerbach (שמירת שבת כהלכתה פי"ב הע' מ"ו) rules that as long as the material one is using to clean a utensil does not become inflated from the water there is no concern for סחיטה.

- The restriction is rubbing the salt since it liquefies but it is permitted to place salt in water that will be used to wash utensils even though it will dissolve in the water, similar to the allowance to place snow into water even though it will melt into the water. (M.B. 41)