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

Overview

Siman 340 Seif 8:

It is permitted to replace tufts into a pillow but it is prohibited to insert them into a pillow in the first place.

- Anything soft is called מוכין. (M.B. 31)
- They may be returned into the pillow from which they fell. Since they were already inserted it is not considered as though one is completing a utensil. (M.B. 32)
- He is now making a utensil and is Biblically liable. (M.B. 33)

Siman 340 Seif 9:

It is prohibited to gather salt from a salt evaporation pit since the act resembles מעמר. Similarly, it is prohibited to gather together anything from the place where it grew.

- מעמר involves gathering sheaves which is similar to gathering salt. (M.B. 35)
- It is Rabbinically prohibited rather than Biblically since מעמר is limited to items that grew from the ground. (M.B. 36)
- Meaning anything that grew from the ground and in such a case he is Biblically liable. Watchmen of gardens and orchards must be careful not to gather even produce that was detached before Shabbos since the minimal amount to violate the prohibition of מעמר is small. (M.B. 37)

Siman 340 Seif 10:

One who gathers figs and made a fig cake or punctured figs and inserted a string into them so that they merged into a single entity is liable since these acts are subcategories of מעמר and the same is true concerning anything that is similar.

- Nishmas Adam writes that one is liable even if one does so in his house since this is an activity one will do in his house the same as he does in the field. (M.B. 38)

Siman 340 Seif 11:

Even though it is permitted to add sesame and nuts to honey, one may not gather them by hand.

- When one holds the nuts and the honey separates, he violates the prohibition of selecting. (M.B. 39)

Siman 340 Seif 12:

One who places flaxseeds or sesame in water is liable for kneading since they become intermingled and connected to one another.

Siman 340 Seif 13:

One may not break earthenware or tear paper since he is making a utensil.

- The intent is to place things onto it. (M.B. 40)
- Shulchan Aruch refers to where he is not particular about its size because if he was it would constitute an act of מחתך. If one tears paper to use to wipe one's self or for some other purpose, he is liable for קורע. Opening a sealed letter, even if one is careful to avoid ripping letters is prohibited and one may not even ask a gentile to do so unless there is a great need. Agudah writes that it is permitted to inform a gentile that one cannot read the letter if it is not open and if the gentile understands and opens the letter, it is permitted. (M.B. 41)

Halacha Highlight

Inflating inflatables

Shulchan Aruch Siman 340 Seif 8

מוכין שנפלו מן הכסת

Padding that fell from a cushion

Shulchan Aruch (סע' ח') rules that padding that came out of a cushion may be returned but it is prohibited to insert padding into a cushion in the first place. Mishnah Berurah (ס"ק ל"ב) explains that since the padding was there already, inserting it after it fell out is not considered an act of forming a utensil. In contrast, if the cushion never had padding, inserting the padding on Shabbos constitutes an act of forming a utensil and is Biblically prohibited (מ"ב ס"ק ל"ג).

Poskim debate the application of this regarding the inflation of an air pillow, mattress or ball. There are some *Poskim* who adopt a lenient position and permit inflating one of these items even for the first time. They explain that inserting padding for the first time is prohibited since once inserted the intent is for the padding to remain there permanently. However, regarding these items there is no intent for the air to remain there permanently. Furthermore, there is no concern that one may tie a knot to the end of the item since nowadays these items come with a plug that is designed to be opened and closed. Other *Poskim* equate inflatable items with the padding of a cushion and rule that if it was previously inflated it may be inflated again on Shabbos but it may not be inflated for the first time on Shabbos. Some authorities contend that even when it was previously inflated one may not be lenient other than inflatable pillows and mattresses since they are designed to be filled and then emptied. However, a ball is intended to remain inflated and thus one who re-inflates it on Shabbos has violated the prohibition of *makeh b'patish*. Another approach is that it is always prohibited to inflate items on Shabbos. The allowance even to reinsert padding is limited to reinserting it to the cushion from which it fell but one may not insert new padding into the cushion. Accordingly, when re-inflating a mattress or a ball, it is considered as if one is inserting new air rather than the air that was already inside and thus it is prohibited (פסקי תשובות אות כ"ג). Rav Shlomo Zalman Auerbach (שש"כ ח"ג פט"ז הע' כ"ד) argues that all air is considered one entity and thus re-inflating something is comparable to reinserting what was already there and thus permitted.