The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שמ"ד סעיף ב'

Overview

Siman 344 Seif 2:

If one is aware how many days ago he left, for example, he knows that he left 4 or 5 days ago but does not recall which day of the week it was that he left, he may perform *melacha* on the 8th day since he left since that would be the day of the week that he would have begun his journey and he would not have embarked on the journey on Shabbos. He may also perform *melacha* on the 15th and 22nd day of his journey.

- It is prohibited for him to perform *melacha* since any one of the days may be Shabbos. (M.B. 10)
- On the 9th day it is prohibited even though people generally do not begin a journey on the *erev* Shabbos, nevertheless, it is possible that a caravan was leaving and he joined them even though it was *erev* Shabbos. Authorities write that if he is able to do enough *melacha* on the permitted day to last for the week, he is prohibited from performing *melacha* the remainder of the week. (M.B. 11)
- א) Combing wool or linen or carding wool to make felt is prohibited. Beating sinew to manufacture thread is prohibited and all of these activities are in the category of מנפץ. One who beats a capsule to extract linen or hemp is liable for דש since he is extracting it from a solid.
- ב) One who spins four *tefachim* of material into thread is liable, whether he uses an instrument or whether he does so by hand. One who takes thread and spins them together also violates the prohibition of טווה. Making felt is a subcategory of טווה.
- ג) One who passes two threads through heddles is liable. Making a sieve, sifter, basket, net or weaving a bed from ropes constitutes a violation of the subcategory of עושה בי בתי נירין and the person is liable.
- ד) Stretching thread for weaving is called מסך and when it is folded and one begins to insert the warp into the weft he is performing an act of weaving.
- ה) One who is מסך is liable and striking threads so that they separate constitutes a violation of the subcategory of מסך.
- ו) One who weaves any material is liable. Braiding anything is a subcategory of weaving and one is liable. Braiding hair that is attached does not violate the prohibition of weaving but is Rabbinically prohibited as is undoing a braid.
- ז) Rambam explains פוצע שני חוטין as pulling out the warp from the weft or vice versa whereas Ra'avad maintains that it is cutting threads after weaving. Doctors who pull threads from linen to apply to wounds must be mindful of this prohibition since it is Biblical.

Halacha Highlight

Preparing to avoid *chillul* Shabbos

Shulchan Aruch Siman 344 Seif 2

היה יודע מנין יום שיצא בו

If one knew how many days ago he left

Shulchan Aruch continues to discuss one who lost track of the day of the week. but in this *seif* the person at least remembers how many days ago he left. As such, even though he does not recall the day of the week that he left he may perform *melacha* on the 8th day from the onset of his journey. The reason is that he may safely assume that he would not have left on Shabbos and thus on days 8, 15, 22 etc. he may safely perform *melacha*. He may not perform *melacha* on the 9th, 16th or 23rd day of his journey, even though it is uncommon for people to embark on such a journey on *erev* Shabbos. Since it is possible that a caravan was leaving on *erev* Shabbos, he must be concerned for that possibility and thus days 9, 16 and 23 may be Shabbos.

Mishnah Berurah (סי"ק י"א) writes in the name of later authorities that if on day 8, 15 or 22 he is able to perform *melacha* that will provide for his needs for the entire week, he is obligated to do so in order to refrain from having to perform *melacha* on the days that may be Shabbos. Sha'ar HaTziyun (סק"ט) writes that this *halacha* teaches that if one is serving in the army and is expected to have a project completed by Shabbos afternoon, he is obligated to complete the project before Shabbos in order to avoid desecrating Shabbos. Rav Shlomo Zalman Auerbach rules that one is not obligated to prepare before Shabbos to limit the extent of one's *chillul* Shabbos if a life-saving mission should arise if that preparation involves extraordinary effort. Although Mishnah Berurah (סי' ש"ל סק"א) writes that it is proper that a pregnant woman prepare before Shabbos to avoid desecrating Shabbos if she goes into labor on Shabbos, his language, however, implies that this represents a stringency rather than an obligation. Rav Yosef Shalom Elyashiv (תורת היולדת פ"ב הע' ב') also writes that a woman who is concerned that she may go into labor on Shabbos is not obligated to stay near the hospital in order to avoid having to drive to the hospital on Shabbos. However, one who takes such a precaution will certainly be blessed.