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

Overview

Siman 301 Seif 8:

One may not go out with a needle inserted in his garment, irrespective of whether it has an eye or not. If the needle has an eye he is liable and if it does not have an eye he is exempt and according to others the opposite is true.

- A needle is not a man's adornment in any circumstance. (M.B. 32)
- The first position maintains that a man is subject to the same halacha as a woman and is liable if the needle has an eye but if the needle does not have an eye it is not common for people to go out with it inserted in their garment and thus one who does so is exempt. The second opinion maintains that a man would never go out with a needle with an eye inserted in his garment and since it is unusual one who does so is exempt. In contrast there are times a man would go out with a needle that does not have an eye, e.g. to clean his teeth, and thus one who does so is liable. Magen Avrohom writes that everything depends upon time and place. He also writes that when most people do not go out in this manner, one is exempt even though in the place where he lives it is common. (M.B. 33)

Siman 301 Seif 9:

One may not go out with a ring that does not have a signet and if he does he is liable. If one goes out with a ring that has a signet, according to Rashi he is exempt whereas according to Rabbeinu Tam and Rambam it is permitted since it is an adornment only for men. Something that is an adornment for men and women is prohibited even for a man (See below siman 303 seif 18).

- For a woman it is an adornment but for men it is a burden and Shulchan Aruch refers to one who is wearing it rather than carrying it. (M.B. 34)
- It is considered the normal manner of transporting it since there are times a woman gives it to her husband to bring to the jeweler for repair and he places it on his finger for safekeeping. (M.B. 35)
- Although a signet ring is an adornment for men, there is a concern that he will remove it to show others and thereby transport it four amos. (M.B. 36)
- This opinion maintains that there is no concern that a man will remove the ring to show others but something that is an adornment for men and women may not be worn since the injunction applies to men and women equally. (M.B. 37)
- It says there that there is no need to protest against a man who wears such an adornment. Rav Akiva Eiger writes that a ba'al nefesh will refrain from wearing any ring on Shabbos. (M.B. 38)

Siman 301 Seif 10:

A ring that contains a stone or one with writing is categorized as a ring without a signet since only a ring with letters or images engraved in the ring is a signet ring.

- If letters protrude from the ring it is also considered a signet ring and the reason Shulchan Aruch addressed the case of where the signet is engraved was for different reasons. (M.B. 40)

Halacha Highlight

Going out with a safety pin in one's garment

Shulchan Aruch Siman 301 Seif 8
לא יצא במחט התחובה לו בבגדו
One may not go out with a needle inserted in his garment

Shulchan Aruch (סע' ח') rules that one may not go out with a needle inserted in his garment, regardless of whether the needle has an eye or not. There is, however, a disagreement regarding which type of needle violates the Biblical prohibition. According to Shulchan Aruch's first opinion if one goes out wearing a needle with an eye he has violated the Biblical prohibition but if it does not have an eye he has not violated the Biblical prohibition. The rationale behind this position is that a man shares the same halacha as a woman for this matter and since it is the common way for women to transport needles by inserting them in their garment, it is Biblically prohibited for a man as well. It is not common to wear a needle without an eye; therefore one who does so on Shabbos has violated only a Rabbinic injunction. The second opinion maintains that one who wears a needle with an eye has not violated the Biblical prohibition since men do not wear needles with eyes in their garment so that they should not give the impression that they are tailors. However, it is common for a person to insert a needle without an eye in his garment to use to clean out his teeth and thus it constitutes a violation of the Biblical prohibition (מ"ב סי"ק ל"ג).

Biur Halacha (ד"ה ובשאינה נקובה) expresses uncertainty whether it is permitted for one to go out with a needle inserted in his garment if it is needed to hold together two ends of a garment. There are authorities (קצות השלחן ומובא בשמירת שבת כהלכתה פי"ח הע' קכ"ד) who assert that Biur Halacha's uncertainty applied in earlier generations when it was uncommon for people to use a pin to hold together ends of their garment, but nowadays that this is common and certainly with regards to safety pins it is permitted, even l'chatchila, for one to go with the pin holding together two ends of a garment. Rav Nissim Karelitz (חוט השני ח"ד פפ"ח סק"ד) also subscribes to this view.