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Digest
Mishna Berura
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סימן ש"א סעיף י"א-י"ב

# Overview

**Siman 301 Seif 11:**

**An article that is an adornment but is also functional, for example, a key made from silver to look like an adornment, may not be taken out since observers will think that it was taken out for its functional purpose. Some authorities permit this if it was made from silver.** However, it is prohibited to go out with a glasses case called a ברילי"ן even if the case is made of silver since the glasses themselves are a burden. If the key is made from copper or iron, even if it is attached to one's belt one may not go out with it. Some maintain that we are accustomed to adopt a lenient position regarding these matters.

- Even if one's intent is for it to serve as an adornment it is prohibited because of what observers will think and this injunction applies even if the key is tightly attached to a chain so that there is no concern that one will remove it from the chain and transport it. (M.B. 41)
- Since it is uncommon to make a key out of silver it must have been made primarily as an adornment and thus permitted to be taken out as an adornment. Although Shulchan Aruch indicates that he follows the first opinion, one need not protest against someone who follows the lenient position since Rema writes that the custom is to follow that lenient position. (M.B. 42)
- Rema refers to a glasses case made of silver attached to a chain worn around one's neck as an adornment. (M.B. 43)
- The same is true regarding a silver sheath made as an adornment that contains a knife. In these cases the case and the sheath are subordinate to the glasses and knife. It is certainly prohibited to wear glasses on one's nose if there is no eruv out of concern that they will fall and one will transport them. (M.B. 44)
- This is true only if it is at the end of the belt and functions as a clasp but if it merely rests in the middle of the belt and serves no function it is prohibited since the key is not subordinate to the belt at all. If the key is made from silver there is a dispute whether it is considered an adornment even though it is not functional. It is prohibited according to all opinions to carry a watch when there is no eruv since it is not an adornment. (M.B. 45)

**Siman 301 Seif 12:**

**A tailor may not go out with a needle inserted in his garment, a carpenter may not go out with a piece of wood behind his ear nor may a wool comber go out with a string around his neck. If they do go out they are exempt from liability.**

- This is done to communicate to others one's profession. (M.B. 46)
- This is not the normal manner of transporting these items since it is inserted in a place on the garment where only a professional would insert it. There are authorities who indicate that they follow the opinion that maintains that professionals are liable for transporting these items since for them it is the common way to transport it. (M.B. 47)

# Halacha Highlight

## Wearing glasses outside

Shulchan Aruch Siman 301 Seif 11
**דבר העשוי לתכשיט ולהשתמש בו**
**Something that is made as an adornment and it also functional**

Shulchan Aruch (סע' י"א) discusses articles that have a dual function; they are an adornment but also have a functional purpose, for example, a silver key. On the one hand it can be worn as a silver adornment, but on the other hand it is functional as a key as well. The first opinion he cites maintains that it is prohibited to wear such an article since people will think that he is wearing it for its functional purpose rather than as an adornment. The second opinion he cites maintains that one could be lenient if the key is made from silver. Rema follows this by ruling that all opinions would agree that one may not go out with a glasses case even if it is made from silver. Mishnah Berurah (ס"ק מ"ג) explains that in those times a glasses case was attached to a chain that was worn around a person's neck as an adornment. The reason is that the case is subordinate to the glasses and the glasses themselves are a burden. Mishnah Berurah (ס"ק מ"ד) explains that in those times glasses were worn on one's nose (without temples to hold them in place) and it was prohibited to wear them on Shabbos out of concern that they will fall off and one will carry them.

Most Poskim maintain that nowadays that glasses have temples to hold them in place, it is permitted to go out wearing glasses (פסקי תשובות אות ד'). Aruch HaShulchan (סע' ס"א) rules that one may not go out wearing reading glasses. Since they are not needed as one walks in the street they are considered a burden. There is a dispute whether it is permitted to wear sunglasses. Shearim Mitzuyanim B'Halacha (סי' פ"ד סק"ד) cites authorities who are lenient but Rav Nissim Karelitz (חוט השני ח"ד פפ"ח סק"ו) rules stringently. He explains that although they protect one's eyes and as such they serve the body and it should be permitted to wear them, nevertheless, since there is a concern that upon reaching a shady area one will remove them, it is prohibited to wear them on Shabbos. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ח הע' ע"א) agrees that it is prohibited to wear them but if the shining sun is damaging to one's eyes one may wear them in a karmelis.