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

Overview

Siman 303 Seif 20:

Young girls, who pierce their ears so that they will be able to insert earrings when they are older and in order to prevent the hole from closing they insert pieces of wood, are permitted to go out with them in her ear. The same is true if she inserts threads into the holes and may go out with them as long as they are not colored but if the threads are colored it is prohibited.

- Magen Avrohom maintains that only unmarried women may not go out with colored threads since her ears will be uncovered but if she is married and it is customary for her ears to be covered she will not show the threads to others due to the difficulty involved in accessing them. Biur Halacha explains that according to many Rishonim even a married woman may not wear colored threads. (M.B. 70)

Siman 303 Seif 21:

A woman may go out with a רעולה which is wrapped around her head leaving exposed only her face.

- According to some only her eyes remain exposed. (M.B. 71)

Siman 303 Seif 22:

A woman may clasp her garment using a nut or stone that was designated for this purpose and go out with it but she may not use a coin to clasp her garment since it may not be moved and designation will not be sufficient. If she tied it before Shabbos it is permitted to go out on Shabbos.

- Later authorities explain that she is using a round stone commonly used for this purpose and for that reason designation just for Shabbos is sufficient but if the stone is not round designation for one Shabbos is insufficient and it would have to be designated for permanent use and this will be effective even for a coin. (M.B. 73)
- Designation is ineffective for one Shabbos but if was designated on erev Shabbos for permanent use it will be effective even for a coin. (M.B. 74)

Siman 303 Seif 23:

If one needed to transport a white nut and tied it so that she could transport it, it is prohibited to go into the public domain but permitted to go into a karmelis.

- This is Rabbinically prohibited since it appears as though she is using a pretext to transport something on Shabbos. These two seifim apply to women and men. (M.B. 76)

Siman 303 Seif 24:

A woman may go out with a tekumah stone (Aruch explains that it is a stone that when upon a woman prevents her from miscarrying) **and its counter weight so that she does not miscarry even if she is not yet pregnant.**

- According to the Gemara the counterweight has to naturally be equal in weight to the tekumah stone and not as a result of adding or subtracting from its weight to make them equal and only then will it have the desired effect. (M.B. 77)

Halacha Highlight

Using stones and coins as a clasp

Shulchan Aruch Siman 303 Seif 22
פורפת בשבת על האגוז ועל האבן

One may clasp a garment on Shabbos with a nut or a stone

Shulchan Aruch (סעי' כ"ב) rules that one may use a stone or nut that was designated for this purpose to clasp one's garment and go out with that stone or nut. However, one may not use a coin for this purpose and designation of the coin for this purpose is not effective. If, however, one used the coin as a clasp on erev Shabbos, it is effective. Mishnah Berurah (ס"ק ע"ג) explains that when one takes a type of stone that is normally used for this purpose, the stone may be designated even for a single Shabbos but if the stone is, for example, not round, designation for a single Shabbos is ineffective and only when it is designated for permanent use is it effective. Similarly, he explains that when Shulchan Aruch ruled that designating a coin for use as a clasp is ineffective he was referring to designating it for a single Shabbos but if it was designated for permanent use, a coin may also be used.

Chazon Ish (או"ח סי' מ"ב ס"ק י"ג) disagrees with Mishnah Berurah and contends that a coin will always remain muktzah and even permanent designation will prove ineffective. The reason a stone may be designated for this purpose is that a stone has no other function so once it is designated to have this function that designation is effective. In contrast, coins have another function, so that even if one designated it for use as a clasp it will ultimately revert back to its other function and therefore, it does not lose its status of being a coin even while in use as a clasp and thus may not be used. He further explains that when Shulchan Aruch mentions using a coin on erev Shabbos his intent was that since it was used as a clasp before Shabbos we do not consider the garment to serve as a base for the coin rendering the garment muktzah as well and thus one may move the coin together with the garment (טלטול מן הצד). However, if the coin fell off of the garment, its muktzah status remains in force and one may not move the coin.