The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Nov 28 2023 ■ ט"ו כסלו תשפ"ד
סימן ש"ח סעיף י"א-ט"ו

Overview

Siman 308 Seif 11:

One may take an intact needle to remove a splinter. If the point or hole were removed it is prohibited. A new needle that does not yet have a point is permitted.

- This is a needle that is used for sewing and is a kli shemelachto l'issur which can be moved for its own use, e.g. to remove a splinter or to pierce a blister to remove the pus. (M.B. 46)
- It may also be moved if one needs its place and may certainly be moved if it is in a place where someone could become injured. (M.B. 47)
- Sometimes people do not pierce a hole and use it for removing splinters. (M.B. 48)

Siman 308 Seif 12:

Pieces of mats may be moved since they can be used to cover dirt but if it was thrown in the garbage before Shabbos it is prohibited to move them.

- It doesn't matter whether the piece came off on Shabbos or before Shabbos. (M.B. 49)
- An intact mat is not muktzah even if it was thrown in the garbage since his intent goes against the way most people think. (M.B. 51)

Siman 308 Seif 13:

Pieces from a worn out cloth that measure three fingerbreadths by three fingerbreadths may be moved but if not they are prohibited. Some permit moving pieces that are smaller than that as long as the piece is not from a talis that had been used for the mitzvah.

- Authorities write that concerning rich people the pieces are not significant unless they are three tefachim by three tefachim. (M.B. 52)
- If it comes from a talis used for a mitzvah the piece must be (for poor people) at least three fingerbreadths by three fingerbreadths. (M.B. 55)

Siman 308 Seif 14:

A new shoe may be removed from its mold even though the mold is a kli shemelachto l'issur since it is a utensil that may be moved because one requires its space.

- According to Shulchan Aruch it is permitted to remove the mold whether the mold is inserted tightly or not but Elya Rabba questions the permissibility of moving the mold if it is inserted loosely in the shoe and one could remove the shoe without touching the mold. When it is difficult to remove the shoe one need not be stringent. (M.B. 57)

Siman 308 Seif 15:

If the inner strap of a sandal became detached it remains a utensil and may be moved. If the outer strap became detached it is no longer a utensil and it is prohibited to move it. If one is in a karmelis it is permitted to wrap a moist reed, which is animal food, around it so that it does not fall and in a courtyard where it would be protected it is prohibited.

- When the inner strap tears it can be repaired so it retains its status as a utensil but when the outer strap tears it is not repaired and it is thrown in the trash. (M.B. 58)
- Our shoes are still fit to be worn after a strap tears and remains a utensil. (M.B. 59)
- Magen Avrohom maintains that one may not use a thread or rope since one may decide to leave it there and it would constitute a permanent knot but it is permitted to attach it with a bow. (M.B. 61)
- Since it is muktzah it must remain there. If there are many people and one will be humiliated walking without shoes, it is permitted even in a courtyard. (M.B. 62)

Halacha Highlight

Shoe Care

Shulchan Aruch Siman 308 Seif 15

סנדל שנפסקה רצועה הפנימית

If the inner strap of a sandal tears

Shulchan Aruch (סעי' ט"ו) discusses what happens when a strap from one's sandal tears off. He rules that if the inner strap tears off, the sandal remains a utensil and it is permitted to move the shoe. If the outer strap tears off the sandal it is no longer considered a utensil and it is prohibited to move it. Mishnah Berurah (ס"ק נ"ח) explains that although a repaired strap is noticeable, when it is on the inside of the shoe it is not readily visible to others and one will not be embarrassed to walk around with a repaired sandal. Therefore, the sandal remains functional and is not muktzah. If the outer strap is torn, its repair would be readily noticeable and since a person does not want to humiliate himself he will not repair it and will likely throw away the sandal. Mishnah Berurah (ס"ק נ"ט) goes on to explain that Shulchan Aruch's ruling was limited to sandals in the time of Chazal that were open on top and could not be worn without straps. However, our shoes that could be worn even if a strap tears remains a functional item and would not be muktzah. Sha'ar HaTziyun (ס"ק ס"ג) notes that if the bottom of a shoe falls off it is no longer functional and consequently would be muktzah. Rav Nissim Karelitz (חוט השני ח"ג פנ"ה סק"ה) ruled that if the heel of one's shoe comes off but one can still walk in the shoe, albeit with difficulty, it remains a functional utensil and is not muktzah.

Poskim write that although there is a discussion about removing a shoe from the form on which it is made (סעי' י"ד), it is permitted to insert a shoe tree into one's shoes in order to maintain their shape. This is true even if the shoe is wet and one's intent is to prevent the shoe from shrinking. However, if the shoe is already wrinkled and one's intent in inserting the shoe tree is to stretch out the shoe to remove the wrinkles, it is prohibited (פסקי תשובות אות ט"ו).