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

Overview

Siman 340 Seif 4 (c):

- One who writes with his left hand or the back of his hand is exempt since this is not the normal manner of writing but it is still Rabbinically prohibited. A lefty is liable for writing with his left hand and is exempt for writing with his right hand. One who writes with the intent to ruin the hide is liable for writing since liability is dependent on the writing but one who erases with the intent to ruin the surface is exempt. (Principles of Writing and Erasing 7)
- One who makes marks or pictures on a wall is liable since it is a *toladah* of writing. It is prohibited to bring together silver letters on a *paroches* since it resembles writing and by the same token it is prohibited to remove them. (Principles of Writing and Erasing 8)
- One who erases with the intent to write in that place two letters is liable and even if he erased only one letter but there was room to write in its place two letters, he is liable. If one erased without the intent to write two letters but wanted to get rid of unwanted letters he is liable. Chaye Adam writes that except for writing, one is liable whether he uses his right hand or whether he uses his left hand but if he uses his feet, mouth or elbow he is exempt. One who scores paper or parchment in order to write two letters is liable and he is also liable for scoring material so that he could cut it. Similarly, one who pulls a thread on wood or stones so that he knows where to cut it he is liable. It doesn't matter whether one scores the material with ink or not, he is liable. (Principles of Erasing and Engraving)

Siman 340 Seif 5:

It is permitted to mark with one's nail on a book as people do to serve as a reminder since the mark is not permanent.

- Some adopt a stringent position regarding this matter. (M.B. 23)
- It is only permitted to make a mark that there is a mistake since that mark is insignificant but one may not make what appears like a letter, even if it is only one letter. (M.B. 24)
- The allowance is specifically in hard parchment but marking paper which would be permanent is prohibited. If one uses an instrument which makes a deeper impression than one's nail it is prohibited even on parchment or wood. (M.B. 25)

Siman 340 Seif 6:

If a thread of a stitch opens it is prohibited to tighten it since that constitutes sewing.

- Two parts of a garment become separated, thereby loosening the thread and one wishes to tighten them to draw the pieces of garment together. (M.B. 26)
- One who does so is liable to bring a Chatas provided that he tied the end with a knot even if the knot is not permanent but if he does not tie a knot it is permitted. If three stitches became loose and one tightened them he is liable even if he did not tie the end with a knot. (M.B. 27)
- One who sews two stitches is liable provided that he tied the two ends so that the stitches would not come out even if the knots are not permanent. If the knots are permanent he is also liable for tying the knots. Rabbinically it is prohibited even if he did not tie the ends with knots. (Sewing)

Halacha Highlight

Holding together garments with a safety pin

Shulchan Aruch Siman 309 Seif 6

אסור למתחו משום תופר

It is prohibited to tighten it since it involves sewing

Shulchan Aruch (סע' ו') that it is prohibited to pull tight a stitch that opened up since doing so violates the Biblical prohibition against sewing. Mishnah Berurah (ס"ק כ"ז) notes that this is true provided that he tied a knot at the ends of the thread so that the stitch should be permanent, even if the knot used is not permanent, but if one merely tightened the thread without tying the ends of the thread, he is exempt. If three stitches came loose and he tightened them he is liable even if he does not tighten the end. After discussing a few additional cases he notes that his analysis related to liability but all opinions agree that it is prohibited even if he does not tie the ends of the thread. Therefore, those who attach a sleeve to a garment by inserting a needle twice has not conducted himself in accordance with *halacha* (קרבן נתנאל). Sha'arei Teshuvah (סק"ג) writes that one need not be stringent unless the stitch made with the needle is intended to be permanent. Chazon Ish (או"ח השמטות סי' קנ"ו) maintains that any time it is evident that one does not intend for the needle to remain there permanently but rather it is intended as a temporary fix to a loose thread, there is no reason to be stringent altogether.

Poskim permit even the use of a safety pin which theoretically could remain in place for an extended period of time. The primary rationale is that although it could remain there permanently, generally it is not inserted with the intent to remain there long-term and it is not considered the normal manner of sewing. Furthermore, there are *Poskim* who contend that Korban Nesanel's stringent position referenced a time in which it was common to attach a sleeve with a needle and to leave it there permanently. Nowadays that this is no longer common practice, even Korban Nesanel would agree that it is permitted. However, some *Poskim* still maintain a stringent view and only permit inserting the pin through each garment once, meaning through garment "A" and then through garment "B" and then closing the pin (פסקי תשובות אות ז).