The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקמ"א סעיף ד'-ה'

Overview

Siman 541 Seif 4:

It is prohibited to repair clothing or shoes that tore and it is also prohibited to instruct a gentile to repair them. (However, it is permitted to make a minor repair with a change for the needs of the *moed*.)

- Even if the tear will increase it is prohibited since *davar ha'avud* means that it will become ruined, not if it will merely become worse but still fixable. If it will tear entirely it is permitted to repair it without a change since it is then a *davar ha'avud*. If the clothing is not needed during the *moed* it may not be repaired. It does not matter whether the garment tore during or before the *moed*. (M.B. 10)
- Meaning, if the repair is done by a professional he must employ a change but if it is done by a non-professional he may repair it in his normal manner and this is allowed only when it is needed for the *moed*. (M.B. 12)

Siman 541 Seif 5:

If someone needs a garment for the *moed* and he is not a professional and thus is not adept at these activities, he may make the garment in his normal manner. If he is a professional who is adept, he must work as though he is a non-professional, meaning, the stitches should be wide or they should be uneven appearing like the teeth of a dog. Each person should be stringent and employ this change. Holding the needle in an unusual manner is not an effective change, it must be something that is discernable.

- Chaye Adam is uncertain whether one who must sew but does not have thread may manufacture thread for this purpose. (M.B. 13)
- Someone who can pull out the entire needle at once or is capable of making a straight hem is considered a professional. (M.B. 14)
- Most people can pull out the entire needle at once. (M.B. 15)
- When sewing is permitted, it is only permitted when one sews for himself or for others for free but it is prohibited to charge others to sew their clothing, even if the garment is needed for the *moed*. (M.B. 16)

Halacha Highlight

Repairing clothing

Shulchan Aruch Siman 541 Seif 5

מי שצריך בגד במועד

Someone who needs a garment for the *moed*

Shulchan Aruch (סע' ה') discusses one who requires a garment for the *moed* and explains that what he is permitted to do depends on his sewing skills. If he is unskilled and slow at sewing he may sew in his normal manner. However, if he is skilled and quick, he may only sew in an unskilled manner. This involves making wider stitches and those stiches should also not be straight, rather one should be high and the next low so that the stitching will appear like a dog's teeth. Mishnah Berurah (ס"ק י"ד) defines someone skilled at sewing as one who can pull the entire needle out of the fabric at once or one who is capable of making a straight hem. Rema adds that every person should adopt a stringent position regarding these matters and sew using the change described by Shulchan Aruch. He also emphasizes that the change that must be employed must produce a discernable change from what one would do and merely holding the needle in an unusual manner but producing straight stitches is not sufficient. The reason people should adopt a stringent approach in these matters is that most people are capable of pulling an entire needle through the fabric at once (מ"ב ס"ק ט"ו).

Poskim discuss what one is permitted to do if his garment tears or a button falls off, regardless of whether it happened before Yom Tov and he did not realize or was unable to fix it at that time, or whether it happened over Yom Tov. Assuming that the tear or missing button makes it difficult to wear the garment or it is embarrassing to wear a torn garment or one missing a button, the garment may be repaired by deviating from the normal manner in which the garment would be repaired. When repairing a torn hem, for example, the stiches should be wider than usual and the stitch should not be straight. Similarly, if a button hole has four holes one should attach it to the garment using only two holes and if there are only two holes the stich used to attach the button should be loose and the button should be moved away from its exact placement (פסקי תשובות אות ה').