The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sept 28, 2024 ■ כ"ה אלול, תשפ"ד
סימן תקמ"ה סעיף ג'-ד'

Overview

Siman 545 Seif 3:

A person may write *tefillin* and *mezuzos* for himself as well as twist *techeiles* (and *tzitzis*) **on his thigh for his garment. If he does not have food to eat he may write and sell to others to earn money.** It is also permitted to earn additional income so he will be able to spend more generously on *simchas yom tov*. If he writes it to wear during *chol hamoed* it is always permitted. The only restriction is writing, not making them.

- This is permitted even if he will wear them after the *moed* because if they are to be worn during the *moed*, it is permitted even for others. (M.B. 10)
- The restriction is for it to be made very loudly. (M.B. 11)
- It is permitted even if one will not wear it until after the *moed*. (M.B. 12)
- It is permitted only if the customer will wear them during the *moed* but not if he intends to wear them after the *moed*. (M.B. 14)
- Writing for a friend who will wear them during the *moed* according to Tur is permitted but if he will not wear them until after the *moed* it is prohibited according to all opinions. (M.B. 15)
- The implication is that when writing for others it is not permitted unless one does not have food to eat but that is limited to where the *tefillin* will not be worn until after the *moed* but if they will be worn during the *moed* it is permitted and even to receive remuneration regardless of whether one has food or not. (M.B. 16)

Siman 545 Seif 4:

It is permitted to write down one's accounts and expenses. It is also permitted to record when one loans money and takes security for the loan.

- It is considered a *davar ha'avud* for he may forget. If recording this information is necessary for the *moed* it is permitted but then it must be done in a non-professional manner. If the numbers are already recorded and one wishes to arrange them, it is prohibited. (M.B. 18)
- A storekeeper may record what was given to customers on credit. (M.B. 19)

Halacha Highlight

Doing *melacha* for *mitzvos* during *chol hamoed*

Shulchan Aruch Siman 545 Seif 3
כותב אדם תפלין ומזוזות לעצמו
A person may write *tefillin* of *mezuzos* for himself

Shulchan Aruch (סע' ג') writes that one may write *tefillin* or *mezuzos* for himself. Mishnah Berurah (סק"י) explains that this allowance permits one to write *tefillin* even though he will not wear them until after the *moed*. When the *tefillin* will be worn during the *moed* it is permitted even if one is writing them for others as mentioned by Rema. Another allowance is a worker who does not have food to eat and will write and sell *tefillin* for others in order to generate an income. Rema adds that even one who has food may write *tefillin* and sell to others if by doing so he will be able to spend more generously on *simchas yom tov*. Mishnah Berurah (ס"ק י"ד) qualifies this ruling and states that it is permitted only if the purchaser will wear *tefillin* during *chol hamoed* but if he will not wear them until after the *moed* one may not employ this leniency.

Biur Halacha (ד"ה לעצמו) writes that even if the person planned to do this *melacha* during *chol hamoed* we do not penalize him. We also do not penalize someone who has no food to eat and is doing the *melacha* for another. There is also no penalty in Rema's case of one who will write for others in order to generate more income to be able to spend more on *simchas yom tov*. The underlying leniency in all of these cases is that the person doing the *melacha* is doing so for a *mitzvah* purpose. For this reason Rav Nissim Karelitz (חוט שני חול המועד עמ' רמ"ו) ruled that it is permitted for one to make rings for his *lulav* during *chol hamoed*. Even though making the rings involves making permanent knots, it is permitted since it is done for the fulfillment of a *mitzvah*. Similarly, Rav Yosef Shalom Elyashiv (ספר הזכרון מבקשי תורה חול המועד עמ' תע"ג) ruled that it is permitted for one to tie *tzitzis* during *chol hamoed* even if he specifically planned to tie the *tzitzis* during *chol hamoed*.