The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 5, 2024 ■ ג' תשרי, תשפ"ד
סימן תקמ"ה סעיף ו'-ז'

Overview

Siman 545 Seif 6:

We do not write loan documents during *chol hamoed*. If the lender does not trust the borrower (and the borrower needs the money) **or if the scribe does not have food to eat, it may be written.** It is permitted to write documents of sale during *chol hamoed* but one may not write sharecropper or contractor documents for agreements made before the *moed*.

- They could wait to write the document until after the *moed*. If the money was already transferred, even if in the presence of witnesses and a proprietary act was performed, it may be written out of concern that the witnesses may die and the seller will deny the sale. (M.B. 36)
- If money will not be available after the *moed* it is permitted since it is considered a *davar ha'avud*. (M.B. 37)
- Shulchan Aruch refers to where land was sold that was needed for the *moed* but if the sale took place before the *moed* the documentation may not be written on *chol hamoed* since there will not be a loss being that one could find other land to purchase or for sharecropping. If the seller needs money and the buyer does not want to buy it without proper documentation, it would appear that the documentation may be written. (M.B. 39)
- If there was an אונס or there was no time before the *moed* one may write the necessary documentation even for a contractor. If one sent an agent to the fair, one may write a letter concerning the merchandise since this is a *davar ha'avud*, provided one did not plan to do the *melacha* during the *moed*. (M.B. 41)

Siman 545 Seif 7:

What is permitted to write may be written without a change and what is prohibited to write may not be written even with a change. It is permitted to write on wax tablets since the writing is not permanent.

- Shulchan Aruch refers to holding the writing instrument in an unusual manner but the letters are written without any change. If there is a change in the letters themselves, for example, they are made cut or broken, it is permitted. (M.B. 43)
- Pri Megadim writes that writing with lead pencils on slabs treated with lime and the like may be permitted. (M.B. 44)

Halacha Highlight

Writing on a cake or on a chalkboard

Rema Siman 545 Seif 7
ובלוחות של שעוה מתר לכתב
It is permitted to write on wax tablets

Shulchan Aruch (סעי' ז') provides the following guidelines for writing during *chol hamoed*. When it is permitted to write, it is permitted to write without any change. On the other hand when it is prohibited to write, the prohibition is in force even if one writes with a change. Mishnah Berurah (ס"ק מ"ג) explains that Shulchan Aruch's intent is that the writer will hold the writing instrument in an unusual manner or write the lines of the text in a roundabout or crooked manner but the letters themselves will not appear any different than they would during the rest of the year. However, if one makes the letters in an unusual manner, for example, the letters are broken or cut, it is permitted.

Rema adds that it is permitted to write on wax tablets since the writing is not permanent. Mishnah Berurah (ס"ק מ"ד) in the name of Pri Megadim writes that it is possible that it is permitted to write with a lead pencil on a tablet treated with lime. *Poskim* discuss a number of other applications of non-permanent writing on *chol hamoed*. One common question is writing with frosting on a cake. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פס"ו הע' כ"ט) wrote that there is room to adopt a lenient position regarding these matters since it is not actual writing. Rav Moshe Stern (באר משה ח"ז סי' ק') also ruled leniently since writing on a cake is no worse than a letter of greeting which is permitted when written in a non-professional manner. However, he added that one should not use letters that appear like letters that are used for writing a *sefer torah*. Rav Auerbach (שש"כ פס"ח הע' קכ"ה) also ruled that one may write with chalk on a chalkboard. Even though the writing could remain for an extended period of time, since it is easily erased and people are not careful to write neatly, it is considered non-professional writing and permitted. Rav Moshe Feinstein (ספר הזכרון מבקשי תורה חול המועד עמ' תסה-ד) also ruled leniently but added that one should not write a large amount of text that will involve significant exertion.