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

# Overview

Siman 614 Seif 1:

**It is prohibited to anoint even part of one's body, even if the intent is to remove dirt. However, if one is ill, even if not dangerously so, or if he has sores on his head, it is permitted.**

- In other words it is prohibited even though his intent is not to derive pleasure by doing so. (M.B. 1)

Siman 614 Seif 2:

**It is prohibited to wear a sandal or shoe made from leather. This applies even to the peg of an amputee and even if it is wood covered with leather, it is prohibited. If it is made from reed, straw, cloth or some other material it is may be worn and one may even go out in public wearing them.** It is permitted to stand on pillows and blankets made of leather but one who is stringent about this will be blessed.

- A peg is made with a receptacle into which the amputee places his stump and it is prohibited to be worn if it is made from leather. (M.B. 4)
- If it is not made from leather it is a garment rather than a shoe. Some authorities are stringent with wooden shoes and some are stringent not to go out with shoes made of felt since it protects the foot and one does not feel that he is barefoot and does not suffer at all. Although one should not protest those who adopt a lenient position, one who could be stringent should wear just cloth socks as is customary. If one must go outside he should wear felt or קאלאשי"ן rather than leather shoes. (M.B. 5)
- Although the rest of the year one may not go out with these types of "shoes," on Yom Kippur it is permitted since this is considered the normal manner of wearing it on this day. (M.B. 8)
- There is a disagreement whether there is room to be stringent with regards to standing on leather pillows and blankets. (M.B. 9)

Siman 614 Seif 3:

**A woman who is up to thirty days post-partum may wear shoes. Someone ill even if not dangerously so, shares the same halacha as does one who has sores on his feet.**

Siman 614 Seif 4:

**Any person may wear shoes to avoid being bitten by scorpions or similar creature where they are commonplace.** If rain fell and one wishes to walk home from the bais haknesses or from home to the bais haknesses and he is delicate, he may wear shoes until he reaches his destination.

- This is true even if one is walking for his own needs rather than for a mitzvah. (M.B. 11)
- One may also wear shoes if he is walking to the bathroom and does not want his feet to become soiled but he must remove them immediately upon exiting. The same is true regarding anyone else that may wear shoes to protect their feet, as soon as their shoes are not necessary they must be removed. Even when it is permitted to wear shoes one should switch his right shoe and left shoe. (M.B. 13)
- If one touched his shoes he must wash the part of the hand that touched the shoe. (M.B. 14)

# Halacha Highlight

## Wearing comfortable shoes on Yom Kippur

Shulchan Aruch Siman 614 Seif 2

**אסור לנעל סנדל או מנעל של עור**

**It is prohibited to wear a sandal or shoe made from leather**

Shulchan Aruch (סע' ב') writes that the restriction against wearing shoes and sandals is limited to ones made from leather. It is permitted not only to wear shoes or sandals made from another material but one may even walk in public wearing them. Mishnah Berurah (סק"ח) explains that since the rest of the year they are not considered shoes and thus it is prohibited to "wear" them in the public domain on Shabbos, on Yom Kippur since it is prohibited to wear leather shoes it is permitted to wear non-leather shoes in the public domain on Yom Kippur since on that day it is considered the normal manner of wearing that garment.

Mishnah Berurah (סק"ה) explains that any shoe or sandal that is not made from leather is not considered a shoe; halachically it is a garment and thus not encompassed by the prohibition against wearing shoes. Whether it is permitted to wear synthetic leather shoes is subject to debate. Rav Shlomo Zalman Auerbach (מנחת שלמה מהדו"ת סי' נ"ג אות ג') rules that it is prohibited to wear such shoes due to maris ayin. It is no different than the concern when one eats meat with almond milk. On the other hand, Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פכ"ב אות ו') ruled that it is permitted. Since shoes made from synthetic leather are commonplace the issue of maris ayin is mitigated.

Mishnah Berurah (שם) notes that there are Poskim who adopt a stringent position even regarding wooden shoes even though they are not covered with leather. Similarly, there are authorities who are stringent with regards to wearing shoes made of felt since one does not feel that he is walking on the ground since the shoe provides protection for one's foot. Mishnah Berurah concludes that although one should not protest against those who follow Shulchan Aruch's lenient ruling, someone who could follow the stringent opinion should certainly do so. Accordingly, Poskim discuss different types of shoes and whether it is appropriate for one to be stringent if they are comfortable and prevent one from feeling the ground as he walks (ע' מי"ב מהדורת דרשו אות 9).