The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Aug 14, 2025 ■ כ' אב, תשפ"ה
סימן ט' סעיף ב'-ג'

Overview

Siman 9 Seif 2:

Tzitzis of linen and wool may be used on any garment except for linen _tzitzis_ on a wool garment or wool _tzitzis_ on a linen garment due to sha'atnez issues. According to some one should not make linen _tzitzis_ at all, even onto garments of other materials and that is our custom.

- There is a disagreement whether one may attach woolen _tzitzis_ to garments of other materials but common custom is to be lenient about this issue. (M.B. 6)

Siman 9 Seif 3:

Tzitzis made from other materials may only be attached to garments made from that same material, e.g. silk _tzitzis_ to a silk garment but may not be attached to a garment made from a different material.

- One may make _tzitzis_ out of silk only if the strands are spun and twisted. (M.B. 11)
- It is preferable to make a _talis_ out of wool without mixing in other materials. (M.B. 13)

Stories to Share

A Hidden Obstacle

ש"ע ס' ט', ב': "מפני שהם כלאים..."

When the Mirrer Yeshiva was temporarily sheltered in Shanghai during World War II, the entire yeshiva felt a powerful stirring to learn Torah and mussar and pray with special intensity. Although they had been fortunate enough to escape the Germans, they knew that living under the Japanese was no guarantee of safety. Their only protection was clearly to be secured from their Father in heaven, through heartfelt prayer, introspection, and diligent learning.

On Yom Kippur, the intensity of the tefillos was hard to imagine. Oddly enough, in the middle of the davening, a certain student left the beis medrash for a short time and then returned in his weekday outfit. He resumed his tefillah and remained in his place until the end of the long day. After Yom Kippur, another bochur asked the one who had left why he had done such a strange thing.

The first bochur explained, "When I was davening, I felt that my tefillos were just not flowing. I couldn't understand what I was doing wrong, and so I tried to learn a little mussar. Although this usually is very helpful, this time it did nothing for me. I suddenly realized that my new Shabbos suit might be the culprit. I saw in the Tzionei on Chumash that wearing shatnez prevents one's prayers from ascending. I quickly went to change into my weekday clothes, and as soon as I returned I could tell that my suspicions were right because all the barriers just melted away."

"But didn't you check your new clothes for shatnez?" the other bochur asked.

"I did, but my feeling on Yom Kippur made me certain that the one who had checked had missed something."

The following day, the suit was thoroughly re-examined, and sure enough there were parts that had been processed with linen in a way that was very difficult to detect. The suit was simply riddled with shatnez!

Halacha Highlights

Making _tzitzis_ out of silk

Shulchan Aruch Siman 9 Seif 3
כגון משי לבגד משי
For example, silk _tzitzis_ to a silk garment

Shulchan Aruch's example of attaching _tzitzis_ of silk to a silk garment demonstrates that it is acceptable to make _tzitzis_ from a non-kosher creature. Many Poskim raise the question that this ruling seems to be inconsistent with the Gemara's teaching (Shabbos 28b) that one may only use kosher animals for the manufacturing of sacred items. Why then is it permitted to make _tzitzis_ from a non-kosher creature? Chasam Sofer (שו"ת חת"ס או"ח סי' ל"ט) answers that the Gemara's teaching is limited to sacred items, e.g. Sefer Torah, tefillin, mezuzah, etc. rather than mitzvah items such as _tzitzis_.

Magen Avrohom (סי' תקפ"ו סק"ג), however, writes that the entire Torah is equated to tefillin and therefore must be made from material that comes from a kosher creature that one could consume. Shulchan Aruch's ruling here seems to contradict that position. A number of resolutions for Magen Avrohom are suggested. Pischei Teshuvah (סי' זה ומובא שיטתו בפסקי תשובות אות ד') suggests that although Magen Avrohom indicates that his position applies to all mitzvah objects, we are forced to say some mitzvah objects are excluded. Another resolution (ע' ספר ציצית הלכה פסוקה במקורות הביאור 14) is that since one is certainly permitted to make the garment of one's _talis_ from silk or other materials that are derived from non-kosher animals, the Torah is also not particular that the _tzitzis_ on that garment should be made from a kosher animal.

Noda B'Yehudah (שו"ת נוב"י או"ח מהדו"ת סי' ג') questions Magen Avrohom's position from the Gemara Sukkah (23a) that if an elephant is tied up it may used as one of the walls of the sukkah. An elephant is not a kosher animal and yet the Gemara teaches that it may be used for the mitzvah of making a sukkah. Sefer Meir Oz (פירושו לסעיף זו) suggests that the principle that one must use a kosher animal is limited to those mitzvos that must be derived from animal products but if the mitzvah object could come from any material, the requirement that it should come from a kosher animal does not apply.