The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Aug 15, 2025 ■ כ"א אב, תשפ"ה
סימן ט' סעיף ד'-ו'

Overview

Siman 9 Seif 4:

If one affixed to a *talis* of other material, *tzitzis* of that material in addition to *tzitzis* of wool or linen – there is an uncertainty whether the mitzvah is fulfilled.

Siman 9 Seif 5:

There are some who maintain that the *tzitzis* must be the same color as the *talis* and those who are particular follow this practice. Ashkenazim use white *tzitzis* even on colored garments and one should not deviate from this practice.

- It is appropriate for one to make their *talis koton* white so that they will fulfill the mitzvah according to all opinions. (M.B. 16)

Siman 9 Seif 6:

Some say that one should not make a *talis* from linen and although halacha does not follow that opinion, one who is G-d fearing will make his *talis* from sheep's wool since that will allow him to fulfill the mitzvah according to all opinions. If one has no alternative it is better to attach linen *tzitzis* to a linen garment than to not fulfill the mitzvah altogether.

- It certainly acceptable to make one's *talis* from other materials and attach linen *tzitzis* when there is no alternative rather than not fulfill the mitzvah altogether. (M.B. 18)
- When relying on the lenient opinion one is allowed to even make the beracha. If one has a *talis* made from wool one should recite the beracha on the *talis* and have in mind to discharge his obligation for his *talis koton* made from the other material. (M.B. 19)

Stories to Share

The Techeiles of Today

ש"ע סי' ט',מ"ב ס"י י"ז : "וגם בזמננו דליכא תכלת..."

On today's amud the Mishnah Berurah writes that in our times we no longer have techeiles.

The Aruch Hashulchan discusses the Radziner techeiles in depth and concludes, "Since this has not really caught on, we need not be concerned about it."

When someone asked Rav Yosef Shalom Elyashiv why we were not obligated to wear the new techeiles since this is presumably a safek d'oraisa, the gadol immediately rejected the very premise. "There is no such thing as a safek d'oraisa regarding something for which we have no mesorah. Just like the Radziner held that techeiles is one substance and now others believe that a different compound is the genuine article, there could be a third or even more attempts to discover the techeiles. How can you say that one is obligated to put on one or the other if there is no way to really know which is the right one?"

קובץ תשובות, ח"א

When Rav Sternbuch, shlit"a, was asked about taking on the Radziner's techeiles, he expressed opposition. "Although there is no way to know if it is the actual substance, we need not take it on for this reason. There is surely no application here of safek d'oraisa l'chumrah as the Brisker Rav, zt"l, replied to a questioner. Safek l'chumrah is only if you will surely discharge your obligation with this action, not if you may be accomplishing nothing by your deed.

"There is also the possibility that one will think that he is certainly fulfilling the mitzvah of techeiles with this hishtadlus, thereby violating the Torah prohibition of בל תוסיף unless it is truly the techeiles. It doesn't seem likely that Hashem would reveal techeiles specifically in our generation when there is such a preponderance of darkness..."

תשובות והנהגות, ח"א, סי' כ"ו

Halacha Highlights

Wearing a *talis koton* specifically from wool

Shulchan Aruch Siman 9 Seif 6

יראי שמים יצא את כלם ועושה טלית של צמר רחלים וכו'

One who is G-d fearing will fulfill all opinions and make his *talis* from sheep's wool etc.

At the beginning of the *siman* there was a dispute whether garments made of materials other than wool or linen are Biblically obligated to have *tzitzis*. Shulchan Aruch maintained that they are only Rabbinically obligated whereas Rema ruled that they are Biblically obligated. Mishnah Berurah (סק"ה) wrote that one who is G-d fearing should be stringent make his *talis* and *talis koton* of wool. Ben Ish Chai (שנה א' פר' נח אות א') also advises following the stringent position and Rav Moshe Feinstein (שו"ת אג"מ או"ח ח"ג סי' א') goes so far as to say that one should preferably wear a *talis koton* made from wool even in the summer rather than from some other material to be more comfortable.

Rav Chaim Kanievski (שונה הלכות סי' ט' סע' א') reports that Chazon Ish wore a *talis koton* made from cotton and when asked about it he explained that Vilna Gaon also wore a *talis koton* made from cotton (ע' מעשה רב אות י"ז). When Rav Chaim asked why he did not choose the more stringent approach, Chazon Ish responded that if Vilna Gaon was not stringent about this matter we also do not have to be stringent. Different explanations are offered to explain why Vilna Gaon was not stringent to wear a *talis koton* made from wool. Siach Eliyahu (פירוש על מעשה רב הנ"ל) cites HaRav Shmuel Salant who explained that Vilna Gaon wore a woolen *talis gadol* a whole day so he chose to wear a cotton *talis koton* in order to fulfill the mitzvah according to the Rabbis. Sefer Tzitzis explains in the name of Rav Chaim Kanievski that Vilna Gaon wanted to teach the halacha that one fulfills the mitzvah of *tzitzis* with a cotton garment. Sefer Piskei Teshuvos (סי' ט' הע' 19) emphasizes the importance of this ruling since there are many people who would be deterred from fulfilling the mitzvah of *tzitzis* if they thought that the only option would be to wear a *talis koton* made from wool.