The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Aug 17, 2027 ■ כ"ג אב, תשפ"ה
סימן י' סעיף ו'-ז'

Overview

Siman 10 Seif 6:

If a garment is folded the *tzitzis* are not tied to the folded corners (rather they should be tied to the regular corners) **unless the material is sewed up even on one side.** (According to some the garment is obligated in *tzitzis* even if it is not sewn up and it is preferable to tie the *tzitzis* but not to make the beracha. **If one tied *tzitzis* onto a corner that had *tzitzis*- if the intent was to nullify the first *tzitzis* they should be cut off and if his intent was to add to the existing *tzitzis* even if he removed one of them it is invalid.** (According to some it is valid in all circumstances and that is the primary opinion but before the first ones are cut the *tzitzis* are invalid.)

- There is a dispute regarding a garment that is too large to be worn without folding it whether *tzitzis* should be attached or not. (M.B. 16)
- Later authorities concluded that one should not make a *talis* that is folded unless it is sewn closed. (M.B. 19)
- It may be that once one intended to nullify the first set of *tzitzis* removing the second set would render the garment invalid since the first *tzitzis* were nullified. (M.B. 20)

Siman 10 Seif 7:

If a garment is open on the side so that it has four corners – if the majority of the side is closed it is exempt from *tzitzis* but if the majority is open then it is obligated in *tzitzis*. If it is half open and half closed *tzitzis* should be attached but one should not wear them outside on Shabbos.

- If one tied *tzitzis* and then opened the side a majority it is invalid since the *tzitzis* were tied before the garment was obligated. (M.B. 24)
- The opening in the side of the garment for one's arms is counted as closed for purposes of calculating whether it is considered a majority open or a majority closed. (M.B. 25)
- There is a disagreement whether one could wear the garment whose side is half open, half closed in a *karmelis*. (M.B. 27)

Halacha Highlights

Walking outside with *tzitzis* that may be invalid

Shulchan Aruch Siman 10 Seif 7
ואין יוצאין בו בשבת
And one may not go outside in it on Shabbos

Shulchan Aruch rules that when a garment is half-open/half-closed one should tie *tzitzis* as a stringency but he should not walk outside on Shabbos. Mishnah Berurah (סי"ק כ"ז) records a disagreement whether this restriction applies to walking in a *karmelis* as well. Magen Avrohom holds that one cannot intentionally do something that may violate a Rabbinic injunction whereas Olas Tamid and others are lenient about this matter.

Chazon Ish (הל' ציצית סי' ג' אות כ"ח) questions this ruling claiming that the restriction against wearing a garment about which there is an uncertainty whether it is obligated in *tzitzis*, is not found in the Gemara or Poskim. Furthermore, the reasoning behind the ruling does not seem correct. The reason that *tzitzis* are considered subordinate to a garment is not due to the fact that one fulfills a mitzvah while wearing *tzitzis*. Rather, any time there is a function or reason one is tying his strings to his garment those strings become subordinate to the garment and it is not considered as though one is carrying them. Therefore, since in our case there is an uncertainty whether the garment is obligated in *tzitzis* and the reason one is tying *tzitzis* to the garment is to be stringent to accommodate the opinion of those who maintain the garment is obligated in *tzitzis*, it follows that the *tzitzis* have a function, even if not for the fulfillment of the mitzvah and should not be considered a "burden" that one is carrying. This same approach is found in Rosh cited by Bais Yosef (סי' י"ג) where he writes that even if the *tzitzis* are not tied correctly they are considered subordinate to the garment. In other words, Chazon Ish explains, it is only when one intends to remove the *tzitzis* that they would presently be considered independent from the garment and one is considered carrying. If, however, one has no intention of removing or replacing the *tzitzis* they are subordinate to the garment and it is not considered as though one is carrying the *tzitzis* in violation of Shabbos.

Stories to Share

An Unusual Garment

ש"ע סי' י', ו': "ואם רבו פתוח חיב..."

Hospital gowns are not the most modest garments available. They cover the patient but are open enough so that they don't hamper treatment.

A certain person needed surgery and checked into the hospital. When they gave him a hospital gown to put on, he was appalled to see that it had four corners and was definitely mostly open. Since as we find on today's amud, a four cornered garment that is mostly open requires tzitzis, the patient didn't know what to do. Should he put the gown on without tzitzis or should he try to attach tzitzis on the garment?

When this question reached Rav Yitzchak Zilberstein, shlit"a, he ruled that the gown could be worn without tzitzis. "On a simple level it appears that this is obvious since a borrowed garment does not require tzitzis as we find in siman 14 seif 2. Yet the person who checks himself into the hospital has a right to be there and his treatment is paid for. It seems clear that he is like a person renting his space and also the garment he wears, in which case he is obligated to put tzitzis on the garment.

"Although is seems clear that the garment is not really acquired to him since the hospital can theoretically replace it with a different garment at any time, there is an eitza which will circumvent any possible halachic complication with wearing this garment. He should declare his portion in the garment hefker. Since from Shabbos 131 it is clear that one can declare even the garments he wears hefker, declaring this garment hefker removes the problem."

ברכי נפשי, ויקרא, ע' תר"ג