The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Aug 19, 2025 ■ כ"ה אב, תשפ"ה
סימן י' סעיף י"א-י"ב

Overview

Siman 10 Seif 11:

The shawl that is worn on one's neck is exempt from *tzitzis*.

- The size of the garment has no bearing on this halacha. The reason the shawl is exempt from *tzitzis* (see Biur Halacha) is that they are not considered garments for the body. (M.B. 34)

Siman 10 Seif 12:

Certain four cornered garments are enumerated that are exempt from *tzitzis*. (Additional four cornered garments are identified that are exempt since they are not designed for two corners to be in front and two in back.)

- Bais Yosef and Darkei Moshe offer various explanations why some four cornered garments common in their times were exempt from *tzitzis* and Magen Avrohom writes that one who is G-d-fearing will round one of the corners to avoid the issue. Especially the *kapata* that has two corners in front and two in back one should make sure that one of the corners is rounded. (M.B. 36)

Stories to Share

A Jewish Garment

רמ"א י', י"ב: "הואיל ואין כנפיהם עשויים שיהיו..."

Rav Shlomo Zalman Auerbach, zt"l, was always aware that his attire had to be proper for a scholar of his standing. This included avoiding garments with stains, since our sages tell us that a scholar who wears stained garments disgraces Hashem's name and deserves death, chas v'shalom. Even during his last days, before his final trip to the hospital, a family member brought him a sweater but he refused to wear it when he noticed that it was stained.

Whenever he would go into his house, he would first straighten his clothes and arrange his hat to insure that he looked his best. When an escort noticed this he asked Rav Shlomo Zalman if he had a visitor for whom he was arranging himself. "Our sages tell us that when a husband and wife live properly together, the Shechinah dwells in their home. I am preparing myself to greet the Shechinah."

"And From Jerusalem, His Word", p. 235-236

He was also wary of the halachic problem on today's amud with a common cut of jacket. Since they have two lapels on top of the garment and two below, it would appear as though they should be obligated in tzitizis. The poskim clarified why the custom is not to put tzitzis on such garments. The Rama explains that it is possible that one is not obligated when two corners are on top. Nevertheless, the Mishnah Berurah concludes that a G-d-fearing person will be careful to round off one corner.

Rav Shlomo Zalman explained that this is why the Yerushalmi chalak is rounded on top: it is a Jewish-crafted garment designed to circumvent this halachic problem. For this reason, he wore such a Yerushalmi garment.

מפי השמועה

Halacha Highlights

Do scarves require *tzitzis*?

Shulchan Aruch Siman 10 Seif 11

סודר שנותנין על הצואר ... פטורים

A shawl that is placed on one's neck ... is exempt

Shulchan Aruch rules that a shawl is exempt from *tzitzis*. Biur Halacha (ד"ה סודר שנותנין) cites Bais Yosef who gives numerous reasons why a shawl is exempt. A common denominator of many of the reasons is that the shawl was worn as a functional garment. For example, the shawl could be used as a belt if necessary, or to wipe one's hands or to tie up some coins, etc. Since the shawl was used for its function rather than as a garment, it was exempt. Even though the shawl also provides warmth in the winter, nevertheless, since it is not primarily intended to provide warmth or protection is not considered a garment with which to cover ones self.

According to the explanation given by Biur Halacha, it would seem that one should tie *tzitzis* to a scarf since its design and function is to provide warmth during the cold winters and is not used for the other purposes mentioned in Biur Halacha. Why do we not find people with *tzitzis* on their scarves? A number of explanations for this are suggested (עי' פסקי תשובות אות י"א משכ"ט ע"ז). Generally speaking, scarves are not large enough to warrant *tzitzis*. In order for a garment to be obligated in *tzitzis* it must be at least an *amah* in front and an *amah* in back. Even if one had a scarf that contained that much material it would likely be exempt since scarves are generally worn wrapped around one's neck with all four corners hanging in front of the person. For this reason it is unnecessary for a person to be stringent and round one of the corners of his scarf. However, if one wears a scarf that meets the minimum size requirement and it is worn in a manner that has two corners in front and two corners in back one should be stringent and round one of the corners.