The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן י"ב סעיף א'

Overview

Siman 12 Seif 1a:

If the strings become severed they remain valid as long as they are long enough to tie a bow around the other strings. If even one string rips entirely it is invalid, therefore, since each string is folded into two if two *tzitzis* are severed it is invalid since the two *tzitzis* may be the same string. If one kept the different sides of the strings separate from one another as is customary then if two tzitzis on one side are severed the *talis* is valid since they are from two separate strings and the other side of each severed string remains intact.

- If one removes one of the strings that only retained the length "to tie a bow" it may not tied onto another garment. (M.B. 2)
- In the event that both sides of a single string are severed and do not retain the length "to tie a bow" it is invalid. If combined the two ends have the minimal length it is not clear if it is valid. (M.B. 3)
- According to all opinions if the string is severed where it enters the corner it is invalid. Therefore, Taz recommends when checking one's *tzitzis* to make sure the *tzitzis* are intact at that place. (M.B. 4)
- If all the strings on one side were severed and on the other side remained the length "to tie a bow" the *tzitzis* are valid. (M.B. 7)
- One may tie strings together to lengthen them if they are not yet in the garment or if they are valid without the additional length but one may not tie additional string to make *tzitzis* valid. (M.B. 7)

Stories to Share

The Tzitzis of the Chazon Ish

ש"ע סי' י"ב: "אפילו בחוט אחד שנפסק כולו פסול..."

The Eliyahu Rabbah points out that if one's tzitizis become invalid he may not leave them on as he repairs them, since every instant he wears a four-cornered garment without tzitzis he violates the mitzvah to wear the garment only with tzitzis. "Even if this person does not move out of his four amos this does not alleviate the prohibition in the slightest. Although one who does not have tzitzis on can go up to four amos without tzitzis, this has no bearing on the prohibition to wear a four-cornered garment without tzitzis. He must therefore remove the garment immediately and then repair it."

אליהו רבא, סי' י"ב, ס"ק י"א

When the tzitzis of the Chazon Ish, zt"l, were once torn away, he did not take off his garment. Although the garment had only three kosher tzitzis he merely told Rav Dovid Frankel, zt"l, to remove the old strings and tie new strings in their stead while the garment remained on him.

When the Chazon Ish noticed Rav Dovid's surprise at his disregard for the poskim who hold that this is a violation of the positive mitzvah of tzitizis, he explained why he disagreed. "As long as one immediately puts the tzitizis in, there is no problem with wearing the garment as he fixes it."

מעשה איש, ח"ד, ע' קי"ח

When the author of Doleh U'mashkeh heard this psak he asked Rav Chaim Kanievsky about this. "Is it true that the Chazon Ish allowed tzitzis to be placed in his garment while he was wearing it and explained that this is their ikkar mitzvah?"

Rav Chaim replied tersely as is his wont, "Yes," without further explanation.

דולה ומשקה, ע' כ"ב

Halacha Highlights

"My *tzitzis* ripped, are they still *kosher*?"

Shulchan Aruch Siman 12 Seif 1

אם נפסקו כל חוטי הכנף וכו'

If all the strings on the corner rip etc.

Sefer Piskei Teshuvos (אות א') gives a summary of the halachos that apply when one's *tzitzis* rip.

1. If one string rips, even if it rips all the way to the knot, the *tzitzis* remain valid.
2. If two strings rip so that the length "to tie a bow" does not remain, the halacha will depend on whether one was careful when tying the strings to keep the sides of the strings separate. If one was careful, and the two ripped strings are on one side of the knot, the *tzitzis* remain valid. If one was not careful when tying the strings or if the two strings are on different sides of the knot the *tzitzis* are invalid. If one of the ripped strings retains the length "to tie a bow" the *tzitzis* are valid.
3. If three strings rip, if they retain the length "to tie a bow" but are not twelve *godlim* the *tzitzis* are valid according to the first opinion cited in Shulchan Aruch. According to Rabbeinu Tam the *tzitzis* are invalid since it is possible that one does not retain two strings fully intact. One should preferably follow the stringent position of Rabeinu Tam and obtain new *tzitzis* but one is not required to remove the garment if one's *tzitzis* are valid only according to the first opinion.
4. If three or four *tzitzis* rip, the *tzitzis* are valid according to the first opinion even though the ripped *tzitzis* are not the length "to tie a bow" as long as he was careful to keep the two halves of the four strings separate as he tied and made the windings.
5. If five or more strings ripped they are valid according to the first opinion as long as they retain the length "to tie a bow." If five or more strings rip and do not retain the length "to tie a bow" the *tzitzis* are invalid.