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

Overview

Siman 13 Seif 1:

The four *tzitzis* are essential to one another such that one who walks in a public domain on Shabbos without all four *tzitzis* being valid is liable to bring a Korban Chatas.

- If one's *tzitzis* are invalid it is Rabbinically prohibited to go into a *karmelis* as well. (M.B. 2)
- In the event that all of one's *tzitzis* become severed without the minimum length "to tie a bow," the parts of the strings that remain are subordinate to the garment. Consequently, if one were to discover that his *tzitzis* were ripped while standing in the public domain he would not be required to remove the garment. (M.B. 3)

Siman 13 Seif 2:

If one's *tzitzis* are valid it is permitted to go out into the public domain with either a *talis gadol* or a *talis koton* even in the absence of *techeles*. One may not go out with his *talis* resting on his shoulders. A *talis* is presumed to be valid and it is unnecessary for one to check his *talis* before going outside.

- One may walk outside at night wearing *tzitzis* since they are considered an adornment to the garment. It is even permitted to walk outside with garments made from other materials that are only Rabbinically obligated in *tzitzis*. (M.B. 4)
- It is evident from Rema that one is obligated to check his *tzitzis* on Shabbos in the morning but people are not careful in this regard. (M.B. 7)

Stories to Share

A Useless Repair?

ש"ע י"ג, א: "והיוצא בה ברה"ר חייב חטאת..."

On today's amud we find that although it is permitted to wear kosher tzitzis in the public domain on Shabbos, one who wears invalid tzitzis in the public domain on Shabbos must bring a chatas.

The author of Doleh U'mashkeh, shlit"a, asked Rav Chaim Kanievsky, zt";, about one string on his tzitzis which had partially ripped. Could he attach it to the original string, thereby repairing it and rendering it halachically as if it had never torn?

Rav Chaim's gave him a stunning reply. "The Chazon Ish, zt"l, rules that reattaching a string which had broken off has no halachic validity. Not only is his effort wasted, he must be careful with this garment on Shabbos. Until he removes the tied strand he may not wear this tzitizis in the public domain!"

דולה ומשקה, ע' כ"ד

Yet from the words of the Chazon Ish himself it is clear that at times this it would be permitted at times to go out in such a case. "It appears that any string reattached after it broke off from tzitzis has no halachic validity, since this string was attached after the others since this would be like attaching tzitzis to a piece of garment and then sewing the piece with its tzitzis onto a three-cornered garment which is invalid. Although the Taz writes that the strings can be attached, he never meant to attribute halachic validity to this practice. He merely meant that it is worthwhile to do so if the garment is anyway kosher, since this is really a way of beautifying and adorning the tzitzis."

חז"א, או"ח, ס' ס"ק ט"ו

Halacha Highlights

Checking one's *tzitzis* on Shabbos

Mishnah Berurah Siman 13 Seif Koton 7

ומוכח מזה דבשבת גם כן צריך לבדק הציצית

It is evident from this that even on Shabbos one must examine his *tzitzis*

Rema wrote that it is unnecessary for a person to check his *tzitzis* every time he goes outside on Shabbos and he may rely on the presumption that they are valid. Mishnah Berurah (סק"ז) explains that since he checked the *tzitzis* in the morning when he first put on the garment it is unnecessary for him to check again when he wants to later go outside. This proves that one is obligated to check his *tzitzis* before putting on his *talis* or *talis koton,* even on Shabbos.

There are some precautions to be mindful of when examining one's *tzitzis* on Shabbos. According to some Poskim (ע' כף החיים סי' ח' סק"ל) one is not permitted to untangle *tzitzis*. Rav Shlomo Zalman Auerbach (הליכות שלמה פ"ג אות ה') writes that if the *tzitzis* could be easily untangled there is no issue to untangle them on Shabbos. The restriction applies only if the *tzitzis* are very tangled requiring effort to separate each strand. Another matter that one must remember is that it is prohibited to tighten a loosened knot on Shabbos. According to some Poskim, tightening the knot may even involve a violation of the Biblical prohibition against making a knot on Shabbos (ע' פסקי תשובות אות ג' הע' 17).

Due to these concerns, there were Poskim (ע' פסקי תשובות אות ג' הע' 18) who did not check their *tzitzis* on Shabbos. As mentioned, however, Mishnah Berurah wrote that one should check his *tzitzis* on Shabbos. The ideal practice is mentioned in Biur Halacha (ד"ה קדם שיצא).He writes that before putting one's *talis* away on Erev Shabbos one should examine the *tzitzis* at that time and if necessary untangle the strings and tighten the knots. By doing so it is unnecessary for one to examine his *tzitzis* Shabbos morning. Sefer Piskei Teshuvos (ע' פסקי תשובות אות ג') adds that those who wear a Shabbos *talis* can follow the same procedure of checking his *tzitzis* before putting away his *talis* on Motzai Shabbos.