The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Sept 2, 2025 ■ ט' אלול, תשפ"ה
סימן י"ד סעיף א'-ב'

Overview

Siman 14 Seif 1:

***Tzitzis* made by a gentile are invalid since the pasuk states בני ישראל, to exclude gentiles. Women are fit to make *tzitzis*.** There are those who are strict and require men to make *tzitzis* and one should, *l'chatchila* follow that opinion.

- If a Jew made the initial windings and first knot and a gentile finished the rest of the windings and knots the *tzitzis* are valid. (M.B. 1)
- The spinning and twisting of the threads is acceptable if done by women. (M.B. 3)
- There is a disagreement whether *tzitzis* made by a minor is acceptable but even according to the lenient opinion an adult must be present to assure that they are made for the sake of the *mitzvah*. (M.B. 4)

Siman 14 Seif 2:

If a Jew made *tzitzis* without intent and a garment with *tzitzis* made with correct intent is not available one may rely on Rambam's position that the *tzitzis* are valid but the beracha should not be recited.

- The requirement for intent is limited to the first set of windings and knot. (M.B. 6)
- If one inserted the strings without proper intent and certainly if he tied the first knot without intent he should not recite the beracha on the *tzitzis*. (M.B. 8)
- Before inserting the four strings into the corner of the garment one should declare orally that he is doing so for the sake of the *mitzvah*. (M.B. 8)

Stories to Share

"Speak to the Children of Yisrael"

ש"ע י"ד, א': "דבר אל בני ישראל..."

A certain tzitzis factory worked carefully in coordination with the mashgichim to ensure that their tzitzis were kosher l'mehadrin. The factory would produce taleisim and also attach tzitzis to the garments. Although the business was fairly lucrative, the owner decided to sell out. The person who offered the highest price was a Russian immigrant who had undergone an official conversion but had not truly accepted the yoke of mitzvos, which rendered his conversion completely invalid. The mashgiach immediately realized that this might have serious repercussions in the kashrus of this factory.

"Although the non-Jew himself certainly cannot attach tzitizis to the garment, since the verse states, 'דבר אל בני ישראל,' and our sages learn out that this teaches that tzitzis only applies to a Jew, what about this case? It is being placed in the garment by a kosher Jew, but the garment has no obligation at the time of the tying since a non-Jew's garment is not obligated in tzitzis. Although a Jew will eventually buy the tzitzis from the factory and at that point it will be obligated in tzitzis, perhaps that is like attaching them to that which already עשוי, already fully made."

When this question was brought before Rav Moshe Sternbuch, shlit"a, he answered, "It depends on if תעשה ולא מן העשוי also applies when the object is fine but there is a side problem. There is a machlokes haposkim in a parallel situation regarding one who puts a mezuzah on a rented house immediately even though he only becomes obligated after thirty days. Perhaps he must remove it and replace it, since only later is he obligated? Perhaps to do otherwise would be a problem of תעשה ולא מן העשוי—as if he had affixed a mezuzah on an unattached door frame and only later bound the frame to a space that is obligated in mezuzah. Although the custom is to be lenient in this parallel situation, it is preferable to use different tzitzis when it comes to garments. But if one doesn't have another tallis he may rely on the lenient authorities. In the case of this factory, however, there is indeed a considerable problem!"

תשובות והנהגות, ח"ה, סי' ה'

Halacha Highlights

Tzitzis made by a minor

Mishnah Berurah Siman 14 Seif Koton 4

וכן ראוי ונכון שלא לעשות לכתחלה הטלת הציצית בבגד של גדול על ידי קטן

It is appropriate and correct that a minor should not make *tzitzis* in an adult's garment

Bais Yosef (אורח חיים סימן י"ד) cites a disagreement whether women are authorized to make *tzitzis*. The Gemara in Menachos (42a) teaches that a gentile is disqualified from making *tzitzis* since the Torah states (Bamidbar 15:38): Speak to the Children of Israel… they should make for themselves *tzitzis*. The emphasis on the Children of Israel teaches that only Jews are authorized to make *tzitzis*. Tosafos and Rosh write that since the Gemara excludes gentiles and does not exclude women, women must be authorized to make *tzitzis*. Mordechai, however, quotes authorities who disqualify women from making *tzitzis* since they are not obligated to perform the mitzvah. Shulchan Aruch cites the lenient opinion that *tzitzis* made by women are valid whereas Rema cites the strict opinion that invalidates *tzitzis* made by women and advises following the strict opinion. Magen Avrohom (סק"ג) asserts that a child has the same halacha as a woman. Mishnah Berurah (סק"ז) cites the stringent position that a child may not make *tzitzis* for an adult and then references Artzos HaChaim who maintains that if an adult is present to assure that the *tzitzis* are made for the sake of the mitzvah it is acceptable for a child to make *tzitzis* on a garment.

Biur Halacha (ד"ה להצריך אנשים) writes that it is obvious that a child who reached the age of chinuch may wear *tzitzis* he made for himself. Seemingly, however, a bar-mitzvah should not be permitted to wear *tzitzis* he made for himself as a child since that is the same as an adult wearing *tzitzis* made by a child. Biur Halacha asserts that a bar-mitzvah may continue to wear the *tzitzis* he made as a child and explains as follows. Although we are strict and do not allow an adult to wear *tzitzis* made by a child, nonetheless, if an adult wore such *tzitzis*, the mitzvah is considered, *b'dieved*, to have been fulfilled. Similarly, we do not require a child to make for himself new *tzitzis* when he becomes an adult since we look at it as a *b'dieved* situation in that we do not wish to burden him with making a new pair of *tzitzis*.