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

Overview

Siman 15 Seif 1:

It is permitted to untie *tzitzis* from one garment and tie them to another garment but to not put them into another garment is not allowed. The restriction against untying *tzitzis* and not putting them onto another garment is limited to the *talis* of one who is obligated in the mitzvah but it is permitted to untie *tzitzis* from the *talis* of someone who is deceased.

- It is permitted to transfer *tzitzis* from a *talis* to a *talis koton* but one may not take *tzitzis* from the garment of an adult and put it onto the garment of a child. There is a disagreement whether it is permitted to transfer *tzitzis* from a woolen garment to a garment made of another material. (M.B. 1)
- Pri Megadim maintains that one should not remove *tzitzis* from one garment to put on another if *tzitzis* for the second garment are readily available. (M.B. 2)
- When selling a garment one is not permitted to remove the *tzitzis* but is generally permitted to remove *tzitzis* to replace them with nicer *tzitzis*. When the *tzitzis* are still usable one should not cut them in order that they should not go to waste but Chaye Adam held that if the exertion to remove them is great one could cut them off. (M.B. 3)

Siman 15 Seif 2:

It is not permitted to take the corner of a garment that has *tzitzis* and attach it to another garment. The basis of this restriction is that the pasuk states that *tzitzis* should be made on the "corner of your garments" and this corner was not part of the garment when the *tzitzis* were made.

- There is a disagreement whether it is permitted for one to takes a part of a *talis* with *tzitzis* and attach it to another piece of cloth. (M.B. 5)
- It is permissible to reattach the cloth that ripped off without having to reattach the *tzitzis*. Taz, however, disagrees and maintains that the *tzitzis* should not be reattached and one should follow that strict position. (M.B. 7)

Halacha Highlights

Removing *tzitzis* from a *talis*

Shulchan Aruch Siman 15 Seif 1

מתר להתיר ציציות מטלית זה ולתנם בטלית אחר

It is permitted to remove *tzitzis* from one *talis* to put them on a second *talis*

As far as Shulchan Aruch is concerned, it is permissible to remove *tzitzis* from one garment to put it on a second garment. The only restriction is that one should not remove *tzitzis* from a garment with the intent to not use them for another garment. There is, however, a school of thought which is of the opinion that one should not remove *tzitzis* from a garment as long as the garment is intact and the *tzitzis* remain valid (ע' פסקי תשובות אות א'). According to this approach, one should not even remove existing *tzitzis* with the intent to replace them with nicer, even more halachically preferred *tzitzis*. Magen Avrohom, however, cited by Mishnah Berurah (סק"ג) writes explicitly that if one of the *tzitzis* become ripped it is permitted to replace them even though as the *tzitzis* stand they are acceptable. Some Poskim (ע' פסקי תשובות שם הע' 4) even go so far as to say that since purchasing a *talis koton* does not involve a significant expense, it is preferable for one to purchase a new *talis koton* rather than remove old *tzitzis* and replace them with new *tzitzis*.

Whether or not one is permitted to remove valid *tzitzis* to replace them with one's that are halachically better quality (מהודר) is also subject to dispute. Shvus Yaakov (שו"ת שבות יעקב ח"א סי' ל"ז) writes that if one prepared wax candles for his Chanukah lights and then obtains olive oil he should light the candles even though lighting with olive oil beautifies the mitzvah more than candles. Chacham Tzvi (שו"ת חכם צבי סי' מ"ה) disagrees and one of the proofs he cites for his position is our halacha that it is permissible to remove *tzitzis* from one garment to attach it to a second garment when the second garment is nicer than the first.

Stories to Share

Waste Not, Want Not

רמ"א, ס' ט"ו, סע' א': "מותר להתיר הציצית מטלית של מתים..."

A certain man removed the tzitzis from the tallis of those who had passed on by cutting them out. He figured that if these tzitzis were not used it would be a serious case of בל תשחית, so he attached them to another garment. But of course, to untie and the retie them to the new garment would have taken a lot of time. He decided to slit the garment, put the tzitzis in. and then sew up the slit, thereby attaching the tzitzis.

Now although we find that one may remove the tzitzis of a niftar in the Rama on today's amud, using them in this manner is a novel idea. Surprisingly, Rabbeinu Yeshayah permitted this and the Chida rules like him.

But as the Kaf Hachaim brings, very many authorities argue. "This seems to be a case of תעשה ולא מן העשוי. Regarding tzitzis the verse states 'ועשו להם ציצית.' This means that we must tie tzitzis to a four-cornered garment, not attach already tied tzitzis in any manner. This is the simple pshat of Rashi in Menachos at the end of daf 41a and Tosafos as well. Although Rabbeinu Yeshayah is also a Rishon, he is alone in his opinion. It is surprising that the Chida rules like him without seeing to take the dissenting opinions into consideration.

"Halachically, preparing the strings for hanging on the garment is like writing the letters of a mezuzah, while tying them is like actually hanging the mezuzah. Without actually tying them onto this garment it seems clear that this is a case of 'תעשה ולא מן העשוי.'

כף החיים, ס' ט"ו, ס"ק ג'