The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"א סעיף כ"ג-כ"ד

Overview

Siman 301 Seif 23:

Children may go out with bells that are woven into their garment but if they are not woven in it is prohibited. Attaching something to a garment is effective only if it is something that is commonly attached to a garment but it is prohibited to go out with something sewn to a garment that is not commonly sewn to one's garment. It is permitted to go out with the yellow badge that the government decreed that every Jew must have on his garment. This is true even if it was not sewn into the garment and is just slightly attached. It is permitted to go out with a kerchief used to wipe one's nose called a פצולי"ט if it is attached to one's garment. The allowance to go out with bells **is limited to those that do not have a clapper and do not produce noise.**

- We are not concerned that it may become detached and one will carry it and we are also not concerned that someone will mock him leading him to carry it. (M.B. 79)
- This is true even if the bell is tied to one's garment and it is certainly prohibited to wear it around one's neck. (M.B. 80)
- In this case Chazal decreed that one may not wear it even if it is attached out of concern that one will transport it even when it is not attached. Mordechai entertains the possibility that it violates a Biblical prohibition as well. Rashba implies that something that is not needed for the garment and serves no purpose is not subordinate to the garment and it is as if one is carrying that item directly. (M.B. 82)
- It is considered a garment since one goes out with it during the week. (M.B. 83)
- It must be firmly attached to the garment before Shabbos. Although the kerchief is not a garment or an adornment, it is not a burden since it was common to attach it to one's garment and thus is subordinate to one's garment. Nowadays that our kerchief's are not attached to our garments it is not subordinate to the garment and it is prohibited to go out with one. One who wants to go out with one may not wear it as a belt since one may not wear one belt on another belt. The only option is to tie it in a bow to the end of one's belt thereby extending the length of the belt. Some authorities question the permissibility of relying on a bow for this purpose. (M.B. 84)

Halacha Highlight

Spare buttons

Shulchan Aruch Siman 301 Seif 23
הבנים יוצאין בזגין
Children go out with bells

Shulchan Aruch (סעי' כ"ג) discusses what used to be the common practice of attaching bells to children's garments. He rules that it is permitted to go out with bells on a child's garment if the bell is sewn into the garment. If the bell is not sewn into the garment the child may not go out wearing such a garment even if the bell is tied to the garment. Since the bell is sewn into the garment, there is no concern that it will come off and he will carry it nor is there a concern that people will laugh and cause him to want to remove it. Rema adds that the allowance to go out with items attached to one's garment is limited to those items that are commonly on a garment but it is prohibited to go out with something that is not normally attached to a garment even if at present it is attached. For this reason he permits people to go out with yellow badges on one's garment in a circumstance in which it is mandated by the government that Jews should wear a yellow patch on their clothing. Mishnah Berurah (ס"ק פ"ב) explains that since these badges are worn during the week it is considered a garment.

Based on Rema's general principle, Poskim write that it is permitted for one to go out wearing garments that have spare buttons sewn on the inside of the garment. Even though these buttons are not an adornment and presently do not serve any function for the garment, it is permitted. The reason is that they are attached to the garment and since it is common for those buttons to be sewn onto the garment they are subordinate to the garment. There are some Poskim who contend that if the buttons have individual importance they do not become subordinate to the garment and it may be problematic for one to go out with such buttons attached to one's clothing. However, the majority of buttons do not pose this issue and generally it is permitted to go out with spare buttons attached to one's clothing (פסקי תשובות אות י').

Siman 301 Seif 24:

It is permitted to go out with herbs tied in bundles hung around one's neck for medicinal reasons.

- It is similar to an amulet written by an expert and is considered an adornment for someone who is ill. (M.B. 86)