The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tuesday, Oct 10 2023 ■ כ"ה תשרי תשפ"ד
סימן ש"א סעיף כ"ז-כ"ט

Overview

Siman 301 Seif 30:

It is permitted to go out into the public domain with a talis around one's neck. Even though he places the right side on his left shoulder, since that is the normal manner of wearing it in order to adorn one's self it is permitted

- Shulchan Aruch refers to places where this is the common manner of wearing a talis even in one's home. Vilna Gaon explains the halacha in a manner which makes it applicable even in our countries. (M.B. 115)

Siman 301 Seif 31:

If one went out wrapped in his talis and he folded it on each side in his hand or on his shoulder, if his intent was to gather the corners so that they should not rip or become soiled, it is prohibited. If he gathered it as an adornment in accordance with the manner in which the garment is commonly worn, it is permitted. This is true regarding the talis of their time which were one square sheet but our garments which are worn with one's hands protruding, it is permitted to grasp the edge and lift it so that the bottom should not become soiled or impede him from walking.

- In the previous seif the entire bottom was folded onto his shoulders but in this seif just the corners are folded on his shoulders and for this reason it is prohibited (איסור) but he is not liable (חייב). (M.B. 116)
- The reason is that he is still wearing the garment in the normal manner. Later authorities note, however, that one should only lift a small part of a garment. (M.B. 117)
- The implication is that concerning a garment from which one's arms do not protrude one may not lift the edge but it seems that one need not be stringent unless he lifts a large section of the garment but it is not an issue if he lifts only a small section in order to avoid become soiled it is still considered as though he is wearing the garment. (M.B. 118)

Siman 301 Seif 32:

One who goes out with money bound in a kerchief is liable. In one's home it is permitted even if they are not bound and are merely pierced.

- One is also liable if he goes outside with money in his pocket sewn to his garment. (M.B. 119)
- One may wear the kerchief inside if he needs it. According to some the intent is that he wants to wear it because he is concerned that otherwise it would become stolen. (M.B. 120)
- Since they can be worn as an adornment they are not muktzah. Vilna Gaon asserts that it refers to the first case as well since if the coins were not pierced they would be muktzah and the kerchief would be considered a base for muktzah. (M.B. 121)

Halacha Highlight

Wearing folded garments

Shulchan Aruch Siman 301 Seif 31
וקפלה מכאן ומכאן בידו
And he folded it up on each side

The Gemara Shabbos (147a) prohibits making a "gutter." What this means is that one may not take a long garment that he is wearing and fold it upwards so that it forms the shape of a gutter. Accordingly, Shulchan Aruch (סעי' ל"א) rules that one who is wearing a talis may not fold it and transport the folded section in his hand or have it rest on his shoulder. This restriction, however, is limited to when one folds the garment so that it should not tear or so that it should not become soiled. If one folds the garment in order to enhance his appearance, in accordance with local custom, it is permitted. Shulchan Aruch then adds that this restriction is limited to the talis that was worn in ancient times that did not have sleeves but it is permitted to fold up our garments that have sleeves to prevent them from tearing or becoming soiled. The rationale for this distinction is that even if one lifts the bottom of our garments it is still evident that one is wearing a garment as opposed to their garments which did not have sleeves to indicate that it is a garment rather than something he is transporting (מ"ב ס"ק קי"ז).

Mishnah Berurah (ס"ק קי"ז) notes that later authorities imply that even with regards to our garments one should not follow the position and permit lifting the bottom of a garment to a large degree so that it resembles a "gutter." One should lift the garment only a small amount so that it does not resemble a "gutter." Poskim debate the permissibility of going out with one's sleeves rolled up. Rav Moshe Feinstein (או"ח ח"ה סי' י"ח על כ"ט) writes that when the sleeves are rolled up one has no benefit from the sleeves and thus they are considered a burden and one may not go out into a public domain in that manner. Rav Nissim Karelitz (חוט השני ח"ד פפ"ח ס"ק ט"ז) contends that walking with sleeves folded up is a normal manner of wearing a shirt and thus is permitted on Shabbos.