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

Overview

Siman 303 Seif 1:

A woman may not go out with woolen threads, linen threads or straps on her head. Since she must remove them when she immerses there is a concern that she will transport them four amos in the public domain. If they are woven into her hair it is permitted but there are authorities who prohibit this. If the articles are woven it is permitted since they need not be removed when she immerses. However, they may not be dirty or gold since they will be removed so that they should not become soiled

- Later authorities write that this injunction applies even to women who are old or young. (M.B. 2)
- The concern is limited to small articles that one transports even during the week. (M.B. 3)
- The stringent position is concerned that she will ask a gentile to undo the braid on Shabbos. (M.B. 4)
- In Yoreh Deah it states that the woven material must have gaps so that the water can penetrate. (M.B. 5)
- When the threads are soiled it is common to remove it so that the dirt does not dissolve and get on her body when she emerges from her immersion. It is also common to remove gold threads so that they should not become soiled. (M.B. 6)

Siman 303 Seif 2:

It is permitted for a woman to go out with threads around her neck since it is loose and does not have to be removed when she immerses. She may not wear a קטלא since it must be removed when she immerses since it is worn tightly so that she appears full fleshed and there is a concern that she will remove it and transport it four amos in the public domain. A woman may not go out with a טוטפת which is a headband which extends from one ear to the other nor may she go out with a שרביטין which is also a headband but only extends to her cheeks since it is worn on one's head and it hangs down by her cheeks on each side. These articles are prohibited only if they are not sewn into a hairnet so that there is a concern that she will remove it and transport it four amos in the public domain but if they are sewn in to a hairnet there is no concern and it is permitted to wear it. Some maintain that regarding an unmarried woman who has no concern about exposing her hair, even if it is sewn to a hairnet it is prohibited due to the concern that she will remove it with the hairnet and will carry it.

Halacha Highlight

Hairpins and rubberbands

Shulchan Aruch Siman 303 Seif 2
שצריכה להסירם בשעת טבילה
She will have to remove them when she immerses

Shulchan Aruch (סע' א') teaches that there are items that according to the Torah may be worn outside in a public domain because they are either a garment or an adornment but nevertheless, Chazal prohibited one from wearing them in the public domain. An example of a category that is encompassed by this Rabbinic injunction is items that a woman wears that would constitute an interposition – chatzitza - if she were to immerse. Chazal were concerned that if the need to immerse were to arise she would remove these items that constitute a chatzitza and might end up carrying them four amos in the public domain. Mishnah Berurah (סק"ג) notes that only small items were included in this injunction since during the week a woman may carry them by hand. Articles that are a major part of a woman's outfit were not included in this injunction since she would not walk without wearing them and she will certainly put them back on after her immersion. Thus, for example, Rav Nissim Karelitz (חוט השני ח"ד פפ"ח סק"ב) rules that a woman may not go out with hair pins holding her hair in place since Chazal's concern applies. However, a woman may go out with hairpins in her sheitel since hairpins in a sheitel do not constitute a chatzitza and thus were not included in the injunction.

Shulchan Aruch also rules that if these articles are woven into her hair it is permitted for her to go out with them since there is no concern that she will undo her braid due to the Shabbos prohibition that forbids one from undoing a braid. Rav Nissim Karelitz (שם) entertains the possibility that a similar rationale could be applied to permit a woman to go out with a rubberband that holds her hair together. Since the removal of the rubberband will undo the way her hair is held together, it is possible that undoing that is similar to undoing a braid and thus there is no concern that she will do so on Shabbos.