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

Overview

Siman 303 Seif 3:

A woman may not go out with a woolen כפה which are woolen threads that are intertwined like a הוצא (utensils which are made by intertwining leaves of palm branches as opposed to an איצטמא which is made from felt as explained in the Gemara there) **and is two fingerbreadths wide which is the size of a ציץ. She may not go out wearing an איצטמא which is a cloth with colored threads suspended from it and it is hung on a bride to chase away flies.**

- We are concerned that she will remove it and show it to others. (M.B. 12)
- It is neither an adornment nor a garment and thus is considered a burden. (M.B. 13)

Siman 303 Seif 4:

A woman may not go out with a "gold city." Rashi explains that it is a round adornment which has an image of a city on it and there is a strap that attached it to a garment. Rabbeinu Tam explains that it is a crown that is worn on one's head.

- It is not fully attached since it can be removed and since it is an adornment there is a concern that she will remove it to show others. (M.B. 15)

Siman 303 Seif 5:

It is permitted for a woman to go out wearing a כלילא which is an adornment worn on the forehead extending from ear to ear and it is tied with straps that are attached to it. This is true whether it is made from pieces of gold strung on a string or whether the pieces of gold are attached to a strip of cloth.

- Only wealthy women wear this and they do not remove it to show to others. Poskim write that adornments that are worn by most women are prohibited even for wealthy women since we do not distinguish between different groups of women. (M.B. 16)

Siman 303 Seif 6:

Regarding a רסוקיא, which are wide pieces of a cloak, if they have small straps hanging from them by which it can be tied and fastened around her it is permitted but if it does not have these straps it is prohibited.

Siman 303 Seif 7:

A woman may not go out with a קטלא which is a garment that has loops similar to those on pants and a strap is run through the loops and it is tied around her neck and then a garment hangs over her heart. This is an important garment and is embroidered with gold.

Siman 303 Seif 8:

A woman may not go out with nose rings but may go out with earrings since her ears are covered. In places where women go out with their ears exposed it is prohibited to go out with earrings when they are commonly removed.

Siman 303 Seif 9:

A woman may not go out wearing an eyed needle and if she goes out wearing it she is liable. If it is not eyed but is used to keep her garment in place it is permitted but if it does not keep her garment in place it is prohibited.

- It is considered a burden even if it holds her garment in place since it is uncommon to use an eyed needle for this purpose. (M.B. 22)
- There is a disagreement whether it may be moved if it is worn as an adornment. There is no need to protest someone who follows the lenient position. (M.B. 24)
- It is prohibited to go out wearing it inserted in her kerchief or garment. (M.B. 25)

Halacha Highlight

Collar stays

Shulchan Aruch Siman 303 Seif 9
אם מעמדת בה קשוריה
If it holds the folds in place

Shulchan Aruch (סע' טי) discusses whether a woman may go out wearing a needle in her garment and distinguishes between two categories of needles. It is prohibited for a woman to go out wearing an eyed needle and if she does go out she is liable. The reason she is liable is that an eyed needle is considered a burden even if it is used to hold the folds of her garment together since it is not common to use an eyed needle for that purpose. On the other hand since it is common to transport needles in this manner it rises to the bar of a Biblical violation. Whether a woman may go out with a needle that is not eyed depends on whether it is used to hold the folds of her garment in place. If it is worn to hold the folds of her garment in place it is permitted but if it does not hold folds of her garment in place it is prohibited. Furthermore, even when it is intended to hold the folds of her garment in place, there are authorities who limit this allowance to where it is not used as an adornment as well. If the needle is an adornment in addition to its functionality it is prohibited out of the standard concern that she will remove it to show her friends and will inadvertently transport it four amos in the public domain.

Rav Moshe Feinstein (או"ח ח"א סי' ק"ז) extends this further and maintains that something that is worn to enhance the appearance of a garment may be worn even though one could wear the garment without that enhancement. Thus, it is permitted to go out with plastic inserts (stays) in the collar of one's shirt. Even though one could wear the shirt without those inserts, since their function is to enhance the shirt's appearance it is considered part of the garment.