

## **מתירין מבגד לבגד - We untie from one garment for another garment**

### **Overview**

One of the rulings of שמואל was that we may untie the ציצית from one garment and place it in another garment. תוספות explains the reason for doing so.

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anticipates a difficulty: תוספות

ואף על גב דשמואל אית ליה בפרק התכלת (מנחות דף מא, א) כלי קופסא חייבין<sup>1</sup> בציצית<sup>2</sup> -

And even though that (this same) שמואל maintains in פרק התכלת that garments that are lying in a drawer are obligated to have ציצית in them –

nevertheless - כלי קופסא חייבין בציצית שמואל תוספות replies; even though

מודה אם אין ציצית לכל בגדיו שיתיר ציצית מבגד שמצניעו -

He will admit that if he does not have sufficient ציצית for all his garments, that he should untie the ציצית from a garment which he is setting aside (not wearing) - ליתן בבגד שרוצה ללבוש ותהא המצוה עליו:

In order to put it in a garment which he wishes to wear, so that the מצוה will be actually on him -

### **Summary**

All garments require ציצית (even when not worn, according to שמואל) however the ציצית is greater when wearing the מצוה.

### **Thinking it over**

Since according to שמואל the חיוב of ציצית is on the garment (not necessarily to wear it), why indeed is it more important to have the ציצית in a garment which one wears, as opposed to a garment in the closet?

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<sup>1</sup> This is understood to mean if they have the proper qualifications; four corners, etc.

<sup>2</sup> The question is why would one want to remove the ציצית from one בגד, since then this בגד will be without ציצית; what is being accomplished here. Granted if we would maintain כלי קופסא are not מחוייב בציצית, we can understand that if he has two garments and only one pair of ציצית, he may remove the ציצית from the garment he is not wearing (today), since it is פטור from ציצית, and place on the garment he is wearing today. However, if כלי קופסא are מחוייב בציצית, what is being accomplished?!