

## Overview

## Halacha Highlights

### Siman 9 Seif 1:

**Biblically one is obligated in the mitzvah of *tzitzis* only on garments made from linen or sheep's wool. Garments made of other materials are only Rabbinically obligated in *tzitzis*.** According to others, all materials are Biblically obligated in *tzitzis* and that is the halacha.

- ❖ If one mixes wool or linen with other materials its status is determined by the majority. (M.B. 2)
- ❖ Although one recites a beracha even on materials that are only Rabbinically obligated there are still differences whether a garment is Biblically or Rabbinically obligated in *tzitzis*. One issue is that it is preferable to fulfill the mitzvah Biblically rather than Rabbinically. Another difference will be whether the garment must be immediately removed if the *tzitzis* rips in a way that renders them invalid. (M.B. 3)
- ❖ According to Rema all garments are Biblically obligated to have *tzitzis* and the *tzitzis* should be made from the same material as the garments if they are not wool or linen. (M.B. 4)
- ❖ One who is G-d fearing will accommodate the first opinion and will make their *talis* or *talis koton* from wool in order to be obligated in *tzitzis* according to all opinions. (M.B. 5)

### Tzitzis on a nylon garment

Shulchan Aruch Siman 9 Seif 1  
אבל בגדי שאר מינים אין חייבים בציצית אלא מדרבנן  
**But garments of other materials are only Rabbinically obligated in *tzitzis***

Shulchan Aruch (סי' י' סעי' ד') rules that one is not obligated to attach *tzitzis* to a leather garment. Two reasons are given for this ruling. Levush (שם) explains that the mitzvah of *tzitzis* applies only to something that is halachically a garment, as the pasuk says (Bamidbar 15:38), "And they should make for themselves *tzitzis* on the corner of their garments." A garment is defined by something that is woven together with threads, as opposed to a leather garment that is made from a single piece of material. Chaye Adam (ו' סעי' ו') maintains that there is no obligation to attach *tzitzis* to a leather garment because we do not find the Torah use the term "garment" in reference to leather. Proof to this is the pasuk that states (Vayikra 13:49), "A garment or leather." The difference between these two explanations has relevance for the question of whether there is an obligation to attach *tzitzis* to a nylon garment. Teshuvos Har Tzvi (ט' סעי' ט) rules that if threads of nylon are woven into a garment, there is a Rabbinic obligation to affix *tzitzis* to it. Harerei BaSadeh (בסוף שו"ת הר צבי) notes that this is only true according to Levush who explains that leather garments are exempt since they are not woven, but according to Chaye Adam nylon garments should be exempt even if they were made by weaving nylon threads since we do not find the term "garment" used in reference to nylon. Rav Yonason Steif (שו"ת מהר"י שטייף סי' כ"ח) also writes that nylon garments are exempt from *tzitzis* even if made from nylon threads since the threads are not made by twisting the material into thread.

Although there are many Poskim who ruled that one should not fulfill his obligation by wearing a *talis koton* made from nylon (9-10 עני' אות א' הע' 9-10), nevertheless, there are Poskim who maintain that if nylon threads were woven into a garment *tzitzis* should be attached (8,11 עני' אות א' הע' 8,11).

halachically better than wool. For example, during the summer when the weather is very hot and one has no pleasure from wearing a woolen garment, it is plausible that a woolen garment does not have the halachic status of a garment at all, since it is nothing more than a burden, not *derech malbush*. If this is true, only one who wears non-woolen garments would be considered to be wearing *tzitzis* when it is very hot."

נר החיים, ע' קס"ד. והחסר שמעתי מהרב כתריאל קפלן, ז"ל

## Stories to Share

### "One with Fear of Heaven Will Be Stringent..."

שי"ע ס' ט', מ"ב ס"ק ה': "יורא שמים יחמיר על עצמו..."

On today's amud, the Mishnah Berurah writes that one who fears heaven will be strict and wear woolen *tzitzis*. As is well known, the Chazon Ish, ז"ל, wore a cotton tallis katan. Yet it is well known that the Chazon Ish was usually exceedingly careful to follow the Mishnah Berurah's rulings, even saying that the Chofetz Chaim's psak is like a decision which emerges from the Sanhedrin on Har Habayis.

Rav Chaim Kanievsky, shlit"a, wondered why in this case he ignored this apparently straightforward psak. After all, why not be strict?

"The Vilna Gaon, ז"ל, did not wear woolen *tzitzis*, so I followed suit," replied the Chazon Ish.

"But why didn't the Vilna Gaon wear woolen *tzitzis*?" asked Rav Kanievsky.

"To publicize that the halachah is that one discharges his Torah obligation even with *tzitzis* that are not wool or linen."

Rav Chaim later explained, "I also understood another reason why the Chazon Ish did not wear wool. Although it is not well known, there are times when wearing cotton *tzitzis* is