

## Overview

### Siman 11 Seif 8:

**If one bows in worship to an animal, its wool may not be used for making *tzitzis*. If one bows in worship to planted linen one may make *tzitzis* from that linen.**

- ❖ Magen Avrohom maintains that wool from an animal that was worshipped is invalid only *l'chatchila* but *b'dieved* if it was used for the mitzvah the mitzvah was fulfilled. (M.B. 36)
- ❖ There is a disagreement whether the wool that grew after the animal was worshipped is prohibited. (M.B. 37)
- ❖ Linen that was worshipped after it was removed from the ground may not be used for the mitzvah. (M.B. 38)

### Siman 11 Seif 9:

**The hole into which the strings are placed may not be more than three fingers-lengths from the edge of the garment and no less than the distance from the top knuckle of one's thumb to the end of the finger.** The measurements are done measuring straight from the edge of the garment rather than on an angle.

- ❖ Bais Yosef writes against making two holes resembling a *tzeirei* in one's *talis* but Bach writes that one should have two holes in one's *talis koton*. Mishnah Berurah's conclusion is that both practices are acceptable. (M.B. 39)
- ❖ If the hole is more than three finger-lengths from the edge it is invalid even though after the knot is tied the material is folded and the hole is within three finger-lengths from the edge of the garment. Similarly, if the hole was in the proper area and the knot folded the material so that the *tzitzis* are too close to the edge they remain valid. (M.B. 41)

## Stories to Share

### A Question of Custom

ש"ע י"א, מ"ב ל"ט: "דיש אומרים דיעשה ב' נקבים..."

On today's amud we find that the Bach holds that one should make two holes on his *talis katan* and one hole on his big *tallis*. No one disagrees with the fact that it is forbidden to make two holes on each corner of one's *tallis* since the Beis Yosef writes that this smacks of pride. But there is a dispute as to whether one may do so with a *tallis katan*.

The Arizal's father was Ashkenazic and his mother was Sefardic. From the time he was very young he would put the *tzitzis* of his *tallis katan* through two holes on each corner. After he passed away, many of his students understood from this that those Sefardim and others who wish to follow the custom of the Arizal should insert the *tzitzis* tassels through two holes in each corner of their *tallis katan* like the Bach.

Yet when they asked the Rashash, zt"l, about this, he disagreed. "It is true that the Arizal went with *tzitzis* that have two

## Halacha Highlights

### Tying the *tzitzis* tightly

Mishnah Berurah Siman 11 Seif Koton 41  
וכן אם עשה הנקב למעלה מקשר אגודל וכו'

Similarly, if the knot was higher than the top of the thumb etc.

Mishnah Berurah (ס"ק מ"א) writes that if one inserted the *tzitzis* in the garment within the proper range from the edge of the garment and due to how tightly he tied the first knot the material folded and now it seems as though the *tzitzis* were inserted too close to the edge of the garment, the *tzitzis* are nevertheless valid. In fact, some Poskim (עי פסקי תשובות אות כ"ב) write that it is preferable to tie the first knot tightly so that the material will fold under the knot. Aruch HaShulchan (סעי י"ט) emphasizes the importance of the *tzitzis* hanging over the corner of one's *talis koton* rather than below the material. In order to assure that the *tzitzis* remain on the corner rather than below the corner he recommends tying the first knot very tight. The fact that the material becomes bunched up is of no concern. What matters is how much material is there when it is stretched out not how much material appears to be there when the knot is pulled tight.

Nishmas Adam (כלל י"א סק"ג) asks a question about this approach. The Gemara Zevachim (י"ח:) rules that if a kohen's garments were too long and he raised them by using his belt to hold up the extra material the service he performs is valid. Similarly, if the garment was the correct length and he held up some of the material with his belt the service is invalid. The rationale behind both rulings is that the belt "cuts off" the extra material. Based on this principle, we should say in our case as well that when the knot folds the material we should look at that extra material as if was removed and thus the *tzitzis* were inserted too close to the edge of the garment. Eshel Avrohom suggests that since it is evident to the naked eye that the material in the corner is folded it is not considered removed, as opposed to the kohen's garments, when the material is lifted all around and not visible to the naked eye it is considered as though it is removed.

holes in each corner. Nevertheless, Rav Chaim Vital, zt"l, had one hole in each corner of his *tzitzis*, as his son Rav Shmuel, zt"l, records.

"Clearly, although there is nothing wrong with two holes which is a valid halachic opinion, Rav Chaim did not take this on because the Arizal himself only did this because he did not see the need to change his custom, not because this is the proper manner to prepare the *tallis katan* according to the secrets of Kaballah."

תשובות והנהגות, ח"ב, סי' י"ד, כף החיים, סי' י"א, סעי' כ"ד