The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Aug 26, 2025 ■ ב' אלול, תשפ"ה
סימן י"א סעיף י'-י"א

Overview

Siman 11 Seif 10:

If the hole was the proper distance from the edge of the garment and the material came off so that the hole is now too close to the edge, the *tzitzis* remain valid since when it was inserted it was the correct distance from the edge. There is a custom to sew a hem around the hole so that the *tzitzis* should not rip the material and fall too close to the edge. A hem is sewn on the edge of the garment for the same reason. **Some say that there is no minimal distance from the edge of the width of the garment and some say that the minimum distances that apply to the length apply to the width as well.**

- The halacha that the *tzitzis* remain valid even though the *tzitzis* are too close to the edge applies even if the hole rips and the *tzitzis* fall too close to the edge. (M.B. 48)
- Although the *tzitzis* remain valid as is, if one wants to tie new *tzitzis* the material must first be repaired. (M.B. 50)
- Even though the *tzitzis* are valid, nevertheless, it is best to sew a hem to prevent the material from ripping since there are many people who are unfamiliar with this halacha. (M.B. 51)

Siman 11 Seif 11:

If the *orilaiza* (threads that run in one direction and is eventually woven into the garment) **is wide one should not insert the *tzitzis* into that material since it is not part of the garment but its space does count towards the calculation to determine the correct area in which the *tzitzis* should be inserted.** The calculation of the "top of the thumb" should be measured without these extra threads but when calculating the three-finger length the extra threads should be included in the calculation.

Stories to Share

Fringes upon the Fringe

ש"ע י"א, י"א: "אם הגדלי שקורין אורלייזא הוא רחב..."

The prevalent custom of many was to have a stripe at the bottom of their tallis, as we find in the Mishnah Berurah. (מ"ב, ס' ט', ס"ק ט"ז) Sometimes, this stripe was blue to allude to the missing techeiles. (לקט יושר שכן היה מנהג התה"ד,וא"ר, ב"ק ה' בשם זקינו) Other times it was black or of a different hue. A certain person learned the Shulchan Aruch on today's amud and wished to prohibit this custom.

"In Orach Chaim 11:11, we find that one may not put tzitzis on a broad hem that is only made of the warp and not the weft or vice versa. What is the difference between this or having a stripe at the bottom of one's tallis? Either way, one is not putting the tzitizis in the main garment?"

When this question came before the Bnei Chiya, zt"l, he was a bit unsure about certain stripes. "Although I would agree about a black stripe which is ugly, perhaps any other color which is seemly is not a problem. It is also possible to say that any color stripe except white disqualifies since it too is ugly compared to a white which would be much more seemly."

When this question was brought before the Chidah, zt"l, he mentioned that many poskim argue with the more stringent approach of the Bnei Chiya. "Any stripe on a tallis is surely there as an adornment. Surely this does not disqualify that portion of the garment in the slightest. Quite the contrary—it is decorative and certainly not like orlayza which is clearly unseemly, even though the custom used to be to fashion garments leaving over this type of hem.

ברכי יוסף, סי' י"א

Halacha Highlights

Strengthening the corner of one's *talis*

Rema Siman 11 Seif 10

ונוהגין לעשות אימרא סביב הנקב שלא ינתק שם

We are accustomed to make a hem around the hole so that the material should not rip

Rema mentions the custom to add thread to the hole in which the *tzitzis* are inserted in order to prevent the material from ripping, thereby allowing the *tzitzis* to fall too close to the edge of the garment. Shulchan Aruch (סע' ט"ו) permits the practice of adding additional material to the corner of the garment and Mishnah Berurah (סי' ט"ו ס"ק ט"ז) mentions that it is, in fact, our custom to add a patch to each corner of one's *talis* and *talis koton.* Poskim discuss whether there is a preference for the patch to be on the outside or inside of the garment and the conclusion is that although both customs are acceptable it is preferable for the patch to be on the inside of the garment (ע' לקט הקמח החדש אות פ"א). Mishnah Berurah (סי' י"א ס"ק ע"ה) writes in the name of the Poskim that since the patch is added to strengthen the garment it may even be made from leather even though a leather garment does not require *tzitzis*. One issue that one must be mindful of is that the threads that are used to strengthen the hole so that it should not rip may not be made from the same material as the garment. Consequently, it is common to use cotton threads to strengthen the hole in a wool garment. The reason for this practice is the concern that someone would make *tzitzis* out of those threads (ע' סי' ט"ו סע' ה' ומ"ב ס"ק י"ח).

The rationale behind this custom is explained by Bais Yosef. If the material rips and the *tzitzis* fall too close to the edge of the garment, people who see it may think that his *tzitzis* are invalid since they are so close to the edge. A similar circumstance that could arise is when the material of the garment shrinks after being laundered. At that point people see only a small distance from the edge of the garment to the hole and erroneously think that the *tzitzis* are valid (שו"ת לב חיים ומובא דעתו בשערי אהרן אות פ"ח).