

Overview

Halacha Highlights

Siman 15 Seif 5:

If the hole into which the *tzitzis* are placed rips but the insertion of the *tzitzis* preceded the rip they remain valid. If the hole ripped leaving something intact, the rip was repaired and then one inserted *tzitzis* - if the garment is wool it is valid and if the garment is made from other materials one should not repair the garment with thread made of that same material. If the hole ripped through the seam, the tear was repaired and then the *tzitzis* inserted, it is unclear whether they are valid.

- ❖ If one wants to repair the ripped hole and the garment is made of wool, thread of another material should be utilized. If the garment is made of another material it is preferable to use colored thread for the repair since *tzitzis* are not made from colored thread. (M.B. 18)
- ❖ Although Taz is lenient and maintains that even in the last case if the *tzitzis* are inserted after the hole that ripped through the seam is repaired, it is preferable to put on the corner a patch of material larger than three fingerbreadths by three fingerbreadths but if that is not possible one could follow Taz's lenient ruling. (M.B. 21)

Siman 15 Seif 6:

If one is sewing a patch onto the corner of a silk garment or reinforcing the hole one should not use silk thread within three fingerbreadths and the distance from the joint of the thumb until the nail from the edge of the garment since according to Rashi there is the concern that the extra thread will be incorporated into the *tzitzis*. The same concern exists whenever one sews to repair a garment with a thread that is the same material as the garment.

- ❖ If one uses a thread of another material rather than silk one could be lenient. (M.B. 23)

Stitching the hole into which the *tzitzis* are inserted

Shulchan Aruch siman 15 : 6

וכן מה שנוהגים לתפר סביב הנקב שהציצית בו וכו'

Similarly, the practice to sew a thread around the hole into which the *tzitzis* are placed etc.

Shulchan Aruch writes that when one stitches the hole into which the *tzitzis* are inserted one should not use thread that could be used for *tzitzis*. The reason for this restriction is that according to Rashi we are concerned that one may use some of the extra thread as one of his *tzitzis* strands. Mishnah Berurah (סי"ק כ"ד) adds that if one uses colored threads there is no reason for concern about the material of the threads. The reason is that we do not make *tzitzis* out of colored threads so Rashi's concern is avoided. Chazon Ish (אורח חיים סי' ג' אות י"ט) disagrees and contends that since there is no prohibition against using a colored thread for *tzitzis* one should not use colored thread to reinforce the hole into which the *tzitzis* are inserted.

The author of Sefer Meir Oz (סימן ט"ו אות ז') reports that the threads that reinforce the hole of Rav Chaim Kanievski's *talis* are not colored. He asked Rav Chaim Kanievski why he's not stringent about the matter, since according to Mishnah Berurah it is beneficial and according to Chazon Ish, even if it doesn't help it causes no harm. Rav Kanievski responded that someone once asked the Chazon Ish why he doesn't wear *techeles* with the same argument, "if it doesn't help it causes no harm." Chazon Ish responded that in his hometown there lived a person who wore glasses frames without lenses and when asked to explain this strange behavior he answered, "if it doesn't help it causes no harm." The author of Sefer Meir Oz explained that Rav Kanievski was responding to the phrase that he used but the real answer is that once an opinion is rejected there is no reason to be stringent to comply with that view. He cites two examples of this principle. The first is that the Chazon Ish was not stringent to wear a *talis koton* of wool since he rejected that position. The second is that the Vilna Gaon did not wear Rabbeinu Tam's tefillin since he rejected that position.

Stories to Share

Stretching a Garment

ש"ע סי' ט"ו, סעי' ו': "התופר חתיכת בגד בכנפי הטלית..."

We live in a wealthy society where it is very rare for a person not to find a way to purchase or procure the clothing he needs, but it wasn't always that way. There was a time when clothing was much more than most people could afford even though it was mostly handmade. People had to be creative and find methods through which their clothing would last as long as possible.

One of the biggest troubles they faced with old garments was their tendency to become tattered and frayed at the edges. This would mean the eventual ruin of a garment as the tear would spread and the garment would have to be replaced. To avoid this they would add fabric to the edges of their clothes, thereby strengthening the frail edges, guarding the garment from ruin.

When the Kaf Hachaim, zt"l, saw this minhag, he declared

that it was a potential problem with one of the halachos brought on today's amud. "Rashi holds that we may not sew in the place of the *tzitzis* if the thread is of the same type as the strings used for the *tzitzis* tassels since he could mistake this string for one of the actual *tzitzis* strands due to its proximity and that it is the same type of material.

"Since, in our days, when we strengthen garments, the custom is to use the same thread as the material strengthened, one must bring a larger piece of material which is sewn above the size of three fingers, which is the highest place where one may put the *tzitzis* tassels. He must also be careful that he sews the bottom very close to the edge so that it is lower than the lowest place where *tzitzis* may be placed."

כף החיים, סי' ט"ו, ס"ק ל"ה