לח. המחמירים לבדוק הציציות, יבדקו גם למעלה במקום נקב הטלית עד הקשירה [תמונה י"ח], וגם החוטים עצמם אחר הקשירות. [ראה ט"ז סוס"ק ח, א"ר ס"ק י, משנ"ב ס"ק כא, בא"ח ה"ג]

לט. אם הצניע הטלית במקום שמור, אין צריך לבדוק הציציות קודם הברכה כלל. [יחו"ד ח"ו סו"ס א, הליכו"ע ח"א עמ' ב]

מ. נהגו לעשות עטרה בצד אחד של הטלית [תמונה י"ט], כדי שתהיה לסימן שאותן ציצית שלפניו יהיו לעולם לפניו, וכמו שאמרו בירושלמי (שבת פי"ב ה"ג) גבי קרשי המשכן, קרש שזכה בצפון היה לעולם בצפון. [ראה משנ"ב ס"ק ט]. והאר"י לא היה מקפיד על זה. וכן עיקר שאין צריך לעשות עטרה בראש הטלית.

[וכ"פ בבא"ח הלכה ח, כה"ח ס"ק יז, יבי"א ח"ב סי' א אות ד, ילקו"י עמ' רד]

Day 55

Examining the loops in the holes

38) Those people who wish to observe the stringency of examining the tzitzit strands should make sure to examine the loops that are connected to the garment through the holes in the corners, (Illustration № 18) and the strands that hang loose from the knotted section.[39]

Putting away the tallit carefully

39) If someone puts his tallit away in a safe place after wearing it, it is not necessary for him to examine the strands when he next wishes to recite the blessing and put it on.[40]

Identifying the top of the tallit

40) The custom nowadays is that a *tallit gadol* has a strip of cloth, called *atara* (crown) sewn as a collar on one end [the side worn on one's head or neck]. (Illustration № 19) The advantage of this is that this side of the tallit will always be worn on the person's head or shoulders and the same two tassels will always be the ones displayed in front of him. This is reminiscent of the boards used to construct the Tabernacle in the wilderness. Each one was labeled so that those that were originally assembled on the north side of the Tabernacle would always be used on that side each time it was taken apart and reassembled.

The Arizal was not all careful to wear the same side of his tallit on his head every day. Indeed, according to the halakha there is no difference which way one wears it and there is technically no need for this strip of cloth to be sewn on one side.[41]

39. This is the ruling of the *Eliya Rabba* (8:10), explaining that it is even more important to examine the strands where they are looped through the holes since the entire tassel is invalidated if even one strand is broken at that location. The *Hesed La'alafim* (8:9), *Kitzur Shulhan Arukh* Ganzfried (9:7), *Mishna Berura* (22:1) and the *Ben Ish Hai* (*parashat Bereshit* halakha 3) likewise gave instructions to examine the strands both where they are hanging loose and where they are looped through the holes. All this is counter to the *Halakha Berura* (page 163; *Sha'ar Hatziyun* footnote 77) who asserted that the *Aharonim* necessitate examining the strands where they are looped through the holes and not where they hang loose.

According to the *Magen Avraham* (8:11), the custom is to examine the strands only where they hang loose and not where they are looped through the holes. This is because it is highly unlikely for the strands to be damaged where they are looped through the holes. Most *Aharonim*, however, ruled that one should examine the strands in both places, as explained here.

40. This is the ruling of Maran the Rishon Letziyon (responsa *Yehave Da'at* and *Halikhot Olam*). If someone examines the strands just before he places his folded tallit into its *kuracha*, he does not have to examine them again when he takes it out the next day. Obviously, nothing happened since the tallit is lying exactly as it was when he put it away. The *Yalkut Yosef* (page 84) likewise offered this explanation.

41. The *Shene Luhot Haberit* mentions this custom and compares it to the boards of the Tabernacle. The

מא. אסור לרקום פסוק מפרשת ציצית או ברכת הטלית בין בעטרה שבראש הטלית ובין בשאר מקומות שבטלית, מפני שהטלית תשמיש מצוה היא ואין בה קדושת הגוף, ויש לחוש שמא יבואו דברי הקודש הכתובים עליה לידי בזיון על ידי שיכניסנה לבית הכסא או לבית המרחץ.
ובדיעבד אם עשה כן בטלית גדול, דעת כמה פוסקים להתיר להשאיר הריקמה על הטלית, ויזהר שלא ישב על מקום אריגת הפסוקים או הברכה, וכן יזהר לנהוג קדושה בטלית זו. ואם בלתה

Blessing embroidered on the tallit

41) It is forbidden to embroider any verse onto a tallit or onto the *atara* attached to it. Likewise, it is forbidden to embroider onto it the words of the blessing for the tallit. This is because the tallit is an item used for a mitzvah, but it is not an item that is inherently sacred. Someone might take his tallit into a rest room or bathhouse, which is technically permissible, but it is forbidden to bring the holy words of the verse or blessing into those places.

Talmud Yerushalmi (*Shabbat* 13:2, cited by Rabbenu Nissim) teaches that each of the boards was marked so that each one would be assembled each time in the same position as it was when the Tabernacle was originally erected. The *Magen Avraham* (8:6) and other *Aḥaronim* cited this custom.

The Arizal did not observe this custom. The author of *Leket Yosher* wrote (Vol. I, page 9), "When my brother arrived from the holy city of Yerushalayim, he brought a tallit, and it had no *atara* crown or any silk trim. The *Ben Ish Ḥai* (*parashat Bereshit* halakha 8) instructed us likewise not to pay attention to which side of the tallit we wear on our heads each time.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. II, #1:4) explained that the Arizal felt that one cannot compare a tallit to the boards of the Tabernacle. The Tabernacle is a sacred structure, and each side emanated a different degree of sanctity. Therefore, it was important not to mix up each board's position, for then a board that had once been placed in a position of high sanctity would afterward be placed in a position of lower sanctity. A tallit, however, possesses no sanctity; it is an item designated to be used for an ordinary mitzvah. Each part of it is equally important, and therefore it would not matter if a person wore it one way on one day and upside down the next day.

The responsa *Seride Esh* (Vol. II, #15) defended the teaching of the *Shene Luḥot Haberit*. He agreed that a tallit possesses no sanctity, but he argued that even so the part of the tallit that a person wears on his chest is not on the same spiritual level as the part he wears behind him. Therefore, there is a basis for always wearing it the same way.

The *Shulḥan Esh* suggested a different basis for the *Shene Luḥot Haberit's* custom. When someone stands and prays in the synagogue, the tzitzit tassels in front of him are closer to the synagogue Ark than the tassels hanging behind him. Therefore, the tassels he wears in front acquire a higher degree of sanctity. He cited a Midrash teaching that the tzitzit tassels worn in front represent the 248 *mitzvot ase*, whereas the tassels worn behind the person represent the 365 *mitzvot lo ta'ase*. The Ramban (comment to *Shemot* 20:7) taught that the *mitzvot ase* are based on a person's love for God, whereas the *mitzvot lo ta'ase* are based on his fear of God. Someone who loves God is superior to a person who only fears Him, and therefore the front tzitzit tassels are superior to the back tassels.

The *Shulḥan Esh* added that according to the principle taught by the *Shene Luḥot Haberit*, when someone ties the tzitzit strands onto a tallit he should make sure to tie the tassels onto the front of the tallit before tying the tassels onto its back. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 28) likewise recommended that people make sure that tzitzit strands used on a tallit's right side, if taken off and used on another tallit, be attached to the right side of the second tallit as well.

If the *atara* is torn

The *Eliya Rabba* (10:14, cited by the *Halakha Berura* page 151) ruled that if someone has an *atara* on his tallit but it has become torn, he may turn over the tallit and use the other side as the tallit's top from then on. This is correct even according to the teaching of the *Shene Luḥot Haberit*.

לאחר זמן יזהר שלא יזרקנה אלא יגנוז אותה מחמת דברי הקודש הרקומים עליה, והמחמיר להסיר מקום הריקמה מעל הטלית ולגונזו תבוא עליו ברכה. [הלכה ברורה עמ' קנא]

דין הלובש כמה טליתות

מב. אם יש לו כמה בגדים של ארבע כנפות, [ולובש כולם], כולם חייבים בציצית. ואם לבשם כולם בלא הפסק, והיה דעתו מתחלה על כולם, לא יברך אלא ברכה אחת. [שו"ע סעיף יב].

וכל זה דוקא שלא הסיח דעתו ביניהם, אבל אם הסיח דעתו ביניהם, כגון: שאחר שלבש הבגד הראשון הסיח דעתו מן הבגד השני, צריך לחזור ולברך עליו. ולכתחילה יזהר שלא יסיח דעתו ביניהם, כדי שלא יהיה גורם לברכה שאינה צריכה. [ראה הלכה ברורה עמ' קעא]

Several *Poskim* ruled that if someone already has a tallit with such embroidery he may leave it as it is, but he must take care never to sit on the holy words of the verse or blessing. He must beware of the sanctity of the embroidered words. When the tallit has become worn out, it may not be discarded in the garbage [which would be permissible for another tallit]. Instead, he must deposit it where it will be buried along with other items of sanctity. If he bothers to remove the embroidered section so that he can deposit only that piece of it with other items of sanctity, he will receive a special blessing from Heaven.

Wearing Several Tallitot

Wearing several four-cornered garments

42) If someone wishes to wear several four-cornered garments, he is obligated to make sure that each of them has tzitzit tassels attached to it.[42] If he plans to put all these garments on at once, he can recite the blessing one time and then put them all on without interrupting with speech.[43]

If someone put on one or more of these garments and then decided that he does not wish to put on any others, but afterward he changed his mind and decided to put on another four-cornered garment, he must recite the blessing a second time. One should try to avoid this situation since the one blessing would have been sufficient if the person had made up his mind in the first place. Since he did not, he must now recite a second blessing, and in Heaven this might count against him.

42. This is the ruling of the *Shulḥan Arukh* (8:12). The *Levush* explained that the Torah instructs us to place tzitzit tassels on "their garments," in the plural form. This means that if someone wears several four-cornered garments, he must attach tzitzit tassels to each of them. The *Mishna Berura* explained that although the *Shulḥan Arukh* did not specify it, this is true only if the person wears all those garments at one time. If he wears one and leaves the others in his drawer chest, he is not obligated to attach tzitzit tassels to the other garments. The mitzvah of tzitzit is an obligation on the person wearing the four-cornered garment, but as long as he is not wearing it there is no obligation to have tzitzit tassels attached to it, as explained below in *Siman* 19.

43. The *Halakha Berura* (page 171) ruled: As long as this person intends to put on more of the garments and he has not interrupted with speech, his first blessing counts for other garments even if a long time has passed since he recited the blessing. Nevertheless, a person should take care to put on all the garments one after the other, without any interruption.