ב. אף בימים החמים שלבישת בגד צמר קשה, יש להשתדל ללבוש בגד צמר דוקא. ומי שקשה לו,

In hot weather **2)** One should try to wear a woolen *tallit katan* even when the weather is very hot and it is uncomfortable to wear woolen garments. If the heat is really unbearable, one should at least wear the woolen *tallit katan* in the morning and change

Rambam that the Torah mitzvah of tzitzit applies only to garments made of wool or linen.

Based on this, Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 34) recommended that even Ashkenazic Jews should make the effort to wear a *tallit katan* made of sheep's wool to ensure that they fulfill the Torah mitzvah of tzitzit. This is likewise the opinion of Harav Moshe Feinstein (responsa *Igrot Moshe* Vol. I, #2; Vol. II, #1). He added (Vol. III, #1) that although the entire concept of wearing a *tallit katan* is voluntary for those who strive to fulfill mitzvot, it becomes much more of a necessity when God displays His anger to the world. At those times, it is possible that people will be punished if they fail to fulfill voluntary mitzvot that they could have fulfilled without undue hardship. This concept was taught to the *amora* Ketina by an angel, and in particular regarding the mitzvah of tzitzit, as recorded in *Menahot* 41a. Anyone who wishes to avoid this danger by fulfilling the mitzvah in the most ideal manner must certainly take into account that according to the *Shulhan Arukh* one can fulfill the Torah mitzvah of tzitzit only with a woolen tallit. If someone makes do with a tallit made of some other textile, he might he held accountable for it in Heaven, as the angel taught. Rav Feinstein added that his personal practice was to wear a woolen *tallit katan* all the time.

In another responsum (*Y.D.* Vol. III, #52), Rav Feinstein explained how important it is to observe those practices that the *Poskim* recommended for those who possess the fear of Heaven. He insisted that people make sure to wear a woolen *tallit katan* even during the heat of summer, just as he always did. The *Teshuvot Vehanhagot* (Vol. I, #18) concurred with this.

The above was written for Ashkenazic Jews. For Sefardic Jews it is doubly important to make sure to wear a woolen *tallit katan* since we follow the rulings of Maran. The *Or Letziyon* (Vol. II, footnote on page 28) pointed this out.

There is another halakhic argument that makes it important to wear only a woolen *tallit katan* and not one made of cotton or some other textile. The *Bayit Hadash* (cited in the *Mishna Berura* 9:6) taught that according to some *Poskim* woolen tzitzit tassels cannot be used for garments made of other types of textiles. Rabbenu Meir of Rothenburg ruled that it is necessary to make the tassels out of a combination of wool and linen strands in order to use them for garments made of other types of material. This is possible only if we have genuine *tekhelet*, which is not the case nowadays.

The other choice is to wear a cotton garment and attach cotton tzitzit to it, or silk tzitzit to a silk garment. This is not a perfect solution either, since according to *Sefer Ha'itur* at least two of the four strands must always be made of wool. If all the strands are cotton or silk, one would not fulfill the mitzvah at all according to the *Sefer Ha'itur*. If all the strands would be wool, one would not fulfill the mitzvah at all according to Rabbenu Meir of Rothenburg.

In practice, if someone wears a silk garment he may attach tassels made entirely of wool strands, and this is the ruling of the *Mishna Berura* (9:6). If someone wishes to fulfill the mitzvah in a manner that satisfies all the *Poskim*, however, the only way is to wear a woolen garment with woolen tzitzit tassels.

The practice of Harav Eliyahu of Vilna and the *Hazon Ish*

The *Shone Halakhot* (9:1) testified that the practice of the *Hazon Ish* was to wear a *tallit katan* made of cotton with woolen tzitzit tassels. His *tallit gadol*, however, was entirely wool. This was likewise the practice of his brother-in-law, the Steipler Rav, as recorded in *Orhot Rabbenu* (Vol. I, page 18). The source for this practice is Harav Eliyahu of Vilna (*Ma'ase Rav* #17, cited in the *Mishna Berura* 9:6).

There are a number of explanations why Rav Eliyahu did not wear a woolen *tallit katan* despite the fact that it seems to be the ideal choice halakhically. The *Si'ah Eliyahu* (#15), by Rav Eliyahu's grandson, explained that in those days it was common to wear linen undershirts. According to Rabbenu Yona, it is forbidden to wear a woolen garment over a linen garment unless one wears another garment between them. Therefore, Rav Eliyahu refrained from wearing a woolen *tallit katan*.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo* page 34) cited Harav Shemuel Salant explaining that Harav Eliyahu generally wore his *tallit gadol* and tefillin all day long. Since his *tallit gadol* was made of wool, he already fulfilled the Torah mitzvah of tzitzit in the ideal manner. The only reason he wore a *tallit katan* altogether was in observance of the time-honored custom of wearing one.

Harav Hayim Kanyevski (cited in *Tzitzit Halakha Pesuka*, footnote 26) explained in the name of the *Hazon Ish* that Rav Eliyahu purposely wore a cotton *tallit katan* to demonstrate that it is possible to fulfill the mitzvah of tzitzit

ילבש טלית צמר בתחילת היום, וכשיגבר החום יחליף את הטלית, ובזה יקיים בכל יום אף בטלית קטן מצות ציצית מן התורה לכל הדעות. [אור לציון ח"ב עמ' כח בהערה]

later on when it becomes too hot. In this way, one will fulfill the Torah mitzvah of tzitzit with a *tallit katan* every day, at least part of the time.[61]

with a cotton garment. This was the very reason why the *Hazon Ish* wore a cotton *tallit katan*. This explanation appears also in the *Piske Teshuvot* (footnote 19).

61. This is the advice of the *Or Letziyon* (Vol. II, footnote on page 28). In a situation when the choice is to wear a cotton *tallit katan* or none at all, it is certainly better to wear a cotton garment. In this way, he will at least fulfill a mitzvah of our Sages according to Maran, and possibly a Torah mitzvah according to other *Poskim*. This is likewise the ruling of the *Yalkut Yosef* (page 105).

Is it sufficient to wear a *tallit katan* made of a light material such as cotton when the weather is very hot? The responsa *Igrot Moshe* (Vol. II, #1) pointed out that according to Rambam and the *Shulhan Arukh*, one cannot fulfill the Torah mitzvah of tzitzit with a cotton garment. According to them, if someone wishes to avoid any punishments at times when God acts with anger, it would be necessary to always wear a woolen *tallit katan*. According to the Rama, however, one can fulfill the Torah mitzvah of tzitzit with a garment made of any textile. Since there is technically no obligation to wear a *tallit katan* altogether, one may rely on the Rama's opinion and use a *tallit katan* made of a textile other than wool if the heat makes it difficult to wear a woolen garment. Nevertheless, he concluded that if someone always wears a woolen garment he will receive a special blessing from Heaven.

Below in *Siman* 24, Maran the Rishon Letziyon is cited explaining that in this era no one would be punished for refraining from wearing a *tallit katan*, even at times when God acts with anger.

Woolen *tallit katan* on a hot day

There is a basis to argue that it is impossible to fulfill the mitzvah of tzitzit by wearing a woolen *tallit katan* on a hot day. The Tosafot (*Nidda* 61b) ruled that a person is obligated to attach tzitzit to a garment only if he gains some physical pleasure from wearing it. If the weather is so hot that the garment only adds to the person's discomfort, it would seem that there is no mitzvah to wear such a garment with tzitzit attached.

The *Halikhot Shelomo Tefilla* (page 34), however, rejected this argument, ruling that even if wearing a woolen garment is uncomfortable, a person still fulfills the mitzvah of tzitzit by wearing it. When it is very hot, any garment can add to one's discomfort, but there is no question that one fulfills the mitzvah of tzitzit by wearing a *tallit katan*, regardless of the textile it is made of. The mitzvah is fulfilled because one wears the garment, not because one receives physical pleasure from wearing it, contrary to the position of the Tosafot in *Nidda*. Moreover, since a *tallit katan* is a normal item in one's daily wardrobe, it is normal to wear it whether or not one receives any physical pleasure from wearing it. For this reason, no one questions the fact that a person is permitted to walk through a public domain on Shabbat while wearing a *tallit katan* even on very hot days. If there would be no mitzvah, this would be forbidden since the tzitzit tassels would be unneeded and the wearer would be guilty of carrying them on Shabbat.

The *Piske Teshuvot* (footnote 17) explained that according to Harav Shelomo Zalman Auerbach, even the Tosafot in *Nidda* would agree that a person always has physical or emotional satisfaction from wearing his *tallit katan* since it enables him to fulfill the mitzvah of tzitzit. This is likewise the opinion of the *Teshuvot Vehanhagot*. See below in *Siman* 22:3.

ה. בגד העשוי משתי שכבות, שכבה של עור שפטור מציצית, ושכבה העשויה מממין בד החייב בציצית, יש אומרים שהולכים אחרי החלק העליון, מפני שהעליון הוא עיקר הבגד והתחתון טפל לעליון. [משנ"ב סי' י ס"ק יא]. ולכן אם העליון של עור והביטנה משאר מינים יהיה פטור מציצית, ואם העליון של שאר מינים והביטנה מעור יהיה חייב בציצית.

ויש אומרים שבכל אופן הוא ספק חייב בציצית. ולכן יטיל בהם ציצית, ולא יברך עליהם [כה"ח סי' י ס"ק יב בשם המו"ק]

ו. בגד של ארבע כנפות העשוי מניילון או משאר חומרים סינטטים (פוליאסטר, פוליאתילן), נחלקו הפוסקים אם חייב בציצית. ואף אם עשוי הבגד בדרך של אריגה שתי וערב, יש דעות שפטרו הבגד מציצית. ולהלכה מכל מקום הלובש בגד סינטטי ויש בו ארבע כנפות, יטיל בו ציציות לחומרא, ולא יברך עליו. [תמונה כ"ב]. [עי' ילקו"י עמ' קכא, הלכה ברורה עמ' קפח, פסקי תשובות עמ' קה-קו]

Garments with linings

5) Some *Poskim* ruled that if a garment has two layers, one of leather (which is exempt from the mitzvah of tzitzit) and other of material that is normally obligated in the mitzvah of tzitzit, its status is decided by the outer layer. The outer layer defines the garment, while the inner layer is subordinate to it. Therefore, if someone has a leather garment with a cloth inner lining, it is exempt from tzitzit. If someone has a cloth garment with a leather inner lining, it is obligated to have tzitzit.

Other *Poskim* ruled that the halakha is undecided in either case. Because of this, one should attach tzitzit tassels to any such garment, but one must not recite the blessing over it.

Synthetic textiles

6) The *Aharonim* debated whether a garment made of nylon [or any synthetic textile], whether woven or not, can be used to fulfill the mitzvah of tzitzit. If someone chooses to wear a four-cornered garment made of synthetic textiles, he must attach tzitzit tassels to it, to satisfy the opinion that he is obligated, but he must not recite the blessing on it, based on the principle of *safek berakhot lehakel*.[65] (Illustration № 22)

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that all leather garments are exempt from the mitzvah of tzitzit. He added that this seems to be the position of Harav Yaakov of Emden.

Vinyl

According to this discussion, a vinyl garment is likewise exempt from tzitzit since it is not a woven material. See below in halakha 6.

Fur with an inner lining

In the following halakha, it is explained that the *Poskim* debated whether or not a garment consisting of two layers, the outer layer being a material that is exempt from tzitzit while the inner layer is a material that is obligated in tzitzit is obligated in the mitzvah. In light of this, if someone has a leather garment with a lining made of woven synthetic fibers, it is exempt from tzitzit based on a *safek sefeka*. First of all, it could be that all synthetic fibers are exempt from the mitzvah. Even if such material can be obligated in the mitzvah, in this case it might be exempt since the outer layer is leather. If the inner lining is vinyl, there is likewise a strong basis for exempting the garment from tzitzit. This is counter to the ruling of the *Piske Teshuvot* (page 105, footnote 5).

65. School #1: Woven material yes, sheet material no

The responsa *Har Tzevi* (Vol. I, #9) discussed the status of synthetic fibers and material made from petroleum byproducts. His conclusion is that if a garment is made of sheets of vinyl or other synthetic material, it is exempt from tzitzit just as leather garments are exempt. If the garment is made of woven synthetic fibers (nylon, rayon, polyester,