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,

ז. לאור האמור בהלכה בקודמת, יש להמנע שלא ללבוש טלית של מצוה, קטן או גדול, העשויים מניילון. דיש סוברים שלא מקיים בבגד זה מצות ציצית כלל, אף שעשוי בדרך אריגה, וכל שכן כשהבד עשוי כמקשה אחת בלא אריגה. [שם]

As above

7) Based on the above, it is highly recommended to avoid wearing a *tallit katan* or *tallit gadol* made of synthetic material. If someone wears such a tallit, he might not be fulfilling the mitzvah of tzitzit at all. This is true even if the garment is made of woven threads, and certainly if it made of synthetic sheet material.

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etc.), it has the status of *beged* and it is obligated to have tzitzit. He explained that the *Levush* ruled that leather is exempt since it is not woven fibers, inferring that any material made of woven fibers is obligated. This is likewise the ruling of Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 34) and the *Piske Teshuvot* (page 106).

The *Or Letziyon* (Vol. I, #3; Vol. II, page 28) agreed with this distinction, but with one reservation – one must not recite the blessing on any tallit made of synthetic textile, even if it is woven fibers.

School #2: All synthetic garments are obligated

The responsa *Tzitz Eliezer* (Vol. XII, #3) ruled that any garment made of synthetic material is obligated to have tzitzit attached, even it is made of sheets of vinyl, and certainly if it is made of woven synthetic fibers. He argued that synthetic material cannot be compared to leather. Leather, in its natural state, is not meant to become threads that are then woven into cloth. Therefore, the term *beged* cannot refer to leather in any form, even if someone would cut the leather into thread-like strands and weave them together. Synthetic materials, on the other hand, have no natural appearance at all. They become whatever the manufacturer makes from them. Therefore, if they are made with the intention of fashioning garments from them, they are considered *beged* and are obligated to have tzitzit attached.

Nevertheless, the author agreed that it is possible that the halakha differentiates between synthetic sheet material, which would not be considered *beged*, and synthetic fibers woven into material, which definitely has the status of *beged*. He concluded, however, by saying that it seems more likely that in either case it is a *beged* and is obligated to have tzitzit.

School #3: No synthetic material is obligated

As explained above, the *Haye Adam* ruled that all leather garments are exempt from the mitzvah of tzitzit, even if they are made of woven leather strands. Following his logic, the same would apply to synthetic material – even if the garment is made of woven fibers it would be exempt. This is the opinion of Harav Yosef Cohen (appendix to the responsa *Har Tzevi*). The responsa *Igrot Moshe* (*O.H.* Vol. II, #1) likewise discussed this issue and concluded that even when formed into threads and then woven into material, a garment made of synthetic fibers is exempt from the mitzvah of tzitzit. Although it is possible to argue that synthetic fibers are not the same as leather, the point is that neither has the status of *beged* and therefore they are exempt from the mitzvah of tzitzit. The responsa *Az Nidberu* (Vol. VII, #52 and #53) debated this issue with the author of *Igrot Moshe*.

Ruling of Maran the Rishon Letziyon

The *Yalkut Yosef* (page 123) and the *Halakha Berura* (page 189) both cited their father, Maran the Rishon Letziyon, ruling that if anyone wishes to wear a synthetic four-cornered garment he must attach tzitzit to it, but he must not recite any blessing on it. It is best to avoid wearing such a *tallit katan* since many *Poskim* ruled that such garments are exempt from the mitzvah.

Combination of natural and synthetic fibers

Above in halakha 3, it was explained that if a garment is made of a mixture of sheep's wool and other fibers, its status is determined by the majority component. Therefore, if it is more than 50% sheep's wool, it is obligated by the Torah in the mitzvah of tzitzit, but if the majority is other fibers it is obligated only by our Sages' institution.

Nowadays, many garments on the market are made of a mixture of natural and synthetic fibers, meaning that each thread is spun from such a mixture. If the main component is sheep's wool, the garment is obligated by the Torah in the mitzvah of tzitzit, and if the main component is cotton it is obligated by our Sages' institution. If synthetic material makes up the majority, the garment is obligated by our Sages' institution according to some *Poskim*, and not at all according to others, and no blessing may be recited over it. The *Piske Teshuvot* (page 106) recommended wearing a *tallit katan* made of pure sheep's wool without any mixture of synthetic threads.

וכן טליתות ניילון שעשויות נקבים נקבים, ונדמה שהוא ארוג, ובאמת עשוי מקשה אחת, אלא שאחר כך עשו בניילון חורים [תמונה כ"ג], בגדים אלו חשובים כנעשו מקשה אחת, ורבים שסברו לפוטרם מציצית לגמרי. ולכן לא ילבש טלית קטן מסוג זה כלל. [אור לציון ח"ב עמ' כח]

"Fishnet" *tallit katan*

One can find on the market a *tallit katan* made of synthetic material and that appears to be netting. (Illustration № 23) This material is not woven; it is made by pouring the nylon into a mold. Most of the *Poskim* ruled that it is not possible to fulfill the mitzvah of tzitzit at all with such a garment. Therefore, people should refrain from wearing such a *tallit katan*.

צבע הטלית והציציות

יב. בגד טלית הצבוע במיני צבעים, לדעת מרן השלחן ערוך יעשה לו ציציות מאותו מין צבע של הבגד, כגון שאם צבע הבגד ירוק יעשה לו ציציות ירוקות. אולם לדעת הרמ"א לעולם יעשה הציציות לבנים אף בבגד צבעוני. [ראה ש"ע ורמ"א סי' ט ס"ה]. והעיקר כסברא ראשונה [לדידן הספרדים]. [מקבציאל פ' נח הכ"ו]

Day 66

Colored Tallit and Colored Tzitzit Strands

Color coordinating

12) According to the *Shulḥan Arukh*, the color of the tzitzit tassels must match the color of the garment to which they are attached. For example, if the tallit is green, the tzitzit must likewise be dyed green. The Rama, however, ruled that one must use white tzitzit regardless of the color of the tallit.[69] Sefardic Jews must follow the opinion of the *Shulḥan Arukh*. In order to satisfy both opinions, it is best to always use a white tallit with white tzitzit. (Illustration № 24) This applies both to the *tallit gadol* and the *tallit katan*. The *Aḥaronim* wrote that we find a hint to this halakha in the verse (*Bereshit*

Rabbenu Tam's rule of linen tzitzit on a linen tallit

Rabbenu Tam ruled that one may never wear a linen tallit, even if it has linen tzitzit attached. He claimed that our Sages forbade this since someone might make tzitzit with *tekhelet* and attach them to a linen tallit. Then, if he would wear that tallit at night when there is no mitzvah of tzitzit, he would transgress the prohibition of *sha'atnez*. He held that this rule applies even when there is no *tekhelet* available anywhere in the world and it is impossible to wear woolen tzitzit strands on a linen garment even during the day.

Maran ruled in the *Shulḥan Arukh* (9:6) that although the halakha does not follow Rabbenu Tam's teaching, anyone possessing a measure of fear for Heaven will take his opinion into account. Therefore, he will wear only a woolen tallit with wool tzitzit. The Rama added that if someone has nothing but a linen tallit available, it is preferable to wear it with linen tzitzit tassels rather than miss fulfilling the mitzvah of tzitzit altogether. This is likewise the ruling of the *Ben Ish Ḥai* (*parashat Noaḥ* halakha 5).

Linen tzitzit on a tallit of other textiles

The Rama cited (9:2) *Poskim* who ruled that it is forbidden to use linen tzitzit even for a tallit made of some other textile, since woolen material sometimes appears to be silk. If someone would attach linen tzitzit to a garment made of such wool, thinking that it is silk, he will transgress the prohibition of *sha'atnez*. There are additional reasons for this stringency, as explained by the *Mishna Berura* (9:8). Harav Yosef Ḥayim (*Ben Ish Ḥai parashat Noaḥ* halakha 4; *Mikabtze'el parashat Noaḥ* halakha 6) concurred with the Rama and testified that this is the common custom. Nevertheless, if no tallit is available other than a linen tallit with linen tzitzit, it is better to wear it than miss fulfilling the mitzvah of tzitzit altogether. See the *Mishna Berura* (9:8, 18).

69. According to Rashi and Rambam, the tzitzit tassels must be the same color as the garment to which they are attached. They derived this from the Torah's words הַצִּיצִת כְּנַף, which suggest that the tzitzit must be identical to the garment's corner. The *Sefer Mitzvot Gadol*, *Hagahot Maimoniyot* and the *Arba'a Turim* disagreed, and ruled that it is fine to use white tzitzit on garments of any color.

Maran, in the *Bet Yosef*, pointed out that Rabbenu Avraham ben David did not disagree with Rambam on this matter, and the Tosafot did not argue with Rashi. Therefore, it is highly recommended to follow this opinion. Maran testified that he saw people who are always careful to fulfill mitzvot properly who always matched the color of their tzitzit to that of the garment to which they are attached, and he repeated this in the *Shulḥan Arukh* (9:5). The Rama testified that Ashkenazic Jews always use white tzitzit even if the garment is another color.