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.

וכדי לצאת ידי חובת כל הדעות, יזהר לעשות גוף הטלית וחוטין של הציציות הכל לבן, בין בטלית גדול בין בטלית קטן [תמונה כ״ד]. רמז לדבר והיו העטופים ללבן. [באו״ח פ׳ נח הי״א]

יג. טליתות שיש בהן צבע [שחור] מצדדין לנוי [תמונה כ״ה], לא איכפת לן, [ויוצאים בהם ידי חובה לדברי הכל], יען כי הצבע הוא מעט מן המעט בגוף הטלית, ורוב הטלית ועיקרו לבן. [באו״ח שם, מקבציאל נח הכ״ו] **אולם** יש מקפידים שכל החוטים שבהם תפורה הטלית יהיו בצבע לבן, וגם העטרה וכנפות הטלית יהיו בצבע לבן. [ראה חסד לאלפים סי׳ ט אות ג, כה״ח ס״ק טו]. ומחמת כן מנהג רבים מעדות הספרדים ללבוש טלית שאף הפסים שבה יהיו בצבע לבן. [תמונה כ״ד]. [הלכה ברורה עפ״ד החסד לאלפים ועוד]

30:42), "וְהָיוּ הָעֲטוּפִים לְלָבָן," whose translation can be construed as, "the mitzvah of *atifa* should be performed with white garments."[70]

Colored stripes on a tallit

13) It is acceptable to use a white tallit with black trim, (Illustration №25) since the great majority of the tallit is white. All the *Poskim* agreed that it is possible to fulfill the mitzvah in this way. There is an opinion, however, that it is important that the entire tallit be made of white material. Therefore, many Sefardic Jews use only a tallit that is decorated with all white stripes.[71] (Illustration №24)

70. This is the ruling of the *Ben Ish Ḥai* (*parashat Noaḥ* halakha 11), repeated in *Mikabtze'el* (*parashat Noaḥ* halakha 26). He concluded, however, that since the *Poskim* debated this halakha it is best to always use a white tallit with white tzitzit. This is likewise the recommendation of the *Bayit Ḥadash*, the *Peri Megadim*, the *Ḥaye Adam* and Harav Zalman.

71. The first opinion is that of the *Ben Ish Ḥai*, the *Artzot Haḥayim* (9:5) and the *Mishna Berura* (9:16), all based on the *Peri Megadim* (*Eshel Avraham* 9:6). The *Leket Yosher* (page 12) testified that his mentor, the author of *Terumat Hadeshen*, adorned his tallit with a sky-blue silk collar. In *Mikabtze'el*, Harav Yosef Ḥayim testified that Baghdad's Jews wore tallitot with black trim on the sides. This was acceptable, he explained, since the black made up a very minor portion of the garment.

The *Ḥesed La'alafim* (9:3), however, ruled that one should use a tallit that is totally white, and even the stitches on the hem should be made with white thread. This ruling is actually that of Harav ḤIDA (*Sheyare Berakha* 9:2), citing Harav Shelomo Luria. This appears to be the opinion preferred by the *Kaf Haḥayim* Sofer (9:15).

Although Rav Yosef Ḥayim always cites the rulings of the *Ḥesed La'alafim*, in this case he did not since he saw that all of Baghdad's Jews wore tallitot with black trim. Therefore, he simply justified their practice, especially since even Rav Shelomo Luria only recommended that the tallit be exclusively white, but not that trim of another color would disqualify the mitzvah. Nowadays, many Sefardic Jews wear a tallit with black, blue or gold stripes. This is acceptable, although it is best to wear one with only white stripes.

Two-toned garment

The *Artzot Haḥayim* discussed the halakha regarding a garment which is made of two colors, meaning the warp is one color of thread and the weft is thread of another color. According to Maran, the tzitzit must match the color of the garment, and so in this case, the tzitzit must match the color that the garment appears to be when woven in this way. Since we are careful to always use a white tallit, if someone has a garment woven with a white warp and a colored weft or vice versa, it can be used only if its general appearance is that of a white garment.

יד. חייל המשרת בצבא בסיירת מיוחדת שעליו ללבוש רק בגדים בצבע ירוק לשם הסוואה, יעשה את בגד הטלית והחוטים בצבע ירוק. ובטלית קטן עדיף שילבש הטלית תחת הבגדים, ואם אין לו אפשרות לעשות כן, יעשה את הטלית והציציות מצבע ירוק. [תמונה כ"ח] [ראה ילקו"י עמ' קכג]

טו. טוב ליזהר שלא יהיה בגד הציצית צבוע באדום, כי אם בלבן, כי הצבע האדום הוא סימן החטא והלבן הוא סימן המחילה, כדכתיב אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ (ישעיה א, יח). [רוח חיים אות ג, כה"ח ס"ק סג]

טז. חוטי ציצית שהשתנה צבעם לצהוב או אפור מחמת יושנם [תמונה כ"ז], נהגו שלא להקפיד בזה, משום שבתחילת עשייתם היה צבעם לבן. ובפרט אם הם מתלבנים בנקל, שכשרים בודאי. [אשל אברהם בוטשאטש סו"ס ט]. וכן אפילו אם ניתז או נשפך על הטלית או הציציות משקה צבוע או דיו וכדו', שאינו יורד ע"י כביסה, אין קפידא בכך מדינא, וכשר לברכה ולמצוה. [שו"ת שבט הקהתי ח"ב סי' ט אות ג]

Day 67

Soldiers' tallit

14) If soldiers in a special unit are required to wear only camouflaged clothing and may have no other colors showing, they should dye their *tallit gadol* and its tzitzit to match the required color. If they are able to wear a white *tallit katan* under their clothes, that is preferable. Otherwise, they should likewise dye the *tallit katan* and its tzitzit.[72] (Illustration №26)

Red tallit

15) One should avoid wearing a tallit dyed red, since red is symbolic of sin. White, on the other hand, is symbolic of forgiveness and purity, as the verse states (*Yeshayahu* 1:18), "אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ – even if your sins would be scarlet, they will become [as white] as snow."[73]

Aged or soiled tzitzit

16) It has become customary to continue wearing tzitzit even after the tassels have become yellowed with age or grey with dirt, (Illustration №27) as long as they were white at the time that they were attached to the tallit. This is certainly the case if they can be laundered and restored to their pristine white condition. Even if they become permanently stained by some colored beverage or ink, they are still technically kosher for fulfilling the mitzvah of tzitzit and reciting the blessing for the mitzvah.

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72. In the footnote to halakha 12, it was explained that according to Maran one should always have the tzitzit match the color of the garment to which they are attached, and that Sefardic Jews follow this ruling. Based on this, the *Yalkut Yosef* (page 123) ruled that when it is necessary, as in the case of camouflaged soldiers, one may wear a colored tallit with colored tzitzit. If he is an Ashkenazic soldier, he should use white tzitzit on a colored tallit, unless this is prohibited.

73. Rabbenu Bahye (comment to *Bemidbar* 15:38; *Kad Hakemah* entry Tzitzit; cited by the *Ru'ah Hayim* Palachi) stated that we are obligated to wear a tallit while praying. His source is the Talmud (*Rosh Hashanah* 17b) that teaches that God demonstrated to Moshe Rabbenu how to pray to Him by wrapping Himself in a tallit like a cantor, explaining, "Whenever the people of Yisrael sin, pray to Me in this manner and I will forgive them." The concept of God wrapping Himself in a tallit means that