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

ומכל מקום אין ראוי ללבוש טלית אשר שינה מראיתו מאד מחמת רוב זיעה או לכלוך, עד שיכבסו, שיש להדר על כל חפץ של מצוה שיהיה מכובד ומהודר, וכמו שכתוב (שמות טו, ב): "זה אלי ואנוהו". [פסקי תשובות סו"ס ט, הלכה ברורה עמ' ר]

וזו לשון הרב סדר היום (כוונת ציצית) טוב להזהר שיהיה הציצית מהודר ונאה ונקי, ולא יהיה מטונף וקרוע ובזוי. וכיון שלובש אותו לשם מצוה יהדר אותו משום זה אלי ואנוהו. ואין לה' מחסור לשלם כפלי כפלים על מה שיוציא בו.

וזו לשון הרב חסד לאלפים (סי' כד ה"ה): "וכמה מהגנות והבושה למי שמתלבש מלבושים נאים כאשר תשיג ידו, והטלית בלוי וקרוע. ילבש בושה ויתעטף כלימה, ונפשו תהיה עגומה, וידאג מן הנקמה, רחמנא ליצלן". וזו לשון הג"ר חיים פלאג'י (כף החיים ר"ס י): "לבוש נאה וטלית מכוער, עונשו גדול במאד מאד".

Nevertheless, if someone's tallit has become soiled or stained with sweat, it is important to launder it and restore its whiteness. Since we wear a tallit specifically in order to fulfill the mitzvah, we should always make sure to give the mitzvah the respect it deserves. Our Sages based this rule on the verse (*Shemot* 15:2), "זֶה אֵלִי וְאַנְוֵהוּ – He is my God and I will make things beautiful for Him."

The *Seder Hayom* (*Kavanat Tzitzit*) teaches it this way: "It is recommended to make sure to have nice, clean tzitzit and not one that is filthy or torn. Since we wear a tallit specifically to fulfill the mitzvah, we must have a beautiful tallit to fulfill the concept of, 'He is my God and I will beautify Him.'"

In even stronger terms, the *Hesed La'alafim* (24:5) warned: "When people make sure to dress in clothing as nice and stylish as they can afford, they ought to be embarrassed if they at the same time use a faded, worn or torn tallit.

They will then be wrapped in shame,
while their excuse is quite lame.
They will be forced to accept the blame.
May Heaven spare us the pain!"

Stating it more succinctly, the *Kaf Hahayim* Palachi (10:1) remarked, "Someone with smart, neat clothes and an ugly-looking tallit will likely be punished severely."[74]

He adopts the posture of forgiving our sins by enveloping Himself in white.

74. Harav Moshe Hagiz (*Mishnat Hakhamim* #218) taught: "A person must make sure to care for his soul's honor more than he cares for his body's honor, since his soul is attached to God Above. If someone honors his soul by studying the Torah and performing mitzvot, he is at the same time honoring the Blessed Holy One. In every instance, one's first concern should be Heaven's honor. If someone honors his body with nice clothes, he must certainly honor his Master by serving Him with a beautiful tallit and fine tefillin. If a person thinks this way, he will always be afraid to sin and he will feel deep shame and pain over his past sins.

The responsa *Teshuvot Vehanhagot* (Vol. III, #7) states that "if someone continues to wear a tallit that has become filthy, he is guilty of belittling the mitzvah. It is possible that he loses the credit for the mitzvah altogether, in fact."

יז. מה שמצוי כיום שנותנים תכלת בציציות [תמונה א'], הנה אין הדבר ברור באופן החלטי שזהו התכלת האמיתי. ולכן לא ראינו להרבה מגדולי הדור שנהגו בזה. והנכון הוא שכל אחד ינהג כפי מנהג גדולי הדור ומנהג רבותיו. [ילקו"י עמ' קיב]

יח. מי שיש לו צמר שגזז מהבהמה בעת קיום מצות ראשית הגז, טוב שיקח צמר זה לעשות בו חוטי **ציצית.** [ילקו"י עמ' קכה]

Modern-day *tekhelet*

17) Nowadays, some people claim to have identified genuine *tekhelet* (Illustration № 1) and produce it for people to fulfill the mitzvah of *tekhelet* in their tzitzit. Nevertheless, it is not at all certain that they have indeed found the real source of *tekhelet*. For this reason, few of our generation's leading Torah scholars have bothered to acquire tzitzit with this supposed *tekhelet*. The correct course for ordinary people is to emulate the practice of the Torah leaders of their generation.[75]

Wool from *reshit hagez*

18) It is commendable to make one's tzitzit strands from sheep's wool that was shorn specifically in order to fulfill the mitzvah of *reshit hagez* (separating a portion of the wool to be given to a *kohen*).[76]

75. For a brief overview of the supposed discovery of *tekhelet* in our time, see the preface to *Siman* 8.

76. The *Michteve Torah* (#43) includes a letter from the Gerrer Rebbe, author of *Imre Emet*, to his son, author of *Lev Simḥa*, explaining that he had sent him woolen strands made from wool that had been pronounced *reshit hagez*, instructing him to make tzitzit with them. This is similar to the more well-known halakha about the bread used for the mitzvah of *eruv tavshilin*, that it should be used for an additional mitzvah such as *leḥem mishne*. In this case as well, since this wool had been used for the mitzvah of *reshit hagez*, it is commendable to use it for another mitzvah such as tzitzit.