סדר קשירת החוטים

מב. יש שהצריכו שיתחוב כל ארבעת החוטים יחד בנקב [תמונה ע'], כי אם יתנם בנקב בזה אחר זה, אם כן תחיבת החוטים הראשונים היו בפיסול, ומה שיתכשרו בהוספת החוטים האחרונים הוא בפסול. אולם להלכה נראה שבדיעבד או בשעת הדחק יש להקל, ושאין בזה משום תעשה ולא מן העשוי. [ראה כה"ח ס"ק מ]

Day 68

Fashioning the Tassel

Threading all four strands at once

42) According to one opinion, all four strands must be threaded through the hole at one time. (Illustration № 70) If they are threaded one at a time, the first three will be invalidated since they were threaded at a time when there were not yet four strands. Adding the fourth strand afterward can no longer make the first three kosher.

If the tzitzit tassel has already been made, or if it is very difficult to push all four strands through at the same time, one may follow the lenient opinion that permits the strands to be threaded one at a time. According to this second opinion, the issue of *ta'ase velo min he'asui* does not apply in this case.

מג. יכניס בנקב ארבעת חוטים, ויוציאם מצידו השני, כך שיהיו ארבעה חוטים מצד זה, וארבעה חוטים מצד זה [תמונה ע"א.א]. ואחד מן החוטים יהיה ארוך יותר (ונקרא "שמש"), כדי שבו יכרוך הכריכות של הגדיל [תמונה ע"א.ב], וישאר בו שיעור שנים עשר גודלים (כמבואר לעיל הלכה כ"א).

מד. אחר כך, יקח בידו האחת ארבעת החוטים שבצד אחד, ובידו השנית ארבעת החוטים שבצד השני, ויקשור שני החלקים בשני קשרים זה על גב זה. [תמונה ע"ב].

ונכון שאחר שלב זה, יעשה קשר עניבה סביב קבוצה אחת של ארבעה חוטין [תמונה ע"ג], כדי לשמור על כך שיהיו ארבעת החוטים תמיד בצד אחד, עד סיום כל הכריכות והקשירות. ובזה ידע להבחין אלו חוטים שייכים לצד אחד ואלו חוטים שייכים לצד השני. כי יש לכך השלכה הלכתית למצב בו נקרעים שני חוטים מהשמונה. (ראה לקמן בסימן י"ב). ובסיום כל הכריכות והקשרים, מתיר קשר עניבה זה.

One longer strand

43) The four strands should be threaded through the hole and pulled through it so that there will be four strands hanging from both sides of the hole. (Illustration №71a) The strands should be pulled half way through so that they are equally long on both sides of the hole. One strand (nicknamed *shammash*) should be much longer than the others so that it can be used to wind the loops around the others to form the tassel and still end up with a length of twelve *godalim* as explained above in halaka 21. (Illustration №71b) When threading the strands through the hole, all the extra length of the longer strand should be left on one side of the hole.

Keeping track of the strands

44) Once the strands have been threaded through the hole, the person fashioning the tassel holds four strands in each hand and ties the two groups of strands together with two overhand knots. (Illustration №72) Once this is done, it is recommended that he tie one of the two groups (the group without the longer strand) in a slipknot[141] (Illustration №73) so that throughout the procedure he can be certain that the same four strands are in each of the two groups. Knowing this can influence the halakha in case two of the strands become severed at any time in the future, as will be explained below in *Siman* 12. After completing the tassel with all its knots, the slipknot should be undone.

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141. It is important that the four strands be tied with a slip knot rather than a regular knot. The *Petah Hadevir* (12:2) explained that if they would be tied in a regular knot it might infringe on the principle of *ta'ase velo min he'asui*. This is because the four strands might gain the status of one single strand if they are knotted together, and if so the tassel would not be kosher until after one unties that knot. But, when untying the knot and creating four strands out of the "one," the tassel has already been fashioned, and so it is *min he'asui*. By using a slip knot, this problem is avoided since it is not considered a real knot and the four strands maintain the status of four strands. See the comment of the *Kaf Hahayim* Sofer (11:7). The *Hazon Ish* concurred with this stringency.

The responsa *Har Tzevi* (Vol. I, #9), however, ruled leniently in this matter and permitted tying the strands together with a regular knot. According to the *Ma'yan Omer* (Vol. I, page 36), Maran the Rishon Letziyon concurred with the lenient opinion, but he agreed that it is best to make no more than a slip knot. He pointed out that the *Petah Hadevir* expressed some doubt about the validity of using a slip knot as well, and therefore we should be prudent and at least refrain from using a regular knot.