מז. כבר נתבאר לעיל (בהלכה כ״א) שיש להקפיד שכל שמונת החוטים של הציצית יהיה אורכם לא פחות משנים עשר גודלים (עשרים וארבעה ס״מ). ואם אין לו חוטים ארוכים כל כך, יקצר במספר כריכות החוליות, ויעשה עשר כריכות, ואחר כך חמש, ואחר כך שש, ואחר כך חמש. כמנין שם הוי״ה. ועל ידי כך יהיה שיעור אורך החוטים כהלכה. (וכאמור לעיל שיש שעושים מנין הוי״ה בטלית קטן אף לכתחילה).

מח. מנהג הספרדים לעשות קשר סביב כל כריכה, באופן שבכל כריכה מכניס מבפנים את ראש החוט הארוך, וכורך. ובזה הכריכות קיימים. (תמונה ע״ה). [ראה מאמ״ר אות יז]

מט. יש מדקדקים משום נוי ציצית שיהיו כל החוליות בשוה, ולכן עושים הכריכות באויר הראשון רחוקים זה מזה, ואחר כך בכל אויר עושים הכריכות בצמצום יותר, באופן שיהיה אורך כל אחד

Length of the tassels

47) It was explained above in halakha 21 that the eight strands in each tassel must have a length of at least twelve *godalim* (24 centimeters/ 9.4 inches). If someone does not have a strand long enough to wind the customary number of coils and still have enough slack to equal that length, he may follow the alternative custom, winding only twenty-six loops (ten, five, six and five) so that the strand will still be long enough. This solution may be employed even on a *tallit gadol*. Regarding a *tallit katan*, this is a valid custom even when it is not needed.

Knotting after each turn

48) The custom of Sefardic Jews is to knot the strand after each coil. This helps to keep the loops intact and distinct.[145] (Illustration № 75)

Tying knots equidistant

49) Some *Poskim* taught that the beauty of the tzitzit tassel is enhanced if all the knots are equidistant from one another. To achieve this, some people wind the first group of loops loosely, leaving some space between each one. They then wind each subsequent group of loops successively closer together, so that the section with seven loops is as long as the section with thirteen loops. This is not essential, however, and the Arizal did not bother to mention this detail.[146]

145. The *Perisha* (11:17) complained that it is wrong to tie the strand after winding each loop since it might be considered adding to the number of knots one is supposed to tie on the tassel. Nevertheless, the *Ma'amar Mordekhai* (11:77) testified that the common custom is to tie the strand after winding each loop. He noted that this custom was mentioned by Harav Yaakov ben Ḥabib (author of *En Yaakov*) and cited by Maran in the *Bet Yosef* (11:14). Rav Yaakov emphasized that tying the strand in this way is not considered adding to the number of required knots in the tassel. Therefore, the *Ma'amar Mordekhai* declared that the common custom is definitely acceptable and presents no halakhic problems. This is cited in the *Halakha Berura* (page 74) and the *Piske Teshuvot* (footnote 213). Nevertheless, Ashkenazic Jews do not follow this custom.

146. This custom is mentioned by Rabbenu Asher (*Hilkhot Tzitzit* #15). It is cited in the *Bet Yosef*, the *Magen Avraham* (11:21) and the *Mishna Berura* (11:68). The *Leḥem Ḥamudot*, however, testified that Harav Shelomo Molkho was not careful to fashion his tzitzit tassels in this manner. The *Kaf Haḥayim* Sofer (11:48) likewise pointed out that there is no mention of this practice in *Sha'ar Hakavanot*. The *Halakha Berura* (page 272, *Sha'ar Hatziyun* 134) testified that the common custom among Sefardic Jews is not to follow this practice.

***Kesher godal* between knots**

The *Magen Avraham* (11:21, cited in the *Mishna Berura* 11:68) cited the holy *Zohar* (*Ra'ya Mehimna* 228b) teaching that one should leave a space as long as *kesher godal* between each pair of overhand knots on the tassel. The *Kaf Haḥayim* Sofer (11:45), however, noted that the Arizal made no mention of this. The *Orḥot Rabbenu* (Vol. III, page 188) states that Harav Yaakov Yisrael Kanyevski did not follow

מהכריכות שווה לחבירתה. [ראה משנ"ב ס"ק סח]. אולם אין זה מעכב, וגם האר"י לא כתב דקדוק זה. [ראה כה"ח סופר ס"ק מח]

גם יש מדקדקים לעשות החוליות, באופן שבכל שלש כריכות מרחיקים מעט. [עי' כה"ח סופר ס"ק מז]

נ. באופן שאין פנאי לעשות כל הקשרים והחוליות הנ"ל, כגון בערב שבת סמוך לכניסת שבת, או סמוך לתפילה, ואין לו טלית אחרת, די בכך שיעשה הכריכה הראשונה ג' כרכיות, ויקשור עליה קשר על גבי קשר. (ויותר טוב שיעשה אז גם הקשר הראשון שקודם החוליא, כמו שאנו נוהגין, כדי לצאת גם דעת מקצת הפוסקים שסוברים דעל זה הקשר כיוונו חז"ל דהוא דאורייתא). וכשיהיה לו פנאי ישלימם כהוגן וכתיקון חכמים, ואם לא השלים עובר על דברי חכמים. [ראה משנ"ב ס"ק סו, כה"ח סוף ס"ק מב]

נא. יש אומרים שיהיו כל השמונת ציציות שב"ענף" באורך שווה, משום נוי ציצית [תמונה ע"ט]. ואין זה לעיכובא. [ראה ילקו"י עמ' קנז, הלכה ברורה עמ' ערב]. ומותר לחתוך החוטים אחר גמר הקשרים והכריכות, כדי

Some people have another custom of dividing the loops into groups of three, leaving a space between each group.[147]

When pressed for time

50) If someone does not have enough time to fashion the tzitzit tassels with the customary number of knots and loops (for example, it is Friday afternoon shortly before sunset, or it is just before *shaḥarit* on a weekday and no other tallit is available) he may form tzitzit tassels with the basic *gedil* of three loops and two overhand knots, and then he may wear the tallit. It is best to begin with two overhand knots and then wind three loops and tie two more overhand knots. This is because some *Poskim* ruled that the first knots are the genuine Torah requirement. On another occasion when he has more time, he should fashion the tassels according to his custom [so that the tassels are one-third *gedil* and two-thirds *petil*]. If he fails to do this even when he has the time, he is guilty of disobeying our Sages' rules.[148]

Uniform length and thickness

51) Some *Poskim* ruled that it is important to have all the eight strands of each tassel of equal length. This looks neater and it beautifies the mitzvah. (Illustration № 79) If the strands are of different lengths, the tassels is still kosher. Likewise, in order to beautify the mitzvah one should use strands of medium thickness, and not thin

this stringency. See the *Halakha Berura* (page 272, *Sha'ar Hatziyun* 136).

147. This is the teaching of the Arizal in *Sha'ar Hakavanot* and it is cited in Harav Zalman's *Shulḥan Arukh* (11:31), the *Ḥesed La'alafim* and the *Kaf Haḥayim* Sofer (11:47). The procedure is as follows: In the first section, one winds three loops, leaves a short space and winds three more loops. After leaving another short space, one winds a single loop, ties two overhand knots and then winds two more loops before leaving another short space. (In this way, the single loop is counted together with the two to form a threesome, although they are interrupted by the two overhand knots.) One continues with this pattern, so that the first section is divided into 3, 3 and 1, the second section into 2, 3 and 3, the third section into 3, 3, 3 and 2, and the fourth section into 1, 3, 3, 3 and 3. This gives one a total of thirty-nine revolutions divided into thirteen *ḥulyot*, plus five pairs of overhand knots.

The *Sha'are Teshuva* (11:10) commented that the common custom does not follow this practice. The *Mishna Berura* did not bother to mention it.

148. This was explained above in the footnote to halakha 45.

שיהיו שווים, או מחמת שהיו ארוכים יותר מדי. [שם]

וכבר הבאנו לעיל (הלכה כה) שטוב לעשות החוטין בינונים, לא עבים ולא דקים, משום (שמות טו, ב): "זה אלי ואנוהו".

נב. כבר כתבנו לעיל (הלכה כ) שיש שנהגו לעשות בסוף כל חוט קשר, כדי שיעמוד בשזירתו [תמונה נ"ב], ושכך היה מנהג האר"י. ושיש אומרים שיותר טוב שלא לקושרם.

נג. קודם שמטיל החוטים בנקב הטלית, יאמר "לשם מצות ציצית". ויתבאר לקמן בסימן י"ד, עם שאר דיני "לשמה" בהטלת הציצית.

ויש הנזהרים מעת שהטילו החוטים בנקב, עד לגמר קשירת כל החוטים, ואינו מעיקר הדין אלא ממידת **חסידות.** [ראה מנח"י ח"ט סי' ח אות ו, ילקו"י עמ' קנו, הלכה ברורה עמ' רעג]

נד. קשר שנתרופף, אין להדקו בשבת [תמונה פ'], **מחשש קושר.** [שש"כ סי' טו אות נ, ועי' מראה האש על שלחן אש סי' ח הערה ח]

like threads or thick like ropes. After winding all the loops and tying all the knots of the tassel, one may cut the strands if they are longer than desired or if they are of uneven lengths. Nevertheless, the tzitzit are not disqualified if the strands are of different lengths.

Knots at the end of each strand

52) As mentioned above in halakha 20, many people have the custom of tying a knot at the end of each tzitzit strand to prevent them from unraveling. (Illustration № 52) The custom of the Arizal [and Harav Hayim Vital] was to tie these knots. Some *Poskim*, however, ruled that it is best not to do this [if the strands are well-made and are unlikely to come unraveled].

Declaring one's intentions

53) Before threading the tzitzit strands through the hole in the garment's corner, one must declare, "I am doing this for the sake of the mitzvah of tzitzit." This will be explained in full below in *Siman* 14, along with all the halakhot pertaining to one's intentions while fashioning tzitzit tassels.

Some people practice a stringency not to speak from the moment they thread the strands through the hole until they complete the tassel with all its knots. If it becomes necessary to speak during this time, however, one may be lenient.[149]

Tightening knots on Shabbat

54) If someone sees on Shabbat that the knots of his tzitzit tassels are beginning to come undone, he must not tighten them on Shabbat. (Illustration № 80) Tightening the knots might be an act of the *melakha* of *kosher* (tying).

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149. The responsa *Minhat Yitzhak* (Vol. IX, #8:6) taught that the practice of the devout is not to interrupt by speaking while tying tzitzit tassels onto a tallit. This is because the tassel represents the lofty concept of God's Unity, as the *Shulhan Arukh* (11:14) explains. In fact, there are those who refrain from unwinding a tzitzit tassel since it is like erasing God's Name, as mentioned above in halakha 46. Tying the tassel, therefore, is symbolic to writing God's Name, and the halakha is (*Y.D.* 276) that it is absolutely forbidden to speak while writing the Name.

In reality, however, tying tzitzit tassel is not the same as writing God's Name, nor is unwinding it the same as erasing the Name, as explained above in halakha 46. Nevertheless, it is meritorious to refrain from speaking while tying tzitzit tassels since it symbolizes God's Name and Oneness.

The *Ta'ame Haminhagim* (page 10) testifies that the tzaddik Harav Pinehas of Koritz was careful not to speak