דיני טליתות וציציות שבלו

ד. אחר שנחתכו הציציות מן הטלית, יכול לזרקן לכל מקום שירצה, ואין צריך לגונזן מפני שאין בהם קדושה. ויש אומרים דאף כשנפסקו לא יזרקם לאשפה או לכל מקום מגונה, כי אם יזרקם שלא במקום מגונה. ויש מחמירין לגנזן או להניחם תוך ספר אחד לסימן, ותבא עליהם ברכה. [מקבציאל פ' לך לך הכ"ו]. וראה בהערה.

Worn-Out Tzitzit and *Tallitot*

Day 89

Disposing of tzitzit

4) After removing tzitzit tassels from a tallit, they may be thrown away. It is not necessary to deposit them in a *geniza* collection, since the tzitzit possess no inherent sanctity; they are not *tashmishe kedusha*. Some *Poskim* ruled that one must not throw the tzitzit into a garbage dump or in any other place that displays contempt for their value, but they agreed that one may dispose of them without depositing them in *geniza*. Yet others ruled that they must be deposited in *geniza* or relegated for use as a bookmark in a book of Torah content. Anyone who follows this stringency will receive a special blessing from Heaven. See more about this in the footnote.[263]

263. There are three opinions in this halakha. According to Maran in the *Shulḥan Arukh* (21:1), it is permitted to simply throw detached tzitzit tassels into the garbage since they possess no inherent sanctity. The Rema cited *Poskim* who were more stringent, ruling that it is forbidden to cast the tzitzit strands in a place that shows contempt for them. He then cited *Poskim* who recommended depositing the tzitzit in *geniza*, concluding that whoever follows this ruling will receive as special blessing from Heaven.

The position of the *Shulḥan Arukh*

Sefardic Jews, by right, should be able to follow the first, lenient opinion and throw the tzitzit into a garbage dump. The *Aḥaronim* pointed out, however, that the *Shulḥan Arukh* ruled (21:2) that once a *tallit gadol* has become worn out it must not be used anymore, and it is forbidden for anyone to use it to wipe himself dry or for any other purpose that displays contempt for their original value. This seems to contradict his ruling regarding the tzitzit strands. A number of resolutions to this contradiction have been offered:

a) Harav HIDA (*Birke Yosef* 15:4) suggested that there is a textual error in the *Shulḥan Arukh*. Instead of "it is forbidden for anyone to use it to wipe himself dry," it should read, "and he does not wish to use it to wipe himself dry." This means that it is permissible technically to use the tallit in any manner, even one that shows contempt for its former status, as stated plainly in the *Shulḥan Arukh* (21:1), following the ruling of Rambam. In the following halakha, the *Shulḥan Arukh* cites Rabbenu Nissim recommending that one should be stringent and avoid using the tallit in a manner that displays contempt for it. This explanation would account for the slight change Maran made in citing Rambam. Rambam ruled that, "tzitzit are to be thrown into the garbage dump," whereas Maran wrote only that, "One may throw tzitzit into the garbage dump." Maran means that this is technically permitted but it is commendable to refrain from doing so.

b) After explaining this resolution, Harav HIDA cited Harav David Sheriro (responsa *Ketonet Yosef* #1) explaining that the sanctity of the tallit is greater than that of the tzitzit. Therefore, Maran ruled that one may discard of tzitzit in the garbage but one may not treat the tallit with disrespect. Harav HIDA rejected this solution, asserting that there is no question that the tzitzit are at least as sacred as the tallit.

c) The *Levushe Serad* suggested that there is a difference between an ordinary garment with tzitzit attached and a tallit designated especially for the mitzvah. The *Shulḥan Arukh* in 21:1 discusses the rule for an ordinary garment

ובכלל דין זה, חוטי ציצית שהתירן מהטלית, וכן חוטי ציצית שנטוו ונשזרו לשם מצוה ועדיין לא הטילם בבגד, דינם כדין חוטים שנחתכו. [ראה משנ"ב ס"ק ב, כה"ח ס"ק א, וע"ע בילקו"י סי' כא ה"ה, הלכה ברורה עמ' שצה]

These rules apply as well to tzitzit strands that have been removed from a tallit and strands that were spun and plied for the sake of the mitzvah of tzitzit but have not yet been used. They should be treated the same as strands that were attached to a tallit and have since been severed.

with tzitzit, stating that even the tzitzit that were attached to this garment may be discarded even in a garbage dump. In 21:2, it discusses the rule for a tallit designated for the mitzvah, and states that one must not discard the tzitzit or even the tallit without the tzitzit in a place that displays contempt for it, and certainly not in a garbage dump.

The *Kaf Haḥayim* Sofer (21:2) combined the resolution of the *Levushe Serad* with that of Harav ḤIDA, resulting in the explanation that 21:2 tells us that it is recommended for the devout to avoid discarding the tzitzit of an ordinary garment in a garbage dump, although it is technically permissible. This explanation, however, is contradicted by the words of the *Shulḥan Arukh* (21:2) that specify a tallit used for mitzvot, and not an ordinary garment. Apparently, the *Kaf Haḥayim*'s perspective is that the tzitzit of an ordinary garment are at least as sacred as the garment of a tallit used for mitzvot. Therefore, since Maran ruled that one should be stringent and avoid discarding such a tallit, one should definitely apply the same stringency to the tzitzit that were once attached to an ordinary garment.

Nevertheless, this does not seem to be the intent of the *Levushe Serad*. It is more likely that he meant that the tzitzit of an ordinary garment may be discarded anywhere, just like the garment itself. It is forbidden to discard a tallit used for mitzvot in a garbage dump, however, and it is certainly forbidden to discard the tzitzit used on the tallit in a garbage dump. The *Levushe Serad* did not suggest that the *Shulḥan Arukh* distinguishes between cases when one should act beyond the letter of the halakha and when this is not necessary.

d) The *Yafe Lalev* (21:4) made the following distinction: If the tzitzit are still attached to the garment it is forbidden to discard it in a manner that is disrespectful to the mitzvah. This is the ruling in 21:2. If the tzitzit have been removed from the garment, then both the garment and the tzitzit can be discarded in any way one chooses. This is the ruling in 21:1.

e) The *Mishna Berura* (21:3) resolved the contradiction based on the comments of the *Peri Megadim*, explaining that discarding the tzitzit in a garbage dump is less disrespectful than using the tzitzit for a demeaning purpose. Therefore, it is permissible to throw them away (21:1) but it is forbidden to use them in a manner that displays contempt for the mitzvah (21:2).

These resolutions explain Maran's position, but according to Rama it is always forbidden to dispose of tzitzit in any way that displays contempt for them.

In practice

The *Ben Ish Ḥai* (*parashat Lekh Lekha*) cited the opinion of Rama that it is forbidden to throw tzitzit into a garbage dump or to dispose of them in a manner that would display contempt for the mitzvah. He also cited the stringency of depositing tzitzit in a *geniza* collection, but he ignored Maran's ruling completely. It could be that the author understood from Harav ḤIDA (cited above) that Maran agreed that it is recommended to be stringent, and he testified that this has become the common custom.

In *sefer Mikabtze'el*, however, the author cited Maran's opinion along with the others. In practice, one may rely on Maran's lenient ruling, but the truth is that Maran agreed that it is best to be stringent and follow the ruling of Rama.

Placing tzitzit strands in Torah books

Several *Aḥaronim*, including *Mikabtze'el* mentioned the practice of using old tzitzit strands as bookmarks inside Torah books, based on the testimony of Mahari"l. In this way, the strands continue to be used for a mitzvah, as explained by the *Mishna Berura* (21:8). The *Yalkut Yosef* (21:2) testified that some people use old tzitzit strands to tie up pillows used to hold infants as they are being circumcised.

ה. טליתות של מצוה שבלו אסור לקנח בהם או להשתמש בהם תשמיש מגונה, אלא זורקן והם כלים מאליהם. ואותם שנוהגין לזרקן בבית הכנסת והשמשים מקנחין בהם נרות בית הכנסת וגם ידיהם המלוכלכים בשמן, זה נקרא תשמיש מגונה, ואסור. [באו"ח פ' לך לך ה"כ. וע"ע מקבציאל פ' לך לך הכ"ז. כה"ח סופר ס"ק ט]
ודין זה נכון לא רק לטליתות העשויות מצמר רחלים שחיובם מן התורה, אלא אף לטליתות העשויות משאר מינים שחיובם מדרבנן (לד' מרן הש"ע כדלעיל בסימן ט). [כה"ח ס"ק ח]

כניסה לבית הכסא עם ציצית

ו. אין ליכנס לבית הכסא כשלבוש בטלית גדול של מצוה.

Disposing of a *tallit gadol*

5) If a *tallit gadol* is worn with age, it is forbidden to use it as a rag or for any other purpose that displays contempt for the mitzvah. The proper course of action is to throw it away and allow it to be decompose by itself. Although some people have the practice of donating a wornout tallit to the synagogue so that it can be used to wipe clean the synagogue's lamps and to wipe the hands of the synagogue employees after cleaning the lamps, this practice is incorrect. It displays contempt for the mitzvah and it is forbidden.[264] This halakha applies equally to a woolen tallit and to one made of other textiles, even though the obligation of other textiles in this mitzvah is only an institution of our Sages and not a Torah obligation.

Day 90

Wearing Tzitzit in a Restroom

Tzitzit in a restroom

6) It is forbidden to enter a restroom while wearing a *tallit gadol*, but it is permitted while wearing a *tallit katan*.[265] Some *Poskim* ruled that it is necessary to tuck the tzitzit strands inside one's clothes while in the restroom, while

264. This is the ruling of the *Ben Ish Hai* (*parashat Lekh Lekha* halakha 20) and *Mikabtze'el* (ibid., halakha 27). In truth, according to the understanding of Harav HIDA cited in the footnote to the previous halakha, it is technically permissible to use a wornout tallit for any purpose. According to the other interpretations of the *Shulhan Arukh's* rulings, however, it is forbidden to use it for a purpose that displays contempt for the mitzvah. It is clear, however, that it is permissible to use a wornout tallit for any purpose that does not display contempt for the mitzvah.

The *Halakha Berura* (page 395, *Sha'ar Hatziyun* 21:7) states that according to the *Yafe Lalev* (21:4) it is forbidden to use the tallit for any purpose if it still has kosher tzitzit attached to it. This is an error, however; the *Yafe Lalev* forbade only uses that display contempt for the mitzvah.

265. The *Shulhan Arukh* (21:3) ruled that it is permissible to enter a restroom while wearing tzitzit. Many *Aharonim*, including the *Mishna Berura* (21:10) commented that this applies to one's *tallit katan* only. It is improper to wear a *tallit gadol* while in a restroom since this garment is worn specifically in honor of the prayers.

A *tallit katan* over the shirt

It appears from the *Mishna Berura* that it is permissible to enter a restroom wearing a *tallit katan* even if it is over one's other garments. The *Ture Zahav* (21:3), however, commented that the reason it is permissible to wear it in a restroom is because it is hidden under one's other garments. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. II, #1;7) deduced from this that if the *tallit katan* is not hidden under other garments one must not wear it when entering a