

Mitzvah Encyclopedia

Volume 3

TZITZIS LAWS

**critical laws
and
observations**

An extensive anthology from the works of the Poskim, and the holy masters encompassing the fundamental rules relating to the laws and customs of making and wearing Tzitzis.



By

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We appeal to you not to disregard this book by putting it aside but to read it from time to time, as well as to disseminate it among relatives, neighbors, and friends. By doing so, you too will have a share in *zikuy harabbim*.

Please be aware that the publication of this booklet is very expensive. We would greatly appreciate it if everyone would contribute according to his ability, to enable us to continue our holy work.

May the L-rd grant us the ability to do His will with a pure heart, so that no pitfalls result from our work, G-d forbid, and that we should merit that G-d's name be sanctified in the world through us, and that we should all live to see the *ge'ulah sh'lemah* in our days, in the very near future. Amen.

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ציצית ימים ומהודרים בתכלית הכשרות

כל הזריו במצות
ציצית זוכה ומקבל
פני שכינה ומנחת ימים

עשויים בעיהק ירושלם ת"ו

תעודות בד"צ לקהל אישכנזים היו בקרתא קדישא ירושלם ת"ו

בזה יום א' דרזח אלול תרע' קושטאסרי אמת ניתן לכתב בדבר הציצית הנעשה ע"י האברך היה מויה ר' ברוך דייטש
נ"י הנני מן המהדירים כי הנני ידוע לירא ה' ועוסק בתורה. והציצית הנעשה על ידו הם בתכלית הכשרות בנפוש ומו"י
השגחה לשמה בדת ובשרים הם גם למהדרין מן המהדרין ומצוה גדולה לתפוכו ולהחזיק ישיבתו בקודש ולקנות ממנו
הציצית בכדי שיהנה מיניע בשו וכפי רצונו לקיים יפה תלמוד תורה עם דרך ארץ ובפרט בזה אשר הוא מוכה את
הרבים וכו' ובעה"ח יום הגל

מטה נחים וואלנשטין מקום החותם אר"י ליב בהראיד צבי פסח פראנק

הם כי לח' אלול שנת תרע' מה מאוד נתננו שמחה בלבבנו בדבר הציצית שנעשה פעיהק מאת האברך ירא ה'
ושוקד ע"ד תהיק היה מהודר ר' ברוך דייטש נ"י וכל מלאכת הציצית היינו הניפוץ והטו"י והשורה נעשה על ידו דווקא
לשמה בדת ומבלי שום התערבות מלאכת אשה ומהראוי אפוא כי כל איש ירא ה' אשר נפשו איותה לזכות במצות
ציצית השקולה כנגד כל המצות ולקיימה ביתרוך הבשר וההידור יקנה הציצית הללו ובשתיים יעלה לו בזה כי זוכה
להיות גם מתפקד דאורייתא בעיר ד' שמה וזכות המצוה תגן בעדינו לכונן את בית חיינו ולהשיב את שכינתנו בתוכינו
במרה בימינו כירא כעשה יום הגל.

ליפמן דוד במהריז ז"ל יוסף יהודה בר"ד הלוי ז"ל אברהם בל"א מויה דוד הכהן ז"ל

מקום החותם בד"צ לקהל אישכנזים חסידים

הישרב ניכר לי התימת דיי הרה"ח בד"צ דפה ואין להוסיף על דברי אמת וצדק ומהראוי לסייע בידי עושה מצוה
בפרט שידוע הוא לירא ה' והושבי שמו ותורתו 'וברוך' אשר יקים את דגל התורה והמצוה ובעה"ח יום ד' לסדר
תמים תהי עם ד' ג' אלול בשם ד' אקרא לפיק

נאם חיים בר"לון

בעה"ח ו' תצא ד' אלול תרע' לפיק פעיהק ירושלם ת"ו

גם אני הנני לאמין את ידי הרי המוסלג בתורה ירא אלקים מויה ברוך דייטש נ"י אשר עלה על לבבו מחשבה
שהורה ללמד ידו מלאכת מעשי הציצית על תכלית השלמות ובהזרות יתרה לעשות הכל בכונה נכונה לשמה וע"י
אנשים דייקא למען זכרו את קהל ישראל במצות ציצית בתכלית הכשרות הוסי' וההידור וכבר הוציא מחשבתו
הטובה אל הפועל כאשר ראינו בעינינו והנה מעשה ידו להתפאר ולבן טוב ונכון הוא לכל אשר יראת ד' בלבבם
הזוכים מצוה לשום לב לקנות הציצית מאת המוסלג דגל הכשרים למהדרין מן המהדרין כי גם זה מכבוד המצוה
להעשות ע"י גדולים בתורה ויש ומקרא מלא דבר הכתוב חכם לב יקח מצות 'ע' משה י"ל

נאם יצחק ירוחם בהגאון החסיד מוה"ר משה יהושע יהודה ליב ז"ל דיסקין

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I cherish this opportune time to express my sincere indebtedness...more than words could convey or acknowledge...to a most wonderful newly acquired Friend Mr. Alexander Tepfer, Shlita of

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His wholesome good naturedness, total dedication and expertise combined with his helpful and high degree of talent in a highly specialized field enhanced the beauty of the illustrations in this book especially introducing the cover, and improved the quality of the text His sympathetic understanding of my educational aims and his ability to transfer them to the printed page are very much appreciated beyond the scope of understanding.

All those whom this book will pick up and therefrom learn the holy words of the Al-Mighty (due to the attractiveness of the cover) will so do solely due to the credit of Mr. Shiyah Alexander Tepfer, and as recompense for such I implore Heaven to grant him reward in accordance to benefit derived therefrom. In the merit of such dedication administered here, may the Al-Mighty bless his beloved ones, too, along with him with ariches yomim (long life), with health and happiness, Amen.



Special thanks are given to Mr. Joseph Dershowitz who has given of his time unselfishly during the course of preparation of this monograph with understanding, despite an extremely busy schedule he has assisted our timely needs and never sought excuses, He forged ahead with his G-d given artistic abilities to create the pictures presented herein. We wish him and his family much Yiddishe naches with all Biblical blessings of health, wealth naches and all that their good hearts desire.



ABOUT THE AUTHOR

Harav Sholom Yehudo Gross Shlita, is an internationally renown author, a most distinguished and erudite Talmudical and halachic scholar and research specialist, having written on crucial issues impacting upon our obligatory daily mitzvoh observances concerning the **Torah's** Commandments dealing with, **SHABBOS, MEZUZOS** and **TEFILLIN, KASHRUS, GAN EDEN (Paradise) etc., etc.**

He has provided all the necessary information required to enable an individual to lead a true Jewish life.

His numerous and multi-faceted seforim, some 42 works relating to Jewish Law - encompass the diverse and wide-ranging areas of Jewish halacha.

Though a rav of the European school of thought - Rabbi Gross is extremely knowledgeable of the technological manifestations of the modern era. Living in a period of great discoveries which daily create new problems in many areas of Jewish Law, e.g., the field of Kashrus and other important areas.

Rabbi Gross is not satisfied with the thoroughness of his halachic findings; indeed he made inquiries by contacting various departments of the Federal and State governments, as well as physicians, veterinarians, etc., to discern and establish the **FACTS**.

First, he informs and advises what is best for us and then provides specific information based upon the dictums of our past sages and halachaic authorities. In addition, where policies he has elicited direct governmental response to arrive at his own determination.

Every one of Rabbi Gross' seforim has been acclaimed, in writing by the greatest Torah authorities, who concur with the results of his findings, and who make an impassioned plea to all rabbis and leaders to unite under one banner and support his quests and ideals.

It is the author's sincerest desire and prayer that the reader will achieve an awakened and heightened spirituality enabling him to attain the stature of being a beloved child to our Father in Heaven, Is this not everybody's wish?



משה פיינשטיין
 ר"מ תפארת ירושלים
 בנוא יארק

Endorsments

בע"ה

הנה ראיתי כמה מהספרים שנתחברו ע"י ידידי הרב הגאון מוהר"ר שלום יחא גראס שליט"א הרב דק"ק האלמין מברוקלין, ביניהם הספרים אכילת מצות בישראל ד' חלקים, אפיית המצות השלם ג"ח, שו"ת זבחו זבחי צדק, אהלי ישראל, דבר משה, מזוזת שלום, מנחת יהודה, קדושת ישראל, נפש ישעי' ועוד, וכולם נכתבו באופן יצורה שראויה לבני תורה לעיין בהם, שהגאון המחבר שליט"א אסף וביאר בחריפות ובקיאות נפלאה, ההלכות והשקפות ששייכים לכמה ענינים שהעולם, ר"ל, נכשלים בהם, ואף שלא שייך לי מחמת טרדת הזמן, אלא לעיין קצת בספרים, וממילא לא שייך לכתוב הסכמה לגבי החלטת הדינים, מ"מ כבר אתחזק גברא, שיש לסמוך על הגאון המחבר שליט"א, שחיבר ספריו לכבוד השם ותורתו, וממילא אני מקוה, שכל שומרי התורה יעזרו להגאון המחבר שליט"א, שבאמת מצוה גדולה לחזקו ולתומכו בכל האפשרות.

וע"ז באתי על החתום לכבוד התורה ולומדיה,

ביום י"ח לחדש סיון תש"מ

נאום משה פיינשטיין

I have seen many of the Seforim authored by Rabbi Sholom Yehudah Gross שליט"א, Rabbi of Holmin, from Brooklyn, with whom I am well acquainted. Among them are the works entitled: *Achilath Matzoth B'Yisroel*, 7 vol.; *Afiath HaMatzoth Hashalem*, 3 vol.; *Responsa Zivchu Zivchei Tzedek*; *Oholei Yisroel*; *D'var Mosheh*; *Mezuzath Sholom*; *Minchath Yehudah*; and many others. They are all written in a manner and form worthy of the attention of Torah scholars. The author, a Gaon, has organized and explained each topic with extensive erudition and profound understanding. These Seforim document the laws and ideas concerning many areas of Halacha in which observance has, unfortunately, become lax. Shortage of time has denied me the possibility to properly review his works. I, therefore, am not in a position to endorse his legal decisions. However, this Gaon, the author, may be relied upon since he has already displayed his ability in this field, and has authored his works without any ulterior motives, only for the honor of G-d and His Torah. I, therefore, hope that all observant Jews will assist the learned author of these books, for it is a great Mitzvah to encourage him and support him as much as possible.

I, therefore, affix my signature in honor of the Torah and those who study it, on the eighteenth day of Sivan, 5740.

Moshe Feinstein

In the author's previous works, among them Responsa Zivchei Zedek, Afiath Matzot, Achilas Matza B'Yisroel, Nefesh Yeshaya and Minchath Yehudah, letters of appreciation and support were printed from Geonim and Tzadikim of our generation, the authorities upon whom the House of Israel depends.

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Member of the Rabbinical court of the Ada HaChereydit in Jerusalem

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Member of the Rabbinical court of the Ada HaChereydit in Jerusalem

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A Rav and author of Seforim in London

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The head of the Rabbinical court of Kahal Arugat HaBosem

Rabbi Yisroel Yitzchok HaLevi Riezman - Zecher Tzaddik L'bracho
Member of the Rabbinical court of the Ada HaChareydit in Jerusalem

Rabbi Simcha Bunim Greenberg - Zecher Tzaddik L'bracho
The head of the Rabbinical court of Pressburg, later a Rav in Brooklyn

Rabbi Shimon Yisroel Pozen - Zecher Tzaddik L'Bracho
The Rebbe of Shopron

Rabbi Avrohom Yitzhok Kahan Shlita
The Rebbe of Kehilat Shomer Emunim, Jerusalem

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The head of the Rabbinical court of Haniad

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The head of the Rabbinical court of Philadelphia

Rabbi Avraham M. Britshtein Shlita

*The secretary of the Rabbinical court of Ada HaChareydit in
Jerusalem*

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A Rav and the Rosh Yeshiva of Machzikei Torah Haifa, Israel

Rabbi Yosef Greenwald Shlita

The Rebbe of Papa

Rabbi Yechezkial Grubner Shlita

A Rav in Detroit

Rabbi Moshe Feinstein Shlita

Rosh Yeshiva Mesifta Tifereth Jerusalem

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The head of the Rabbinical court of Debretzin

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The head of the Rabbinical court of Freeman

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The head of the Rabbinical court of Ohel

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The head of the Rabbinical court of Daash

Rabbi Shmuel Zaeu Miller

The head of the Rabbinical court of Arad



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I wish to take this opportunity to mention my dear mother, the personification of “A G-d fearing woman — she is to be praised.” Esther ,יח the daughter of Rabbi Zev Wolf Mutzen ל”ז, the *shochet* of Arad, (who passed away on the eighth day of Tammuz, 5715). I beseech the Almighty to grant her long life in health and happiness, and may she have *nachas* from her children and grandchildren engaged in learning Torah and fulfilling mitzvos, until the coming of the Messiah speedily and in our days, Amen.

May my beloved wife, ,יח Taube, the daughter of Rabbi Chaim Eliyahu Bittman, שליט”א be blessed with the threefold priestly blessing, for exerting every effort to stand by my side and help me fulfill my aims; she enjoys immensely seeing me free to engage in the Torah, to write novelae, and to author *seforim*. May her reward from the L-rd, G-d of Israel, be complete, and may we both merit to raise our lovely children to learn Torah, to enter the *Chupah*, and to engage in good deeds. May our children: Yaakov Yeshayah Zev, Miriam Berochoh, Avrohom Chaim Elimelech, Chayah Soroh Feige, Pearl Malkah, Nissan Moishe, Dovid, Avigdor, Freide Bale, and Yoseph Yoel all merit long lives in happiness. I pray: Please, Almighty G-d, guard them from misfortunes and illnesses, and may we have much *nachas* from them. May they raise generations of upright Jews, blessed by G-d to be a glory to our holy forebearers.

I also wish to take this opportunity to express gratitude to the members of my congregation, Congregation Mogen Shaul of Halmin, and especially to the scholars of the kollel “Beis Yeshayah” of Brooklyn, who are dedicated to the study of the laws of *shechitah* and *bedikah*. They are all Torah observers and magnanimous people, who assisted me greatly in the publication of this book and other books. May G-d bless them, as well as all others who have assisted me in my holy task and grant them all the desires of their hearts for good.



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He read the entire manuscript and clarified and elucidated many difficult statements and concepts of our **Chazal**. He has reviewed this work and allowed me the privilege to draw upon the phenominally rare depth and exceptionally broad knowledge and clarity of thought which he possesses. His discriminating eye, incisive criticism and unselfish loyalty are in great measure responsible for this **sefer**, as well as many of the previous **seforim** that I have been blessed to have issued.

He, however, allowed me editorial discretion — — the freedom to decide what to include and what to omit — — and, therefore, he is absolved from any share of responsibility for the final redaction.

Words do not adequately express my appreciation, eternal gratification and thanks for his comments, criticisms, stylistic and conceptual observations, invaluable suggestions, and his guiding thoughts and interpretations. In merit of his self-sacrificing devotion to **harbotzahs ha'Torah** may **Hashem** reward him and his entire family with long-life, health, happiness, **bracha v'hatzlacha** and **kol mele d'maytav**. Amen.



We wish to commend Reb Chaim Shmuel Friedman without whose strenuous effort toward perfection in some of the art work here-in contained, this work would not have achieved the full appeal enjoyed by all. His Heavenly-granted artistic talent is vividly displayed in bringing out the fine points we strenuously derive to obtain. May his futur be bright together with his spouse and children to see true Yiddish nachas from them.



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Excellent Varsity and Printing Co. (212) 384-4249

whose utmost exertion produced a work that will be pleasing and appreciated by all who read it.

May he be blessed with all the Heavenly Blessings of goodness for all time. His reward is very great since it always will be with him.

He rightfully deserves significant admiration, praise and laudation beyond the scope of these few words for his forbearance in continuously abiding by our request in making changes and corrections so that this work become the product you now behold.

I pray that he, his wife and wonderful children be blessed manifold times for all his effort extended toward this project with *Hatzloche*, good health, long life, Yiddish nachas from their children and may his descendents reap the blessing promulgated by their father's foresight. Last, but foremost, may Heaven shine forth upon him the wisdom and merit to further his efforts in similar manner and fashion in all his endeavors — — — since they all are performed purely

L'SHAYM SHOMAIM and to increase K'VOD SHOMAYIM. The very few of those who give all of their time money and prayers that this work be accepted, honored, embraced, adopted and obeyed, should also be blessed with all good. This work was not produced as a hobby or past time, rather as the Gemorah states (Shabus 54) "Anyone capable of admonishing, reproaching or rebuking members of his household and does not do so is punished and considered culpable for the sins of the members of his household. Anyone capable of admonishing the people of his city, and does not do so is punished for the sins of the people of his city, anyone capable of admonishing the entire world and does not do so, is punished for the sins of the entire world." (Gemorah Shabus 54a).

All who help toward this attainment with either money or talent will surely reap *eternal blessings* according to their effort dispensed. Can you work toward a greater aim than this?

A SONG OF THANKS

From the depths of our heart, we wish to express our sincere thanks to the great rabbis who gave generously of their time, and took the trouble to review this book, remark about it, and correct it according to their profound understanding. Moreover, they offered me appropriate advice on how to publish this book in the best possible manner, both the legal and ethical sections, so that it would be acceptable to the public. May the Al-mighty fulfill all their wishes for good, and may they prosper wherever they turn, and be privileged to disseminate the words of the Torah and sanctify it, in the vineyard of Israel until the coming of the Messiah speedily and in our days, Amen.

INSTRUCTIONS TO THE READER

This book is the result of much toil and hard work in collecting the scattered material, from various sources, one of the most difficult tasks in this field. The reader should know that any complaints he has, are on the books from which I quote these statements. I am clear of any blame, since all my work was to pour from one vessel into another. This statement is old, similar to that found in the introduction of **Mesilath Yesharim**.

I request you to study all the statements quoted in this book, **the benefit you will derive from it is unfathomable**, , with **Hashem's** help, it is full of statements which will serve as a remedy to the maladies of the soul and body. **By casually skimming over the material, this benefit cannot be realized.**

This holy tome is being published in the vernacular, in contrast with the practice of other generations, to print in the holy tongue, simply because it is human nature for one to be close to his mother tongue, the language he learned in his childhood. He will, therefore, find it easier to read in that language than in another language learned in later life, in which he is not so fluent.

Moreover, women and children will find it easy to read through. This is very essential for the desired result, that they take heed of the halachoth mentioned here, which apply to them. In addition to their own observance, they will assist their husbands and encourage them to follow suit, if it is not possible for the husbands to find time to persue this volume and study it thoroughly by themselves. In such cases, the wives will do the work for them.

May the words of Sefer Chasidim be fulfilled for us, that whoever repeats a statement made by those of earlier generations, they will pray for him and defend him in Heaven, (ch. 224).

May the merit of all the tzaddikim and saints quote here, with all the other tzaddikim stand us in good stead for us and for our posterity, so that we may cling to their ways and follow in their footsteps, to observe the holy practices transmitted to us by our forebears, and satisfy the Creator until the coming of our redeemer speedily and in our days, Amen.

Notice

We wish to note that we do not mean, G-d forbid, to find fault with any Jew. It is our mission to give assistance with practical examples from every day life to see that those Jews who truly wish to practice Judaism in the traditional manner, without compromise, but because of hurrying or lack of reflection do not notice the many pitfalls that come about daily, and therefore fail, are reminded that this is contrary to their desires and principles. We wish to show and explain to them that this is contrary to the statutes of the Torah, and that through small deviations we endanger the entire structure of Judaism.

Simultaneously, we indicate these laws from Rabbinical teachings that these regulations are not merely pious practices, preferable behavior, or things which should be done from the outset, but stringent laws and regulations.

We present here a part of the introduction of the Sefer, **Eis Laasos** by the famous tzaddik, Rabbi Hillel Lichtenstein of Kalamaye, Hungary, o.b.m., which we deem appropriate for our booklet.

“My dear sefer (book), that has cost me so much time from learning Torah and so many tears, I send you out into the world, and I exhort you to avoid neither large cities not small towns. Do not say or even think, that in the brazen, impudent world of today, “Who will look at me? Who will take heed of my message? Where will I be able to accomplish anything? On the contrary, I will cause people to commit more sins, since they will regard me with disdain and mock me.”

“I say to yu, dear sefer, that even according to your view, your mission will not be fruitless, for even if you are unsuccessful in your attempts to influence men, you may influence women, whose hearts are softer and who are more impressionable. Should you fail to influence the youth, you may influence elderly persons; if you fail to impress healthy people, you may impress those sick and wracked with pain, as well as those whose fortunes have taken a turn for the worse.”

“I, however, am convinced that you will succeed in **all** your travels. Fear not! Don’t worry! Do not be frightened off! Remember Abraham, concerning whom the Torah writes, “**And he believed in G-d**”. His belief was as strong as the Rock of Gibraltar. That faith is deeply rooted in his descendants as an inheritance, so that their name is always “**Maaminim b’ney maaminim**” (believers, the children of believers). I, therefore, am convinced that you will be very successful. Many Jewish children will kiss you, and many will shed tears while reading you. Even if certain elements

cast you to the ground and trample upon you, there will come a time when they themselves will pick you up and love you, because the time is drawing closer and closer when people will come to their senses and recognize the pure, unadulterated truth. Today, we find many who deviate from the teachings of the Torah, some completely and some partially. The morning of the redemption is at hand, when the *ruach hatumah*, the spirit of impurity, will be removed from the world, i.e. the *yetzer hara* will be completely eradicated, and the earth will be full of knowledge of the Lord, i.e. the people will come to recognize the complete unadulterated truth. Then everyone will strive to follow all the teachings of both the written and oral Torah, the Bible and the Talmud with neither alterations nor abbreviations, but in the precise manner that they were observed from time immemorial, not as some groups claim, that their "rabbis" have the power to alter or disregard the *Shulchan Aruch*. Then, people will not allow themselves to be misled by various types of misleaders, or to be enslaved to such leaders who mean only their own monetary gain and their own glory. The time will come when the Almighty will fulfill His promise to "circumcise" our hearts, to remove the obstructions that clog our hearts spiritually. As the Bible teaches us, falsity lasts but a moment, whereas the true tongue will be established forever. I, therefore, assure you that you have no need to fear. You will surely succeed in disseminating and expanding the truth."



AN APPEAL TO THE PUBLIC

As everyone knows, printing costs are constantly rising, and it is virtually impossible to keep up with the expenses of printing, publishing, photographing, binding, mailing, etc.

We, therefore, appeal to you to help us with a generous contribution cover the expenses involved in the publication of this volume. By doing so, you will merit to be among those who lead the public to righteousness, as is indicated in **Pele Yoetz**: “Since it is usually difficult for the rabbis to print their works... it is proper for the wealthy... **to open their hands generously** to them, and with this, they will **share alike** with the rabbi... This share is in direct proportion to the nature of the tome, how necessary it is for the public, and according to the benefit the public can derive from it in serving the A-lmighty. If you reflect upon the matter, you will conclude that **almost no monetary donation is equal in magnitude to this mitzvah**, for every expenditure for a mitzvah is only on a one time basis whereas one who donates toward printing a sefer — **his righteousness stands forever**, for all generations. **He leads the public to righteousness, and the merit of the public is ascribed to him... How meritorious and gracious is his lot!** He acquired a good name; he acquired words of Torah; **he acquired the life of the World to Come, and also this world...**”



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☆ ☆ ☆



חיים ברוך בן חוה
 לרפואת הנפש והגוף
 בקרוב ממש

יה"ר מא"ש שכל הברכות שקבל
 יתקיימו במלואם בעגלא דידן.

INTRODUCTION

Inspiration and Encouragement to Perform the Mitzvos of Tzitzis, Tefillin, and Mezuzos.

A hundred years ago, there lived in a small town in Russia, a very honest merchant who was quite well-to-do. On one occasion, he was obliged to go to the fair to purchase merchandise. In those days, there were no trains, only coaches. There was also no paper money, only silver rubles. Since the weather was inclement, a trip which usually took two days, took four days. By the time the merchant arrived at an inn, he was extremely exhausted, and he lay himself down to sleep. The rubles in his money-belt caused him great discomfort, making it impossible, for him to sleep. He thought and thought, until he hit upon a plan. He took off his belt and laid it on the table. Alongside it, he placed a piece of paper upon which he wrote, "Thou shall not steal". Relieved of his burden, he was able to fall asleep immediately and slept soundly.

Meanwhile, another merchant came along and saw the money accompanied by the note, reading, "Thou shall not steal". He took out half the money and wrote another note, reading, "And with thy brother shall thou live". Then he immediately drove away.

Shortly afterward, a third merchant came along, and, seeing the money on the table, accompanied by the two notes, removed the remaining three hundred rubles, and left over a note, reading, "Thou shall not leave over of it until morning." He, too, left immediately.

My friends! The Diaspora is compared to night, as the prophet says: "Watchman, what is new of the night? And during the dark exile, we sleep soundly, allowing even the commandment of "Thou shall not steal," to be stolen. All of Judaism is made into a shambles, especially in America,

this free land where everyone can be a Jew as the Torah demands where we do not feel the burden of the exile, and, thank G-d, everyone can earn a livelihood, — and here-in lie all the troubles; we forget our Creator, and we do not believe in Divine retribution. We forget the most precious mitzvos for which Jews have sacrificed their very lives for thousands of years. In our Torah, there is a mitzvoh of tzitzis, which includes the entire 613 mitzvos, for the mitzvoh of tzitzis is instrumental in bringing a Jew to fulfill all the commandments of the Torah, as Scripture states: “And you shall see it, (the tzitzis) and you shall remember all the commandments of the L-rd and perform them.” That means that when you look at the tzitzis, you will be reminded of all G-d’s commandments and you will be led to fulfill them all.

It is well-known that the Talmud (Menachos 43) state that one who fulfills the commandment of tzitzis merits to perceive the Shechinoh; tzitzis cures all illnesses; by observing the mitzvoh of tzitzis one is guarded from destructive angels and demons.

Moreover, the mitzvoh of tzitzis has the property to guard a person from immorality, in addition to innumerable other properties which the mitzvoh of tzitzis possesses. In fact, every mitzvoh protects its observers from sin, e.g. one who observes the mitzvoh of shatnes scrupulously, is protected from the sins of murder, theft, etc.

A woman who makes certain that her husband and her sons wear kosher tzitzis, merits great reward, as we find in Tractate Baba Bathra, that a box made of diamonds is reserved for the wife of Rabbi Chanina be Dosa, in which she will keep techeles, blue wool, for the tzitzis of the tzaddikim in the hereafter, since she engaged in this

mitzvoh during her lifetime. Also, the Talmud (Berachos 47) tells us that one does not wear tzitzis is considered an ignorant person.

Let us estimate how many of the five and a half million Jews in America wear tzitzis, and if we assume that one percent do, how many of these tzitzis are kosher? Now, when we see the aforementioned reward for engaging in the mitzvoh of tzitzis, we can easily imagine the punishment meted out to those who treat this precious mitzvoh so lightly. The goyim, I'hov-deel, wear an emblem over their heart — yet we Jews, who are aware of the greatness of the mitzvoh of tzitzis, neglect it considerably. We cannot suspect the older people of not wearing tzitzis, but it grieves us to see that the new generation, the “wise guys” who chew gum in America, are unfortunately sinking into Gehinnom with their “wisdom.” They deny everything exalted and holy. May the L-rd forgive them.

But let us look a little deeper and speak a little more seriously to our coreligionists, the children of Abraham, Isaac, and Jacob in general, and to the American Jews especially, about the situation regarding mezuzoh. Answer me, my friend, where can we find a kosher mezuzoh in America? If I ask the “wise guys”, they will answer me, “We have no fear for demons. My father, “he will say, “lived in a village near Eishishok, and when he moved into a new dwelling where there was no mezuzoh, he would travel six miles to the city in order to obtain a mezuzoh. Without that, he was afraid to sleep. I however, have already slept in America for ten years without a mezuzoh, and I am not afraid. Better than that, I don't recite Shma, yet I am not afraid.” Oy, wise guy!” We will answer you, “I won't talk to you about demons because you yourself are the biggest demon. I'll only ask you, if you were drowning in water, and someone saves you, would you thank him? And when you

come home from the street, where thirty cars could have crushed you, and the Al-mighty saved you, do you not have cause to thank Him by kissing the mezuzoh? And when you go out into the street, do you know what king of misfortune may be in store for you? Do you not have to place your hand on the mezuzoh and say, "May G-d guard my going forth and my coming in from now and forever"?

Dear brother, look at our great men and learn a lesson from them. The Talmud teaches us (Avidah Zarah 11): When Onkelos the proselyte embraced the Jewish faith, his wealthy mother of royal blood strove, with all means, to bring him back to her religion. She sent him a delegation of prominent men to persuade him to return to his former religion, and if he would refuse to do so, to place him under arrest. As soon as they started conversing with him, he revealed to them the beauty and truth of the Jewish belief, and they joined him in conversion. The same occurred with a second delegation, and as well with a third. When she saw that she was unable to convince with dialogues, she resorted to another plan to arrest him. This time she sent a general with his troops and ordered them not to engage in any conversation with him, but to arrest him immediately. The general complied with her wishes, and, as soon as he entered, he arrested Onkelos and began to lead him out of the house. While walking past the mezuzoh, Onkelos laid his hand upon it and said, "May the L-rd guard my going out and my coming in, from this time forth and forevermore." Then he had already become a real Jew. The general saw this and wondered what it was all about. He asked Onkelos. "What is the meaning of this?" Onkelos replied, "Sit down and I will explain it to you." The general had completely forgotten his orders not to engage in conversation with Onkelos, and sat down to hear his explanation.

My dear reader, before I tell you Onkelo's explanation, I will cite another incident which our Sages tell us:

The mother of the saintly Tanna, Rabbi Ishmael, came before the Sages and requested that they admonish her son for disobeying her. The Sages could not understand how it could be possible that the saintly Tanna Rabbi Ishmael did not observe the commandment of honoring his mother. They waited impatiently until he returned home from the academy. When he arrived, they asked him the reason for his mother's complaint. Rabbi Ishmael replied, "My masters, against my will, I must tell you. My mother loves me so dearly; she seves me; she hands me everything I need when I arrive home from the academy. It is very unpleasant for me when my mother serves me. On the contrary, I should serve her. But since I noticed that she becomes upset when I do not allow her to serve me, and this is her pleasure, I nullify my will for the sake of her will. But, lately, she thought of something new. It is not enough for her that she serves me respectfully, but now she has decided to wash my feet and drink the water, I have decided not to allow that under any circumstances. Imagine that! My old mother should wash my feet and drink the water! In this, my masters, I disobey her."

"Oh! Oh!" exclaimed the Sages. "How love disregards the rule of dignified conduct! Love has such a power that it leads people off the straight path. She loves you so much that she feels this is an honor." The Sages started discussing whether he should allow her to wash his feet and drink the water. Their conclusion was that he must bear it and allow her to do what she wishes, since she derives satisfaction there-from. On the contrary, his refusal caused her so much pain and anguish that she came to complain about him, that he does not render the respect due her.

With this thought that true love disregards the rule of dignified conduct, we will return to listen to the Onkelo's explanation concerning the Mezuzoh.

"You have seen, my dear sir," said Onkelos to the general, "the procedure in the royal court, how the king sits alone in his room and the guards stand by the door as regards the great King of the Universe, however, His love for His servants is so great that it disregards the rule of dignified conduct. They sit in their rooms, while His coat of arms — the mezuzoh — is their sentry by their door. (And behold, G-d was standing over him... and I will guard you wherever you go... May G-d watch your going out and your coming in from this time forth and forever more). Now I ask you, Have I chosen the good G-d?" The general was aghast at his intelligent explanation, He understood very well that Onkelos was right. He did not have the audacity to farm Onkelos in any way, and Onkelos was indeed saved from all harm. Moreover, his name was immortalized among Jews through his Targum Onkelos on the Torah.

We will now cite a story related in Talmud Yerushalmi (Peah ch. 1):

A wealthy man named Artevan, sent to Rabbenu Hakadosh (Rabbi Judah the prince), the compiler of the Mishnah, a precious diamond as a gift, and requested that Rabbenu Hakadosh reciprocate by sending him a gift, equal to his. The Rabbi sent him a mezuzoh. Artevan asked him, "I sent you an invaluable diamond, and you send me a gift that is worth a half-shekel? Rabbenu Hakadosh replied, "My property (Rabbenu Hakadosh was very wealthy) and your property cannot pay the value of a mezuzoh, as King Solomon says in Proverbs: 'All your desirables cannot equal it.' Moreover, our riches we must guard, whereas the mezuzoh (i.e. the Holy Name Shad-dai is the initials of Shomer dalthos Israel" — He guards the doors of Israel)

guards us (when you sleep, it will watch over you...). Arteven was, however, a type similar to today's wise guys who dispense with the mezuzoh. He was, therefore, dissatisfied with Rebbe's reply, and Rebbe decided to send him a diamond.

Now, Artevan had an only daughter (Sh'iltos d'Rav Achai, Ekev), who was the apple of his eye, as is usual with wealthy people who have but one child. This only daughter took sick. They summoned the most skillful physicians, but alas, they were at a loss to cure her, and they despaired of saving her life. Once, Artevan was sitting by the sick bed on which his only daughter was lying near death. "Oh! What a false dream is the world with all its fortunes!" he said to himself. "How unsure a person is of his fortune and pleasures even one day! It seems that a short time ago I thought that the world belonged to me; I lived amidst such riches, — and suddenly, my world became dark. Of what use is all my wealth if the one who gave me such joy is being torn out of my arms and my heaven is falling down? Oh! Now I realize the truth of the words of my good friend, Rabbi Judah the prince. Now I understand what he explained to me that the mezuzoh teaches us that all worldly pleasures are not permanent and that only the pleasures of knowledge and G-d liness are permanent and unending, and no one has the power to deprive these pleasures. On the contrary, the less I engage in mundane pleasures, the more my spiritual pleasures increase (as is related of an intelligent, educated woman in Spain, whose two children were slain before her very eyes. She justified the tragedy inflicted upon her by the Creator, and said, "Good G-d! Until now, I loved You with only half a heart, since the second half of my heart was occupied with love for my children, but now that my heart has been relieved of the love for my children, it will become full with love for You,

dear G-d! Now I will fulfill the commandment, "And you shall love the L-rd your G-d with all your heart." But since I am so far from spiritual pleasure, there is no remedy to cure my wounds, since I am so far from You, O L-rd! I never make mention Your Name. How can I have the audacity to turn to You, to beg You to spare my dear child? She is the very light of my eyes! Oh! How dark my world has become!" At these words a stream of tears flowed from his eyes, and he almost fell into a faint, seeing how she was suffering, twisting, and turning, and becoming moribund. "I acknowledge my error," he said to himself, "G-d is just and His judgment is just. He wrote in the Torah, "And it shall come to pass, if you heed My commandments... to love the L-rd your G-d... And you shall write them on the doorposts of your house and upon your gates. In order that your days and the days of your children be lengthened upon the land... From this, we deduce the opposite as well, that if you do not keep these commandments, your children will not live long, G-d forbid! Alas! I have forsaken the pleasant ways of the Torah! I have no mezuzoh on my doorposts. Instead, I have all sorts of toys and nonsense in my house, in order to decorate my rooms. But such a fine ornament as a mezuzoh I have discarded and have not even wanted to look at it. Oh! How foolish we rich people are! We are like little children who play with dolls, yet do not know the value of diamonds.

This is my punishment, that my precious flower in being plucked just in her blooming years. Oh! Everything is dark before me. I, myself, am the murderer of my own child. Dear G-d! I regret my behavior and will follow the true Jewish way from this day on, and forevermore.

Upon uttering these words, he approached the closet, took out the mezuzoh Rabbenu Hakadosh had given him, and attached it to his doorpost. At that very moment, the

sick girl stopped twitching and opened her eyes. "Oh!" Artevon cried, "Great G-d, Your wonder is indescribable; You bring the dead back to life. I am not in a position to thank You for the great gift that You in Your kindness have bestowed upon me. Oh! How pleasant and lovely are Your commandments! They are the elixir of life. When no doctor is able to cure a malady, Your sweet mitzvos cure it, especially Your endeavor that others keep it as well. I will devote one day a year to go from house to house to inspect the mezuzos, to determine whether or not they are kosher, and I will give a kosher mezuzoh to anyone who has an invalid one or none at all. — And so it was, as the Rabbis tell us (Yoma 11) of an incident that Artevon was inspecting mezuzos, and when he was arrested doing so, he paid his fine of thousands of gulden, but resumed his work. After this story, when Rabbenu Hakadosh realized that Artevon understood the value of the mezuzoh, he did not return the diamond to him.

Dear readers, Rabbenu Hakadosh knew the vulgar tastes of today's wealthy people, that they hang all sorts of nonsense, trash, sculptures, portraits, and other pictures in their rooms, but not a mezuzoh. Therefore, Rebbi sent Artevon a mezuzoh, in order to call his attention to the fact that this is higher than all his ornaments and diamonds, and that he need not be ashamed of it. On the contrary, if he had any intelligence, he would be proud to have G-d's coat-of-arms shining on his house, as Onkelos the proselyte explained.

Now, my dear friends, let us discuss further, and we will tell you a wonderful story that the Midrash tells about Onkelos. When he decided to go from Rome to Eretz Israel to become converted to Judaism, he feared his uncle, Hadrian. The Jews were then under the government of

Rome. He went to his royal uncle to take leave, with an excuse that he wanted to travel around the world for commerce. Hadrian said to him, "My son, my royal treasury is at your disposal. You may take as much money as you wish. Incidentally, what kind of business do you intend to do?" asked Hadrian. "You should especially deal with merchandise whose price has fallen and is very cheap at present. Sooner or later, the price will rise, and you will profit handsomely."

"Very well, my royal uncle," said Onkelos, and left for the Holy Land. He had himself circumcised and learned much Torah from the Tannaites, Rabbi Eliezer and Rabbi Joshua. When Hadrian heard this, he called Onkelos to him and asked him, "Where did you get the idea to do this?"

He replied, "I did exactly what you, my royal uncle, advised. You advised me to deal with merchandise whose price has fallen. I thought it over how Jews are in such a low state (this was shortly after the destruction of the second Temple), so I dealt with this merchandise; then a time will come when the price will go up, as the prophet says; '(Isaiah 49:7) So says the L-rd, the Redeemer of Israel, His Holy One, To Him who is despised of men, to him who is abhorred of nations, to a servant of rulers, (a time will come when all nations will recognize His righteousness and the brilliance of His Torah), kings will see and rise, princes, will prostrate themselves. because of the L-rd who is faithful, the Holy One of Israel, and He chose you.'

Now, my dear friends, when we ponder about the story of Onkelos the proselyte and Artevon, who saw the real truth when the world had sunk so low, we will cling steadfastly to the mitzvah of mezuzah, which is so conspicuous, with the name "Shad-dai", crying to us, "Stop! Enough!" Yes, we must engage in commerce and

conduct a world, but we must not fall asleep in its bosom; do not forget that you stand in the vestibule of the royal palace, which is open only at certain times, but you do not know how long that time will be. Therefore, you must always obey what I tell you: And these words that I command you today, shall be upon your heart. Everything you do, do with sincerity. Then, the result will be good habits, admirable character traits, and pure ethics. Then you and your children will merit long life, with fortune and happiness, and will live a pure heavenly life in this world, and then you will achieve the real life in both worlds.

My friends, I will tell you a story: A very wealthy man had an only daughter. She became engaged to a very fine man, and was happily married. Her father took a voyage around the world for a few years. When he returned, he went to visit his daughter, whom he found in a deplorable condition. Her house was dark and damp; her clothes were torn. All in all, she lived in dire poverty. Her father was very upset and asked his daughter, "My dearest daughter, what do you need?" "Father dear," replied his daughter, "I am perfectly satisfied. I have a very good husband. He obeys everything I tell him. When I say 'day', it is day, and when I say 'night', it is night. He treats me very well; he never insults me. Unfortunately, we have a very meager income. That's why I look as you find me."

When the rich father heard this, he said, "Darling daughter, if your fate depends upon that, I will give your husband as much money as he wants." The wealthy father took out his checkbook, wrote out a check for his son-in-law, and left for several years. When he returned, he found his daughter living in expensive quarters, in her own house. She was wearing expensive clothing and bedecked with diamonds and jewels. The rich father was very happy and said to his daughter, "Dear child, now you have nothing to

complain about. You are living comfortably. You are wealthy. What do you need now?"

This time his daughter replied with a plaintive voice, "Father dear, now I am much worse off than before, when I went around dressed in tatters, and lived in a dark flat. Then my husband treated me well; he loved me and obeyed my every whim. But now, he beats me; he virtually tears me apart. Whatever I say, he says the opposite. And if you are wondering why I go with such expensive jewelry and wear such fancy dresses, I will tell you. My husband doesn't buy me these things to make me happy. He does it because he is ashamed for his friends, but as far as I am concerned, he would let me live in a cellar or an attic. He wouldn't care if I would wear tattered clothes."

When her father heard this, he was dumbstruck. "So, my daughter, when your husband was poor, he was good. Right? So I will demand my money of him and make him poor again. Then he'll treat you well."

My friends, have you heard the story? Do you know who the wealthy man is? That is the Al-Mighty, to Whom all wealth belongs. The daughter, in this case, is our Holy Torah, and the husband is the Jewish people. When the Creator visited — so to speak — His daughter in Europe and found her in an impoverished state, He recognized that the cause was the critical condition of her husband, the Jewish people. So G-d wrote out a check, i.e., He directed them to go to America, where they would be able to earn a livelihood. When we came here to this golden land, and G-d made everyone fortunate; i.e., no one suffers from the ype of poverty that existed in Europe, we tear pieces from the Torah, we try to erase many sections from it. We refuse to obey. What the Torah says is treif, we say is kosher. What the Torah says is chelev, we say, that it is only a custom to remove it. You have an excuse, I have to earn a living... and

because of that you profane all the Torah's sanctities. You don't want to know about tzitzis, nor about Tefillin and Mezuzos, not to be quiet during chazarath hashatz, kaddish, the reading of the Torah, etc.

Now, dear brethren, I beg of you, take heed of everything I told you, and wake up from your lethargy into which you have fallen, i.e., your neglect of fulfilling Torah and mitzvos, and performing good deeds. But, alas! Not everyone is able to awaken himself from his lethargy. Most modern, Yes, they wake up only when it is too late. A very appropriate story is told about this matter.

Once a prominent man pleased a king. As a token of gratitude, the king decided to bestow fortune upon him. But first, he wanted to determine whether the man was worthy of his favors. In order to ascertain this, he gave him a simple test. He opened the treasure rooms for him and invited him to stroll through them for seven hours and to help himself to the most precious antiques found there. In the vestibule of the treasure house, he had placed a music box that played beautiful music, so that anyone who heard it became enchanted by it. The king ordered the door-keeper of the treasure house that, as soon as the guest would enter the vestibule of the music box, should begin to play. The door-keeper followed the king's order and, as soon as the guest entered, the music box commenced to play. The guest was very pleased by the sweet music, and became engrossed in the melody. He stood there for hour after hour. He did not realize that time was passing, until the seven hours allotted him by the king, were over. A minute before the time limit, the music box stopped playing. The guest awoke from his sweet sleep and wanted to go into the king's treasure house to help himself to the royal treasures. Just then the door of the treasure house slammed shut, and a voice called out, "Where were you

until now? Why did you forget what we told you before, that the king's treasure house would be open for you for just seven hours? The whole seven hours you had time to consider everything and take whatever your heart desired. Yet you went into a daze, thinking about the concert of the music-box. That music box was placed there to test you whether you have in mind the reason you were admitted to the treasure house, and if you were distracted by the music, and you missed this opportunity, whose fault is it? Because of your levity, you missed everything."

You can imagine how the person regretted his mistake of destroying his chances to acquire such a vast fortune, with which he could live comfortably for the rest of his life and still leave over a handsome inheritance for his children and grandchildren.

The same applies to a person's coming into this world: For seventy years he is sent down to gather holy thoughts and to accumulate Torah studies, mitzvos, and good deeds (which are the real antiques of the King's treasure house). Eventually, he becomes absorbed in gratifying his worldly lusts (this is the beautiful music box plays) and he puts his soul to sleep until his dying day, when the music box stops giving its concert. When a person lies on his death bed, he has no more desires, and he thinks about all the time he wasted during his lifetime. All the fruit of his labor under the sun goes to others, many times to his enemy, and for himself he takes along nothing. Alas! How he would want to get back some time! But, it is already too late. The royal treasure house is closed, and no begging or crying will avail him. For all his property, he cannot buy even five minutes of life. We cannot imagine how one is grieved at that time. From that pain alone, he can die.

Therefore, let us return to G-d... let Him preserve us so that we may live before Him.

LAWS RELATING TO THE MITZVOH OF TZITZIS

Chapter 1

To be forewarned concerning the Laws of Tzitzis

1) One must be very strict in the observance of the mitzvoh of **tzitzis**¹. **Chazon Ish** o.b.m. writes in a letter,² "When you fulfill the mitzvoh of **tzitzis**, you will experience marvelous joy with holy feelings that you are tying yourself to the Torah and its mitzvos."

2) It is noteworthy that some scholars are unaware of the fact that although the accepted halachoh is that we are not required to attach **tzitzis** to a **tallis (koton or godol)** until we intend to wear it,³ nevertheless, if there is a possibility to acquire **tzitzis**, we should attach them immediately, even if we intend to let the garment linger for some time.⁴

3) Before purchasing a **tallis koton** or a **tallis godol**, we may surely try it on without **tzitzis**,⁵ and even after buying it, should we wish to try it on at home to ascertain its proper fit we may do so.⁶

4) The **tzitzis** must be long enough in order for them to be seen from under the clothing.⁷

5) We must be certain that the **tallis koton** is large enough⁸; there is a minimum size even for a small child.⁹ See below par. 10.

6) The Tanya, in his **siddur** writes that, according to the great kabbalist Rabbi Isaac Luria, known as **Ari zal**, The chest must be covered by the **tallis koton**.”

7) Since, unfortunately, it has been proven that, some Turkish **talleisim** are adulterated with other than wool fabrics. Since everybody strives for a **tallis** of 100% wool, such **talleisim** should be tested in a laboratory to determine such finding.

8) **Magen Avraham** 9:4 states that, “since there are many complications involved in making **talleisim ketanim** of other fabrics, a G-d-fearing man should himself make a **tallis koton** exclusively of wool. Thereby he will be recompensed by the attainment of brilliance in heaven after passing from this world. Many other authorities concur that one should only wear woolen **talleisim**¹⁰. Some authorities rules that one may not recite a blerssing on a nylon **talis koton**, nor wear it outside on Shabbos.¹¹

Chapter 2

The Measurement of the Tallis Koton - for Adults and Children

1) Various measurements are given for a **tallis koton**; as in other matters in the Torah, some say thus, and other say thus. We, therefore, cite the measurement agreed upon by the majority of the authorities.¹ Many call it the practice of the pious.² The length in front should be one cubit, in the back also one cubit, and the width too should be a cubit. (A cubit is a lineal measure, being the length of a man’s arm from the elbow to the extremity of the middle finger, usually taken at 18 inches.) The hole through which we put our neck is not counted in this dimension (i.e. only

the empty part.) The split in the front of the **tallis** is counted, however. This is preferable from the outset. In case of emergency, $3/4$ of a cubit in front and $3/4$ of a cubit in the back suffice.³ With a **tallis koton** smaller than this, one may not recite the blessing nor go out on the Shabbas.⁴ On weekdays, however, if one has nothing else, he should wear even the smallest **tallis koton**.⁵

2) The two shoulder straps must be wider than the hole between them.⁶ Some authorities rule that each shoulder strap must be wider than the hole.⁷

3) For small children...the **tallis koton** must be as large as the head and the greater part of the body of the child who is to wear it.⁸ Some rule, that, for a child age six to thirteen, the measurement is one cubit for the entire length and one cubit for the width.⁹

The measurement in metrics

4) **Chazon Ish** writes,¹⁰ that, "the measurement according to the metric system is, according to the greatest authorities¹¹ approximately 60 cm." One centimeter is equal to $1/100$ of a meter — one meter is equal to $2/5$ (40%) of an inch. The **agudal**, width of the thumb, equals approximately $1/2$ cm.¹²

5) At the same time, we find it important to call to the public's attention to be very careful to insert the **tzitzis** through the garment in the proper place,¹³ and it is, therefore, important not to rely on the manufacturer, but to measure it personally to see whether it is in the proper place.¹⁴ According to **Chazon Ish**,¹⁵ the measure is from 4 to 5 cm. According to **Daas Torah**, the measure is from 4 cm. to $4\frac{1}{2}$ cm. from the edge of the garment to the hole, measuring from both sides, and because of the dispute

between the authorities, no loose threads should remain on that portion of the **tallis**.

6) Now we cite all the measurements according to

Chazon Ish:

- 1) The length of the entire **tallis koton** 120 cm. (min.).
- 2) The width of each shoulder strap 21 cm. (Min.).
- 3) The hole 18 cm. (to 20 cm.), as long as it is less than the shoulder strap.
- 4) The entire width 60 cm. (min.).
- 5) From the edge of the garment to the hole in which the **tzitzis** is inserted, 4 cm. to 5 cm.

According to another measurement, the second most widely accepted; a cubit is equivalent to 48 cm.,¹⁶ according to which the measurements are altered on the first four points.

7) We must be very careful and not rely on anyone, either in the case of a large **tallis koton** or a child's **tallis koton**, as well as the measurement from the **tzitzis** of a **tallis godol** to the border of the garment. This should be measured personally as we have already mentioned. For this reason only, do we cite these measurements, to enable many people to fulfill this precious mitzvoh (which protects a person from sinning¹⁷, and is considered as though he welcomed the Shechina) and have no time to study these halachoth thoroughly.



Chapter 3

Laws of the Blessing, Shehecheyanu, and Caution to Buy only from a Reliable Person

1) Newlyweds who put on a **tallis** for the first time must not forget to recite the blessing, **Shehechenanu**, the first time they put it on,¹ first reciting the blessing, **Lehisattafe**, and then **Shehecheyanu**^{1.1}.

2) Chasam Sofer² writes that we may not purchase **tzitzis** indiscriminately. Since many unreliable people sell **tzitzis**, the pitfalls in the field of **tzitzis**, **tefillin**, and **mezuzos** are very great, and we must buy these items only from reliable dealers.³

3) An important point must be clarified to the Orthodox public, that, although we purchase **tzitzis** with a **hechsher**, we are not certain that it is satisfactory for everyone who is scrupulous in his observance of mitzvos, since there are many types of **tzitzis** which some authorities approve of, yet one who observes mitzvos scrupulously would not care to wear them, e.g. machine made **tzitzis**.⁴ Although many permit them, there are others who do not wish to accept the lenient ruling as regards such a precious mitzvoh.

Similarly, as regards twisting the **tzitzis**, there also is a dispute as to whether it must be done **lishmoh**, for the divine purpose of **tzitzis**. Some require it⁵ while others do not.⁶

Concerning the matter of **lishmoh** itself. If the manufacturer of the **tzitzis** had in mind to make the threads for the purpose of **tzitzis** itself, but did not pronounce it orally, there is a dispute as to whether the **tzitzis** is kosher.⁷

4) It is, therefore, preferable to buy **tzitzis** where the entire process of manufacture can be investigated adequately, i.e. the spinning and the twisting from beginning to end.

We should, therefore, be careful to purchase only from a manufacturer, or a dealer who is familiar with the entire manufacturing process of the **tzitzis**.

5) This is moreover, particularly important when purchasing a ready-made **tallis koton** with the **tzitzis** already attached. In this case, we fall into another series of doubts. Is it, therefore, preferable to insert the **tzitzis** personally. Additionally, performing the mitzvoh personally is superior to performing it through an agent.⁸ One should also look for superior **tzitzis** to insert into the **tallis**.

6) We must especially be careful when buying children's **talleisim ketanim**, the kind that are sold wholesale in cartons, many of which originate in Eretz Yisrael. According to our direct information, there are many factories in Eretz Yisrael, where Sephardic workers, who regard the observance of mitzvos very lightly, attach the **tzitzis** to the garment. Consequently, it is very possible that your child, whom you wish to train in the observance of the mitzvah of **tzitzis** made according to halachah,⁹ is, instead, wearing a four-cornered garment without **tzitzis**. It would be much better not to put a **tallis koton** on him altogether, since he, in fact, is not obliged to wear one,¹⁰ rather than to dress him with a four-cornered garment which requires **tzitzis**, strings instead of **tzitzis**! I found a similar statement in **Pele Yoetz**¹¹. **He emphasizes very strongly that we must fulfill the mitzvah of tzitzis properly, otherwise it is much worse than not wearing a**

tallis koton altogether, since we recite a blessing in vain and we wear a four-cornered garment without **tzitzis**. Similarly, **Beth Shearim** writes, that, lack of concentration on Rabbernu Tam's **tefillin** is much worse than on Rashi's **tefillin**, since one puts them on voluntarily. If he cannot concentrate on them, let him refrain from putting them on altogether.

7) Therefore, dear parents, you, who wish to see Jewish **nachas** from your children, and hope constantly to raise them up as **talmidei chachomim** and fearers of G-d, as the wellknown saying goes, "**Well, I am already what I am, but, at lest my children I want them to be very pious Jews.**" This is the aim of every Jewish parent, not to mention the Talmudic maxim that pious children rescue their parents from the puishment of heaven after their death.¹² More so, we find in the holy **Zohar**, that only through the children can the fathers achieve the World to Come.¹³ I refer to even in this world, no one derives any pleasure except those who experience Jewish **nachas** from thier children.

We merit all this only if we put in an effort. Nothing is accomplished automatically. Indeed, the precious mitzvoh of **tzitzis** plays a major role in your child's future, in his accomplishments in studying Torah and in fear of G-d. Therefore, be sure to buy reliable **tzitzis** only and you personally attach them to your child's **tallis koton**, and do not rely on ready-made products.

Chapter 4

The Marvelous Properties of the Mitzvoh of Tzitzis

In order to give you parents a minute conception of what the **tallis** with **tzitzis** means for you in this world, as

well as in the next, and how the small **tallis koton** your child wears can help you in his education, let us cite a number of passages from the holy literature:

1) "He who fulfills the mitzvoh of **tzitzis**, is privileged to be able to welcome the Shechinoh."¹

2) "He who fulfills the mitzvah of **tzitzis** — 2,800 slaves will serve him."²

3) "Because of the sin of (neglecting) **tzitzis**, young children die."³

4) "The only mitzvoh that saves one from the evil inclination is the mitzvoh of **tzitzis**."⁴

5) "The mitzvoh of **tzitzis** saves a person from grave sins, even intentional ones."⁵

6) The mitzvah of **tzitzis** saves from anger. Should one become angry, he should grab hold of his **tzitzis**. As he looks at the **tzitzis** his anger will subside."⁶

7) **Tzitzis** has a property to conceal one from the destructive angels and demons."⁷

8) "Through **tzitzis** one can be saved from the evil eye."⁸

9) "The mitzvah of **tzitzis** alludes to the resurrection of the dead.⁹ Consequently, one who is careful in his observance of the mitzvoh of **tzitzis** as it should be observed, is privileged to be present in the resurrection."¹⁰

10) "One who passes the **tzitzis** over his eyes when he recites the section relating to **tzitzis** may be rest assured that he weill never be blind."¹¹

11) "One of the seven who are excommunicated is one who goes without **tzitzis**.¹² One should, therefore, by all means, buy a garment and attach **tzitzis** to it as it should be done."¹³

12) "One should constantly look at his **tzitzis**/This brings great benefit to his soul, so that no sin befall him."¹⁴

13) "**tzitzis** brings a person to humility and fear of G-d."¹⁵

14) "The reward of the mitzvah of **tzitzis** is unfathomably great."¹⁶

15) "White **tzitzis** is a sign of forgiveness and atonement."¹⁷

16) "If one fulfills this mitzvah as it should be fulfilled, it is as though he fulfilled the entire Torah."¹⁸

17) "The mitzvah of **tzitzis** is practiced on the Shabbas and festivals to protect one from sin."¹⁹

18) "Because it is so easy to perform the mitzvah of **tzitzis** the penalty for neglecting it is very severe."²⁰

19) "The mitzvah of **tzitzis** has the property of hallowing one's thoughts when he performs it properly."²¹

20) "It is beneficial for a sick person to look at the **tzitzis**"²²

21) "It is inauspicious to allow someone else to fold one's **tallis**."²³

22) **Tzitzis** saves one from the evil forces."²⁴

23) "Should one encounter anything that is contrary to the Creator's honor, he should look at his **tzitzis**, and he will be saved."²⁵

24) "Looking at the **tzitzis** is one method of rectifying sexual sins."²⁶

25) "Should someone be sitting among people, who are likely to bring him to talking **lashon hara**, slander, ridicule, etc., he should look at his **tzitzis**, and he will be saved."²⁷

26) "One should continuously look at the **tzitzis**. Thus he will fulfill a mitzvah of the Torah"²⁸ This is a marvelous

benefit for the soul, that he should not come to sin, and it enables him to attain exalted matters. To accomplish this, we must look twice in succession.²⁹

27) "If one does not fulfill all 613 commandments, he must be reincarnated.³⁰ Since this is impossible for anyone, especially nowadays, when, according to the **Chofetz Chaim**, there are no more than several hundred mitzvos.³¹ that one can observe. It is very important, therefore, to observe strictly a mitzvah that is equal to all mitzvos, e.g. **tzitzis**."³²

28) "We must educate small children to fulfill the mitzvoh of **tzitzis**, because, through that, they will attain sanctity, which will benefit them greatly in their study of Torah and in the service of the Creator."³³

29) "As reward for the observance of the mitzvah of **tzitzis**, the redemption will come."³⁴

30) "It is beneficial to hold the **tzitzis** during learning, or during free time. Through this, we are reminded to look at the **tzitzis** constantly.³⁵ This was the practice of the noted saint and sage, Rabbi Yehudah Greenwald, rabbi of Satmar, during his studies. Also when he sat with people, he would take one of the **tzitzis** in his hand and look at it."³⁶

31) "The Gaon, Rabbi Eliyahu of Vilna, before his demise, took the **tzitzis** in his hand, kissed them affectionately and cried, "It is unfortunate that I must leave such a beautiful world where one can purchase such a precious mitzvah so cheaply."³⁶

32) "Enwrapping oneself with a tallis humbles the heart and brings one to the fear of heaven."³⁷

33) "When enwrapping oneself, one throws the four **tzitzis** over the left shoulder to rectify the evil inclination."³⁸

34) "If one fulfills the mitzvoh of **tzitzis** properly, the Creator behaves with him over and above what the strict line of justice calls for. i.e.linient."³⁹

35) "For fulfilling the mitzvoh of **tzitzis**, one is rewarded in this world as well as in the next."⁴⁰

36) "One who fulfills the mitzvah of **tzitzis** is assured that he will not suffer toothaches."⁴¹

37) "One who conscientiously observes the mitzvoh of **tzitzis**, is saved from robbery, immorality, and bloodshed."⁴²

38) "We must put a tallis koton on a child when he commences to talk, at the latest, when he is three years old, and learns alef-beis. thereby, he will, in his childhood, attain an exalted soul."⁴³

39) "A small child who commences to talk, should immediately be clothed with a **tallis** koton, since, thereby he will attain an exalted soul, and a holy spirit will rest upon him. The latest should be at age of three. Should the **tallis** koton be put on him later, an unclean spirit will rest upon him and will clog-up his brain, preventing him from understanding the Torah.⁴⁴ It is self-understood that this includes putting an invalid tallis koton on the child, or on himself, for that matter.

40) "Others recommend putting a **tallis** koton on a child as soon as he is one half year old. Then he will be protected from all evil."⁴⁴ In the home of the saintly Grand Rabbi of Rizhin o.b.m., they would put talleisim ketanim on the children as soon as they were a month old."⁴⁵

41) "The custom is to make **tzitzis** for small children before they are accustomed to performing other mitzvos, and as the child grows the mitzvoh grows with him, because he feels the sweetness of the mitzvoh more and more."⁴⁶

42) "It is said in the name of the saintly Neshchizer Rebbe, that one should not go even one step without **tzitzis**."⁴⁷

43) "We should look at the **tzitzis** in the following manner. We take all four **tzitzis** in hand, and we look at them twice. Then we say, "As if this had **techeles**, blue wool." Where we are not allowed to talk, we should have this thought in mind. This helps one to pray with love and awe."⁴⁸

44) "It helps the soul to go up at night."⁴⁸

45) "It brings one to an elevated level of fear of G-d."⁴⁸

46) "It also helps one to earn a livelihood."⁴⁸

47) "Through the mitzvah of **tzitzis**, one is surrounded by the brilliance of the Creator, from head to toe, and through this, he will be able to look at the hidden light created on the first day of creation."⁴⁹

48) "A **tallis** is the garment of the shechinah."⁵⁰

49) "He who wears **tzitzis**, is called "one" just as the Creator Himself is called "one." Therefore, G-d Himself cares for him."⁵¹

50) "He who wears **tzitzis**, the angels announce before him, 'Give honor to the King's son.'⁵¹

51) "When we wear **tzitzis** and we go out of the house, the Creator rejoices, and the evil angel who destroys, must withdraw from there. Therefore, the person is saved from all misfortunes."⁵¹

52) "By looking at the **tzitzis**, one is assured that all evil thoughts will leave him."⁵²

53) "**tzitzis** is one of the mitzvos that require extreme watchfulness."⁵³



Chapter 5

How The Mitzvoh of Tzitzis Brings to Riches.

1) "Thus we find innumerable passages in the Talmud, Zohar, and the Midrashim, illustrating the paramount importance of the mitzvoh of **tzitzis** together with its marvelous properties.

We, therefore, reiterate and stress: Beloved Jews, strict observers of mitzvos! Here you have an opportunity in this world, for a small sum to fulfill a mitzvoh whose observance is tantamount to that of all the mitzvos of the Torah. Besides that, you are protected from the Angel of Death, from all sorts of misfortunes and sins. You will attain the presence of the Shechino. This mitzvah lengthens the lives of your small children, frees you from the evil eye, rids you of all demons and destructive angels; assures you of resurrection, prevents you from becoming blind; purifies your thoughts, atones for sexual sins, guards you from slandering, brings into you a sanctity with an exalted soul in your small children, rids you of toothaches, protects you from the three most serious sins, and helps you earn a livelihood.

2) Now then, that being the case is it worth to try to save a few dollars when fulfilling such a mitzvoh? Even for the children, it opens their hearts to understand the Torah they learn, so that they should know that, not only for an esrog, that everyone sees and admires, do we have to spend much money, but even **tzitzis** and the like, for which we are not showered with compliments, we must buy the best.

3) The holy tomes give various plans what to do when someone has a spare moment, and has nothing with which to fill in the time, e.g. to fulfill the mitzvot that belong to the heart¹ or to sanctify the Holy Name.² We offer another plan, viz. to look at the **tzitzis**, thus fulfilling a **separate mitzvoh** of the Torah with every gaze.³ This is very good to know.

4) We should fold our tallis personally.⁴ Perhaps, this applies to a tallis koton as well.

Chaper 6

Cleanliness of the tzitzis

1) "Those who are meticulous concerning their clothing that it be clean and neat, but allow their tallis to become filthy and tattered will suffer severe punishments."¹

2) We are in duty bound to wash the tallis often, so that it always be spotlessly clean.

3) We must respect the things that relate to the soul; everyone should see that his **tallis** should always be white, clean, and folded.³

4) "Some go with beautiful clothing, as beautiful as they can afford, yet when it comes to their tallis it is torn and dirty. This is indeed disgraceful and they will be very embarrassed in the World to Come."⁴

Chapter 7

Warning about Tzitzis

1) "On the **tallis** koton,"... 'one should make the front **tzitzi** intentionally longer, so that he will always be able to view them.¹ I wish here to call to the attention of all those

who observe the laws strictly according to the halochoh². Who wear the tallis koton under their jacket, should, nonetheless, see to it, that the front **tzitzis** should hang out of their jacket in order to be visable to them, as we have already quoted from **Ari zal**, that '**we should always look at the tzitzis.**' Also, Ibn Ezra writes explicitly,³ that '**the mitzvoh of tzitzis is that they should be seen.**'"

2) We must note at the same time, that the tallis koton must be worn above the shirt, and not under the shirt."⁴

3) "I wish to call to the attention of all those who hide their **tzitzis**, that this mode is prohibited,⁵ and that those who thrust their **tzitzis** into their trousers, not only ignore the verse, וראיתם אותו "and you shall see it,' but they also disgrace the mitzvoh of the Creator, Blessed be He, and will be called to account for their misdeeds."⁶

Chapter 8

Beautifications of the Mitzvoh of tzitzis

1) According to the halacoh, if one of the eight threads is torn off, the **tzitzis** are still kosher, and oftentimes, even if two threads are torn. This, however, requires knowledge of the halachos to determine when it is kosher and when it is not.¹ Nevertheless, the strict observer should see to rectify the **tzitzis**, just as he would mend his suit, were it slightly torn and surely would not appear before a king dressed in a torn suit, should surely fix the **tallis** which is dedicated for such a wonderful mitzvoh, with which to respect the Al-mighty. It surely is worthy of every type of consideration and beauty.¹

2) Another valid reason for this stringent practice is quoted in the name of the renowned Grand Rabbi Mendele of Rimonov o.b.m. "The number of the **'thirty-two'** threads of the **tzitzis** alludes to exalted matters, and certain properties of the **tzitzis** depend on the exact number of **'thirty-two.'** All this is lost if even one thread is torn off." One should, therefore, rectify it immediately."² See below.6

3) According to **Ari zal**, 'we should make a knot at the end of every thread.³ It not only is optional but it is preferable.⁴ Baal Shem Tov concurs with this practice.

4) Since many authorities dispute this ruling, maintaining that we may not make extra knots, it is advisable to refrain from making them on the day we attach the **tzitzis**, but to make them a day later.⁶

5) **Tzitzis** are beautiful if they are not too thin and not too thick, but medium.⁷

6) "One who desires thirty-two healthy teeth, should see to it that the thirty-two threads of the **tzitzis** are whole,⁸ because **tzitzis** bear the same number as teeth.⁹ The Mishnah says, שנים אוחזין בטלית **Two people hold a tallis**, may be rendered homiletically as, , שנים אוחזין בטלית, i.e. if one has a toothache, he should take hold of his tallis and examine the **tzitzis** to ascertain whether they are kosher."¹⁰

7) "The saintly Grand Rabbi Pinchas of Koretz o.b.m. would never talk while knotting his **tzitzis**."¹¹

8) "According to the halachah, it suffices if every thread of the **tzitzis** is twisted with two strands,¹² but preferably it is to fulfill the mitzvoh in the most elegant manner possible, according to the kabboloh, that 'every thread should be composed of eight strands.'¹³

9) "It is, therefore, preferable to personally attach the **tzitzis** to the children^{3/4}s **talleisim ketanim**, because he gains thereby the beautification of the **koful shmoneh**, the eight-strand **tzitzis**, which usually do not come attached to the children's **talleisim ketanim**."

Chapter 9

Laws Concerning Attaching the Tzitzis

1) "From the outset, the **tzitzis** may not be attached by a woman or a child under the age thirteen.¹ Even a child past thirteen may not always attach the **tzitzis**.² Therefore, until we are certain that the child has reached puberty, even if he is past bar-mitzvah, he should not be permitted to attach **tzitzis**."³

2) "Nowadays, it is customary to make two holes in a **tallis** koton, and the **tzitzis** come out on one side.⁴ **Kitzur Shaloh** insists that we be careful to have the **tzitzis** come out on the outside of the **tallis** koton, not on the inside toward the person wearing it. It is, therefore, advisable to remake the **tzitzis** if they were inadvertently made to hang on the inside."

3) "The **tzitzis** of a **tallis** koton should be tied close to the garment.⁵ It is reported that the **Kedushas Yom Tov** showed his father, the renowned saint and sage, the author of **Yetev Lev**, that the **Tanya** rules that 'the **tzitzis** must be knotted close to the garment.' He, immediately, ordered his **tzitzis** untied and retied near the **tallis** koton, according to the ruling of the **Tanya**."⁶

4) "We must separate one thread from the other before putting on the **tallis**⁷ on the Sabbath as well,⁸ unless they are impossibly entangled."⁹

5) "One must examine his **tzitzis** even on the Sabbath."¹⁰

6) "If **tzitzis** are too long, we should not cut them off with a knife or scissors, but with teeth."¹¹ Although we find in commentaries and in works of halachic authorities that the objection only is to tools of iron.¹² Regarding the cutting of **tzitzis**, there is special significance in biting them off with the teeth. In conclusion, there are three alternatives. The best way to shorten **tzitzis** is by biting them off with the teeth; if this is impossible, they may be cut with a tool not made of iron. The worst way is with iron. The custom to use fire probably came about because people avoid using any cutting tool."

7) It is preferable that both the **tallis** koton and the **tallis** godol should be white, like the **tzitzis**,¹³ and from **Bach** it appears that the **tallis** should be really white, not yellow, since he writes¹⁴ that the reason is, that just as Scripture states concerning the Creator Himself, Blessed be He that His raiment is snow white, the same is true concerning the **tallis**.¹⁵ Therefore, one must be certain to obtain a truly white **tallis**.

8) It is interesting to note that many G-d fearing men, who although they can afford a new **tallis** koton, still wear an old yellow one, in fact, almost brown, not, G-d forbid, because they do not attach importance to the mitzvoh of **tzitzis**, but purely out of neglect, and because of the habit to wear the same **tallis** koton steadily, unlike a shirt, which they change every day.

9) Nevertheless, we must take heed, as mentioned above, that this arouses G-d's ire, since the shirt is beautifully white, the suit is neat and clean, yet the **tallis** koton intended to unite the Jew to his Maker, which is the

foremost purpose of this world, is completely neglected, and we are satisfied with it, no matter what its condition. By doing so, we ignore the mitzvoh of beautifying all mitzvos, as the Torah says: **This is my G-d, and I will glorify [myself before] Him. [with mitzvos].**"¹⁶

10) **Therefore, everyone should inspect his tallis koton** every now and then, to see whether it needs laundering, or perhaps, he needs a new one altogether, even though it costs a few dollars, for what is the value of all the money in the world compared to such a holy, precious mitzvoh, which has so many wonderful properties (as above); after all...money in itself, is not a means to an end.

11) Now, why should this be less important than an esrog, for which people pay \$40, \$50, or even \$100, for a mitzvoh we perform but for a short time, seven days, and outside of the first day, on the other dasys we are obligated only by an edict of the Rabbis, to take the esrog, yet we spend so much money for it. How much more should we spend on a tallis koton that we wear all day and every day, and according to some authorities, even at night.¹⁷ This is a mitzvah of the Torah, itself, yet, we do not buy a new one every year as we do an esrog.

12) It is noteworthy that some of the **poskim** rule that a tallis that is blackened by sweat should not be used for prayer, even if no other is available. If, however, it is not disgusting, but just not pretty, from the outset it should not be used for prayer. If no other one is available, however, it may be used."¹⁸

13) "We must watch that if two holes are made in a **tallis koton** both should be within the proper measurements of 4 to 4½ cm., or to 5 cm."¹⁹

14) The length of the **tzitzis** must at least be 12 **agudal**, thumb widths. According to **Chazon Ish** this is approximately 30 cm.²⁰ Even in case of emergency, we may not attach **tzitzis** to a garment unless they are that long.²¹ Therefore, writes the **Tanya**,²² “one should make the **tzitzis** longer than the minimum requirement, so that should a little be torn off, the minimum will yet, remain, because, concerning the length of **tzitzis**, there is no distinction between original attaching the **tzitzis** and their length after they are torn off, the minimum length is the same.”

15) Therefore, even though **Turei Even**²³ states that there is no superiority in making the **tzitzis** longer than the minimum, from **Magen Avraham**²⁴ it appears that there is.

In any case, the **Tanya** teaches us that there is serious danger that the **tzitzis** will lose their measurement. We should, therefore, make longer **tzitzis**, also because the **tzitzis** often shrink from washing.

Chapter 10

The Formula, “Leshem Yichud”

1) The formula, “**Leshem yichud**,” found in the **siddurim**, to be recited before enwrapping oneself in the **tallis**, originates from the **sefer** entitled **Shaarei Zion**. There are however, important matters one must have in mind prior to the performance of the mitzvoh, which are not mentioned in this formula. Since people do not say them aloud, they forget sometimes about them completely. According to many authorities, lack of intention to fulfill the mitzvoh renders the performance of the mitzvoh invalid.

We, therefore, find in the works of halachic authorities other formulae containing the complete contents essential to the fulfillment of the mitzvoh. It is, undoubtedly, preferable to accustom oneself to recite that formula.

The following is the superior formula with additions:

2) For the purpose of unifying...Behold I enwrap my body with **tzitzis** to fulfill the commandment of my Creator, Who commanded us to make **tzitzis** in order to remember all His commandments to perform them, as it is written in the Torah, "And they shall make for themselves fringes on the corners of their garments to their generations." And it is stated, "And you shall see it, and you shall remember all the commandments of the L-rd to do them. So will my soul be enwrapped..." Some recite after this

יְהִי נֹעֵם ד' אֱ-לֹקֵינוּ וּמַעֲשֵׂה יְדֵינוּ כֹּונָה עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כֹּונָה

"May the plesantness of the L-rd our G-d be upon us. Establish upon us also the work of our hands. Yea, the work of our hands - establish it." This is recited before putting on the tefillin as well.²

3) Since most of the day, we go without the **tallis** godol, but with the **tallis** koton only, it is very important that we have this in mind when putting on the **tallis** koton in the morning, especially unmarried men, who do not wear a tallis godol during prayer, must not forget this. Even those who sleep with the same **tallis** koton they wear by day, must have in mind again every morning, to fulfill the mitzvoh, since, according to **Rambam**, it is a new mitzvoh every morning. Certainly, those who change the tallis koton, i.e. both those who recite a blessing every morning and those who do not.³ Those who wear the tallis godol

should, at least, bear in mind the tallis koton when they recite, "**Leshem yichud**," for the tallis godol, just as we recite one blessing for both.

The intention is, as follows: "I intend to fulfill, with the **tallis** I am about to put on, the will of the Creator, Blessed be He, Who commanded us to put on fringes in order to remind ourselves of all the commandments and to fulfill them." It is preferable to recite it orally.⁴

It is, therefore, advisable to recite the aforementioned formula, with a slight variation in the beginning, to say,

הריני רוצה לקיים מצות בוראי שצונו... ועשיתם אותם

Behold I wish to fulfill the commandment of my Creator, Blessed be He, Who commanded us.. And you shall perform them." This is sufficient. One should recite this with clean hands, holding the **tzitzis**. Then, he should recite the blessing if he is accustomed to do so.

4) In the formula, "**Leshem yichud**," which we recite, we pray for a beautiful **tallis** in Paradise. Concerning this, **Likkutei Mahariach** comments that only one who wore a beautiful tallis in this world can hope for a beautiful tallis in Paradise, since the Al-mighty pays in kind. Those who wore torn, dirty talleisim in this world, cannot hope for anything better in the world to come.

Chapter II

The Importance of Stringencies

1) It is appropriate to mention here the holy words of the renowned saint and sage, the **Chofetz Chaim**. They truly, "hit the nail on the head." He would comment about people who would continually inquire about every beautification of a mitzvoh, "Must we do that, or can we

get along without it? All their lives, they would get along with mitzvos that were valid according to the bare minimum, as long as it was acceptable in fulfillment of the mitzvoh. The **Chofetz Chaim** o.b.m. would comment regarding them that there is a special temple in Paradise for such people. This temple is based on the bare minimum, i.e. that everyone receives a small table and chair, just enough to get along. The entire pleasure of Paradise is given to them in such small quantity and quality, just to be considered that they too received their reward. Let this be a lesson to everyone, what any beautification or stringency means in Heaven.

2) This strengthens the observance of all commandments, encompassing the entire **Shulchan Aruch** as well as books on religious ethics. It impresses one with the idea that every minimal stringency that one adopts and fulfills, although we can fulfill the mitzvah without it, has unfathomable worth, in Heaven all of which is rewarded in the World to Come, as well as in this world.¹

Moreover, the sacred tomes state that the spiritual light that encompasses a person, is attained only by being more stringent than the letter of the law requires, in observing the mitzvos, i.e. the more stringent, the more light.² [It is related³ that the saintly Rabbi Shmelke of Nikolsburg followed three hundred stringent rulings when washing his hands to eat a meal. One of these was that he would not use water drawn by a non-Jew.]

3) "If one sleeps with the same **tallis** koton he wears by day, he should not recite a blessing in the morning, but should have the **tallis** koton in mind when he recites the blessing over the tallis godol.⁴

Since we may forget, many authorities recommend including this intention in the formula, "**Leshem yichud,**" **recited over the tallis** godol, as follows:

"..in the light of the tzitzis that equals 613, behold, I am ready to recite the blessing for the wearing of the tallis according to the prescription of our Sages o.b.m., and I intend to include the tallis koton that I am wearing, and just as I cover myself...⁵

Some say it would be sufficient for us to announce our intention just once in a lifetime, that is we wish to include the tallis koton in the blessing over the **tallis** godol.⁶

4) "One who does not wear a **tallis** godol during prayers, can listen to the blessing pronounced by one who does wear one.⁷ If this is impossible, he may not recite a blessing by himself.⁸ One plan is to think of the blessing⁹ but not to recite the blessing in Aramaic, as is recommended by **Derech Pikkudecha**, ch. 30, since most authorities prohibit it."¹⁰

5) "If one does not wear the same **tallis** koton day and night, it appears from the **Shulchan Aruch**, that if it has the proper dimensions,¹¹ he may recite the blessing.¹² There are some, however, who hesitate to recite the blessing over our **talleisim** ketanim in which we sleep, because people would be ashamed to go outside, wearing such a garment,¹³ and only where people go outside with the **tallis** koton alone, may we recite a blessing over it.¹⁴ Others, however, rule that one may recite a blessing over a **tallis** koton even where people would be ashamed to walk outside with this garment alone.¹⁵ Some **tzaddikim** were wont to recite the blessing¹⁶ and some were not.¹⁷ Since there is a question of a doubtful blessing, we do not wish to decide it. We wish to note that, in this case, too,

one can follow the plan suggested above in paragraph 4.”

6) “/The **tzitzis** of the **tallis** koton must be examined every morning, to ascertain whether a thread is missing. It is also advisable to look at the hole from which the **tzitzis** are suspended to see whether everything is in order. This is especially important for one who sleeps in the **tallis** koton.”¹⁸

Chapter 12

Laws Pertaining to Enwrapping Oneself with the Tallis

1) “We must hold the **tallis** in our right hand before doning it. When taking it off, we must do so with the left hand.”¹

2) “Concerning the method of casting the **tallis** over the left side, there are variant views.² Therefore, the authorities conclude that the proper method, in order to comply with all views is the following: We cover ourselves with the **tallis** so that we are covered up both in front and back at least over the chest. Then we throw the **tzitzis** from the right side to the left side over the shoulder. We now find that two **tzitzis** hang over the shoulder, on the left side, and two hang down in front. We stand in this position as long as it takes to walk four cubits (240 cm.) (7 feet). We then cast over the other two **tzitzis** and stand that way another period of the same length. We then pick up the **tallis** and put it on properly.”³

3) We must be careful not to allow the **tallis** to be only on the head.⁴ We must be very cautious of this because experience reveals that many Jews do not know how to enwrap themselves with the **tallis**. They, therefore, cover their heads only. One must, therefore, not be ashamed to ask a friend or a relative to teach him how to enwrap himself in the **tallis**

4) “Before putting on the **tallis**, we must ascertain whether the **tzitzis** are kosher, we must also determine at the hole (where the **tzitzis** go through until the first knot) if the **tzitzis** threads are whole-white if one thread is severed then the **tzitzis** are posul - hence making the whole **tallis** not allowed to be worn until that one thread is rectified.”⁵

5) The author of **Tanya** writes in his **siddur**, that; “we must check the entire **tzitzis** including the knots and coils, [this requires no more than a few seconds].”⁶

6) “We must recite the blessing before throwing the **tallis** over our body, while we remain holding it in our hands.”⁷

7) “Simultaneously, we must be careful to unfold the **tallis** completely before reciting the blessing.”⁸

8) “When we recite the blessing, we should look at the front **tzitzis**.⁹ Others, however, maintain we should look at all four.”¹⁰

9) “After enwrapping ourselves, we must still look at the four **tzitzis**.”¹¹

10) Upon reciting the blessing, we must bear in mind that the first letters of the words, **להתעטף בניצית** **to enwrap ourselves with tzitzis**, are **לב** bearing the numerical value of thirty-two, corresponding to the thirty-two threads of the **tzitzis**, which, in turn correspond with the thirty-two paths of wisdom.¹² This is an assurance that we will never suffer from toothaches.”¹³ [32 teeth].

11) The verses of “Barechi Nafshi”, recited before putting on the **tallis** may not be recited before the Torah blessings we say every morning.¹⁴

12) A brief explanation of **Leshem yichud** is found in Rabbi Jacob Emden’s **Siddur**. A more detailed one is found in **Shomer Emunim**.

13) Those who place the **tallis** around the neck, folded over their shoulders, so that one half of the **tallis** hangs on the right, and the other half hangs on the left, have not fulfilled the mitzvah of **tzitzis**, and it is regarded as though they did not put on the **tallis**.¹⁵

14) Similarly, those who cover the head and neck only have not fulfilled the mitzvah of **tzitzis**.¹⁶

15) According to certain authorities,¹⁷ those who wear the **tallis** over the body only and not over the head, do not fulfill the mitzvah, and if they did not cover their head with the **tallis** at the time they put it on, they have recited the blessing in vain.

16) "If the **tzitzis** are tightly entangled, we may not pull them apart on Shabbos or Yom Tov."¹⁸

17) "We should cover the head from the beginning of the service until the end, so that we daven **with fear**."¹⁹

18) "**In order to avoid all halachic problems, it is most proper, immediately after the blessing, to enwrap oneself, then to let the tallis** down over the entire body, to stand in this position as long as it takes to walk four cubits. Then one should arrange the **tallis** according to his custom."²⁰

19) If one heard a blessing or **kaddish** or **kedushoh** before he threw all four **tzitzis** over his left shoulder, the halachah is, viz. Those who first let the **tallis** fall over their entire body and then pick it up to enwrap themselves, may answer any "Amen" or other words of holiness, such as **kaddish** or **kedushoh**, even before enwrapping themselves. But, as long as the **tallis** was not once over the body, we may not answer "Amen." After the fact, if one did answer, he need not repeat the blessing.²¹

Chapter 13

The Order of Enwrapping in Brief

Enwrapping oneself with the **tallis**, according to the aforementioned authorities, should be as follows:

1) First, we must examine the four **tzitzis** to check whether all the threads are present and in good order, both the threads that go through the garment, as well as the threads that are spread out, and also the knots and coils; this must be done every time, on Shabbos, Yom Tov, or Yom Kippur.

3) We should recite the verses of “**Barechi nafshi...until kayeriah.**”

4) We then say, “**Leshem yichud...**” [The correct version was cited above, i.e. that version containing a wealthy halachic content], and we should bear in mind what we say.

5) Then we unfold the tallis and hold it in the right hand only. In this position, we recite the blessing “L’hisattaf B’tzitis” aloud.¹

6) When reciting the blessing, we should look at the front *tzitzis*, and, if it is not too difficult, we should look at all four **tzitzis**

7) During the enwrapping, we must be careful to take off the hat immediately after the blessing, and to throw the *tallis* over the head and the entire body, and then to pick up the **tallis** so that we stand covered by the **tallis** at least down to the heart, both in front and back. Some

tzaddikim allowed the *tallis* to cover at least the larger part of their body in the back.²

8) Thereafter, we recite the verses: “*Mah yokor chasdecho...*” The prevalent custom is to recite these verses while enwrapping oneself with the **tallis**. Some authorities, however, rule that they should be said after the enwrapping.³

9) First we throw the two right *tzitzis* over the left shoulder, and we stand for the time it would take to walk four cubits. That means that all four *tzitzis* are on the left, two hanging down in front and two over the shoulder. Then we throw the two hanging *tzitzis* over the left shoulder, and again we stand for this same period of time.

10) After throwing the remaining two *tzitzis* over the left shoulder, some take all four **tzitzis** and hit the left side opposite the nape of the neck.⁴

11) All those who have various customs involving the method of enwrapping oneself with the **tallis** either the custom of their forebears or a custom of *chasidus*, and strive also to comply with the ruling of the majority of authorities who rule to make the enwrapping as mentioned above, especially since the *Ari zal* was the main advocate and originator of this practice, should perform the enwrapping as above, and then everyone may follow his own custom.⁵

12) We then let the **tallis** hang down, each one arranging it according to his custom. Some lay the two sides of the **tallis** on the shoulders⁶ and some let it down⁷ everyone according to his custom.

13) Some add to the enwrapping on the Sabbath, to comply with the ruling of *Sh'iltos, parshas Bereishis*.⁸

14) Some are particular not to thrust the *tzitzis* into the *gartel*.⁹

15) On the other hand, some are particular to thrust the *tzitzis* into the *gartel*, for three various reasons:

1) So that they do not drag on the floor.¹⁰

2) So that they do not become soiled¹¹ and detract from the beauty of the mitzvoh.

3) So that they will not be torn off.¹²

Even those who do not thrust the *tzitzis* into the *gartel* must be careful about these points not to allow the *tzitzis* to drag on the floor.

16) It is important for those who thrust the *tzitzis* into the *gartel*, to be careful to thrust them in the back, not on the side.¹³

Chapter 14

The Proper Manner of Saying a Broche Upon the Tallis

1) Since it is customary to remove the hat after the blessing, one must be careful not to make any interruption but to take off the hat immediately, it would be more noteworthy to throw the *tallis* on his body and then remove his hat. In either case one should be forewarned not to say a blessing and then walk nonchalantly looking for a place to park his hat while such an act would be considered as a long interruption.

2) People customarily examine the **tzitzis** to see whether a thread is missing. In truth this is, however, inadequate, because even if the *tzitzis* are all there, they may be too short, and if so, it is invalid. The laws governing this point are as follows:

Chapter 15

Measurements of the Tzitzis

1) From the outset, the length of every thread must be twelve (12) *agudalin*, (i.e. twelve times the width of the thumb, approximately $2\frac{1}{2}$ centimeters each) a centimeter is a French measure of length. One centimeter is one hundred part of a meter, or approximately $\frac{2}{5}$ of one inch. from the place the threads spread out.¹

2) It is important that the *tzitzis* be a little longer than the minimum, so that if it becomes shorter, it will still be long enough.²

3) If it was not long enough from the start it is invalid.³

4) If one thread tears off at the place where it hangs from the **tallis** it is invalid from the start.⁴

5) If all the *tzitzis* had the proper length, and later one thread tore off where they spread out, it is kosher.⁵ There is, however, a difference of opinion among the authorities, what is considered *the start*, when all threads *must* have the proper length.

a) Some rule that, the *tallis* must be worn with the proper length at least once.⁶ However, if a stranger borrowed it the first time it was worn and not by the owner, and later a thread was torn off, the *tallis* is henceforth kosher only if lent to someone else; for the owner, however, it is considered that the threads were never complete.⁶

b) Others rule that *from the start* means until is is completed, ready to be worn. Afterwards if a thread is torn off, even before the *tallis* was worn, it is still kosher.⁷

c) Some authorities still rule more leniently, that even if it was torn off during the insertion of the **tzitzis** as long as one coil and one knot had already been finished, it is counted that *from the start* it had the minimum measurement.⁸ Therefore, if one made one series of coils and one knot, and then one thread was torn off, leaving only enough to make it kosher after the fact, and if the *tzitzis* will be completed, they will be too short, he should leave the *tzitzis* on that corner unfinished.⁸

Now we cite the rulings of the authorities concerning the minimum length less than which they are invalid even after the fact, i.e. even if they were torn off after their completion.

After the fact:

1) If one of the eight threads is torn off, it is still kosher. Pious practice, however, requires that there should always be 32 threads.⁹ If two *agudalin* (5 cm.) (2 inches) are left, even pious practice does not demand repairing the *tzitzis*¹⁰ Consequently if another *tallis* is available with all 32 threads, he should use the latter. If, however, the other **tallis** belongs to someone else, he should use his own rather than borrow.¹¹ Similarly, on the Shabbos he should not use his weekday *tallis* in order to have one with all 32 threads.¹¹

2) If two threads, i.e. one thread from one half and one thread from the other half are completely torn off, it is invalid.¹² If one of these threads remains long enough to tie into a bow¹³ it is kosher.¹² See below 8.

3) If, however, he is convinced that the two torn threads

are from two different threads, e.g. if, at the time of attaching the *tzitzis*, he separated four to one side and four to the other side, by tying a bow on all four threads before coiling the *tzitzis*, and leaving the others loose, as is the custom¹⁴ then, even if two threads are torn off completely, it is kosher.

4) Even if we separated the *tzitzis* into two groups of four each if three threads were torn off, so that from the three threads there did not remain the size of 12 *gedalin* which is about $2\frac{1}{2}$ inches then even so there remained only 3 threads - he may do same but without blessing. All this is said providing he has no alternative, no other *tallis* is available and on this account, he will not be able to daven.¹⁵

5) If the *tzitzis* is twisted together of but two strands, called *Koful Sh'naim*, and one of them becomes torn, it is regarded as though the entire thread is torn.¹⁶

6) If the *tallis* (*godol* or *koton*) becomes invalid, many people stand still and continue to wear it. This is a fatal error. One must remove the **tallis** immediately (see below).¹⁷

7) When inserting the *tzitzis* our custom is to exercise caution in separating them into two groups of four each, keeping four on one side and four on the other side,^{17a} by tying the four *tzitzis* together with a bow immediately after tying the first knot (i.e. not the longest one), and after the completion of the procedure to untie them.¹⁸

8) If two threads from two halves were torn off, leaving each one with a small remnant, both together sufficient to tie into a bow, it is invalid.¹⁹

9) If one thread is torn from one end and another from the other end, if we would tie a thread to the torn one, it is of no avail.²⁰ If it tore off only from one side, which is kosher for the time being, since the minimum is still intact at the other end, and we tie a thread to the torn one, it helps that, should the thread tear off on the other side, it would remain kosher.²¹

10) Surely, if, before inserting the *tzitzis*, one thread is too short, we may tie on another thread.²²

11) We must take care not to walk four cubits without *tzitzis*.²³

12) If, by error, one recited “*L’hisattaf b’tzitzis*” over a *tallis koton*, or “*Al mitzvas tzitzis*” over a *tallis godol*, he fulfilled his obligation to recite the blessing.²⁴

13) In the blessing for the **tallis** *koton*, one should say, “*Al mitzvas tzitzis*,” not, “*Al mitzvos*.”²⁵

Chapter 16

Laws concerning Diverted Attention from the Tallis

1) If someone took off his **tallis** with the intention of putting it on soon afterwards, he need not repeat the blessing, even if he is not wearing a *tallis koton*,¹ even if he took it off in one house and put it on in another.²

2) If, however, he had in mind to put it on a few hours later, however, he changed his mind and wanted to put it on immediately, he must repeat the blessing even if he is wearing a **tallis** *koton*, and even if he put it on in the same room, where he took it off without going out in the interim.³

3) If one folded his **tallis** and put it away in his **tallis** bag, even if he had nothing in mind, not it could be assumed he had in mind to put it on at a later time and, therefore, he must repeat the blessing.⁴ This occurs often, when someone forgets that he has not yet put on Rabbenu Tam's tefillin after the services, and puts his **tallis** away.

4) Similarly, even if one had in mind to put on the **tallis** immediately but eventually a few hours passed before he put it on again, he must repeat the blessing even if he did not go out of the room where he took off the **tallis**, and is wearing a **tallis** koton.⁵

5) If he took the **tallis** off without any special intention, whether to put it on soon or some time later, then, it depends upon whether he is wearing a **tallis** koton; if he is wearing one, he need not recite the blessing, if not, he must recite it.⁶

6) If one removes his **tallis** in the midst of davening it is exactly as though he removed it with the understanding to immediately put it back on again.

7) In the aforementioned cases in which we must repeat the blessing we need not inspect the **tzitzis**.⁸

8) If someone recited a blessing over his **tallis**, and the **tallis** fell out of his hand, he need not repeat the blessing.⁹

9) Should the **tallis** unintentionally fall completely off the person, even if it remains in his hands, he must repeat the blessing. If the majority, most of the **tallis** falls off, and a small part remains on his body, he need not repeat the blessing.¹⁰ Some maintain that, if most of the **tallis** falls off, we must repeat the blessing.¹¹ In the case of a doubtful obligation to recite a blessing, we rule leniently, especially since some hold that even if the entire **tallis** falls off, we need not repeat the blessing. See paragraph 10.

10) Some authorities rule that even if the **tallis** falls off completely, we need not repeat the blessing.¹²

11) Some rule that if the **tallis** falls off completely, he need not repeat the blessing, providing he wears a **tallis** koton.¹³ Others, however, maintain, that the **tallis** koton is of no avail.¹⁴ In practice, we do not repeat the blessing if we are wearing a **tallis** koton, for the following reasons:

a) This is the ruling of most authorities:

b) in a doubtful obligation of reciting a blessing, we adopt the lenient ruling;

c) this is similar to one who takes off his **tallis** with no particular intention (par. 5), in which **Mishnah Berurah** agrees that the **tallis** koton helps;

d) we can add the views of the authorities who rule that, even if the **tallis** falls off completely, and he is not wearing a **tallis** koton, he need not repeat the blessing (see par. 10).

12) Should this occur during the services, when we may not talk, we may not repeat the blessing, but wait until we may talk and then repeat it.¹⁵

13) Some say that, after **Shmoneh Esreh**, we should not repeat the blessing, since after **K'rias Sh'ma** and **Sh'moneh Esreh**, the main obligation of wearing the **tallis** has passed.¹⁶

14) If someone feels his **tallis** slipping off before it has fallen off completely, and he intends to put it on again, even if it falls off completely, he must not repeat the blessing.¹⁷

15) If someone takes off one **tallis** and puts on another one, e.g. if the owner of the first **tallis** arrives, he must repeat the blessing for the second **tallis**.¹⁸ If it was already after the services, one should have in mind that he does not wish to acquire the **tallis**. Then he need not recite any blessing over it.¹⁹

16) Thus far, we have dealt with one who had already worn the **tallis**. Should one recite a blessing over a **tallis** he borrowed from the sexton, however, and, after the blessing, before enwrapping himself in the **tallis**, the sexton grabs it away, saying that the owner has arrived, and he gives him another **tallis**, some authorities rule that he must recite another blessing over the second **tallis**,²⁰ but the decision of the authorities is that he need not repeat the blessing.²¹

17) We should take care at such time, not to look for someone who is just reciting the blessing (although the strictly observant do so in every case of a doubtful obligation to recite a blessing), because, if he already fulfilled his obligation of reciting the blessing, walking around the synagogue is an unnecessary interruption (the author)

18) Similarly, it is advisable to say, "**Baruch shem kevod malchuso l'olam vo'ed**" after putting on the second **tallis**, because the blessing may be in vain,²² but not before putting it on.²³

19) This is true only if the sexton grabbed away the **tallis**, and time lapsed before putting on the second **tallis**. Should there be a small change in the story, viz. that the sexton comes and tells the man putting on the **tallis** that the owner has arrived and requests his **tallis**, or if the owner himself requests it, it is preferable to motion to the sexton or to the owner to wait a minute. The only alternative the man has is to point with his finger to the shamos, to wait a minute. And this is done within the time span it would take one to walk 4 amos (about 7 feet) thus is the brocha said not in vain (**Mogen Avrohom** 5-8)

20) If the same occurs to the owner himself, i.e. if he

recited a blessing over a **tallis**, and then reminded himself that he did not want to wear that **tallis**, the halachah is the same.²⁴ In this case, however, it is better to wear the first **tallis** in order to avoid doubts.²⁵

21) Some rule that, on **Shabbos** and festivals, when the services take more time, one should intend (or better yet, pronounce orally) that he recites the blessing for the **tallis** only for the initial wearing of the **tallis**, not for the time after he takes it off and puts it on again. After that, if he takes off thllis several times and put it on again.²⁷

The custom is as follows: Even if we have no intentions at the time of the blessing, if at the time of taking off the **tallis**, we had in mind to put it on again, or even if we took it off without any intentions, and we were wearing a **tallis** koton, we need not repeat the blessing upon putting it on again.²⁸

22) It is advisable to have in mind once during one's lifetime, that the blessing should suffice until after the services.²⁹

Chapter 17

1) It is proper for every G-d fearing man to have a white **tallis** godol and **tallis** koton, in order to comply with all views when he inserts white **tzitzis**.¹

2) A garment having fewer than four corners, is exempt from **tzitzis**.² If the threads were torn off the corners, and they become round, it does not matter, provided they were square when the **tzitzis** were instered.³

3) Should the garment have more than four corners, it requires **tzitzis**.⁴ Some authorities, however, rule that it is exempt.⁵ Therefore, if one owns a garment of five corners, he must insert **tzitzis**, but a pious man should wear only a **tallis** of four corners.⁶

4) Therefore, if the **tallis** tears, we must immediately sew it together, lest it become six-cornered.⁷ Should this take place the **tzitzis** must be removed and replaced.⁸

5) If a garment had four corners, and one was folded and tied or sewn, and it appears as though it was cut off, it, nevertheless, is not exempt.⁹ Therefore, those who wish to adopt the stringent ruling in the case of the jackets that have four corners, to make one round,¹⁰ must cut off one corner. Folding up and sewing it is of no avail.¹¹

6) For this reason, the Jerusalem jackets are rounded. It is however, surprising that the great rabbis and the tzaddikim in the Diaspora never called this matter to anyone's attention.

Chapter 18

Making and Putting on the Tzitzis

1) We have already mentioned that the **tzitzis** must be, at least, spun, twisted, and affixed to the garment, with the intention of the mitzvoh of **tzitzis**.¹ We are lenient concerning combing the wool. From the outset, however, we should be strict in this matter.³

2) No one should rely on anyone but a pious man, who has a reputation of being observant and learned in these matters, to affix the **tzitzis**, since only such person has in mind to make everything for the mitzvah of **tzitzis**.⁴



Chapter 19

**Announcement From the Torah World,
Nissan 5738**

AN APPEAL TO THE PUBLIC! RID YOURSELVES OF HIDDEN CHOMETZ! A PERSON DOES NOT GRASP A POINT IN HALACHAH UNLESS HE STUMBLES OVER IT.

First, I wish to relate to you an incident that occurred to me recently. I purchased a suit of (Luster) silk, confident that it did not contain any wool, since all rabbis who abstain from wearing woolen garments, following many authorities and holy books, as cited in my work, *D'var Mosheh*, at length wear suits of this material exclusively. One day I was struck by a bright idea, that, in today's world, I could be assured of the composition of this suit. Nowadays we find that most things which for years were regarded as strictly kosher, beyond the shadow of a doubt, have been proven to be just the opposite. This is true of meats, other food products, beverages, tefillin, mezuzos, Sifrei Torah doctors, etc. Consequently, I reasoned, how can we be certain in the field of shatnes, which is a matter of paramount importance? Surely, the *baal dovor* (Satan) did not forget this mitzvoh. Now, how can I continue wearing this suit without testing it, merely by relying on the fact that we always knew that no wool is used in this fabric.

Without too much thought, I picked myself up and went to the biggest Shatnes laboratory in America, founded and headed by no other than the world-renowned expert in the field, a man of impeccable character and piety, Mr. Joseph Rosenberger, known for the past three and a half decades as the most dynamic fighter in the field of shatnes. (Incidentally, in keeping with the Talmudic

maxim to publicize those who fulfill the mitzvos, it is proper to inform the public of the superhuman, untiring efforts Mr. Rosenberger puts into his task of ridding the Jewish public of "Shatnes chometz" both during Pesach and the rest of the year, from America and Eretz Yisrael especially, and from the whole world in general. His only intention is for the sake of Heaven, as I have heard from the rabbis and geonim of our generation.

A special book is required to describe the innumerable trials and tribulations he experienced and the self-sacrifice of this gentleman, to achieve his goal to rid the world of shatnes. No power under the sun could daunt him from faithfully following this path of holiness. This is in addition to many other mitzvah activities in which Mr. Rosenberger always leads.)

I cannot describe verbally the feeling I experienced, hearing from Mr. Rosenberger, after he had tested my suit thoroughly, that the entire inner canvas was made of genuine wool. I became terribly upset. Scores of questions went through my mind.

One: Is this possible? Such a fabric has been used for generations by the pious, who abstained from wearing any woolen garment, and the dealers know very well that it is used exclusively by this element. Yet, they do not call to their attention that it is made with wool.

Furthermore, what plagued me most, is a question that, simultaneously, pertains to all other suits as well. Is it possible that the dealers do not have their entire stock tested for shatnes, except for a few exceptions? Where do they get the courage, and how can they sleep nights, knowing that many thousands, who wear their clothing, are led unwillingly and inadvertently into the grave transgression of wearing shatnes, which in addition to transgressing the two negative commandments in the Torah, the **Zohar (Kedoshim)** states that the prayers are

not accepted even though he is completely unaware that he is wearing shatnes. The **Zohar** further writes that once clothed with shatnes is simultaneously clothed with evil forces, and imprisoned in their hands.

It is noteworthy and interesting enough that the **Rikanti** writes as follows: "There is an accuser who is given charge of all those clothed with shatnes, and he has the right to harm them." Hence, a large percentage of various sudden tragedies, as e.g. automobile accidents, heart attacks that happen to young people, bleeding ulcers, difficulty in raising children, and many more innumerable incidents that come about in religious households may very well be the results of wearing shatnes. According to the aforementioned quotation from **Rikanti.**, that accuser is privileged to harm all those wearing shatnes.

If you doubt the integrity of the above, you may inquire into the head of Chevra Hatzalah, Herschel Weber, and you too will be convinced of the number of misfortunes occurring every day. Heaven have mercy upon us.

To Storekeepers

Now, dear storekeepers, why should it be, that, in order to save from fifty to eighty cents on each suit, you take upon yourself such great responsibility? By not having each suit tested you place the purchaser in peril of stumbling on the prohibition of shatnes, whose far-reaching consequences affect him both in this world and the next. You should know that the dealer shares the punishment with the customer. In fact, he receives a larger share because of his indifference and lack of interest. Every customer, without exception, who has a little knowledge of Torah and a little fear of Heaven, would, without giving the matter a second thought, pay

75¢ more so that his conscience should not plague him, knowing that he is not wearing shatnes. Take, for instance, the simple Jews, not of the first class of piety and scholarship, who pay not only 75¢ a day, but a few dollars, to assure themselves that the food they eat is 100% kosher. If they spend so much for the kashrus of their food, which takes only a few minutes a day to eat, how much more would they spend to assure themselves of the kashrus of their clothing, which they wear for many years? There is, therefore, no doubt that every customer would be willing to go to the insignificant expense of 75¢ for examining his suit. Besides, the dealer has the alternative, even if he does not wish to share the cost of protecting his customers from the transgression of wearing shatnes, even though this saves him from the responsibility of the thousands of garments he sells yearly, which, if shatnes, cause the wearer to transgress two negative commandments each and every minute. Thus we have a sum of myriads of transgressions yearly if the suit is shatnes. There is a simple plan to have all the suits tested without cost to the merchant. As it is, prices rise constantly. It would be very easy for the merchant to add 50¢ to the list price. Thereby, he would benefit the customer by selling him a kosher garment, and benefit himself by releasing himself from the responsibility of causing people to sin for years, infracting grave interdictions every minute of the day. **And yet, all this would cost him nothing!!!** If he does not have his suits tested, he is as guilty as a butcher who sells meat without any knowledge of its kashrus. Such a practice would undoubtedly be condemned as an unparelled injustice, since all customers rely on the honesty of the storekeeper.

The same applies to buying suits. When we buy from an observant Jew, we rely on him for the kashruth of the garment and neglect to have it examined. It is especially lamentable that the dealer does not even take the trouble to inform the customer that the garment requires examination for shatnes, without which he should not dare to wear it. On the contrary, many merchants do the very opposite. They assure their customers that the suits are free of shatnes, when it has been adequately proven that many such suits did, indeed, contain shatnes. See the notice of the rabbis.

Rabbis and Preachers!!!

All are requested to speak and to call to the attention of the merchants the great responsibility they bear for selling suits that were not examined for shatnes. Also, call to the attention of the consumers that no one should wear a garment of Luster silk until it is tested for shatnes. Thereby the rabbis will have a large share in the mitzvoh of leading the public to righteousness, whose reward is infinite and indescribable, as is explained in the Rabbinic literature.

Rabbi Sholom J. Gross of Holmin

P.S. At the same time, I wish to publicize my sin. For years I used a Turkish tallis, which, according to tradition, is pure wool. After a test, it was proven that a large percentage of this tallis was not wool. Later, I heard that others had similar experiences. It is a mitzvoh to inform the public of this matter.

The following is a letter received by me

October 20, 1981

Dear Rabbi Gross:

It has been given me to understand you are in the process of waging war against "**Shatness**". Kindly bear up with me on the following unfortunate experience I had encountered.

I was always meticulous regarding **shatnes**. Many years ago I purchased a suit from an American born Jew known for his piety beyond reproach. **But he was the real thing.** Amongst other acts of piety his was - 1st, he was a Cohen - 2nd He never talked on the **Holy Shabbos**-3rd he would say all thillim on **shabbos**, he would never allow any unpermissible talk in shul. He conducted himself like an angel-yet maintained to cater to a large clientel for the retail and semi-wholesale clothing trade.

I asked him once, --twice-- three times-regarding shatness. He said quote, "I guarantee you 100% the suit has not shatness-these suits are made special for me." This took place in the u.s.a. I believed him-much to my dismay and broken heart-when lo and behold I came to New York a few years later and had the suit tested for shatness only to be informed- "It was trafe--it had shatness"

I dare declare. "If this holy man couldn't be trusted-you cannot believe or trust anyone who is in business. **You must be smart and intelligent yourself.** If you don't know **learn!** !! Kab-da-hu v'chash-da-hu (honor but yet suspect) I desire you to publicize this experience to have all Jews who care enough about themselves and their eternal life - **Not to trust or believe any body where kashrus - tefillin - mezuzos- tallasism - shatnes - esrogim and most important chicken and meat** are concerned. I figure I have but one life to live and I want this one to bring me to eternal life with honor. No other

chance is made or will ever be made available to me. Hence I desire to be as strict and pious a Jew as possible so that I could at least expect the eternal bliss I strenuously strive for.

Respectfully yours,
V.G.

Chapter 20

A Warning to All Jews The Talleisim Tragedy!!!

Crash! Crash! It seems that the sky is falling because of the horrible spiritual tragedy that occurred during the past few months.

Unfortunately, an epidemic has broken out among the ultra-Orthodox circles and businesses. Scores of bookstores and other business establishments in Williamsburgh, Boro Park, Flatbush, Queens, in fact, all over Greater New York, have been flooded with many hundreds of "Turkish" **Talleisim** coming from Eretz Yisrael. After thorough laboratory tests, **Talleisim** of this type were found to be 100% free of wool.

One breaks out into cold sweat upon hearing such a sad report, that **Talleisim** are sold in the best Orthodox stores in Williamsburgh and Boro Park, etc. as 100% woolen Turkish **Talleisim**, should not contain even one woolen thread. These **Talleisim** present a number of serious halachic problems:

- 1) Whether we fulfill the mitzvoh of wearing them;
- 2) Whether we may recite a blessing over them;
- 3) Whether we may go out wearing them on the

Shabbos;

- 4) The **tallis** and the **tzitzis** may be shatnes;

5) One does not fulfill the mitzvoh of **tzitzis** all his life. See **Shulchan Aruch Orach 9, Shulchan Aruch HaRav, Mishnoh Berurah, Artzos Hachaim, M'assef I'chol hamachanos, Shulchan M'lachim, Responsa Rabbi Jonathan Steif, Responsa Igroth Moshe**, etc.

What about robbing and cheating, that even Yom Kippur does not atone for? How many poor breadwinners scrimped and saved, in order to buy themselves or their sons-in-law, the best and most reliable **Talleisim**, and suddenly, they see that all their toil was, unfortunately, in vain.

**Left without money! And without the mitzvoh!
Let the Public Witness and Judge!**

We appeal to the public not to sit back with your arms folded, lest the breach become more serious, and eventually irreparable. This means that everyone, without exception, must go to the small expense of removing a few threads from several places in the **tallis** and bring them or send them to the Shatnes Laboratory at the following address:

**SHATNES LABORATORY, 203 LEE AVENUE,
BROOKLYN, N.Y. 11211**

Within a few days, he will have the desired results. If you neglect to do this, you are fooling yourself. Please, do not neglect this great mitzvoh...nay this grave subterfuge.

At the same time, you are obligated to publicize this matter, because one who has the power to protest and does not...especially one who has stumbled into this pitfall, must surely do his utmost to protect others from this very same error.

In the merit of the mitzvah of **tzitzis**, we will soon be redeemed, Amen.

Rabbi Sholom J. Gross of Holmin

AN URGENT WARNING CONCERNING TZITZIS FROM THE GREAT BETH DIN

All Jews are completely aware of the greatness of the sanctity of the mitzvoh of **tzitzis**, that rescues those who observe it scrupulously, from all sins (see **Menachoth** 44), and is equal to all mitzvos combined of the Torah (ibid.). **Every Jew is, therefore, obligated to educate his sons to observe this very important mitzvah.**

Everyone knows the gravity of the sin of reciting a **blessing in vain**, that the perpetrator transgresses the third commandment of the Decalogue, **You shall not take the name of the L-rd your G-d in vain**. When the Al-mighty uttered this commandment, the whole world quaked. Moreover, the Rabbis teach us that the court frightens one who is prepared to swear by telling him that fire and water cannot destroy, whereas a false oath can. Why? Because he transgresses the commandment of "Lo Sissa." The same applies to one who pronounces G-d's Name in vain. **Therefore, if one inserts invalid tzitzis into his garment, he commits two sins constantly, (1) that every minute he neglects the mitzvah of tzitzis; and (2) that every day he recites a vain blessing and transgresses the negative commandment of "Lo Sissa."** We, therefore, find ourselves obligated to inform all our brethren of **the terrible pitfalls** existing today, viz. that ignorant people, lax in their observance of mitzvos, do not know the gravity of the matter and **make tzitzis from threads spun by non-Jews**. The non-Jew spun them for clothing, not for **tzitzis**, and they **buy them to use for tzitzis**.

This pitfall was made known to us clearly, that it is being done in **Biala**, in **Nepolomitz** near **Cracow**, and in **Tarna**. **Thus they are misleading the public, and their sin is too grave to be forgiven** Therefore, every rabbi and leader of the rabbinical court in any city, **must keep an eye on anyone bringing tzitzis into his city**, to ascertain that he has a certification from the rabbi of his city, Only then may the local rabbi permit him to sell **tzitzis** in the city. Without this certification, let no man buy **tzitzis either for himself or for his children, for they are completely invalid, and are not regarded as tzitzis at all**. We also warn and beseech those who, heretofore, made such **tzitzis** contrary to the halachah, **and have caused the public to sin, by placing obstacles before our Jewish brethren**, to reflect on this matter, **that they were instrumental in causing thousands and tens of thousands of pitfalls every second**. Let them, therefore, **repent and refrain from misleading the public for monetary gain**. Let them, **instead, make kosher tzitzis**, and the A-lmighty will bless their work. We also appeal to everyone who reads this announcement, to publicize its contents to those unfamiliar with Hebrew, in order that everyone be familiar with this matter. In the merit of this mitzvah, may the L-rd hasten our redemption and the redemption of our soul, Amen, may it be His will



CHAPTER 21

The Duty to Admonish and Protest - Quotations from Talmud, Zohar, and Midrash

1) Anyone capable of admonishing reproaching or rebuking members of his household and does not do so: is punished and considered culpable for the sins of the members of his household; against the people of his city, is punished for the sins of the people of his city, against the entire world, is punished for the sins of the of the entire world (*Shabbos 54b*)

2) Since Phinechas should have protested against *Hophni*, Scripture considers it as though he had sinned (*Shabbos 55b*)

3) One who has the ability to admonish and protest and does not, the sin is ascribed to him (*Yerushalmi Shabbos ch. 5*).

4) Because of four things, the property of householders is usurped by the government, (one of which is) because they have the ability to protest and do not do so (*Sukkah 29b*)

5) Silence is a symbol of acquiescence: Since the Rabbis were present and did not protest, this indicates that they agreed. (*Gittin 56a*)

6) *Abner* was punished (by being killed) because he should have protested against *Saul*, and did not do so. (*Sanhedrin 20a*)

7) *Joshua* the high priest wore soiled garments because his sons married women unfit for the priesthood, and he did not protest against them (*Sanhedrin 93a*)

8) Concerning Zedekiah it is written (II Kings 24:19): *And he did what was evil in the eyes of the L-rd.* The evil is attributed to him because he was able to protest and did not (*Sanhedrin 103a*)

9) If a person learned, taught, observed, (negative commandments), and performed (positive commandments), but did not protest, he is deemed cursed. On the other hand, if a person did not learn, did not perform (positive commandments), did not observe (negative commandments), did not teach others, and did not have the ability to protest, yet he protested, he is deemed blessed. (*Vayikra Rabbah 25*)

10) The Holy One, Blessed be He, said (to the Divine Attribute of Justice): "These are completely righteous men, and these are completely wicked ones." He replied: "It is fully revealed to me that they had the ability to protest, but did not do so." He responded: "It is fully known to Me that if they had protested, they would not have heeded them." He retorted: "If it is fully known to You, is it fully known to them?" They, therefore, should have protested and allowed themselves to be humiliated for the sanctity of Your Name, and to suffer beatings from the Jews. (*Tanhuma Tazria 9*)

11) "Take all the leaders of the people and hang them. (*Num. 25:4*)" The sins were attributed to the leaders of the people because they did not protest against the people. (*Tanhuma Balak 19*)

12) Who was responsible for the deaths of all those killed in the civil war against Benjamin because of the killing of the concubine in Gibeah of Benjamin?) *Phinechas!*, Because he had the power to protest and did not protest. We learn from this that anyone who has the power to protest and does neither protest, or attempt to bring the Jews to improve their ways, all blood that is shed among the Jews, is shed because of him. (*Yalkut Judges 68*)

13) The great *Sanhedrin* should have tied iron ropes around their waists and lifted their cloths above their knees and gone throughout all the cities of Israel, one day to Lachish, one day to Eglon, one day to Hebron, one day to Jerusalem, to teach them proper manners. (ibid)

14) Jerusalem was destroyed only because they did not admonish one another. (*Shabbos 119*)

15) If a Rabbinical scholar is loved by the people of his city, it is not because he is superior, but because he does not admonish them concerning matters of Heaven. (*Kethuboth 105b*)

16) When the footsteps of the *Messiah* will be heard, there will be no admonition. (*Sotah 49a*)

17) Because of what did *Jeroboam* merit the kingdom? Because he castigated Solomon. (*Sanhedrin 101b*)

18) One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world. (*Tamid 28a*)

19) Everyone who admonishes his friend for the sake of Heaven, merits the portion of the Holy One, Blessed be He; moreover, a mantle of grace is drawn over him. (*Tamid 28*)

20) Anyone who knows how to admonish and admonishes the public, brings content to his Creator. (*Tana d've Eliyahu Rabba 3*)

21) One who knows that his fellow man is wicked, yet he flatters him, or if he knows that his colleague is full of sins, yet he says to him, "You are righteous," deserves that all the curses in the Torah come upon him. However, one who admonishes his colleague that he repent, takes the blessings of the one who is admonished. If he accepts the admonition and repents then, he too, receives blessings. (*Yalkut Devarim 793*)

22) Is there any man who hates his son? However, if he does not admonish him concerning Torah, wisdom, and proper

manners, he will eventually hate him. If he admonishes him, however, he will eventually love him. (*Yalkut Proverbs 950*)

23) The Divine Attribute of Justice rose and said before G-d: Even on the righteous among them, You shall write on their foreheads a *Tav* of blood, *Tav* standing for *Tamuth*, you shall die. The Holy One, Blessed be He, replied and said: "Why?" She answered, "Because they did not reproach your children with words of admonition, and they did not instruct them not to sin." The Holy One, replied, "It is revealed before me that if they had admonished them, they would not have listened". The Attribute of Justice replied, "Even though they would not have accepted, nevertheless, the righteous should have rebuked them". The Holy One acceded and proceeded to treat the righteous of that generation in Jerusalem as wrongdoers. Six angels of destruction were dispensed to Jerusalem and they devastated it (*The Letters of R' Akiva*).

24) Whoever is able to admonish and does not do so is stricken with *tzaraas*. (*Zohar Part III part 45b*)

25) The righteous man is conscientious to go to the wrongdoers to help them turn away from their sins. He informs them of the heavenly judgment and the punishment of *Gehinom*. He does not allow himself to rest day or night until he has rebuked them and brought them to full repentance. (*Zohar Pg. 20b*)

26) All Jews are responsible for each other. (*Shevuos 39a*)

27) Even the perfectly righteous are held responsible for the sins of their generation ... for not rebuking the wicked. (*Midrash Tanchuma Mishpatim*)

28) Some sins are so great that those who commit them are not afforded Divine assistance to repent. Included among them is one who was able to rebuke others, be it a group or individuals, and did not do so but left them in their backsliding. (*Rambam Hilchos Tshuva 4:1*)

29) It is a Jew's duty to protest against sinners. Anyone who has the ability to protest, and does not do so, is held responsible for that sin. (*Remah Yore Deah 334:48*)

30) Evil decrees fall only upon those who could have protested and did not. (*Yalkut Ruth on the verse, "And Elimelech died..."*)

31) Anyone who says that Solomon actually sinned is in error. The sages ask: But it is written, "and Solomon sinned .."? They answer: Because he should have reprimanded his wives and did not, scripture considers it as if he actually sinned. *Rabbi Yehuda* says in the name of *Shmuel* that Solomon would have preferred to be a lackey to a foreign ruler rather than have it be written in Scriptures that he sinned. *Rashi* explains the Gemorah to mean that he would rather have suffered indenture to chop wood and draw water for idol worship. This teaches us how severe the rebuke is for one that could have protested and did not. (*Shabbos 56b*)

32) The reason that the people in the civil war against *Gibeah* died was: *Hashem* said to them, "For My honor you did not protest, but for the honor of mortals you do protest!". (*Sanhedrin 103b*)

33) The verse "and I shall destroy from amongst you the righteous and the wicked," refers to the righteous who are imperfect. Since they were able to protest and did not, they are considered imperfect. (*Avoda Zara 4a*)

34) Aaron did not protest when Moses hit the rock at *Mei Meriva* for he considered himself as Moses' disciple. However, one need not give honor to a teacher when there is a profanation of the Divine Name. Because he did not protest, he was punished in the same way as Moses. (*Midrash Tanchuma, Chukas*)

35) From the incident of *Pinchas* one should learn to be zealous for *Hashem* when there is a profanation of the Divine Name of the Torah. The importance of this is shown by the

gratitude and good favor through which *Hashem* gave the priestly covenant of peace to *Pinchas*. (*Shelah Hakodesh, Ten Praises*)

36) It is written (*Midrash Tanchuma, Re'ei*) that many upright people lived in *Noah's* generation but, nevertheless, perished with the others. The reason they perished is that they did not protest the wrongdoings of the others, unlike *Noah* who did protest. (*The Chida, Chomas Anach, Parshas Noah*)

37) One who does not oppose those who persist in their evil ways is punished for all their sins. Furthermore, he transgresses the negative command, "You shall not bear his sin ..." It is obligatory upon every G-d fearing and G-d loving person and those of pure heart to arouse zeal ... (*Sha'arei T'shuvah, Sha'ar 3:59*)

38) *The Remah* states that in our times we do not protest against wrongdoers because of the danger involved (*Yoreh Deah 334, Choshen Mishpat 12*) quoting the *Responsa of the MaHariv 157 The Bechor Shor* (quoted in the *Piskei T'shuva*) says that many, basing their actions upon this decision, justify themselves in flattering influential people even though there is no certain danger. This rationalization, which has weakened the Torah, is a blatant mistake, in that the *MaHariv's* opinion was stated only in an instance when there is certain danger. Were this not so, then the precept, "Thou shalt not fear a man," would become null and void. Certainly the intent of this precept was directed to a situation in which there is a reason for fear. And, yet we are instructed you shall not fear!

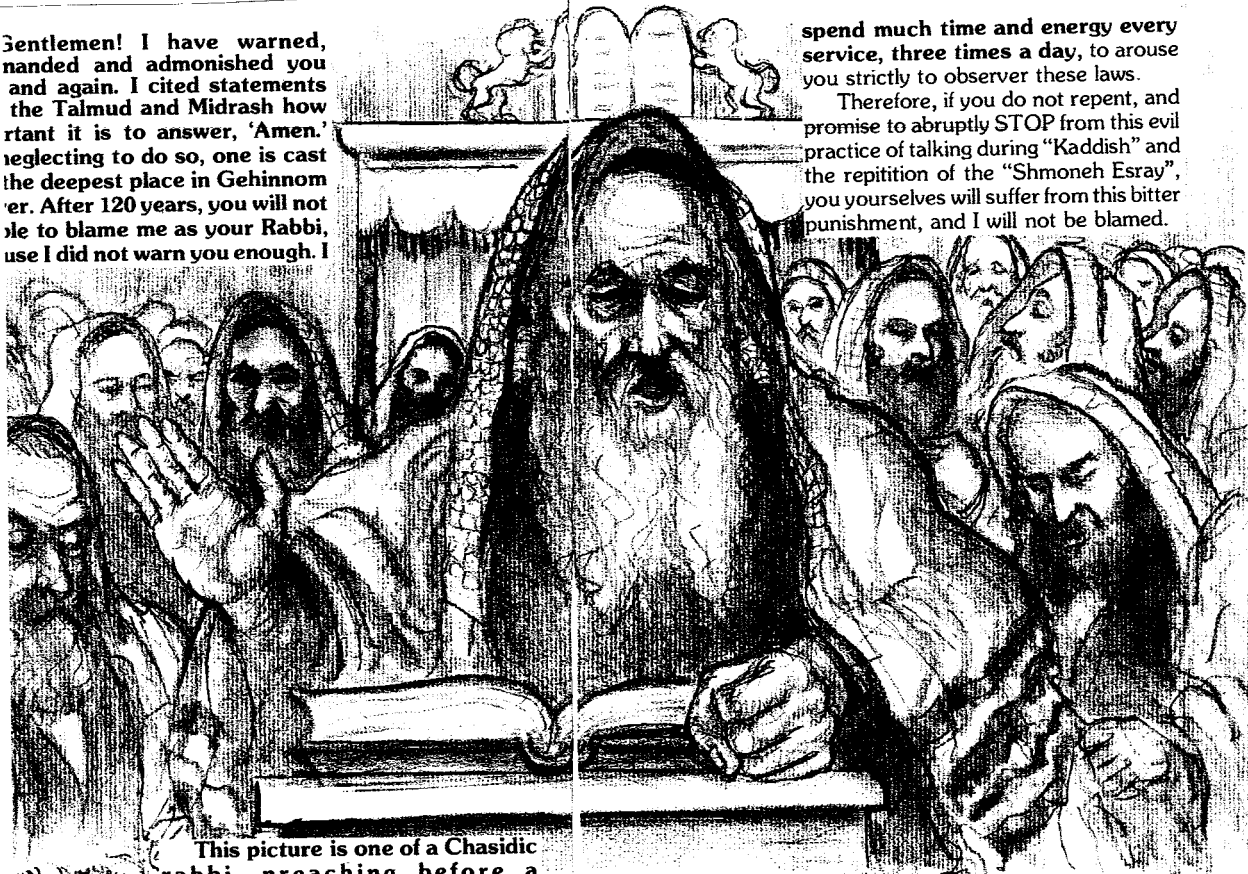
A judge who is appointed to punish wrongdoers and fulfills this precept, will merit the reward of *Pinchas*, the zealous, and no evil will befall him.

39) Do not envy wrongdoers, for anyone who sees their actions and does not arouse zeal transgresses three negative commands. For this reason a man should sever relations with them and have a separate way from them (*Zohar I pg. 239b*).

Gentlemen! I have warned, nanded and admonished you and again. I cited statements the Talmud and Midrash how rant it is to answer, 'Amen.' neglecting to do so, one is cast the deepest place in Gehinnom er. After 120 years, you will not le to blame me as your Rabbi, use I did not warn you enough. I

spend much time and energy every service, three times a day, to arouse you strictly to observe these laws.

Therefore, if you do not repent, and promise to abruptly STOP from this evil practice of talking during "Kaddish" and the repetition of the "Shmoneh Esray", you yourselves will suffer from this bitter punishment, and I will not be blamed.



This picture is one of a Chasidic rabbi, preaching before a congregation of Chasidic Jews.

Where words fail... pictures succeed.

40) *The Angel of Death does not have the same power over a man who is zealous for Hashem as he has over other men. (Zohar 29b)*

41) Anyone who is able to protest and does so, thereby avenging Hashem from the wicked of this world, Hashem seals a covenant with him and his seed, just as He did with Pinchas. *(Reishis Chochma, Sha'ar HaYirah, ch. 12)*

42) If even a minor sin receives public and juridical acceptance, this is the product of corruptness and an unpardonable sin; and furthermore, the entire people are held guilty. Forgiveness is possible only after a punishment has been executed upon the entire nation. This was the sin of Sodom. *(HaAkeida 20)*

43) Because they did not protest against evildoers, the future generations learned from their bad ways. *(Rashi Sotah 41b)*

44) It is clearly derived from both the Oral and Written law that one who can protest and does not do so, is held responsible for that sin and for neglecting a positive commandment. Furthermore, he is considered in the category of the wicked. *(Chinuch Mitzvah 239)*

45) The judges of Israel are responsible for the sins of their people. *(Yalkut Yechezkel 341)*

46) *It is written "Ben Adam: A sentinel have I appointed you for the Family of Israel and you have heard the word of My mouth .. but you did not speak up to warn the wicked one concerning his evil way to save his life. He, the wicked one, shall die for his sin, and I shall demand his blood from you. Yechezkel 3:17,"*

47) It is possible that Moses, assured of the righteousness of his brother Aaron, knew that Aaron's intention in making the

golden calf was not evil. However, he accused him for the evil-doing of the people. Since their downfall came through him, he was deserving of rebuke. (*Rambam, Ki Sisa*)

48) Why do many Torah scholars die young? The answer is: they allow themselves to be disgraced, for they do not avenge like a snake the words of Torah and the fear of Heaven. (*Avos of R'Nasson, ch. 29*)

49) There were great men of Israel who saw evil and looked the other way. The Holy One remarked to them, "There will come a time when I will do likewise." (*Midrash Rabbah, Lamentations*).

50) In summary, I would like to cite that which *R' Chaim Sofer* writes in his illustrious work, *Sha'arei Chaim (6a)*:

"Woe to us from the day of Judgment; Woe to us from the Day of Rebuke, when the time comes for *Hashem* to search through the action of every living being and it will be found written: This righteous man desecrated the *Sabbath*; this pious man transgressed the prohibition of *Niddah*; this G-d fearing man transgressed the prohibition against eating non-Kosher food and wearing *shatnes*; this holy man is guilty of having relations with a married woman. All believers will be astonished and wonder at the sins attributed to these pious men, for these men were part of a generation of righteous. But Hashem will reply in wrath, "Behold, it was in your power to rebuke such and such a wicked man. Why did you not remember him and remind him of his sin?"

It is quite evident that those who have the capability to rebuke and admonish their fellow man are required to do so. Hesitation or neglect of this requirement is calamitous; perserverence and meticulous fulfillment of this responsibility accrues abundance of blessings.

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Affixing the Tzitzis of the Tallis

סדר

עשיית הציצית בטלית

ועטיפתו בשעת ברכה.

Affixing the Tzitzis and
The order ofEnwrapping Oneself
with the Tallisוויא אזוי ציציית אנמאכען
און לענגען דעם טלית ביי דער ברכה.How to affix Tzitzis and
Tallis at thetime of reciting the
blessing

בחבילה של ציצית תמצא שנים-עשר חוטין ועוד ארבעה חוטין ארוכים ביותר ונקראו „שמשים“. לכל ציצה ג' חוטין ושמש אחד.

הנקב שמכניסין בו הציצה, לא יהא קרוב לשתי קצות שפת הטלית, פחות משתי אצבעות (4 צענטימעטער), ולא רחוק יותר משלש אצבעות (6 צענטימעטער).

יעדעס בינדעל ציצית האט 12 פאדעם, און 4 לאנגע פאדעם „שמשים“. צו יעדער ציצה 3 פאדעם און 1 שמש.

דיא לעכילעך ווי מען ציהט אריין דיא ציצית זאלען זיין צווישען 2 ביז 3 פינגער ווייט פון דיא עקען פון'ם טלית. ד. ה. ניט וועניגער פון 4 צענטימעטער און ניט מעהר פון 6 צענטימעטער.

The hole into which the tzitzis is inserted, may not be closer to either edge of the tallis, than the width of two fingers (4 centimeters) and not farther than the width of three fingers (6 centimeters).

In your packet of tzitzis you will find twelve threads and four longer ones in addition. These are known as “shammashim”, giving you for each tzitzoh three threads and one “shammash”.

Affixing the Tzitzis of the
 Tallis

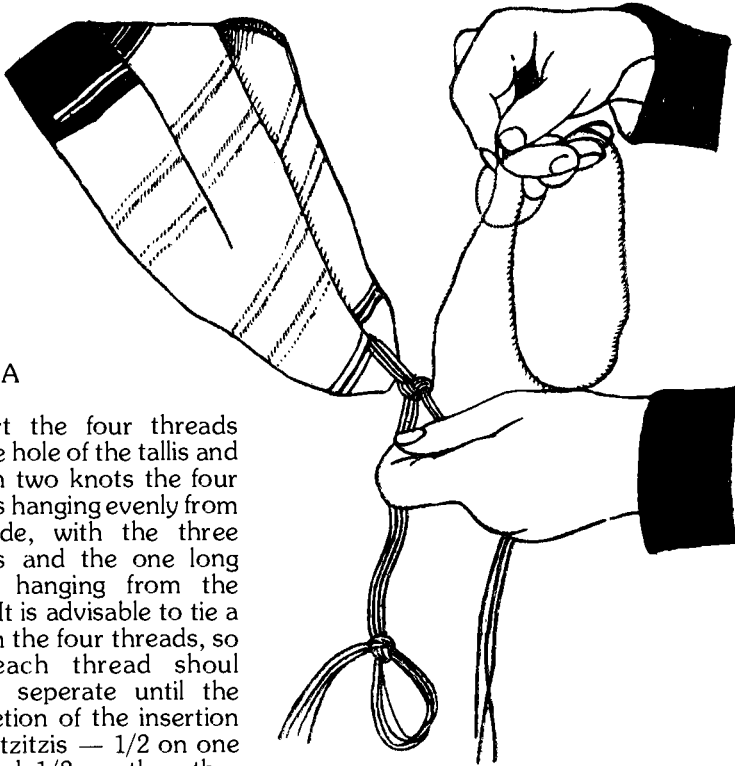


Figure A

Insert the four threads into the hole of the tallis and tie with two knots the four threads hanging evenly from one side, with the three threads and the one long thread hanging from the other. It is advisable to tie a bow on the four threads, so that each thread should remain separate until the completion of the insertion of the tzitzis — 1/2 on one side and 1/2 on the other side, as in Fig. a.

ציור א

הכנס ארבעת החוטיין בנקב המלית וקשור בשני קשרים ארבעת החוטיין התלויין בשה מצד זה עם שלשת החוטיין וחוט הארוך, התלויין מעבר מזה. וטוב לעשות עניבה בארבעת החוטיין, כדי שישאר כל חוט חלוק — עד גמר עשיית הציצה — חציו לכאן וחציו לכאן כמו ציור א.

ציהע אריין דיא 4 פאדעם אין מלית און קניפ צוזאמען דיא 4 גלייכע פאדעם וואס הענגען פון איין זייט, מיט דיא 3 פאדעם מיטין שמש וואס הענגען פון צווייטער זייט. עם איז נוס צו מאכען א שליף ביי דיא 4 גלייכע פאדעם כדי עם זאל בלייבען יעדער פאדעם געטיילט ביז דיא ציצה איז געמאכט, א האלבער פאדעם פון יעדער זייט, אזוי וויא בילד א.

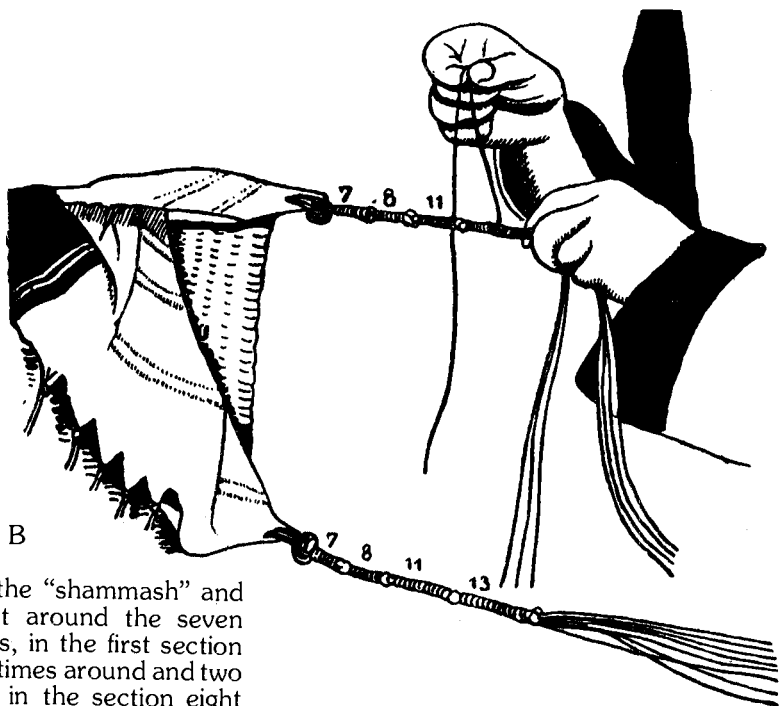


Figure B

Take the "shammash" and wind it around the seven threads, in the first section seven times around and two knots, in the section eight times around and two knots, in the third eleven times around and two knots, in the fourth thirteen times around and two knots, as in Fig. B.

ציור ב

קח את השמש וכרוך בו שבעת החומין, באויר ראשון ז' כריכות ושני קשרים, באויר שני ה' כריכות ושני קשרים, בשלישי י"א ושני קשרים, ברביעי י"ג ושני קשרים כמו ציור ב.

נעהם דעם שמש און דרעה ארום דיא ציצה 7 מאל און מאך 2 קניפען, און ווידער 8 מאל און 2 קניפען, און 11 מאל און 2 קניפען, און 13 מאל און 2 קניפען, אזוי וויא בילד ב.

קח את המלית, בעודו כפול והארבע ציצית תלוין מצד אחד, והעלה אותו על כתיפך, בדוק את הציצית והפריד את החומין זה מזה.

נעם דעם צוזאמענגעלעגנמען מלית ווען דיא 4 ציצית הענגען נאך אין איין זייט, לעג איהם אויף דעם אקסעל, זיי בודק דיא ציצית און צונעהם דיא פארעם.



I

פשוט את המלית ואחוז אותו בשתי ידיך ממעל לראשך כמו ציור 1 וברך להתעמף בציצית.

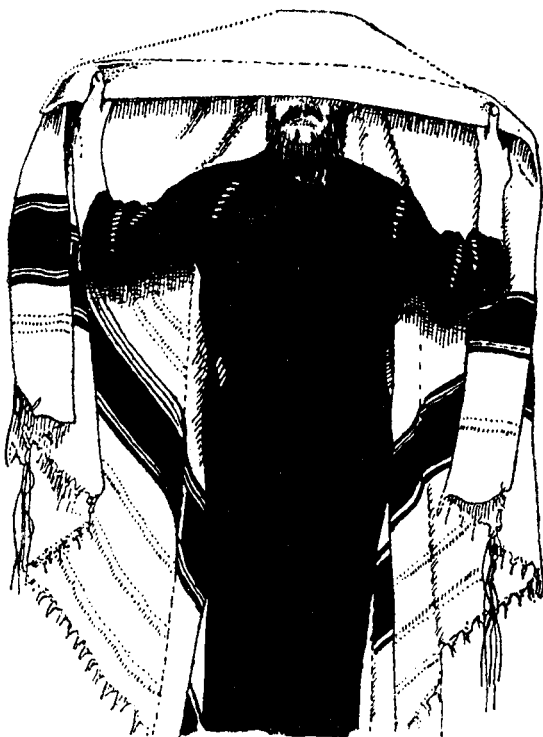
צונעהם דעם מלית און האלט איהם מיט ביידע הענד איבער דעם קאפ אזוי ווי בילד 1 און זאג דיא ברכה להתעמף בציצית.

Unfold your tallis and hold it with both your hands over your head as in Fig. 1.

Take the tallis while it is still folded with the four

tzitzis hanging from one side, and lay it on your shoulder, examine the tzitzis and separate the threads one from the other.

Putting on the Tallis



2 Figure

אחר־כך הנח אותו על ראשך ומשוך אותו עד פֿך כמו ציור 2.
 לענ אויף דעם קאפ דעם מלית און ציה אים איבער דעם פנים אזוי ווי בילד 2.

Then put it on your head and pull it down as far as your mouth, as in Fig. 2.

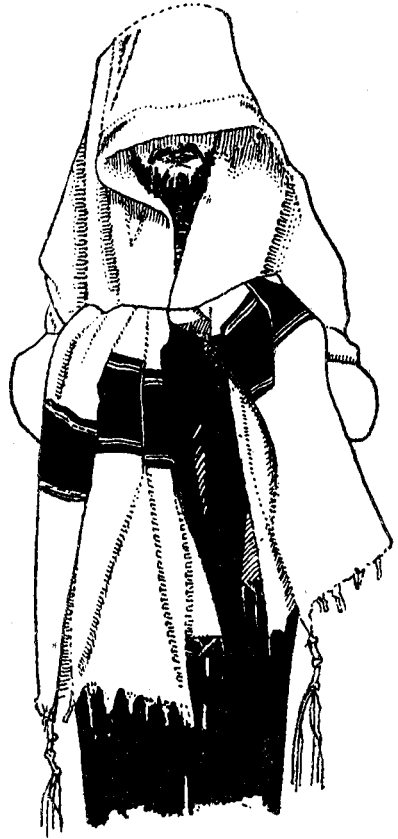
Putting on the Tallis



4

והפשל אותם לאחורך מצד שמאל כמו
ציור 4

ווארף אריבער דיא עקען פון דעם טלית
אויף דעם לינקען אקסעל אזוי ווי בילד 4



3

הנכה את ארבע כנפות הטלית כמו ציור
3

נעהם צוזאמען די 4 עקען פון דעם טלית
אזוי ווי בילד 3

Pick up the four corners of the Tallis as in Figure 3.
And throw them back over your left shoulder as in Figure 4.

מראה מקומות

סימן א

1. דפ"ק הקד"ג, אר"ג, הנהגות יש"מ, מא.
2. אגרת י"י.
3. סי' י"ט.
4. פמ"ג סי' י"ט, אר"ח שם, פת"ע בשם ישוע"י.
5. אר"ח יד, ס"ג.
6. כן ביררתי עפ"י חוסי' נדה ס"א מובא במ"א סוסי' י"ט, ואף דמיירי שם במוכר ה"ה בקונה, במבואר בש"ג סופ"ק דביצה, וא"צ למ"ש בשו"ת מנחת יצחק ח"ז ט"ו דשרי דוקא מטעם ס"ס, וכן בשו"ת שבט הלוי יור"ד נדחק בזה, וכיון דר"ז מכלאים ילפינן כמבואר שם ה"ה בציצית מותר לקונה ודו"ק.
7. אור צדיקים ה' ציצית.
8. עיי' סי' תניא ובשיעורי מצות לחו"א, וקובץ אגרות חו"א.
9. עיי' סי' התניא ולק"מ, ובשו"ת האלף לך שלמה (ס"ד) ועיי' מ"ב סי' ט"ז בשם פמ"ג ודה"ח שיעורים ועיי' אר"ח בשם אר"ח.
10. הגר"ז, א"ר אר"ח"ת, מ"ב, ר"ח שעח"ק פ"י, פלא יועץ ציצית.

סימן ב

1. סי' הגר"ז, אר"ח מובא בפ"ת ואר"ח, מ"ב, שיעורי המדות לחו"א, ואגרת י"י, ש"מ ט' כ"ב.
2. אר"ח"ת, מ"ב, ש"מ.
3. אר"ח"ת, מ"ב.
4. עיי' ש"ג ובש"ע הגר"ז שם, ומ"ב, וע"ע ש"מ סי' ט', כ"ב, שיעור אחרונה לשעבר"ח.
5. ערוה"ש ס"ה, שו"ת רב פעלים סי'ו, ש"מ אר"י כ"ו.
6. א"א בטשאטש.
7. שיעה"מ לחו"א, ובאגרת סי' י"י.
8. פמ"ג, בה"ל, דה"ח, ועיי' היטב שו"ת נחפה בכסף סי' א' מובא באר"ח אר"י כ"ו.
9. סי' הגר"ז, שו"ת האלף לך שלמה ס"ד.
10. אגרת קצ"ה.
11. גר"ב, גר"א, בעי' בית אפרים, הגרע"א, חת"ס, אמרי אש, והבאים אחריהם.
12. וע"ע דע"ת סי' י"א, ויור"ד סי' ל"ה וגם סי' ר"א, דכ"ת ה' טריפות סי' נ"ג, וסי' ר"א, מאסלה"מ סי' י"א, וט"ז, וקש"ע בהקדמה, ובסי' בירורי המדות והשיעורין, (עיי' בהלל"מ מש"מ על כללי קש"ע).
13. עיי' סי' י"א ס"ט ובנו"כ.
14. עיי' כע"ז כח"א ה' תפלין ומ"ב סי' ל"ב סעי' ל"ט.
15. שם סי' י"י.
16. עיי' דע"ת סי' ל"ה, קט"ז.
17. מנחות מ"ג:

סימן ג

1. ולא כשעת עשיית הציצית כ"כ ככה"ח סק"ו שכן המנהג.
2. שע"ת סי' כ"ב, כה"ח סק"ז, ואם שכח עיי' היטב כבה"ל וכה"ח סק"י, ובסי' התניא דיני ברכת שהחיינו.
3. סי' י"י.
4. מובא באר"ח סי' כ"ו.
5. עיי' שו"ת מהר"ם א"ש סי' א', שו"ת כנף רננה סי' ע"ב, מחזה אברהם סי' ג', שו"ת תפארת יוסף סי' א', חסל"א סי' י"ז, שו"ת ד"ח אר"ח סי' ג'.
6. א"ר, פמ"ג, דה"ח.
7. ראב"ן, מ"א, גר"א, מגמ"ב אר"ח"ת, ועוד.
8. עיי' א"ר וא"א מובא בבא"י ומ"ב סק"ד.
9. דגם בהכנה שייך מצוה זו, עיי' שו"ת מעי' המי' כלל נ"ד, ודברי חכמים סי' מ"ד.
10. שע"ת סי' י"ז סק"ב.
11. אר"ח סי' כ"ו.
12. ציצית.
13. סנהדרין ק"ד, תדב"א ז, יז, ועיי' ר"ח פי' גידול בנים.
14. זה"ק ח"א קט"ז: קפ"ז.

סימן ד

1. מנחות מ"ג, א"מ סי' כ"ד.
2. שבת ל"ב: טושי"ע סי' כ"ד, ואחרונים.
3. שבת לב:
4. א"ר ושע"ת כד, ד.
5. מנחות מד, אבן עזרא שלח.
6. קש"ל"ה דיני ציצית דף טו, שו"א פ' ויגש, א"ד או"ג, ועוד.
7. וזה"ק פ' שלח.
8. דבש לפי מעי' ד' או' כד, להחיר"א.
9. רבינו בחיי פ' שלח לך.
10. כף החיים למהר"פ סי' י' או' ו'.
11. קש"ל"ה דף ד"ן ע"ב, מברח"פ סי"ט י"ג.
12. ערבי פסחים ק"יג עקב, חס"ל, כה"ח סי' או' ו', כה"ח בר, כג.
13. עי' חוסי' שם ותראה.
14. שעה"כ דרושי הציצית דרוש ד', כה"ח כד, יא.
15. חס"ל"א או' א, כה"ח כד, ד.
16. ב"י סי' כ"ז בשם מרדכי וסמ"ג.
17. רבינו בחיי פ' שלח, כה"ח ח', ס"ג.
18. מנחות מג ע"ב.
19. תדבא"ר, רוקח ה' ציצית.
20. סדה"י כונת פ' ויאמר.
21. ספרי, ר"ח שעה"ק פ"ו.
22. עץ חיים נד ע"ב לבעל מסגה"ש, בשם מהר"ן.
23. רפואה וחיים, סג"ה.
24. דבש לפי, סג"ה.
25. אזהרות והנהגות מהה"ק בעל בני יששכר זללה"ה.
26. קדנות צדיק פ"ג או' ח"ן, סג"ה.
27. סידוד ישועות ישראל.
28. סמ"ק, רשב"ץ, חדרים.
29. פע"ח, נגו"מ, ש"ע הארז"ל.
30. משנ"ח מסכת שביבה, סי' הגלגולים להארז"ל כפ"ד.
31. סי' המצות לח"ח.
32. דפ"ק הקדמה ג, או' ג.
33. פלא יועץ, ציצית.
34. כתר תורה שלח.
35. עץ חיים.
36. כתר תורה.
37. כתר תורה.
38. שו"ת הרדב"ז ח"ג תקע"א.
39. תורת משה לחת"ס פ' שלח.
40. אגרא רכלה שלח.
41. דרך ישרה, מהר"פ סי' טו, יב.
42. מאמר מרדכי סי' כ"ד.
43. א"ר או"ח סוסי' י"ז.
44. קיצור של"ה סוף ה' ציצית בשם מד"ש.
- 44a. אמרי טוב פ' שלח.
45. עשר אודות מעדי' י' או' ה'.
46. קרבן העני פ' תצא, בשם קרוש ד' ר' צבי הכהן מרימינוב, זי"ע.
47. זכרון טוב.
48. שם.
48. שם.

48. שם.
49. בית אהרן שלח.
50. הארז"ל, טעה"מ עמ' שי"ט.
51. זוהר מובא בילקוט ראובני.
- 51a. שם.
52. גנזי יוסף.
53. אזהרות בעהמ"ח יש"מ.

סימן ה

1. ע' חינוך, ח"א, מ"ב.
2. ע' צעטיל קטן למרן רשככה"ג מליזענסק זצללה"ה.
3. חרדים בשם סמ"ק ורשב"ץ, שכט מיהודה.
4. רפואו"ח.

סימן ו

1. משנת חכמים או רי"ח, חסל"א.
2. מהרח"פ סי' י' א'.
3. אור צדיקים ה' ציצית ס"ז.
4. חסל"א, כה"ח כ"ז, ג', פלא יועץ ציצית. זע ווייטער פרק לשם יחוד או ד'.

פרק ז

1. אור צדיקים סי' ד'.
2. סי' ח' במ"א כשם הארז"ל.
3. כפי שלח.
4. מ"א סי' ח' סק"ג, כשם הארז"ל, וכ"ה בשעה"ר בדרושי ציצית דרוש ו', פע"ח שער הציצית פ"א, ברכ"י ד', חסל"א או ו', אר"צ סי' ד', ט'.
5. מ"א שם.
6. מ"ב סי' ח', כ"ז.

סימן ח

1. סי' י"ב, ובאחרונים.
2. א"א מהד"ח להגה"ק מבאטשאטש סי' י"ז, וע"ש דעחו דכרי עניכה שנשאר ג"כ סגי.
3. מהרח"פ סי' או' ד, שעה"כ דרוש ו', ברכ"י או' ו', סי' יעב"ץ דיני ציצית או' ט"ז, בא"ח נח או' י"ד, או"צ, נגו"מ.
4. זעה או' ד'.
5. מ"א יא, כ"ג.
6. הרר"פ מקאריץ זצ"ל בשם הכעש"ט זצ"ל במדרש פנחס צ"ל ע"א או' י"ג, ע"ש.
7. מ"א י"ב, ו', שתילי זהים, י"ב, כה"ח י"ב, י"ד.
8. כה"ח י"א, י"ד.
9. של"ה, ומט"מ מחה"ש י"א, י"ח.
10. טעם הצבי ט'.
11. מדר"פ.
12. כה"ל סי' י"א.
13. קיצור של"ה בשם תשובת באר עשק, ארה"ח סי' י"א, זכ"א כשם קרוש אחד כח"י, שו"ח קב חיים

סימן ט

1. רמ"א סי' י"ד, ס"א מ"א סק"ג, ר"ז שם, חסל"א או' א'.
2. ע"י מ"ב י"ד ס"א, ובשעה"צ, וכה"ל סי' י"א בשם תשובות משכנות יעקב.
3. כה"ח י"ד, ד'.
4. כ"ה מובא כמ"א י"א, י"ג, וכ"כ ככוונת כשם הארז"ל, ובאו"צ סי' ד', ע"י שעת"ש שם.
5. סי' התניא, א"א מבאטשאטש, שו"ח תשורה ש"י.
6. השמטות לקו"מ.
7. סי' ח', ד', א"ר, פמ"ג, מ"ב, כה"ח, או"צ, וע"י מחה"ש שם.
8. מאמר מרדכי.
9. עבוה"ק להחיד"א.
10. הגר"ז סי' ח', מאמר מרדכי סק"ט, מהרח"פ י' או' ג'.

11. של"ה, מט"מ, מ"א י"א, י"ח.
12. ע"י רמב"ן פ' יתרו, כה"ח סי' ק"פ, וגר"ז, וא"כ, וא"א סי' כ"ו.
13. סי' ט', ט"ז ח', הגר"ז.
14. סי' כ"ד.
15. מוכא במ"א ט', ר'.
16. שבת קל"ב: מ"א סי' כ"ד.
17. לדעת הרא"ש, בכסות יום.
18. ברכ"מ ט', כ"ה.
19. סי' גור ארי' יהודה, ארה"ח סי' י"א.
20. סי' י"א ס"ד.
21. סמ"ג, סמ"ק, אגודה פ' התכלת, רש"י בס' הפרדס, וכל הראשונים א"ר, הגר"ז, ח"א, פמ"ג סד"ה יעבץ, אר"ח בשם, וזה"ק ברע"מ פ' פנחס.
22. סי' י"א, סעי' ט'.
23. חגיגה ז'.
24. סי' י"א סק"ה.

סימן י

1. אר"ח סי' ח', ז', סי' ר' קאפעל וסידורי ספרד, בא"ח, כה"ח ל"ג, עמק יהושע האחרון, ועוד.
2. זע נאך ווייטער אוי' ז' וועגען נוסח.
3. זעה אוי' ז'.
4. כדע"ת מנ"ח מ' ר', סידור שער התפלה, ועוד.

סימן יא

1. ע' מהר"א סוטה פ"א בסופו.
2. בני יששכר חשתי מאמר י' דף ל' ע"ש, וע' דע"ק ה' ס"ח.
3. אין ספר שמן הטוב, צפחת השמן עו.
4. מ"א סי' ח', כ"א, הגר"ז כו, ח"א כלל י"ב ח', ערוה"ש, צה"ח, מפל"ד ל"ו, חסל"א ז', פני יצחק ע' ט' או' קכח, בא"ח פ' בראשית אוי' ב, כה"ח ס"א.
5. בא"ח פ' בראשית, כה"ח שם.
6. א"א בטשאטש.
7. דחו"ש בשם הגה"ק ממנוקאטש.
8. טור סי' ח', ב"ח פרישה, ט"ז ט"ו, א"ר י"ח.
9. גן המלך סכ"ג, שו"ת מהר"ם שי"ק אר"ח מ"ב, נימוקי אר"ח קס"ז.
10. חו"ד סוס"ק ק"י בדיני ס"ס, שו"ת רעק"א סי' כ"ה, חת"ס בחי' רפ"ק דנדרים, מהר"ם שי"ק מצוה ע"ט, שו"ת משנ"י סי' מ"ד, העמק שאלה על השאלות פ' יתרו, שו"ת מהרש"ך ח"א ד"ה.
11. ע"י סי' ט"ז ולעיל.
12. סי' ח'.
13. ע"י סי' ט"ז ברמ"א.
14. א"א בטשאטש, ובסידורו תפלה לרוד ובנימוקי אר"ח סי' ט"ז.
15. הגה"ק משינעווע זי"ע בהסכמתו לסידור תפליד, ומ"ב בבה"ל סי' ט"ז.
16. כ"ה בהסכמת האדמו"ר משינעווע בשם אבותיו ורבותיו.
17. נימוקי אר"ח בשם אבותיו ורבותיו.
18. בה"ל ס"ח סעי' ט'.

פרק יב

1. הגה"ק מהתוס' על ערכין בשם רש"י רת"י, דע"ת סי' ח'.
2. עי' באה"ט סי' ח, ג, ובש"ע הגר"ז, ובסי' ר"ש, ובסי' יעב"ץ, וסי' התניא, סי' צה"ח, ערוה"ש ומשמרת שלום וכה"ח ותבין.
3. פע"ח פ"ו כהג"ה, משמרת שלום, כה"ח סי' ח', מאסלה"מ ועוד, וע"ע שו"ת לחם שלמה.
4. ש"צ מוכא כליקו"מ.
5. ט"ז, א"ר, פמ"ג, קשליה, הגר"ז, יעב"ץ, קש"ע, חס"ל, מ"ב.
6. וכ"כ בא"ר, סו"ב או' ב', ש"ץ כט, ע"ג כה"ח.
7. ע"ת, לבוש, שאג"א, ביאור הגר"א, שע"ת, חיד"א במחבר, מאמר ו' תפל"ד, עיקרי הד"ט, וכל"א ה' ברכות, כר"ש, פמ"ג, פני יצחק, יפ"ל, כה"ח, ועוד.
8. מ"ב שם או' ב'.
9. סי' כד, סעי' ג"ה.
10. כה"ח שם.
11. כה"ח ז'.
12. שע"ח להארז"ל.
13. חסל"א, כה"ח כד, יב.
14. חיד"א בצופ"ש סי' ב', או' ו', כה"ח ח', ו'.
15. מ"ב, מ"א, א"ר, שע"ת או' ג', חסל"א ד', כה"ח ט'.
16. הגר"ז ח, סי' יעב"ץ או' כו, כה"ח ט.
17. מצו"ש כג, עד, סו"ב או' ו, ש"ץ לו, עג, כה"ח ט.
18. גן המלך, קש"ע סי' ב, חסל"א או' ח, שע"ת ח, מהר"י פראגי, בא"ח, או' ג, וע"ע בדברי שאר פוסקים בכה"ח או' ל.
19. עצי זהב, א"ר, סו"ב, ז, מקו"ח, באה"ט ג, חסל"א ג, כה"ח י.
20. כה"ח ט.
21. כה"ח ת, לט, שר"ח אס"ד מע' ה' או' ט, בור"ח החדש, בא"י.

פרק יג

1. או"ח החדש סי' ח, כה"ח כב, ט.
2. הגה"ק מרן ר' יחזקאל שרגא משינעווע וצ"ל, והצדיקים לבית מונקאטש, עי' נימוקי או"ח סי' ח'.
3. כה"ח או' ח', ע"ש.
4. כה"ח ז' בשם מנהג בית קל.
5. עי' היטב שע"ח דרוש ציצית פ"א, שע"ח פ"ב, מחבר או' צ, סי' יעב"ץ, מצ"ש דף כד, חסל"א, מצרת"פ דף ק"ע, קו' שפ"א סי' מח, סי' הרש"ש, וסי' דה"ח, וערוה"ש, וכ"כ במשמרת שלום, ובמאסלה"מ, ע"ש.
6. עי' בשע"ח דרוש ק"ש כו ע"ב, ופע"ח דיני קר"ש ג' כן עפ"י הארז"ל, וכ"כ בסי' יעב"ץ ע"ש, ובכה"ח למהר"ח פ, וכה"ח כא, יט.
7. עי' ט"ז סי' י' סק"י, ובסי' הגר"ז, ודחו"ש מ"מ או' ל"ה.
8. עי' שו"ת בית אפרים סי' ט"ו בשם ירושלמי פאה, ילקוט רות, הגה"מ ה' שבת פ"ל, שו"ת פנמ"א ח"ב קנ"ב, ושו"ת מאיר גומינים, ושע"ת רס"ב ד.
9. עי' דחו"ש או' ל"ה ובציונים ומ"מ שם, מהר"ח פ, וכה"ח כא, יט.
10. פרה"א, שו"ת גרומ"מ, ברכ"י, שע"ת ח, יא, וסי' כא, בסופו, ח"א כלל יא, מ"ב, סי' יעב"ץ, חסל"א, מהר"ח פ סי' י' או' ה'.
11. א"א בטשוטש, ח, ט, דברי ש"י.
12. מ"ב סוס"י כ"א.
13. ברכ"י, שע"ת ח, יא.

פרק יד

1. עי' מ"א קפ"ג סק"ה, בשם הב"ח בבהמ"ז.

פרק טו

1. יא, ד, פמ"ג ז, וכה"ח.
2. ש"ע הגר"ז יא.
3. פמ"ג אר"ח, קש"ע ט, מאמר אר"ח, ועי' מ"א טו, א, ופמ"ג שם, וכה"ח סק"ו כה"ח יא, טז.
4. קש"ע ט, יג, ט"ז ח, ש ז.
5. ס"י יב, ואחרונים.
6. התעוררות תשובה ח"ב נז.
6. שם.
7. משמעות הפוסקים עפ"י הלכה למשה ט, ר.
8. שם.
9. א"א בשם הגה"ק מרימינוב זצ"ל, וכן ביוסף אומץ, ובחסל"א, וכה"ח י"ב.
10. א"א שם.
11. הלל"מ קצ"ו.
12. יב, ואחרונים.
13. לריטנן ח"א כלל י"א אות כ' איז דאָס פיר גודלין, און אזוי פסק"ט דעד קש"ע ס"י ט, יב, לריטנן כה"ח יב, א, איז דאָס צוויי אנדערין און 2/3, דעד מ"ב בבה"ל פסק"ט צוויי גודלין, וכ"כ בפת"ע בשמו.
14. בדי השלחן ס"י י' מ"ט.
15. ח"א יא, כ, קש"ע ט, יג, כה"ח יב, יא, הלל"מ קצג.
16. ערך ש"י ס"י יב, הלל"מ קפ"ז.
17. מ"א יט, סק"א, א"ר סק"ו, ח"א כלל יא, לו, חסל"א ב, פתה"ד ג, כה"ח יב, יג, הלל"מ קצ"א.
- 17a. ס"י י"ב א'.
18. פתה"ד אר"י ב, בדי השלחן י, אר"מט, וע"ע כה"ח יב, ז.
19. הלבוש, א"ר, פמ"ג א"א ג, הגר"ז ב, זכל"א ח"ג ד, כה"ח יב, ג.
20. ט"ז סוס"י יב, א"ר, מר"כ דלא כבאה"ט ג, מחב"ר ב, זכל"א ח"ג, צ, שע"ת ג.
21. ט"ז סוס"י יב, מ"א טו, א, ואחרונים.
22. פמ"ג ס"י ח, ח"א כלל יא, א, מ"ב, כה"ח.
24. ס"י יעב"ץ, ח"א כלל י"ב ד, פני יצחק ט, קיג, תשב"ץ ח"ב מ, שע"ת אר"י ג, כה"ח ח, כז.
25. קש"ע ס"י ט.

פרק טז

1. ב"ח, ט"ז יג, מ"א יט, א"א טז, הגר"ז כג, ס"י יעב"ץ ה, ח"א יב, ה, קש"ע ט, י, כה"ח ח, נ"ב.
2. הגר"ז שם, ע"ח, ברכ"מ, הלל"מ.
3. הגר"ז שם, מ"א סק"ח, קש"ע שם.
4. מ"ב לח, ת"ח, הלל"מ קמ"ז.
5. מ"א יט, הגר"ז כה, מסגה"ש, מ"ב, כה"ח.
6. ב"ח, מ"א סק"ט, הגר"ז כ"ה, א"ר, עט"ז, ח"א, מ"ב ל"ח, וכה"ח.
8. מ"א יג, סק"ח.
9. א"ר י"ז בשם שכנה"ג, פמ"ג יד, מאמ"ר, כה"ח ח, נט.
10. ש"ע ח, טו, לבוש, מ"א, הגר"ז, דה"ח, ארצה"ח, קש"ע.
11. ט"ז, א"ר, ח"א, גר"א.
12. ריטב"א בשם י"א, ושכן שמע בשם הרר"י, וכ' השו"ג דהעולם נהגו שלא לברך דספק ברכות להקל.
13. מחה"ש ח, כ, שו"ת מהרש"ם ח"ד קמ"ח, שו"ת אמרי יושר ח"ב, ט, ד.
14. מ"ב.
15. קש"ע ס"י ט.
16. שע"ת פת"ע, הלל"מ.
17. שו"ת אמרי יושר ח"ב ט, ד.
18. חסל"א י, בא"ח, זר"א ח"א ס"י ה', ס' החיים, ברכ"מ נז, כה"ח נ"ה.
19. שלחן מלכים ס"י ט, אר"י ק"ג.

20. עי' מחב"ר יא, ופח"ע.
21. מוצל מאש, שע"ת סוסי" ה, חסל"א נה, כר"ש, פני יצחק מע' ט, קיט.
22. כנ"ל דומיא דחפשי"ר ברמ"א סי' כ"ה.
23. עי' פמ"ג ומ"ב סי' כ"ה ס"ה.
24. כ"ז פשוט, וע"ע אא"ת סי' ה, ופלא על סי' הלל"מ שעבר על דבריו בשתיקה כהוראה.
25. שלחן מלכים סי' ט, קמ"ט, ע"ש.
26. מט"א תקפ"ד צ, וסי' יעב"ץ שם.
27. אלל"מ שם בשם אחרונים.
28. אלל"מ שם, הלל"מ קמ"ד.
29. עי' אא"ת סי' ה, סעיף ו, הלל"מ קמ"ד.

פרק יז

1. ט"ז ט, ה, הגר"ז ט, שע"ת בשם יש"ש.
2. מנחות מג, טוש"ע סי' י"ג.
3. דברי מנחנס כהגה"ט א, כה"ח ב'.
4. שם, וכ"ה דעת רי"ף, ורמב"ם, ורא"ש.
5. הרא"ם, ורכינו שמחה.
6. ב"ח, מ"א, א"ר, עט"ז, הגר"ז, רה"ח, פני יצחק, לב חיים, בא"ח, ועוד.
7. כה"ח י, ז.
8. חסל"א ד, כה"ח ז, בא"ח ח.
9. שם סעי' ג.
10. כמבואר בב"י סי' י, ובמ"א שם, וח"א, ועוד עי' בסמוך.
11. קש"ע ט, כא, כה"ח ט.
12. עי' בב"י ד"מ, ומ"א.
13. כ"י בשם קדמונים, מ"א סוסי", הגר"ז כב, ח"א כלל יא, חסל"א ב, בא"ח נח, מ"ב כה"ח.

פרק יח

1. סי' יא"ד.
2. יא, א.
3. אגור, ד"מ, פרישה בשם מהר"ל, א"ר ד, הג' רעק"א על סידור דה"ח, מ"ב.
4. בא"ח, כה"ח י"ד ח'.

