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 צירל נחמה בת טוביה יהודה ע"ה

Inyanei D'Yoma

Why is sefira counted while standing?

Shulchan Aruch writes that one should count *sefira* while standing. The *Mishnah Berurah* explains that the *Rishonim* infer for this in a *pasuk* referring to *Sefiras Haomer-meihacheil chermesh bakamah*. The last word (*bakamah*) can also be read *bakomah*, meaning "at full height"-suggesting that the person should be at his full height when counting *sefira*. The *Aruch Hashulchan* adds that the significance of counting *sefira* is on par with *Shema* which must be said standing. The *Mishnah Berurah* writes that one should stand even while reciting the *beracha* that precedes the counting, as is the case with all *berachos* that are recited before *mitzvos*.
 (ס"ק ו ושעה"צ ס"ק ז; ביאורים ומוספים דרשו, 26)

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Today's LIMUD

Hilchos Tzitzis 12 (page 46)

Today's TOPICS

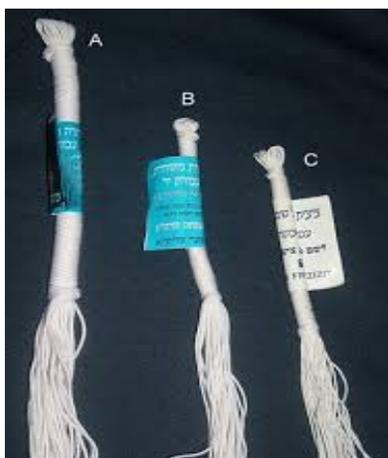
The Rosh's Opinion on Torn Tzitzis
 The Length of "Kdei Aniva"
 Repairing a Torn String



The Rosh's opinion on torn tzitzis

According to the Rosh, if the *tzitzis* strings tore after they were placed on a garment they remain kosher if the length of *kdei aniva* is left on all four [doubled] strings. If it is unclear whether one of the strings qualifies for *kdei aniva* the *tzitzis* are *pasul*. Our *minhag* is to mark one side of the doubled string by tying the first knot to ensure that half of each doubled string is on either side of the final knot. This way, even if they rip at the base on one side they remain kosher because *kdei aniva* remains on each string.

(סעיף א, וס"ק ג, ה, ו ו"ז)



The length of "kdei aniva"

There are three main opinions about the length of *kdei aniva*, the length needed to wrap the torn string around: is it the length of one other string, the length of all the *tzitzis* strings, or all the *tzitzis* strings. The halacha follows the middle opinion that the remnant must be able to wrap around all the torn strings. In a pressing need, it is enough for it to wrap around just one other string. The halacha discusses whether the two ends of a ripped string, where neither is *kdei aniva*, if together they equal *kdei aniva* and one side is long enough to wrap around at least one other string, can be combined for the purpose of *kdei aniva*.

(סעיף א, ס"ק ג, וביה"ל ד"ה אם וד"ה שנפסק; ביאורים ומוספים דרשו, 3)

Repairing a torn string

A torn string that was reconnected with a permanent knot may be used for *tzitzis*. If one side of a doubled *tzitzis* string completely tore off and *kdei aniva* remained on the other side, the string may be tied together and used. If later the second side tears off completely, the *tzitzis* are still kosher because the first side has already been repaired. There is an opinion that disqualifies the case when the second tear leaves less than *kdei aniva* because of *ta'asa min ha'asui*. According to all, a *tzitzis* string that became disqualified after being placed on the garment cannot be repaired through tying.

(ס"ק ז; ביאורים ומוספים דרשו, 6)



Yesterday's HIGHLIGHTS

- The Acharonim recommend following the Arizal system for winding the lead thread around the others. According to him, the numbers for each section are: seven, eight, eleven, and thirteen.
- Ideally, the *tzitzis* strings should be arranged to dangle over the corner and not to hang from the bottom. This can be accomplished by drawing the strings across the side of the garment rather than having them hang straight down.
- According to some *poskim*, a patch of material different from the rest of the *talis* should not be attached underneath the corners of the garment. Others hold that a patch stuck onto a garment is *batul* to it and does not interfere. The custom is to permit adding a patch under the corners of the garment.

Tomorrow's TOPICS

- Rabbenu Tam's opinion on torn *tzitzis*
- The halacha of torn *tzitzis*
- Location of *kdei aniva*

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