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String around waist jewish

Judaism is an overarching way of life. The Laws of Judaism have the objective of adding spiritual aspects to our physical nature. This is an essential concept of Judaism. In all physical actions, we find a way to develop and express the inner spirituality inherent in that action while enjoying physical action. Therefore, tora has laws relating to all areas of life. The Tora therefore says, Know Him in all your behavior, and He will straighten your ways (Proverbs 3:6). That is why we have Commandments in all aspects of our lives. We include the divine in everything we do. In this way, the Commandments raise every act we do from earthly to holy. That is why we have standards for everything we do. We have eating standards, we have speaking standards, we have dressing standards, even about sleep and going to the bathroom. These standards, these laws, ensure that we give G-d to every act of our lives. Among the standards of clothing in Toraje you can find such laws as not mixing wool with a cotton (Deuteronomy 22:11 - other tissue mixtures, by the way, most often allowed), men do not dress as women or women as men (there also 22:5) and several others. Also in the same part, verse 12, you will find one of the two Bible references to the verses we wear: Make yourself bonded tassings in the four corners of clothing with which you cover yourself. The nature of these bonded cubes is, of course, explained by the Oral Tora. (This, by the way, is another example that without the Verbal Tora we will never know how to keep the Commandments.) Another mention of Tzitzis written in The Tora is in numbers 15:37-41. There we are taught: Hashem told Moses, Speak to the children of Israel and tell them that they should make tzitzis on the corners of their clothes. This concerns all generations of Jews. You have to put on each corner tzitzis one thread t'chales. You will have these tzitzis, and when you see them, you will remember all the commandments of Hashem and make them, and ye will not seek the desires of your hearts or eyes. To remember and make all my commandments, and be holy in your G-d. For I hashem your G-d Who took you from Egypt, that I may be your G-d. I hashem your G-d. Every Commandment Given to Us by Hashem covers many different levels. We do not always know the causes of the Commandments. Even when the Tora gives us the reason for the commandment, there are also additional deeper reasons we may not know. This time, the Tora tells us some spiritual concepts in the Commandment. We are taught that if we develop self-control and fulfill the commandments of Tora, we will become holy and special to Hashem. This is a very important concept of Judaism. The Tora here also teaches us that this Commandment will remind us to keep all other Commandments. This is one of the reasons why many people wear strings out so they can see them from time to time. (Another reason is that the strings, which are sacred to Mitzvah, are not near their underwear.) Every order of Tora helps establish a relationship with Hashem. Tora therefore says, That you remember and make all my commandments, and you will be holy in your G-d. Everything about Tzitzis symbolizes deep concepts. For example, 16 rows are used, there are four in each corner, and there are ten knots in each corner, which is equivalent to 26, which is the numerical value of hashem's name, which means kindness. There are many other symbolic concepts in Tzitz, but they are not the main point of the Commandment. As for the parameters of the Commandment itself, the Tora requires that on any garment of four corners (a certain size of the minute size) that a person wears during the day, such lines must be tied according to specific configurations. This means that the rows must be in a certain way, and they must be tied and wrapped in a certain way. They must be of at least a certain length and made of a certain number of rows. Even the style and number of nodes are authorized according to exact requirements. Therefore, if you do not know how, do not try to tie tzitzis to the garment. All good Judaica stores sell four-legged clothes with tzitzis already tied on them. It is forbidden to wear a four-corner garment without properly attached tzitzis. If they are tied incorrectly, you can not wear a garment. Even if it was done correctly, but two or more rows even in one corner fall off or become unnoticed, or if two or more rows are cut or cut until they are shorter than a certain length, you need to immediately remove the entire garment. As long as you don't wear the garment, you don't have to put tzitzis. There is an article of clothing made of four corners that is standard worn by Jewish men. Wearing this, we have to execute Tzitzis Mitzvah. Many people call this garment a pair of tzitzis, or rather, tallis katan (it means something like a «small wrap-around garment.» Many call it or kanfos), which literally means four corners. Look here for some drawings. In addition to the smaller four corners of the garment, or the kanfos, that men wear all day, there is also a larger tallis, which men wear only during morning prayers. It's also called tallis gadol, which means something like a big wrap-around garment. Some people call it a «prayer scarf, but it should be much bigger than a scarf. Tallis, because he has four corners, must also have tzitzis, and the laws are the same for them. Before wearing any four-corner garment, we need to carefully check each corner to make sure that the tzitzis is correct. For example, every morning when we dressed, and we put on our small « or kanfos, we can not put it until we checked whether tzitzis is intact. If tzitzis was bought from reliable store, we do not check everything about tzitzis. We just check if none of the lines have been torn off, and that each is at least about 1 and 1/2 inches long. If one row is torn and is now less than that length, tzitzis is still acceptable. If two or more rows on the same corner are torn, and both are now shorter than 1 and 1/2 inches long, then tzitzis is invalid and needs to be replaced. Usually you can take it to a good Mobile store and ask them to do it for a small fee. The same goes for tallis, of course. The scarf usually does not need tzitzis, as it is usually narrower than the required minimum size. However, a very wide scarf can be a problem. As always, ask the competent rabbi if this problem occurs. Attire, worn only at night, do not need tzitzis. However, if a man wears a daytime at night, you need to have tzitzis. Therefore, women do not have to wear tzitzis, because it is needed only for attire, which is worn during the day, so it is time-dependent Mitzvah. Women are exempt from most (though not all) considered addicted positive Mitzvos. By a brief explanation, women themselves envelop the creatures; people penetrating creatures, so to speak. Women have the opportunity to carry and protect the unborn child, and men can not do so. Women in themselves are tallis, with the ability and requirement to surround the Jewish house and family with holiness. For a deeper explanation of why women do not wear tallis and tzitzis, see the link below to my wife's article on this topic. The main requirement applies only if a person has a garment with four corners and intends to wear it during the day. Then he must put tzitzis. If he does not have such a garment, there is no requirement to wear tzitzis. But consider this: Tzitzis's commandment is unlike most other Commandments because it covers something that surrounds us. When we wear tzitzis around our torso, holiness surrounds us from head to toe. Therefore, the rabbis taught that whenever possible, great efforts must be made to make this Commandment and make or purchase a garment with four corners so that he can keep the Commandment and put tzitzis on it and wear them. After all, the Tora ties Tzitzis Mitzvah with all toros Mitzvos, and says, You will have these tzitzis, and when you see them you will remember all the hashem commandments and you make them ...» Tora also commands that we paint one of the threads on each corner with a special blue paint, called «t'chales.» Rabbis teach many deep concepts about this detail of Tzitzis Mitzvah, and I, with the help of Hashem, will mention one of them. Rabbis teach us that the blue thread reminds us of the sky, which reminds us of the Throne of The Creator's Glory, which the Tora describes as blue sapphire. « Saw G-d Vision Israel, and under His feet was something like a sapphire brick, for example, the essence of a clear blue sky» (Exodus 24:10; see also D&am;C 24:10), Ezekiel 1:26). They did not see the Creator himself, but only what was under His feet, so to speak. The blue thread reminds us of this concept and reminds us to follow not what our hearts and eyes think is right, but after what the Creator has told us is correct. It is forbidden to use any other paint, no matter how blue. These t'chales were made of a creature that was called, in ancient Hebrew, chilazon», but no one knows for sure what is called English. It is important to remember that a blue thread is a detail of the Commandment, not an original Commandment. Therefore, in the absence of blue paint, you still need to put tzitzis on all four corners of the day clothes. For centuries, people have tried to discover the nature of this chilazon. Some respected theories were created, so some Rabbis produced this paint, and their followers actually paint one thread in each corner with that special paint. However, most rabbis argue that since it is forbidden to wear any other paint on tzitzis, we should not wear that paint if it is wrong. And after all, a blue thread is not necessary to fulfill the Commandment. Therefore, most Jewish men do not have a blue string of their tzitzis. As always, you need to follow your rabbi on these issues. Issues.

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