

# HALACHICALLY SPEAKING

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{ TOPIC }

## *Tzitzis In or Out?*



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# HALACHICALLY SPEAKING

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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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# Tzitzis In or Out?

Throughout the ages, there have been different practices regarding keeping *tzitzis* tucked into pants or out. In addition, Chassidim wear their *tzitzis* garment over their shirt, while Ashkenazim wear it under the shirt. Sefardim do not keep their *tzitzis* out, while many others do. Is wearing *tzitzis* out a halachah or custom that only some observe? In addition, what should be done with *tzitzis* when entering a cemetery?

These and other related questions will be discussed in this issue.

## How to Wear the *Tallis Kattan*

As mentioned, there are different customs regarding where to place the *tzitzis* garment. On one hand, the Shulchan Aruch<sup>1</sup> says the main mitzvah of the *tallis kattan* is to wear it over one's garment (i.e., his shirt) in order that one should always see it. The Shulchan Aruch<sup>2</sup> says in a different place that it is proper to wear it over one's garment. The Beis Yosef<sup>3</sup> says the reason for the different wording is that the custom of many is to wear it under one's garment, and the Shulchan Aruch stated what is proper. Some maintain that the reason the Shulchan Aruch used the word *proper* is because many say one should wear the *tallis kattan* under one's garment.<sup>4</sup> The Tzitz Eliezer<sup>5</sup> maintains that the reason for the second, more vague language is to demonstrate that

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1 O.C. 8:11.

2 O.C. 24:1.

3 O.C. 8.

4 *Toras Hayeshivah* 2:6:footnote 11.

5 8:3.

אתות של הלבב רצף... (בראשית ט')

אליזה ללבידת הנולדים אלי... (בראשית ט')



indeed it is only proper to wear the *tallis kattan* over one's garment but this is not the main part of the mitzvah.

Others say the reason different language is used is because the Shulchan Aruch, which says to wear the *tallis kattan* over one's garment, was referring to those who don't wear a *tallis gadol* until they are married. They should therefore wear a *tallis kattan* over their clothing.<sup>6</sup>

Others also mention that one should wear the *tallis kattan* over one's garment.<sup>7</sup> However, this does not seem to be the prevailing custom.<sup>8</sup>

The opinion of many is that one should wear the *tallis kattan* under one's garment.<sup>9</sup> This is also the opinion of the Arizal.<sup>10</sup> Some suggest this is because non-Jews would laugh at us if they saw the *tallis kattan* worn over the garment (see "Leniencies" below),<sup>11</sup> while others say the reason is based on Kabbalah.<sup>12</sup> Others say the reason is because many years ago, people wore their *tallis gadol* and *tefillin* all day. It would be pointless for one to put his *tallis kattan* over his garment along with his *tallis gadol*. Therefore, the *tallis kattan* was worn under the garment.<sup>13</sup>

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6 *Maamar Mordechai* 8:11.

7 *Shulchan Aruch Harav* 8:18.

8 *Tzitz Eliezer* 8:3.

9 *Mordechai, Hilchos Tzitzis* 943, *Mordechai* 637, *Rema* 13:3, *Levush* 8:10. See *Beis Yosef* 23, *Prisha* 23, *Shaarei Teshuvah* 23:1, *Mishnah Berurah* 3, *Aruch Hashulchan* 2, *Kaf Hachaim* 24:4, *Birchei Yosef* 1. See *Shach, Y.D.* 367:4.

10 Quoted in the *Magen Avraham* 8:13, *Be'er Heitiv* 11, *Yafei Leleiv* 21, *Mishnah Berurah* 25, *Aruch Hashulchan* 17, *Kaf Hachaim* 43, *Me'asef Lechol Hamachanos* 8:65, 24:2. For more on this, see *Otzros Yosef* 1:27:footnote 4. Some suggest that the opinion of the Arizal was not meant for everyone (*Shaarei Halachah U'minhag* 1:pages 59-60).

11 *Shulchan Govoha* 8:17.

12 *Yafei Leleiv* 8:11.

13 *Mishneh Halachos* 10:1.

The custom of most people is not to wear the *tallis kattan* over one's garment,<sup>14</sup> but rather over one's undershirt.<sup>15</sup>

Some maintain that one should not wear a *tallis kattan* directly on the skin since it is a disgrace for the *tallis kattan*,<sup>16</sup> but others maintain that doing so is permitted.<sup>17</sup>

## The Strings

There are differing practices regarding wearing the *tzitzis* out of one's pants or in his pants. Some think that wearing *tzitzis* out of the pants is only a custom for "yeshivish" people. We will discuss this halachah below.<sup>18</sup>

Many *poskim* are of the opinion that one should wear the *tzitzis* strings out of his pants in order that he should always see the strings.<sup>19</sup> Others maintain that the custom followed by many was to keep them tucked into one's pants.<sup>20</sup> According to those who say the *tzitzis* should be tucked in, one fulfills the mitzvah of seeing the *tzitzis* when he puts them on in the morning and looks at them or when taking

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<sup>14</sup> *Aruch Hashulchan* 8:17, *Biur Halachah* 10:8, "lasoso." See *Mahari M'brunya* 96, who says the custom was only for Rabbis, who wore the *tallis kattan* over their garments. It looked odd if anyone else did that.

<sup>15</sup> *Birchei Yosef* 8:7.

<sup>16</sup> Harav Yisroel Belsky, *zt"l*. See *Siach Yitzchak* 8, *Natei Gavriel Aveilus* 55:footnote 14.

<sup>17</sup> Opinion of Harav Shlomo Zalman Auerbach, *zt"l*, *Halichos Shlomo Tefillah* 3:11. In regard to *tzitzis* on a hot day, see *Shila D'kaita*, page 30-31, *Ohr Yisrael* 25:pages 234-235, *Minchas Shlomo* 2:4.

<sup>18</sup> Refer to *Journal of Halacha and Contemporary Society* 49:pages 105-121 in depth on this.

<sup>19</sup> *Levush* 8:10, *Elya Rabba* 8:12, *Shulchan Aruch Harav* 8:18, *Chesed L'alafim* 24:3, *Kaf Hachaim* 8:23, 24:11, *Teshuvos V'hanhagos* 1:29, *Tzitz Eliezer* 8:3, 17:4. See *Shaarei Halachah U'minhag* 1:pages 47-48.

<sup>20</sup> Bach, Y.D. 367, *Shach* 4, *Aruch Hashulchan* 367:4. See *Otzros Yosef* 1:27, *Yalkut Yosef*(*kitzur*) 842, *Divrei Yitzchak* 5.

them out to kiss for *Krias Shema* (see “Kissing Tzitzis During Davening” below).<sup>21</sup>

Some frown upon tucking in the strings in a way that they are not seen.<sup>22</sup>

Those *poskim* who maintain the *tallis kattan* should be worn under one’s garment also imply that the *tzitzis* may be in one’s pants.<sup>23</sup>

For those who keep the *tzitzis* tucked in, there is no concern about them touching the skin.<sup>24</sup>

## Mishnah Berurah on This Issue

The Mishnah Berurah<sup>25</sup> uses choice words on this topic, which we will paraphrase below:

“It is bad enough that those who place their *tzitzis* in their pants close their eyes from the fact that one should see the *tzitzis*.<sup>26</sup> They disgrace the mitzvah of Hashem and will give a judgment on this.<sup>27</sup> The claim that this should be an exception because we live among the nations of the world is not valid. If a king of flesh and blood would give you a present, you would flaunt it wherever you go. How much more so with one’s *tzitzis*.”

It is out of character for the Mishnah Berurah to use such words in relation to a mitzvah. Many maintain that when saying one will give a judgment, the Mishnah Berurah was referring to the fact that people put their *tzitzis* in their pants

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21 *Yitzchak Yeranen* 1:16, *Yalkut Yosef* (*kitzur*) 8:42.

22 See *Magen Avraham* 8:13, *Machatzis Hashekkel* 13, *Mishnah Berurah* 25.

23 *Shaarei Halachah U'minhag* 1:pages 49-50, *Otzros Yosef* 1:27.

24 *Yalkut Yosef* (*kitzur*) 8:43.

25 8:26.

26 See *Bamidbar* 15:38.

27 However, refer to *Halichos Shlomo* *Tefillah* 3:11:footnote 40, who is unsure what this means.

because they are embarrassed to keep them out. However, many Sefardim keep them in, as well as others, and the Mishnah Berurah was not talking about these people.<sup>28</sup>

One who wishes to put his *tzitzis* out is not considered to be showing off.<sup>29</sup>

## Custom Prior to Mishnah Berurah's Times

It seems that prior to the printing of the Mishnah Berurah, the custom of most people was to tuck in their *tzitzis*. However, when the Mishnah Berurah wrote what he did on this topic many people began to wear their *tzitzis* out.<sup>30</sup>

## Custom of the Sefardim

The custom of the Sefardim is to wear the *tallis kattan* under one's shirt and to cover the *tzitzis* as well by placing them in one's pants. Although the Shulchan Aruch says to wear the garment on top, the Arizal maintains otherwise and this is the practice of the Sefardim.<sup>31</sup>

A Sefardi who wishes to put his *tzitzis* out should be frowned upon, as this indicates that those who follow the Sefardic custom are not correct.<sup>32</sup> If a Sefardi is learning in an Ashkenazi yeshivah he may continue his custom of keeping his *tzitzis* in even if the yeshivah boys wear them out.<sup>33</sup> However, if he feels that by keeping his *tzitzis* in he will

28 *Halichos Shlomo Tefillah* 3:11:footnote 40, *Banim Chavivim* 1:pages 130-133.

29 *Mishneh Halachos* 10:1.

30 *Banim Chavivim* 1:page 124.

31 *Yechaveh Daas* 2:1, *Otzros Yosef* 1:27, *Ohr Ltzion* 2:2:2, *Yitzchak Yeranen* 1:15, *Vayitzar Yosef* 3:2, *Yaskil Avdi* 8:2, *Tzitz Eliezer* 8:3, 13:5, 17:4, *Banim Chavivim* 1:page 121, *Ha'neman* (journal) 49:pages 27-29, *Shoneh B'shoneh* 5737:pages 149-152. See *Pri Megadim*, *M.Z.* 21:3.

32 *Ohr Ltzion* 2:2:2.

33 *Otzros Yosef* 1:27, *Yechaveh Daas* 2:1.



be looked down upon since he is in an Ashkenazi yeshivah, then he may also wear them out.<sup>34</sup>

A *baal teshuvah* should keep his *tzitzis* out so they can help him strengthen his Yiddishkeit.<sup>35</sup>

## Leniencies

Some suggest that the fact that we live among non-Jews may be a leniency for not keeping *tzitzis* out of pants.<sup>36</sup> Others say one should not rely on this unless he knows he will be belittled.<sup>37</sup>

Others say not keeping *tzitzis* out is not a lack in the performance of the mitzvah.<sup>38</sup>

Some have the practice to wrap the *tzitzis* around the belt so the strings don't dangle on the sides of the pants.<sup>39</sup>

## Custom of Ashkenazim

As mentioned earlier, the custom of many people from Ashkenazic descent is, in fact, to wear the *tzitzis* out. There is no concern of showing off that one is doing so.<sup>40</sup> This is especially common among people learning in yeshivah.<sup>41</sup> However, the custom of many Chassidim is not to wear the *tzitzis* out.<sup>42</sup> According to those who maintain one should

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<sup>34</sup> *Toras Hayeshivah* 2:6. See *Ohr L'tzion* 2:2:2.

<sup>35</sup> *Ohr L'tzion* 2:2:footnote 2.

<sup>36</sup> *Magen Avraham* 8:13, *Mishnah Berurah* 25.

<sup>37</sup> *Aruch Hashulchan* 17, *Tzitz Eliezer* 8:3. See *Massei Ish* 7:page 135, who says if one is serving Hashem he should not worry about being laughed at by non-Jews. Refer to *Orchos Rabbeinu* 1:page 229:20 regarding wearing *tzitzis* out when going for a job interview. Refer to *Salmas Chaim* 30-33.

<sup>38</sup> *Aruch Hashulchan* 17.

<sup>39</sup> *Nefesh Harav* page 105:5, quoting the custom of Harav Chaim Brisker, *zt"l*.

<sup>40</sup> *Yechaveh Daas* 2:1, *Otzros Yosef* 1:27, *Yalkut Yosef (kitzur)* 8:44, *Teshuvos V'hanhagos* 1:29. *Miyum Hahalachah* 1:8.

<sup>41</sup> *Otzros Yosef* 1:27, *Teshuvos V'hanhagos* 2:7.

<sup>42</sup> *Mishneh Halachos* 10:2.

wear the *tzitzis* out, this is halachah and not merely a “yeshivish” thing to do.

This is also the custom of Lubavitch, even though the Shulchan Aruch says one should wear the *tallis gadol* over one’s garment while the Arizal says it should be worn under one’s garment.<sup>43</sup> Some question the practice of the Chassidim who wear their *tallis kattan* over their shirt, which is not like the practice of the Arizal, while Ashkenazim wear it under their shirt like the Arizal. Some suggest that since Chassidim usually wear a *frak*, or overcoat, and *tzitzis* underneath that, it is considered as if they are wearing the *tallis kattan* under the garment.<sup>44</sup> There are also Chassidim who, even when wearing a *frak*, want to follow the words of the *poskim* who say that the *tzitzis* should be seen. They therefore make their *tzitzis* longer so they hang out of the *frak* and can be seen.<sup>45</sup>

## Seeing the *Tzitzis*

As mentioned above, there are many *poskim* who maintain that one does not wear his *tzitzis* out. However, if this is true, how do these *poskim* fulfill the *passuk* of “one should see the *tzitzis*?<sup>46</sup>

This can be explained as follows:

Is the fact that one has to see the *tzitzis* part and parcel of the mitzvah, or it is just an outcome of the mitzvah but not connected and intertwined with the mitzvah? These two different aspects can explain the varying customs of how *tzitzis* should be worn. According to the Arizal, seeing the *tzitzis* is not part of the mitzvah itself but is an outcome. Therefore, one does not have to wear the *tzitzis* out. However,

<sup>43</sup> *Shaarei Halachah U'minhag* 1:pages 50-51.

<sup>44</sup> *Minhag Yisrael Torah* 8; see *Chai Moshe* 8:page 109.

<sup>45</sup> *Piskei Teshuvos* 8:footnote 202.

<sup>46</sup> *Bamidbar* 15:38.

the *poskim* who say the *tzitzis* should be worn out hold that this is part of the mitzvah of *tzitzis* itself.<sup>47</sup>

## Walking into a Cemetery with a *Tallis*

It is forbidden to enter a cemetery if one's *tzitzis* are revealed.<sup>48</sup> However, if they are covered then entering is permitted.<sup>49</sup> This is based on the concept of *lo'eg l'rosh*,<sup>50</sup> since a dead person can't perform the mitzvah.<sup>51</sup>

Therefore, one may not enter a cemetery with a *tallis* if he is not wearing a coat that covers both the *tallis* and the *tzitzis*. One may not walk into a cemetery while wearing *tefillin* unless the *tefillin batim* are covered.<sup>52</sup> The *tefillin* straps must also be covered.<sup>53</sup> Some *poskim* say that if one is going to daven at a *kever*, the custom is to be lenient and permit one to wear *tallis* and *tefillin*.<sup>54</sup>

One would have to cover the *tzitzis* when visiting a child's grave,<sup>55</sup> but not a woman's grave.<sup>56</sup>

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47 For a detailed explanation on this, see *Shaarei Halachah U'minhag* 1:pages 53-57.

48 *Mishnah Berurah* 23:8.

49 *Maseches Berachos* 18a, *Shulchan Aruch*, O.C. 23:1, Y.D. 367:1, *Shach* 4, *Taz* 1; see *Mishnah Berurah*, O.C. 23:3..

50 *Mishlei* 17:5.

51 *Maseches Berachos* 18a.

52 *Shulchan Aruch* 45:1, Y.D. 367:3.

53 *Taz* 45:2; see *Mishnah Berurah* 23:5, 45:3.

54 Refer to *Tzitz Eliezer* 10:10:6, 19:3.

55 *Elya Rabbah* 23:3, *Pri Megadim*, *Eishel Avraham* 23:3, *Mishnah Berurah* 5; see *Mishnah Berurah* 45:2, *Kaf Hachaim* 23:3. See *Aruch Hashulchan* 23:2, who is unsure. Refer to *Minchas Elazar* 3:53. Based on this, some point out that if a young child dies, *R"l*, one is *menachem avel* (*Rivevos Ephraim* 6:10:3).

56 *Pischei Teshuvah*, Y.D. 367, *Pri Megadim*, *Eishel Avraham* 23:3, *Mishnah Berurah* 5. See *Kaf Hachaim* 23:3.

## Carrying a *Niftar*

When one is carrying a *niftar* he should make sure to cover his *tzitzis*.<sup>57</sup>

## More Halachos of *Tzitzis*

Although we have discussed other halachos related to the *tzitzis* strings, in order to complete the topic the following relevant halachos will be discussed below. (These halachos were discussed in earlier articles.)

## Treating the *Tzitzis* Strings Properly

*Tzitzis* strings that are no longer attached to the garment may not be treated in a disgraceful manner.<sup>58</sup> They may be placed in a public place for disposal.<sup>59</sup> Some are particular to put them in *sheimos*,<sup>60</sup> and doing so is praiseworthy.<sup>61</sup> It is permitted to use the *tzitzis* as a bookmark,<sup>62</sup> but they should not be simply placed in a *sefer*.<sup>63</sup> Detached strings are *muktzah* and may not be handled on Shabbos.<sup>64</sup> The strings should not be tied together in a knot.<sup>65</sup> Some children tie the strings of *talleisim* together on Simchas Torah; they should be discouraged from this practice. It is permitted to cut the *tzitzis* if they are too long.<sup>66</sup>

57 *Orchos Rabbeinu* 4:page 91:28.

58 *Shulchan Aruch* 21:1, *Mishnah Berurah* 3,4, *Kaf Hachaim* 1, *Shulchan Aruch Harav* 1, *Pri Megadim*, *Eishel Avraham* 1.

59 See *Shulchan Aruch*, *ibid.*, *Mishnah Berurah* 7, *Kaf Hachaim* 2.

60 *Rema* 1, *Shulchan Aruch Harav* 1.

61 *Shulchan Aruch Harav*, *ibid.*

62 *Mishnah Berurah* 8, *Aruch Hashulchan* 4, *Shulchan Aruch Harav* 4, *Be'er Heitiv* 2.

63 *Mor U'ketziah* 21.

64 *Shalmei Yehudah* 1:5.

65 *Shulchan Aruch* 21: 1. If one is doing it out of boredom, it is permitted since his intention is not to make a knot. See *Avnei Yashpei* 4:16:3.

66 *Sheilas Rav*, page 152:11.



## Dragging *Tzitzis* on the Floor

While wearing a *tallis* (whether *gadol* or *kattan*), one should be careful not to let the strings drag on the floor.<sup>67</sup> This is a disgrace to the *tzitzis*,<sup>68</sup> and there is a chance that the strings will tear and render the garment unusable.<sup>69</sup> Some people stick the *tzitzis* in their belts in order to avoid this problem.<sup>70</sup> Some *poskim* permit one to sit while his *tzitzis* are on the floor,<sup>71</sup> while others are stringent in this situation.<sup>72</sup> If one sees *tzitzis* lying on the floor there is no need to pick them up<sup>73</sup> if they are detached from the garment. If one sees his friend's *tzitzis* dragging on the floor he does not need to inform him either.<sup>74</sup> One should not sit on the *tzitzis* because this is a disgrace to the mitzvah. Sitting on the garment, however, is permitted.<sup>75</sup>

## Using a *Tallis Kattan*

A *tallis kattan* may be used for mundane purposes, but

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67 *Beis Yosef, Shulchan Aruch* 4, *Be'er Heitiv* 5, *Shaarei Teshuvah* 5, *Shulchan Aruch Harav* 5. The *Aruch Hashulchan* says this concern is only while making the actual *berachah*. The *Kaf Hachaim* 18 says this practice is only a *zehirus*. Refer to *Sheiros Yosef* 21:6.

68 *Mishnah Berurah* 18, *Shulchan Aruch Harav* 5.

69 *Mishnah Berurah*, ibid.

70 *Mishnah Berurah* 18, *Chai Adam* 11:40, *Shaarei Teshuvah* 4, *Kaf Hachaim* 19, *Aruch Hashulchan* 7, *Rivevos Ephraim* 4:15:7. Refer to *Darchei Chaim v'Shalom* 39, who did not have this custom.

71 Harav Yisroel Belsky, *zt"l*; see *Aruch Hashulchan*, ibid.

72 Opinion of Harav Nissim Karelitz, *zt"l*, quoted in *Ginzei Hakodesh*, page 177:footnote 17.

73 Refer to *Mishnah Berurah* 21:7, *Ginzei Hakodesh* 17:footnote 29.

74 Refer to *Ginzei Hakodesh* 19:16 footnote 29; *Sefer Tzitzis*, page 409, footnote 41:alef.

75 *Sefer Tzitzis*, page 408.

not in a disgraceful manner.<sup>76</sup> Some *poskim* prohibit cleaning eyeglasses with a *tallis kattan*,<sup>77</sup> while others permit it.<sup>78</sup>

## Entering the Bathroom Wearing a *Tallis Kattan*

The *minhag* is that we do not enter the washroom wearing a *tallis gadol*,<sup>79</sup> but a *tallis kattan* is permitted,<sup>80</sup> even if the strings are visible.<sup>81</sup> One should remove his *tallis kattan* before going into the shower so as not to forget it in the bathroom. Some maintain that when using the bathroom for “longer periods of time,” one should tuck in his *tzitzis* so they do not become dirty when in the bathroom.<sup>82</sup>

## Kissing *Tzitzis* During Davening

There is a custom that one should look at his *tzitzis* when reaching the words “*u'reisem osam*”<sup>83</sup> in *Krias Shema* (of *Shacharis*),<sup>84</sup> and place them on one’s eyes as a sign of love for the mitzvah.<sup>85</sup> In addition, some mention to kiss them when one sees them as a sign of love for the mitzvah.<sup>86</sup> It is said that if one passes his *tzitzis* over his eyes when reading the *parshah* of *tzitzis* he will not become blind.<sup>87</sup> The custom

76 Mishnah Berurah 12; see Kaf Hachaim 16.

77 Halichos Shlomo Tefillah 3:19.

78 Harav Yisroel Belsky, zt”l.

79 Refer to Sefer Chassidim 775, Shulchan Aruch 3, Machatzis Hashekel 2, Chai Adam 11:37, Mishnah Berurah 14, Shulchan Aruch Harav 3, Vayivarech Dovid 19.

80 Shulchan Aruch 3, Mishnah Berurah 14. See Pri Megadim, M.Z. 21:3.

81 Yitzchak Yeranen 1:17. See Levush 8: 10, Magen Avraham 13, Mishnah Berurah 26, Aruch Hashulchan 17, Oz Nidberu 8:39, Tzitz Eliezer 8:3, 13:5.

82 Yitzchak Yeranen 1:17.

83 Bamidbar 15:39.

84 For an in-depth discussion on this, see Moriah (journal) 265-266:pages 93-104 in great depth.

85 Shulchan Aruch, O.C. 24:4, Aruch Hashulchan 3.

86 Rema 24:4, Aruch Hashulchan 3.

87 Mishnah Berurah 24:7.

אנו שולחים לאלה ברכות וברכה על כל אחד ואחד



of many is to kiss the *tzitzis* each time the word *tzitzis* is mentioned in *Shema* as a sign of love for the mitzvah.<sup>88</sup> Some had the custom to only kiss the *tzitzis* at the end of the *parshah* of *V'yomer*.<sup>89</sup>

The custom during *Krias Shema* is to hold all four *tzitzis* strings.<sup>90</sup>

One does not kiss the *tzitzis* on Tishah B'Av when reciting *Krias Shema*.<sup>91</sup> There is no concern on Tishah B'Av of keeping the *tzitzis* strings outside one's pants if he normally does so all year round.<sup>92</sup>

### ***Baruch She'amar***

Many have the custom to hold the front two *tzitzis* when reciting *Baruch She'amar*.<sup>93</sup>

Many have a custom to kiss the *tzitzis* at the conclusion of *Baruch She'amar*.<sup>94</sup> The source of this custom<sup>95</sup> is attributed to the following: The word "baruch" appears ten times in *Baruch She'amar*, corresponding to the *Aseres Hadibros*. Two strings of *tzitzis* have ten knots. Therefore, when taking the two *tzitzis* it reminds us of "baruch," which reminds us of the

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88 *Aruch Hashulchan* 24:3. The Gra did not kiss the *tzitzis* during *Krias Shema* (*Hilchos HaGra v'Minhagav*, page 37:32). See *Siach Tefillah*, page 112:footnote 27. Refer to *Kol HaTorah* 57:page 227 as to why we kiss *tzitzis* and *tefillin* when we recite *Krias Shema*, but we don't kiss the mezuzah when we say "u'kesavtem al mezuzos..."

89 *Rivevos Ephraim* 2:48:99, quoting the opinion of Harav Moshe Feinstein, *zt"l*. Some have the custom to kiss the *tzitzis* when reaching the words "v'nechmadim *l'ad*" (see *Rivevos Ephraim*, ibid.; also see *Siach Tefillah*, page 113).

90 *Chai Adam* 11:1, *Kitzur Shulchan Aruch* 17:7.

91 *Natei Gavriel, Bein Hametzarim* 5:22, *Nechomas Yisrael* 39:25.

92 *Ohr Yisrael* 28:page 170. See *Natei Gavriel, Bein Hametzarim* 57:7.

93 *Magen Avraham* 51:1, *Mishnah Berurah* 1, *Aruch Hashulchan* 2.

94 *Kitzur Shulchan Aruch* 14:2, *Mishnah Berurah* 1.

95 *Rivevos Ephraim* 8:516.

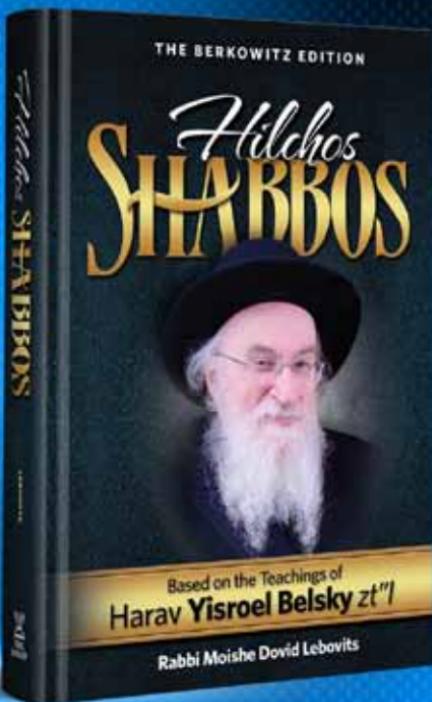
*Aseres Hadibros*. Once we have the *tzitzis* in our hands we kiss them.<sup>96</sup>

One does not kiss the *tzitzis* on Tishah B'Av when reciting *Baruch She'amor*.<sup>97</sup>

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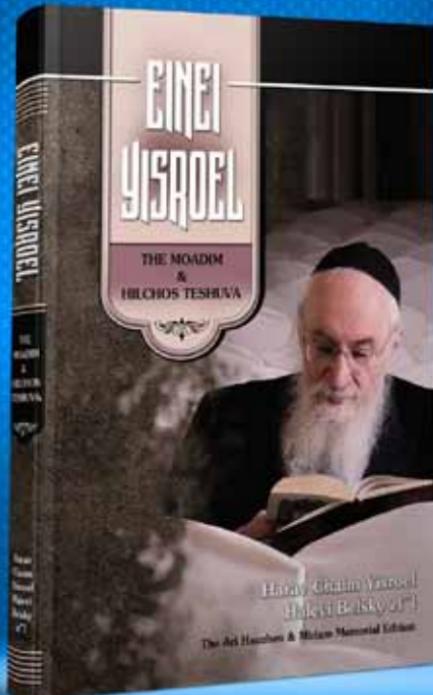
96 *Zichron Yehudah* (Greenwald) 1:9:page 5.

97 *Natei Gavriel, Bein Hametzarim* 58:22; *Nechomas Yisrael* 39:25.

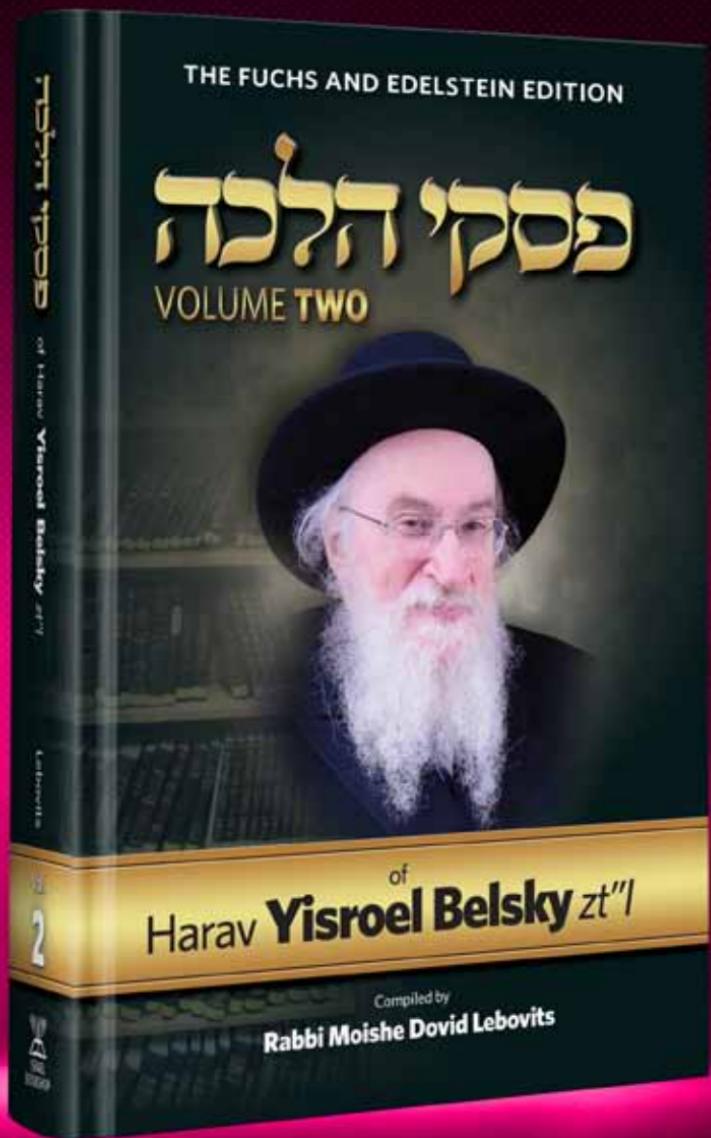


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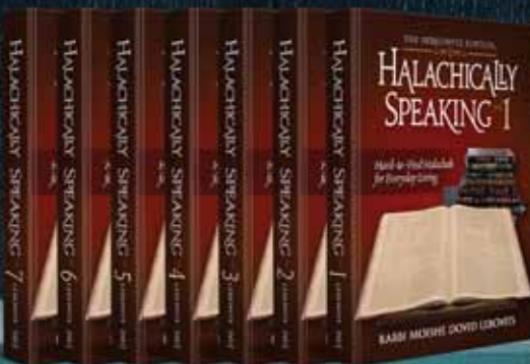


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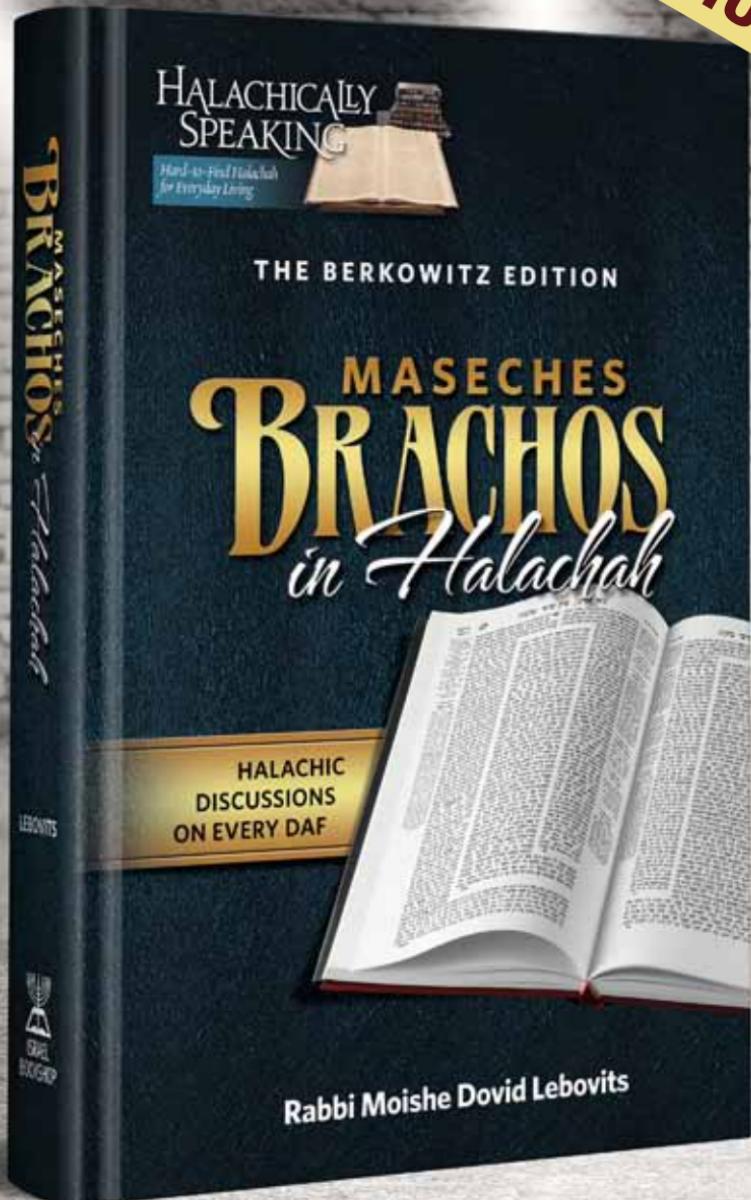
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