

# Halachically Speaking

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## The Upsherin

Sponsored

לרפואה שלמה חנה חיה בת מזל לרפ"ש רחל בת פעסל  
לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת  
לז"נ הרב נתן אליהו בן הרב מרדכי זצ"ל

In Honor of the Upsherin of our dear son Mordechai

A male child's first haircut is called an *upsherin*, which is taken from the German words "*sherr*" (cut) and "*up*" (off). It is also called *chalah*.<sup>1</sup> The *mitzvah* accomplished by cutting the hair is forming *peyos* on the child.<sup>2</sup> The *Chinuch*<sup>3</sup> says the *mitzvah* of *peyos* removes us from the *goyim*. Others say the reason to cut their hair to form *peyos* is to train the child not to go in the ways of the *goyim* who grow their hair long.<sup>4</sup> When cutting the hair one should have in mind to fulfill the *mitzvah* of *peyos harosh*.<sup>5</sup> The reason for the *simcha* on the day of the haircut is because the child is beginning to fulfill the *mitzvah* of having *peyos*.<sup>6</sup>

### Different Ages

There are many different customs as to the age that one cuts his child's hair. Some have the custom not to wait at all, and cut the child's hair as it grows.<sup>7</sup> Others have the custom to wait until child is nine months old.<sup>8</sup> Others cut the child's hair at two years, since this is generally when the child is weaned.<sup>9</sup> Some even wait until four or five years old before cutting the child's hair.<sup>10</sup> However, many have the custom to cut the child's hair when the

<sup>1</sup> Refer to Taamei Haminhagim (Hilulei D'Rashbi) page 269:footnote 44, Pe'as Harosh page 14.

<sup>2</sup> Refer to Bnei Yisoschor Elul 2:2, Nichpei B'kesef 2:18. See Biur Halacha O.C. 251 "afilu" who says many are lenient with this and do not cut the *peyos* in the proper place. Refer to Teshuvos V'hanugos 4:198. In regard to keeping *peyos* behind the ear see Be'er Moshe 5:138, Peros Hanosherim pages 323-325.

<sup>3</sup> Mitzvah 251. On this *mitzvah* see Mesechtas Maakos 20a, Shulchan Aruch Y.D. 181.

<sup>4</sup> Divrei Yatziv Y.D. 133, Maharam Brisk 2:98, Torah L'shema 389, See Rambam Hilchos Avoda Zara 12:1, Moreh Nevuchim 3:37, Tur Y.D. 181.

<sup>5</sup> Sharei Teshuva 531:7, Kaf Ha'chaim 531:30, Kapus Temarim 14, Peulas Tzadik 3:236, Nichpei B'kesef 2:18, Sdei Chemed Bais Hachnesess 10:page 231.

<sup>6</sup> Nichpei Yosef ibid, Sdei Chemed ibid.

<sup>7</sup> Refer to Shulchan Aruch 531:6, Shita Mekubetzes Nedarim 30b, Chesed L'alafim Y.D. 178:1. In *Yerushalayim* there is no specific day set aside to do this *mitzvah* (Orchos Rabbeinu 1:page 233, Halichos Shlomo Moadim 2:page 365:footnote 83). Horav Yisroel Belsky Shlita cut his children's hair when they were half way into their third year.

<sup>8</sup> Refer to Natei Gavriel (Upsherin) 2:1:footnote 1. Some say one should cut the hair when the child begins to talk (Sefer Matamim (Saros). Refer to Da'as Zekanim Kedoshim 19:23).

<sup>9</sup> Chai Ha'Levi 4:111:1, Pe'as K'hilchoso page 345.

<sup>10</sup> Refer to Kaf Ha'chaim 531:30, Peulas Tzadik 3:236, 3:248, Sharei Halacha U'minhag 296, Natei Gavriel (Upsherin) 3:1.

child reaches the age of three.<sup>11</sup> Some say the reason for this age is because just as the first three years of fruits are off limits and the fruits of the fourth go to *Hashem*, a child is also “off limits” in his first three years since he can not speak as well, and in the fourth year when he begins to speak he is dedicated to *Hashem*.<sup>12</sup>

### Day or Night

Based on the writings of the *Arizal* hair should not be cut after *mincha gedolah*.<sup>13</sup> Some say the reason for this is because we are scared one would forget to *daven mincha*.<sup>14</sup> At an *upsherin* this is usually not the case since there is a *minyán* made before or after the haircut. Others say the *upsherin* should be done in the morning.<sup>15</sup> However, many *Gedolim* cut the hair of a child at night,<sup>16</sup> and in fact this seems to be the custom of many people.<sup>17</sup>

### Cutting the Hair Earlier and Later

There is a discussion in the *poskim* if those who hold one makes the *upsherin* when the child turns three are allowed to make it earlier or later. Many say that one should only cut the hair on the day the child turns three years old.<sup>18</sup> The *Chazzon Ish* says making the *upsherin* earlier than it is supposed to be is not good for the success of the child and does damage to him.<sup>19</sup> It would seem the reason is because you are making the child wear something when he is not ready for it, and it may cause him to hate *mitzvahs*. However, there are some *poskim* who maintain that one may make the *upsherin* earlier than the child’s third birthday.<sup>20</sup>

If the child’s hair is so long that it causes the child pain then one is permitted to cut the hair before the child’s third birthday.<sup>21</sup>

When the day to cut the child’s hair falls out on *Shabbos*, the hair may be cut on Friday,<sup>22</sup> while others say that it should be pushed off until Sunday.<sup>23</sup>

### Where to make the *Upsherin*

There is a discussion in the *poskim* if one is allowed to cut a child’s hair in a *shul*. Many say that doing so is permitted,<sup>24</sup> while others hold it may not be done.<sup>25</sup> It would seem that if one will not be giving the child a

<sup>11</sup> Toras Yekose’al 47, Maharam Brisk 2:98-99, Minhag Yisroel Torah 493:16, Yisroel V’hazemanim 59, Chinuch Yisroel 8. Refer to Gan Hamelech 62, Be’er Heitiv 531:7, Arugas Habosem O.C. 210, Sharei Halacha U’minhag 2:296, see Medrash Tanchuma to Vayeira 22:3.

<sup>12</sup> Medrash Tanchuma Kedoshim 14:page 159 (new), Arugas Habosem ibid, see Shevet Ha’Levi 8:206 who does not agree with the Arugas Habosem’s reasoning.

<sup>13</sup> Refer to Magen Avraham 255:5, Elya Rabbah 232:6, Birchei Yosef 232:3, Ben Ish Chai Vayikra 1:11, Moed Lechol Chai 6:7, Shulchan Hatohar 251:5, Melei D’chasisusa 57:pages 203-204, Taamei Haminhagim 255 (kuntres achron) page 122, Pela Yoetz (Giluach) page 106 (new).

<sup>14</sup> Poskim. Refer to Ben Ish Chai ibid.

<sup>15</sup> Chinuch Yisroel 8:page 242, Kotzosov Taltlaim page 43:footnote 26. Many do it after *shacharis* (Chinuch Yisroel page 509:11).

<sup>16</sup> Natei Gavriel (Upsherin) 1:5:footnote 10. If one is cutting the hair on *Lag B’omer* it may be cut at night (Kotzosov Taltlaim pages 54-55:footnote 51).

<sup>17</sup> Pe’as Harosh page 40:35.

<sup>18</sup> Arugas Habosem ibid, Toras Yekose’al 47, Aprakasisa D’yana 161, Sharei Halacha U’minhag ibid, Chinuch Yisroel 8:page 239 (old), Pe’as Harosh page 15. One should not make it on Sunday only because that is when people are off from work (Chinuch Yisroel 8:page 497:footnote 11 new).

<sup>19</sup> Quoted in Teshuvos V’hanugos 2:246. One should not tell a child a scary things because it will damage the child (Noheg Katzon Yosef (Limud) page 101, Be’er Moshe 8:97).

<sup>20</sup> Kotzosov Taltlaim page 38.

<sup>21</sup> Natei Gavriel (Upsherin) 2:4:footnote 6, Sheilas Rav 1:15:1.

<sup>22</sup> Chai Ha’Levi 4:111:4, V’yan Yosef 2:314, Chinuch Yisroel 8:page 499 (new).

<sup>23</sup> Refer to Chai Ha’Levi ibid.

complete haircut one is permitted to do it in a *shul* even according to those who are stringent.<sup>26</sup> *L'maseh*, even if one only cuts a little bit of hair it should not be done in *shul*.<sup>27</sup> If the *upsherin* must take place in *shul* it would be better to perform the *upsherin* in the women's section.<sup>28</sup>

Hundreds, if not thousands of people, cut their children's hair in Meron on *Lag B'omer*,<sup>29</sup> as was the custom of the *Arizal*.<sup>30</sup> Some say the reason is so that the holiness of *Rav Shimon Bar Yochai* will be a *zechus* for the child.<sup>31</sup> Others say the reason is because hair is part of the *yetzer hara* which was taught to us by *Rav Shimon Bar Yochai* when he gave us the *Zohar*.<sup>32</sup> Many have the custom to go to Meron to cut a child's hair even before the child turns three.<sup>33</sup> Others say one should only wait to go to Meron if the child was born during *sefira*. If the child was born after *Shavuos* or before *sefira* then one should not go to Meron to cut his hair.<sup>34</sup>

### On Thursday

The *Taz*<sup>35</sup> is of the opinion that taking a haircut (or cut one nails) on Thursday is not an honor for *Shabbos* since the hair will grow on *Shabbos*. Many *poskim* argue with the *Taz*, and permit taking a haircut on Thursday.<sup>36</sup> Accordingly, if the child's birthday is on Thursday one is permitted to have the *upsherin*.<sup>37</sup>

### Rosh Chodesh

Some say if a child's *upsherin* falls out on *Rosh Chodesh* one should push it off to a different day.<sup>38</sup>

### Ben Hashmushos

A child who is born during *ben hashmushos* should have his *upsherin* the day after his birthday.<sup>39</sup> A child who was born after *shekia* and before *ben hashmushos* should have his *upsherin* on his birthday.<sup>40</sup>

<sup>24</sup> Shulchan Gevoah 531:13:2, Sdei Chemed Bais Hakenesses 10, Sdei Chemed Chol Hamoed 5:page 613, Kaf Ha'chaim 151:45, 531:30, Kotzosov Taltlaim page 61:33:footnote 67, Vayivorech Dovid Y.D. 97:page 329, Tzedaka U'mishpat 12:9, Chinuch Yisroel 8:pages 490-491 (new).

<sup>25</sup> Lev Chaim 2:172, Chinah D'chaya 55.

<sup>26</sup> Natei Gavriel (Upsherin) 8:4:footnote 9, Piskei Teshuvos 151:footnote 26.

<sup>27</sup> Horav Yisroel Belsky Shlita.

<sup>28</sup> Horav Yisroel Belsky Shlita, see Pe'as K'hilchoso page 352.

<sup>29</sup> Refer to Pardes Yosef Tazria 13:33, Minhagei Eretz Yisroel 23:13, Sharei Halacha U'minhag page 166, Chanoch L'nar 32:footnote 4, Hakotton V'hilchosuv 1:23:4, Yalkut Yosef 5:pages 435-436, Natei Gavriel Pesach 3:page 316:8, Eyunei Halachos 1:page 457, Pe'as Harosh page 29. Some go on other days to Meron for this even not on *Lag B'omer* (Natei Gavriel Pesach 3:pages 312-315). Others go to the *kever* of *Shmuel* to cut the child's hair (Radvaz 2:608).

<sup>30</sup> Ateres Zekanim 493, Sefer Hatodah page 258, see *ibid*:page 259, Minchas Elazar 4:10, Divrei Yoel 27, Peros Noshrim page 328, Chinuch Yisroel 8:page 503 (new).

<sup>31</sup> Sdei Chemed Eretz Yisroel 6:page 7. Refer to *Lag B'omer* pages 313-314.

<sup>32</sup> Aprakasisa D'yana 1:161. Refer to Kotzosov Taltlaim page 60 for an additional reason.

<sup>33</sup> Ben Pesach L'Shavuos 19:13:footnote 20, Pe'as K'hilchoso page 347, *Lag B'omer* page 27:footnote 29, Chinuch Yisroel 8:page 502:footnote 15 (new). Some say he can even be two and a half (Kotzosov Taltlaim page 39:footnote 16).

<sup>34</sup> Refer to Arugas Habosem O.C. 210, Aprakasisa D'yana 1:161, Chinuch Yisroel 8, Hakotton V'hilchosuv 1:23:7, Teshuvos V'hanhugos 2:246, Minhag Yisroel Torah 493:pages 351-353, Hilchos Yemei Ha'omer page 33.

<sup>35</sup> O.C. 260:1, see Elya Rabbah 5. Refer to Likras Shabbos 6:21. The above *halacha* does not apply to women (Shevet Ha'Levi 6:21:2).

<sup>36</sup> Refer to Pri Megadim M.Z. 1, Shulchan Aruch Harav 2, and (kuntres achron) 1, Mishnah Berurah 5, Aruch Ha'shulchan 6, Halichos Bas Yisroel 15:footnote 24, Kaf Ha'chaim 15, Chai Ha'Levi 4:111:4, see Nishmas Shabbos 1:158.

<sup>37</sup> Pe'as K'hilchoso page 345. Others are stringent (*ibid*:page 346:footnote 5), see Chinuch Yisroel 8:page 499.

<sup>38</sup> Kapos Temarim 14:page 151, Rivevos Ephraim 4:97:34, Sefer Rosh Chodesh 16:10:footnote 17 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, Natei Gavriel (Usheirin) 11:1-5, Chut Shuni Shabbos 4:page 319, Shraga Hameir 8:74:2, Chai Ha'Levi 4:11. Others are lenient (Maharam Brisk 2:99, Divrei Shalom 6:46). Some say it is only permitted if the *upsherin* day falls out on the first day of a two day *Rosh Chodesh* (Divrei Shalom *ibid*).

<sup>39</sup> Yisroel V'hazemanim 59:page 316 in the name of the Satmar Rebbe zt"l. Refer to Natei Gavriel (Upsherin) 1:3:footnote 6.

<sup>40</sup> *Ibid*, Kotzosov Taltlaim page 43:footnote 25.

### ***Chol Hamoed***

A child who was born on *Chol Hamoed* may have his *upsherin* on *Chol Hamoed*.<sup>41</sup> If a child was born the last days of *Yom Tov* one may cut the child's hair on *Chol Hamoed* if he so desires.<sup>42</sup>

### ***Ben Hametzarim- The Three Weeks***

There is a discussion in the *poskim* if a child born during the three weeks may have his hair cut during this time.<sup>43</sup> The *minhag* seems to be that one can cut his hair unless it is the week of *Tisha B'av*.<sup>44</sup>

### **Who should cut the Hair?**

One should explain to the child what will be taking place during his haircut.

It is proper for the father of the child to be present and cut the child's hair since he is obligated in the *mitzvah*.<sup>45</sup> The custom seems to be that the mother of the child does not cut the hair.<sup>46</sup> Many people have the custom to go around to different *tzadikim* on the day the child's hair is cut so the *tzadik* can cut off some hair.<sup>47</sup> Some say there is no source for one to go to different *tzadikim* to cut the child's hair.<sup>48</sup> One should invite relatives to cut the hair.<sup>49</sup>

It is very important for the people who are cutting to know where and where not to cut, to make sure that the place of the *peyos* is not cut in a forbidden manner.<sup>50</sup>

One should not take a haircut with a *goyisha* barber.<sup>51</sup> The reason is because we are concerned the *goy* may kill him.<sup>52</sup> If there is a mirror so one can watch the *goy*,<sup>53</sup> or there are other people present then it is permitted.<sup>54</sup> Some say if the *goy* is getting paid it is permitted.<sup>55</sup> However, many say that based on reasons of *kabbalah* one should not take a haircut from a *goy*.<sup>56</sup>

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<sup>41</sup> Gan Hamelech ibid, Sharei Teshuva 531:2, Chinuch Yisroel 8:page 501:2. Some say the *minhag* is not like this (Halichos Shlomo Moadim 2:page 365:footnote 83).

<sup>42</sup> Apraksisa D'yana 161, Be'er Moshe 7:20:page 24, Mekadesh Yisroel 77.

<sup>43</sup> Refer to Toras Yekose'al 47:pages 78-79, Birchos Hashem O.C. 131:page 110.

<sup>44</sup> Toras Yekose'al 47:pages 78-79.

<sup>45</sup> Kotzov Taltlaim page 62:footnote 68.

<sup>46</sup> Refer to Me'am Lo'ez Eikev page 573, see Kav Hayosher 72:page 362, Chinuch Yisroel 8:page 492:footnote 5 (new).

<sup>47</sup> Kotzov Taltlaim page 63, Chinuch Yisroel 8:page 491:footnote 3 (new), Natei Gavriel (Upsherin) 7:2, Halichos Shlomo Moadim 2:page 365:footnote 32.

<sup>48</sup> Teshuvos V'hanugos 2:5, Orchos Rabbeinu 1:page 233:39.

<sup>49</sup> Kotzov Taltlaim page 63:footnote 70, Pe'as Harosh page 21.

<sup>50</sup> Me'am Lo'ez Kedoshim page 227, Kotzov Taltlaim page 63:36:footnote 71.

<sup>51</sup> Mesechtas Avoda Zara 27a, Shulchan Aruch Y.D. 156:1. The Shach 1 says this is only if one is using a razor. Refer to Taz 1. The Kaf Ha'chaim O.C. 260:13 says it is "good" that a *goy* does not cut a *yid's* hair.

<sup>52</sup> Rashi Mesechtas Avoda Zara ibid "bechol makom," Shach 1. Refer to Tammei Haminhagim Lekutim 9:page 495 who says it is in order for us to avoid bowing down to a *tzelem*.

<sup>53</sup> Rama ibid.

<sup>54</sup> Shulchan Aruch Y.D. 156:1.

<sup>55</sup> Shach 2, Bais Lechem Yehuda 1. Some say if the *goy* is cheaper than the *yid* one can use the *goy* as a barber (Sheilas Shalom 94-95).

<sup>56</sup> Yufei Leleiv Y.D. 3:156, Yesod V'shoresh Hu'avoda 8:1:page 282, Bnei Yisoschor Shabosos 6:18, Pela Yoetz (Giluach) page 106 (new). In a situation that no *yid* is available and one uses a *goy* to cut one's hair, one should recite the *posuk* in *Bereishis* 1:27 (Pela Yoetz Giluach ibid).

A child who is getting his first haircut should not take it from a *goy*.<sup>57</sup> The *Sdei Chemed* says there is no *simcha* if the child's hair is cut by a *goy*.<sup>58</sup> This is especially true since a child on the day of his *upsherin* is not supposed to see a *goy* (as will be discussed later)..

### How to Begin Cutting

Before the hair is cut one should gather the *peyos* to make sure they are not accidentally cut.<sup>59</sup> Generally one should use scissors to cut.<sup>60</sup> Some people have the custom to start cutting in the place of the *tefillin*.<sup>61</sup>

### Minhagim after the Haircut

After one cuts hair he is obligated to wash his hands,<sup>62</sup> this is even if he is cutting someone else's hair.<sup>63</sup> There is a discussion in the *poskim* if one is required to wash his hands after cutting a child's hair at an *upsherin*, since only a little bit of hair is cut before going to a barber to cut the rest of the hair.<sup>64</sup> It would seem that the people who only cut a little bit of the hair are not required to wash their hands afterwards.<sup>65</sup> The child himself should wash his hands after receiving his *upsherin*.<sup>66</sup>

### What to do with the Hair

Many have the custom to place the cut hair in a bag before throwing it out.<sup>67</sup> One should not throw the cut hair on to the floor.<sup>68</sup> Some take the hair and see how much it is worth in gold and give that money to *tzedaka*, and this is a *segula* that the child will be a *talmid chachum*.<sup>69</sup> Others place the hair in *shaimos*.<sup>70</sup>

### The Simcha

One should make a party (and invite many guests)<sup>71</sup> to celebrate his being able to train his child in the *mitzvah* of *peyos* by being able to give him a *upsherin*.<sup>72</sup> One should also give *shevach* to *Hashem* for giving him this opportunity.<sup>73</sup> If possible, the party should be made with music, etc.<sup>74</sup> Many have the custom to distribute schnapps and cake on the day one is *zocheh* to give his child an *upsherin*.<sup>75 76</sup>

<sup>57</sup> Refer to Gan Hamelech 62, Darchei Teshuva 4, Sdei Chemed Chol Hamoed 5, Kotzosov Taltlaim page 64:footnote 72, Pe'as Harosh page 48:44, Natei Gavriel (Upsherin) 7:7:footnote 9.

<sup>58</sup> Mareches Chol Hamoed 5:page 12.

<sup>59</sup> Natei Gavriel (Upsherin) 5:3, Kotzosov Taltlaim page 64.

<sup>60</sup> Ibid.

<sup>61</sup> Chinuch Yisroel 8:page 242, Kotzosov Taltlaim page 65.

<sup>62</sup> Shulchan Aruch 4:19, Chinuch Yisroel page 514 (new). One may wash his hands in the barer shop, there is no reason to refrain from doing so (Rivevos Ephraim 1:7:3).

<sup>63</sup> Yufei Leleiv (Yosher Lelov) O.C. 4:18:page 180.

<sup>64</sup> Refer to Kotzosov Taltlaim pages 85-86:footnote 105.

<sup>65</sup> Teshuvos V'hanugos 2:5, Shevet Ha'Kehusi 2:5, Natei Gavriel (Upsherin) 16:footnote 2, Halichos Shlomo Moadim 2:pages 364-365:footnote 32, and 84.

<sup>66</sup> Just as everyone else is obligated to do so when their hair is cut as expressed in Shulchan Aruch 4:18.

<sup>67</sup> Kotzosov Taltlaim page 87:footnote 110.

<sup>68</sup> Refer to Rashi in Yechezkel 5:3. One should not burn them (Sefer Matamim (Saros 2) page 173 new).

<sup>69</sup> Segulas Yisroel 3:25:page 51 (new), Kotzosov Taltlaim page 89.

<sup>70</sup> Yufei Leleiv O.C. 260:6, Da'as Torah 260:page 44.

<sup>71</sup> Peulas Tzadik 3:248.

<sup>72</sup> Refer to Machzor Vitrei 508:page 630, Sharei Teshuva 531:7, Nichpei Yosef 2:18, Peulas Tzadik 3:232, Sdei Chemed Chol Hamoed 5:page 13, Kapos Tamarim 14.

<sup>73</sup> Kav Hayosher page 72, Me'am Lo'ez Eikeiv page 573.

<sup>74</sup> Nichpei Yosef and Sdei Chemed ibid.

<sup>75</sup> Maharam Brisk 2:98, Chai Ha'Levi 4:111:3, Peulas Tzadik 2:232, Kotzosov Taltlaim page 91.

<sup>76</sup> Peulas Tzadik 3:248.

**Wearing a Yarmulka**

Wearing a *yarmulka* brings a person to fear *Hashem*,<sup>77</sup> and protects one from sinning.<sup>78</sup> The word *yarmulka* (in Hebrew) stands for “*yure malka*” fear of the king.<sup>79</sup> Some *poskim* are of the opinion that a young child should wear a *yarmulka* even before his *upsherin*.<sup>80</sup> However, the custom of most people is for the child to begin wearing a *yarmulka* on the day he turns three,<sup>81</sup> even though the *inyun* of wearing a *yarmulka* is not related to the *inyun* of an *upsherin*. Therefore, if for some reason one does not cut the child’s hair on the day he turns three, the *yarmulka* should still be placed on the child.<sup>82</sup> One should train his child not to remove his *yarmulka* throughout the day.<sup>83</sup>

**Tzitzis**

The custom is that a child does not wear *tzitzis* until he turns three.<sup>84</sup>

Although the *tzitzis* have no connection to the *yarmulka* or the *upsherin*, they are still put on for the first time the same day.<sup>85</sup> Therefore, one who does not get his hair cut on his third birthday should still begin wearing *tzitzis* on that day.<sup>86</sup>

**Going to Cheder**

It is customary that on the day the child’s hair is cut he is taken to *cheder* where a *rebbe* performs many different customs.<sup>87</sup> Some say if for some reason the child’s hair is not cut on his third birthday he should still be brought to the *cheder*,<sup>88</sup> while others say this should not be done.<sup>89</sup>

The day the child goes to *cheder* is like the day the *Torah* was given to *klal yisroel*,<sup>90</sup> and one should choose a *rebbe* who is a G-d fearing person.<sup>91</sup> Although the child may begin learning with a *morah* one should still go to a *rebbe* on the day of the *upsherin*.<sup>92</sup>

<sup>77</sup> Mesechtas Shabbos 156b, Moreh Nevuchim 3:52, Divrei Torah 1:22.

<sup>78</sup> Shulchan Hatohar (Roth) 5:page 42.

<sup>79</sup> Masef Lechul Hamachanus 2:21.

<sup>80</sup> Magen Avraham 2:6, Levush Malchos page 106:3, Chai Ha’Levi 4:111:3.

<sup>81</sup> Hilulei D’Rashbi page 98, Devar Moshe 72:1.

<sup>82</sup> Levush Malchos page 108, Chinuch Yisroel 8:page 239, Natei Gavriel (Upsherin) 16:5:footnote 11. Refer to Levush Malchos page 108:footnote 13 who brings those who argue and say if the child’s hair is not cut on his third birthday then he should not wear a *yarmulka* until his hair is cut.

<sup>83</sup> Shulchan Hatohar (Roth) 5:page 42.

<sup>84</sup> Elya Rabbah 17:3, Aruch Ha’s hulchan 5, Shevet Mussar 31:12, Natei Gavriel (Upsherin) 16:1:footnote 6, Chinuch Yisroel 8:page 494:footnote 7 (new). Refer to Pela Yoetz (Tzitzis) page 48b (old), V’yan Yosef 2:314:page 254, Natei Gavriel (Upsherin) 16:2:footnote 7. Although based on the *Arizal* some have the custom to wear *tzitzis* to sleep, a young child does not have to (Shevet Ha’Levi 8:163:4).

<sup>85</sup> Chinuch Yisroel 8:page 493:footnote 7 (new). Some say one should train his child from the beginning to keep the *tzitzis* out of his pants (Levush Malchos pages 122-126 in depth).

<sup>86</sup> Ibid.

<sup>87</sup> Maharam Brisk 2:98, Natei Gavriel (Upsherin) 19:1. A child should be *bentched* by the *rebbe* that he should grow up to be big in *Torah* (Sefer Matamim (Yoledes V’yuladim) 17:page 76 (new). One should not invite a *rebbe* to ones house, but one should go to a *cheder* (Chinuch Yisroel 8:page 508 (new). One whose child is three on a day that the hair is not cut should learn with his son the *aleph-bais* with honey and go to *cheder* at the first possible time (Chinuch Yisroel 8:page 508 (new), see page 519:footnote 36). It is questionable why we do not continue learning with a child the *aleph-bais* after three but come back to *yeshiva* at four years-old (Chinuch Yisroel 8:page 502:footnote 37 (new).

<sup>88</sup> Osios Machkimos pages 156-157:footnote 9, V’yan Yosef 2:314:footnote.

<sup>89</sup> Chinuch Yisroel 8.

<sup>90</sup> Mahzor Vitrei page 629, Kol Bo 74:page 312, Me’am Lo’ez Eikeiv page 572.

<sup>91</sup> Refer to Mahzor Vitrei page 629, Kitzur Shulchan Aruch 165:10.

<sup>92</sup> Natei Gavriel (Upsherin) 18:13:footnote 17.

The day the child goes to *cheder* his hands should be washed *netiylas yudayim*.<sup>93</sup> The child should be cleaned from any dirt on his body,<sup>94</sup> and should be dressed in *Shabbos* clothes.<sup>95</sup>

### Carrying the Child

The custom is for the father to be the one to bring the child to *cheder*.<sup>96</sup> When going with the child to *cheder* the child should be covered.<sup>97</sup> Although the *seforim* do not quote a custom to wrap a child in a *tallis* on the day he goes to *cheder*,<sup>98</sup> the *minhag* is to cover him with a *tallis*.<sup>99</sup> The child is covered to ensure that he does not see any impure things (such as a dog, horse, or *goy*) on the day of his *upsherin*<sup>100</sup> (if he goes to *cheder* that same day).<sup>101</sup> The child should also be covered after he leaves the *cheder*.<sup>102</sup> Others have the custom only to cover the child when he is going to *cheder* but not when he leaves.<sup>103</sup>

### Seder of Learning

At the *cheder* the child should be put on the *rebbe's* lap.<sup>104</sup> Using a *luach* with letters of the *aleph bais* written on it,<sup>105</sup> the *rebbe* should read each letter with the child repeating after him.<sup>106</sup> Some read the letters in the reverse order starting with *Tuf, Shin, Reish, Kuf*.<sup>107</sup> A child who does not want to repeat after the *rebbe* does not have to be forced to do so.<sup>108</sup> The *rebbe* should say *Torah Tzivah Luno Moshe*,<sup>109</sup> and *Torah Teheiy Umnuseiy*...<sup>110</sup>

<sup>93</sup> Refer to Pri Megadim M.Z. 4:7, Shulchan Aruch Harav 4:2, Ben Ish Chai Toldos 1:10, Moreh B'etzvah 2:60, Mishnah Berurah 4:10, Da'as Torah 4:2, Orchos Rabbeinu 1:page 14:15, 3:page 184:2, Teshuvos V'hanhugos 1:1, 2:1, Rivevos Ephraim 4:6, Shraga Hameir 3:24:2, Minchas Gidiyon pages 108-109. Some say a child should wash his hands after awaking in the morning when he starts walking (Horav Yisroel Belsky Shlita). Others say when the child can take food by himself (Natei Gavriel (Upsherin) 16:footnote 22). Refer to Halichos Shlomo 20:footnote 25, Tzitz Eliezer 7:2-4. The Emes L'Yaakov 4:footnote 10 says the time to wash ones child's hands is when the child starts saying either *Torah Tzivah* etc, learn the *aleph-bais*, or when he starts to answer *amen*.

<sup>93</sup> Kozosov Taltlaim page 87:footnote 110.

<sup>94</sup> Me'am Lo'ez Eikev page 572.

<sup>95</sup> Kol Bo 74:page 213, Me'am Lo'ez page 572.

<sup>96</sup> Kav Hayosher 72, Me'am Lo'ez ibid:page 572. Others say a *chashuv* person should carry him to the *cheder* (Machzor Vitrei page 208:629, Kol Bo 74).

<sup>97</sup> Rokeach 296:page 164, Kol Bo 74, Kav Hayosher 72, Me'am Lo'ez Eikev page 572. This is true even if the father knows for a fact that the child will not see any un-pure things (Osisos Machkimos page 171:footnote 40).

<sup>98</sup> Refer to Machzor Vitrei 508:page 629, Kol Bo 74, Kav Hayosher 72, Me'am Lo'ez ibid page 572.

<sup>99</sup> Chai Ha'Levi 4:111:8, see Chinuch Yisroel 8:page 523 (new), Osisos Machkimos pages 168-169.

<sup>100</sup> Refer to Rokeach ibid, Kav Hayosher ibid:page 361, Me'am Lo'ez ibid, Chai Ha'Levi 4:111:8. See Chinuch Yisroel 8:pages 244-245. Some say a lady who is a *niddah* should not touch the child (Kav Hayosher 72:page 362, Me'am Lo'ez ibid:pages 572-573, Chinuch Yisroel 8:page 245) However, the custom seems to be lenient with this (Chai Ha'Levi 4:111:8). Even according to those who are stringent it is only the day when the child is brought to the *cheder*, but if his hair is cut on a different day then there is no problem (Natei Gavriel (Upsherin) 20:10). The custom is that the child may look at a woman even if she is in her un-pure state. (Chinuch Yisroel 8:page 245, Natei Gavriel (Upsherin) 20:6). The child should not look at a picture of an impure object either (Chinuch Yisroel 8:page 524 new).

<sup>101</sup> Chinuch Yisroel 8:page 490 (new), Natei Gavriel (Upsherin) 20:10, Shevet Ha'Kehusi 4:336.

<sup>102</sup> Machzor Vitrei 508:page 629, Kav Hayosher 72:page 362, Me'am Lo'ez ibid:page 572, Chinuch Yisroel 8:page 526 (new).

<sup>103</sup> Chai Ha'Levi 4:111:8, Natei Gavriel (Upsherin) 20:3:footnote 8.

<sup>104</sup> Rokeach 296:page 164, Kav Hayosher 72, Me'am Lo'ez Eikev page 572.

<sup>105</sup> Machzor Vitrei 508:page 628, Rokeach 296:page 164, Kol Bo 74:page 312, Kav Hayosher 72, Sefer Matamim (Yoledes V'yuladim) 17, Osisos Machkimos page 132.

<sup>106</sup> Rokeach ibid, Kav Hayosher ibid, Me'am Lo'ez ibid, Minhag Yisroel Torah 2:page 357. Some teach the child the letters of the *aleph bais* when they begin to talk (G'ra Y.D. 245:19, Osisos Machkimos page 151, V'yan Yosef 2:314). This seem to be the custom of most people, although the Rama (Y.D. 245:8. and others say that the child should be taught the letters of the *aleph bais* when he is three years old. Refer to Taz 2, Me'am Lo'ez ibid:page 573. One should teach it with a *nigun* (Natei Gavriel (Upsherin) 21:8).

<sup>107</sup> Kav Hayosher page 362.

<sup>108</sup> Refer to Osisos Machkimos page 174, Chinuch Yisroel 8:page 522:footnote 22 (new). A child who does not understand how to say the *aleph-bais* should be taught slowly if possible (Me'am Lo'ez Eikev page 573, Natei Gavriel (Upsherin) page 136).

<sup>109</sup> Mesechtas Succah 42a, Kav Hayosher 72:page 362.

<sup>110</sup> Osisos Machkimos page 175.

Some also say *Hamalach Hagoel*,<sup>111</sup> the first *posuk* of *Krias Shema*,<sup>112</sup> and the first *posuk* of *Parshas Vayikra*.<sup>113</sup>

Even if the child's hair was not cut on the day of his third birthday, he should still be taught the aforementioned *pesukim*.<sup>114</sup>

The *rebbe* should place honey on the letters and allow the child to lick the honey off of the letters.<sup>115</sup> Before licking the honey a *shehakol* should be recited on the honey.<sup>116</sup> The reason for licking the honey is a *simon* that the *Torah* should be as sweet as honey to the child.<sup>117</sup> Some put the honey only on the letters of *aleph*, *mem* and *tuf* (the letters of *emes*).<sup>118</sup> If one can't find a *luach* or *siddur* with the *aleph bais* to read from, one may write the letters on a piece of paper or on a blackboard.<sup>119</sup>

### The Piece of Cake

One should bring a piece of cake to the child made from honey. This cake is eaten to open his heart to the *Torah*.<sup>120</sup> Some write *pesukim* on the piece of cake,<sup>121</sup> while others say this should not be done because one is erasing *Torah*.<sup>122</sup> Many *poskim* mention the *inyun* of eating the cake but do not mention writing *pesukim* on it.<sup>123</sup> It would seem that one should do whichever way he feels, however it seems most people do not have the custom to place *pesukim* on the cake.<sup>124</sup>

### Egg

Some mention the custom to give the child a boiled egg to open the child's heart to the *Torah*.<sup>125</sup>

### Candies

The child should distribute bags of candies to the children in the *cheder*.<sup>126</sup>

<sup>111</sup> Kav Hayosher in Kav Naki 72:26.

<sup>112</sup> Osios Machkimos page 176.

<sup>113</sup> Kav Hayosher 72:page 362, Kol Bo 74, Me'am Lo'ez ibid. Refer to Machzor Vitrei page 629, Me'am, Lo'ez Eikev page 73, Kitzur Shulchan Aruch 165:10, Chinuch Yisroel page 245, Minhag Yisroel Torah 2:page 357. Some say the reason is because the child is becoming pure so we teach him about pure animals etc. (Kitzur Shulchan Aruch ibid, Sefer Matamim yoledes v'yelodim 19, 21:pages 76-77).

<sup>114</sup> Chinuch Yisroel 8:page 244:footnote 9.

<sup>115</sup> Machzor Vitrei 508:page 628, Rokeach 296:page 164, Kav Hayosher 72, Me'am Lo'ez Eikev page 572.

<sup>116</sup> Osios Machkimos pages 179-180. Refer to Shulchan Aruch 202:8, Mishnah Berurah 204:50, Igros Moshe O.C. 1:63 regarding the *beracha* on honey.

<sup>117</sup> Machzor Vitrei ibid, Rokeach 296:page 164, Kav Hayosher 72, Me'am Lo'ez Eikev page 572, Sefer Matamim (Yolodes V'yuladim) 17:page 76 (new).

<sup>118</sup> Minhag Yisroel Torah 2:page 257.

<sup>119</sup> Natei Gavriel (Upsherin) 21:16.

<sup>120</sup> Machzor Vitrei pages 628-629, Rokeach 296:page 164, Kol Bo 74, Me'am Lo'ez Eikev page 572. Some say if the child does not want to eat the piece of cake he should be forced to eat it (Osios Machkimos page 188).

<sup>121</sup> Rokeach ibid.

<sup>122</sup> Opinion of Horav Elyashiv Shlita quoted in Giznei Hakodesh 11:19:footnote 30, page 265:62 quoting the opinion of Horav Chaim Kanievesky Shlita, see Bais Yitzchok Y.D. 2:107, Chinuch Yisroel 8:page 244:footnote 10 (new).

<sup>123</sup> Refer to Kol Bo 74, Kav Hayosher 72, Me'am Lo'ez Eikev ibid, Chavos Yuer 16, Sheilas Yaavetz 2:140, Pri Ha'aretz 2:4, Ginzei Hakodesh 11:19. Refer to Nishmas Shabbos 4:96.

<sup>124</sup> Natei Gavriel (Upsherin) 22:7:footnote 12.

<sup>125</sup> Mordechai Mesechtas Shabbos 7:369, Rokeach 296:page 164, Machzor Vitrei page 629. Refer to Osios Machkimos pages 191-192 if one is allowed to leave this egg uncovered overnight.

<sup>126</sup> Me'am Lo'ez Eikev page 572, Chinuch Yisroel 8:page 528 (new), Osios Machkimos page 193:footnote 95. Refer to Kol Bo 74.

## Halachically Speaking

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