

Overview

Siman 8 Seif 10:

If one puts on his *talis koton* while his hands are unclean he should not recite the beracha. After his hands are clean he should touch the *tzitzis* and make the beracha or when he puts on his *talis gadol* he should have in mind his *talis koton* and then it is unnecessary to touch his *tzitzis*.

- ❖ The custom nowadays is to make the beracha on the *talis gadol* and have in mind that the beracha will apply to his *talis koton* as well. This is preferred to those who make a beracha on their *talis koton* and then immediately afterwards make a beracha on their *talis gadol*. (M.B. 24)

Siman 8 Seif 11:

The primary obligation of the *talis koton* is for it to be worn on top of one's garments so that he should see it and will recall the mitzvos.

- ❖ *Kesavim* writes that the *talis koton* should be under one's garments. Magen Avrohom comments that at least the *tzitzis* should be visible rather than tucked in the corner. This who work amongst gentiles fulfill their obligation if the *tzitzis* are tucked in the corner but when making the beracha they should be exposed for at least the time it takes to walk four *amos*. (M.B. 25)
- ❖ Those who put their *tzitzis* in their pants disgrace the mitzvah and will have to make a reckoning of their practice. Even those who interact with gentiles should not have their *tzitzis* in their pants since it can be placed in its corner. (M.B. 26)
- ❖ Chazal report that those who are careful in their fulfillment of the mitzvah of *tzitzis* will merit to see the Divine Presence and they will be the one's who will be around at the end of days. (M.B. 26)

Stories to Share

The Power of Tzitzis

מ"ב ס"ק כ"ו: "ואילו היה להם דורון ממלך בשר ודם..."

Rav Yitzchak Ziberstein, shlita, tells a wondrous story to explain how we should feel when we proudly wear our tzitzis: Rav Levine, zt"l, the rav of the city of Reisha in Poland was once travelling on the train. In the same car was a highly decorated non-Jewish general. When Rav Levine closed the window to keep out the bone chilling cold, the general took this as a chance to denigrate the Jewish rabbi. "Dirty Jew!" he exclaimed as he opened the window, continuing a diatribe of insulting comments.

"And you are a dirty Pole," replied the rav.

The general was astounded at the chutzpa of the Jewish rabbi. Didn't he know that it was forbidden by law to insult a high officer in the army? He would surely sit in jail for this offense.

At the very next stop the general called over the police officer stationed outside and explained his grievance. But when the officer approached the rav he showed him a medallion under his coat which immediately gave him a shock. "I am not qualified to deal

Halacha Highlights

Wearing tzitzis on top of one's garment

Shulchan Aruch Siman 8 Seif 11

עקר מצות טלית קטן ללבושו על בגדיו

The primary fulfillment of the mitzvah is to wear the *talis koton* on one's garments

Teshuvos Tzitz Eliezer (ח"ח סי' ג') in the name of Yafeh L'Leiv notes a contradiction between two statements in Shulchan Aruch. In our siman Shulchan Aruch writes that the primary fulfillment of the mitzvah is to wear the *talis koton* on top of one's garments. In another place (סי' כ"ד סעי' א') he writes that it is appropriate (נכון) for one to wear his *talis koton* on his garments which implies that it is not obligatory. He answers that the term עיקר - primary - should be understood as a description of the ideal manner in which the mitzvah should be fulfilled, but it is not obligatory. In fact, Biur Halacha (סי' י' סוד"ה לעשותה) writes that our custom is to wear the *talis koton* beneath our garments. Interestingly, Mishnah Berurah (סי' כ"ה) writes that according to Arizal one should wear his *talis koton* beneath his garments. Sefer Chaye Moshe (סי' כ"ד סעי' א' ד"ה ונכון ללבושו) points out that typically Chassidim wear their *talis koton* on top of their garment and Misnagdim typically wear their *talis koton* beneath their garment even though it is usually the Chassidim who follow the practices of the Arizal.

There is a disagreement amongst the Acharonim whether Arizal's practice to wear his *talis koton* beneath his garment also includes the tzitzis. Mishnah Berurah (סי' כ"ה) in the name of Magen Avrohom holds that the tzitzis should be exposed. Tzitz Eliezer (הני"ל) cites other authorities who maintain that according to Arizal even the tzitzis should be covered. This is the common practice amongst Sephardim (ע"ע שו"ת יחזקאל דעת ח"ה סי' א'). There are some authorities who suggest that even according to the position that Arizal held that the tzitzis should also be covered one should make an effort to have them easily accessible so that one could see them and contemplate the mitzvos (ע"ע פסקי תשובות אות כ"ב).

with this case. Such a complicated case requires my supervisor."

The general was somewhat taken aback when the officer took them both off the train and summoned his supervisor. When the police chief arrived, the rav again showed him the medallion and explained exactly what had occurred. To the general's utter dismay it was he who was taken to the police station to be processed and put in jail.

"What was the medallion which had earned the rav so much consideration? It was a token that he was a part of the sejm, the Polish parliament. Legally all honor had to be accorded members of parliament, and even an important officer who insulted such a distinguished person was to be locked up to teach him proper decorum.

"This is how we should treat our tzitzis," concluded Rav Ziberstein. "We must understand that just like the medallion protected Rav Levine, our tzitzis protect us from accusers. We should wear them with pride."

עלינו לשבח, ח"ד, ע"י רבי-רצ"ג