

❧ chapter thirty-six ❧

The Halachos of Tzitzis

The Requirement

One is required *Min Hatorah* to place *tzitzis* on a four-cornered garment that he is wearing. The obligation, however, is not to go ahead and obtain such a garment so that one can put *tzitzis* on it and fulfill the *mitzvah*. Moreover, even *Miderabonon*, *Chazal* never required one to wear a four-cornered garment so that he can fulfill the *mitzvah* of *tzitzis*.¹ Yet, we find that *Klal Yisroel* cherishes this *mitzvah*, and *Yiddin* wear *taleisim ketanim* all day. *Chazal* state that *בזמן דאיכא ריתחא ענשינן*. This means that during a time period when Hashem is angry, and *Klal Yisroel* is vulnerable to be punished for their misdeeds, Hashem also punishes those who choose not to obligate themselves in the *mitzvah* of *tzitzis*. There is a discussion among the *poskim* regarding whether this obligates one to wear *tzitzis* nowadays. (See footnotes for a more detailed discussion.)

Many *erliche Yiddin* go to major extremes in order to fulfill this *mitzvah* properly. Rav Moshe Feinstein writes that it is due to the meticulous observance of this *mitzvah* and the fact that *Klal Yisroel* have accepted upon themselves for ages to fulfill

this *mitzvah*, that it has transformed itself into an obligatory *mitzvah*. Consequently, one who does not wear *tzitzis*, transgresses the prohibition of *אל תטוש תורת אמך*, forbidding one to deviate from one's *minhagim*.²

The reason why *Klal Yisroel* excelled in this *mitzvah* and why all the *poskim* vitally stress the complete adherence to this *mitzvah*, is based on the extreme significance of the *mitzvah* of *tzitzis*. The *Torah* tells us that when one looks at his *tzitzis* he is reminded of all the *mitzvos* in the *Torah*, and this will bring him to fulfill all the *mitzvos*. Furthermore, *Chazal* say that if one looks at his *tzitzis*, it will avert him from committing *aveiros*. *Tzitzis* surround a person on all four sides, and serve as a reminder whichever direction he turns. There are many *rimozim* that lie in the amount of strings that are on the garment and the way the strings are woven and knotted, to remind one of the *Torah* and its *mitzvos*.³

Rav Moshe Feinstein gives a truly remarkable explanation as to why the *mitzvah* of *tzitzis* was chosen to be the vehicle to bring about a constant reminder of all the other *mitzvos* in the *Torah*. We mentioned that the *Torah* never required one to wear a four-cornered garment in order to be able to fulfill the *mitzvah* of *tzitzis*. Shouldn't the *Torah* have chosen a *mitzvah* that one is inevitably

1. עי' שו"ע סי' כ"ד סעי' ט"ו, ועי' סי' י"ז סק"ה במ"ב דאינו חובת גברא וגם אינו חובת מנה עיי"ש, ועי' בה"ל סי' קכ"ח ד"ה אינם רוצים דיש חיוב מטעם דענשי עלה בעידן ריתחא, ועי' אבן עזרא בפ' שלח שיש חיוב לפי דעתו להתעטף בציצית בשאר השעות יותר משעת התפלה למען יזכרו ולא יעשה עבירה. אבן עזר' שו"ע סי' כ"ד.

2. אג"מ אר"ח ח"ד סי' ד'.
3. עי' שו"ע סי' כ"ד ונו"כ שם.

required to perform daily, in order to portray such a message? Why does the *Torah* instead, choose a *mitzvah* where one has a choice as to whether he wishes to put himself into a situation where he will become obligated to perform the *mitzvah* (i.e. by wearing a four cornered garment)? Rav Moshe explains that included in the *parshah* of *tzitzis* is the prohibition of *לא תתורו אחרי לבבכם ואחרי עיניכם*, forbidding one to explore after his heart and eyes, which may entice him to indulge in many of the pleasures in this world, which uproot the fundamentals of *Yiddishkeit*. The reason it was included in this *parshah*, is due the fact that this message can be conveyed and adhered to most efficiently by placing oneself in a situation where he will become obligated in the performance of certain *mitzvos* that he would otherwise not have been required to perform. By accepting upon oneself to perform such *mitzvos*, one is displaying an extra close attachment to *Yiddishkeit*, which will serve as a shield and thus aid in the performance of *mitzvos* and aversion of *aveiros*.⁴

It follows, that one should try his utmost to fulfill this *mitzvah* properly in accordance with all opinions. Since the whole purpose of the widely accepted adherence to this *mitzvah* is in order to have an attachment to the significance of the *mitzvah*, why should one not strive to earn this attachment in the most efficient manner?⁵ It is because of this mentality that many *poskim* advise one to act stringently in countless areas of dispute that are found in *hilchos tzitzis*.

It is troublesome to comprehend why there are people who are lax with this *mitzvah* in times of distress and inconvenience. For example, there is no excuse for one not to wear *tzitzis* when it is extremely hot outside or while playing ball. One who does not want to sweat-up his *tzitzis* while playing ball, should prepare a separate pair of *tzitzis* to wear while

playing. When walking to a pool in a bungalow colony or camp, one should wear his *tzitzis* until he reaches the immediate vicinity of the swimming facility.⁶

The *Gemara* relates that a certain *Amora* climbed up a ladder, and upon noticing that his *tzitzis* tore in the process, refused to climb down until someone brought him another pair of *tzitzis*, for he did not want to walk without wearing *tzitzis*.⁷ He did this despite the fact that it may have been quicker to run and get another pair of *tzitzis* himself. However, as the *poskim* mention, one should not walk even four *amos* (as will be discussed below) without wearing a four-cornered *begeed* that has *tzitzis* on it. It is especially during the periods of time when one walks in the street that one is prone to have a temptation to do *aveiros*, and thus needs the *tzitzis* more so in such a situation to serve as a reminder. Perhaps, it is for this reason that the *Amora* remained standing on the ladder although it may have been quicker to run through the street and obtain a different pair of *tzitzis*.

If anything, it is during the time when one is playing ball or spending his time involved in other mundane pleasures, that he needs a reminder of the *Torah* and *mitzvos*. One should cherish the opportunity and take advantage to fulfill the *mitzvah* whenever possible.⁸

The Material That *Taleisim* Should Be Made From

The *Shulchan Aruch* writes that only four-cornered garments made of linen or wool require *tzitzis Min Hatorah*. All other garments (e.g. cotton) require *tzitzis* only *Miderabonon*. The *Rema* argues and maintains that garments made from all materials require *tzitzis Min Hatorah*. The *minhag* among the *Ashkenazim* generally follows the opinion of

4. דברים אלו נאמרו בשיחת מוסר בענין בן תורה וענין הנאת עוה"ז מאת מרן זצוק"ל בחודש סיון שנת תשל"ח.
5. עי' אג"מ אר"ח ח"ב סי' א'.

6. עי' שר"ת ציץ אליעזר ח"ד סי' מ"ט.
7. עי' מס' שבת דף קי"ח, ועי' מ"ב סי' ח' סק"א.
8. עי' אבן עזרא שמו"ב בציון ו' לעיל.

the *Rema*. This should especially be true in this instance where the *Rema's* opinion concurs with the view of most *Rishonim*. Nevertheless, the *Mishnah Berurah* writes that a *yorei shomayim* should be stringent in this regard and wear a woolen *begeed* for his *talis gadol* and *talis koton* in deference to the opinion of the *Shulchan Aruch*. (Perhaps, this is in line with that which was mentioned at the onset of this chapter concerning the significance of the *mitzvah* of *tzitzis*).⁹ However, the *Vilna Gaon* wore a cotton *talis koton*, and some of those who follow the *minhagei haGra* wear cotton *taleisim ketanim*.¹⁰ Rav Moshe writes that one should definitely be stringent and wear a woolen *talis koton*. He writes that during the summer when it is very hot, one may be lenient if he so wishes, since the basic *halacha* is in accordance with the *Rema*. However, he writes that one who is stringent even in such an instance, should be blessed.¹¹

A leather four-cornered garment does not require *tzitzis*. Some *poskim* maintain that leather was singled out by the *Torah* as not being considered a *begeed*, and is thus not required to have *tzitzis* placed on it. Others explain that in order for something to be classified as a *begeed*, it must be woven with threads and leather is not.¹²

There is a discussion among the *poskim* whether a four-cornered *begeed* that is made entirely or mostly out of nylon or polyester requires *tzitzis*. The point of contention is whether garments made of synthetic materials are compared to leather or not. Rav Moshe Feinstein and many other *poskim* maintained that they do not require *tzitzis*. Although there are some dissenting opinions, nevertheless, one should definitely not recite a *bracha* on such a garment, in order to avoid reciting a *bracha* in vain. When fulfilling the *mitzvah*,

one should try his utmost to obtain a garment that definitely requires *tzitzis*.¹³

The general custom is not to use *tzitzis* strings made of linen, but to use woolen ones instead. Additionally, one should not wear a four-cornered linen garment.¹⁴

The *Rema* writes that one's garment should be the same color as the *tzitzis* strings placed on it. The *minhag ha'olom* is to have a white garment with white strings.¹⁵ In the event that the *begeed* turned yellow after a period of time, one is not required to change it.¹⁶ *Lehalacha*, in order for a *begeed* to definitely require *tzitzis*, it must be mostly an 'open' garment. Recently, stores have started selling an item called "undershirt *tzitzis*". These *tzitzis* look just like a regular *talis koton*, but have snaps running along both sides of the garment that connect the front and the back, thus closing a portion on the sides. Most of these *begodim* only have one or two snaps underneath the areas that are open for the arms to go through and most of the side remains open, thus the *begeed* requires *tzitzis*. Furthermore, there are grounds to say that something closed by means of snaps are not considered closed.¹⁷

Additionally, there are other *taleisim ketanim* that stores sell, that have a net-like appearance. The purpose of such a garment is to allow more ventilation, and is not as hot during the summer time. Many *poskim* maintain that a garment that is woven in such a manner does not require *tzitzis* since it is not classified as a *begeed*.¹⁸

13. ע"י שרת אג"מ ח"ב סי' א', וע"י שרת הר צבי סי' ט', ושרת ציץ אליעזר ח"ב סי' ג' שד"ך בענין זה.

14. ע"י שר"ע ורמ"א סי' ט' וסעי' ב' וסעי' ו', וע"י מ"ב שם.

15. ע"י שר"ע סעי' ה', וע"י רמ"א ומ"ב שם, וע"י שעת' שם מש"כ בשם המהרש"ל.

16. ע"י א"א (בוטשאטש) שם.

17. ע"י שר"ע סי' י' סעי' ז' ומג"א, ומ"ב שם, וע"י בה"ל שם ד"ה רבו סתום דאם היה לו קרסים צריך אחר שיתיר הקרסים להתיר הציצית ולחזיר ולקשרם דא"כ יש בו משום תעשה ולא מן העשוי. מ"מ ע"י בערוה"ש שם ושר"ע הרב שם שהביא דברי מג"א אלו שהוא בשם התרוה"ד, וע"י בהלכות כלאים שהרמ"א שם ג"כ הביאו, ומשמע מכ"ז שאינו נקרא חיבור אף אם הוא באופן תמידי, רק אם צריך מעשה קריעה אז הוא נחשב חיבור.

18. כן שמעתי מהגר"י בעלסקי שליט"א, ומשאר פוסקים.

9. ע"י שר"ע סי' ט' סעי' א', וע"י מ"ב שם.

10. ע"י מעשה רב סי' י"ז, וע"י ספר ציצית שהביא טעמים לזה.

11. ע"י אג"מ אור"ח ח"א סי' ב', ח"ב סי' א', ח"ג סי' א', יו"ד ח"ג סי' נ"ה.

12. ע"י מ"ב סי' י' ס"ק י"א, ובטעם הדבר ע"י בלבוש סי' י' ובשר"ע הרב שם סעי' ז', אכן ע"י חיי אדם כלל י"א אות ו', וערוה"ש שם סעי' י'.

The Proper Size of a *Talis Koton*

The *Gemara* states that the minimum size of a four-cornered garment that requires *tzitzis* when worn by an adult, is the size of a garment that is large enough to cover the head and most of the body of a minor. The *Gemara*, however, mentions another statement in connection to this *halacha*, and that is the fact that an adult would not mind going out into the street temporarily while only wearing this garment. The earlier *poskim* discuss whether this second statement is an additional condition in what type of garment requires *tzitzis*, or if it is merely stating the fact that if an adult wishes to go out into the street with such a garment, it requires *tzitzis* (i.e. provided that the sole criterion is met, and it is large enough to cover the head and most of the body of the minor). The *Mishnah Berurah* *paskens* that one should act stringently in this regard, and make sure that one's *talis koton* meets both criteria.¹⁹

The two criteria seem to be inconsistent with each other, since the amount needed to cover a minor would be too small for an adult to wear in the street even temporarily. Some *poskim* try reconciling this inconsistency by explaining that when *Chazal* mentioned a minor in this instance, they were referring to a minor that is nine years old. In addition, the criterion of an adult going out into the street, can be met by a thirteen-year old going to the front door of his house that opens up into a public domain while wearing such a garment. The *Biur Halacha* further explains, that this too would not be common nowadays even on a hot summer day. The reason for this is not because such a garment is too small and thus causes him embarrassment, but is due to the fact that it is considered an undergarment, which precludes such a public appearance.²⁰ It should also be noted that when *Chazal* mentioned the fact that an adult would not be embarrassed go out into the street while

19. עי' שרע' סי' ט"ז סעי' א', ועי' ב"י ובי"ח שם.
20. עי' מ"ב, ובה"ל שם.

wearing such a *beged*, it is understood that he is wearing pants and perhaps even an undershirt underneath the *tzitzis*.²¹

The *Mishnah Berurah* defines the above measurements in practical terms. He writes that a garment that is one and a half *amos* long (i.e. $\frac{3}{4}$ of an *amah* in the front and $\frac{3}{4}$ of an *amah* in back) meets the above requirements. He writes that it should preferably be two *amos* long (i.e. one *amah* in the front and one in the back).²² The opening for the neck is not included in the amount according to the *Mishnah Berurah*.²³ Many *poskim* maintain that the width should preferably also be an *amah*.²⁴ It is recommended to always buy a *talis koton* that is a bit bigger than the minimum *shiur*, since it tends to shrink when it is washed. An *amah* is approximately 21 inches. (See footnotes for slightly different opinions).²⁵ Please note that in many stores where the *tzitzis* are numbered by inches, it normally refers to the width. Care should be taken to make sure that the length is also the proper size.

When purchasing *tzitzis* for children who are younger than nine years old, one may be more lenient, and the size should be measured in relation to their actual size. Although there are grounds to be even more lenient and to give minors even a smaller size, nevertheless, one should preferably measure the *beged* according to the size of the child, as previously mentioned.²⁶

Putting On a *Talis* Properly

As mentioned above, the *Torah* requires one to place *tzitzis* on any four-cornered garment that is worn. However,

21. כך שמעתי מהגר"י בעלסקי שליט"א.

22. עי' מ"ב שם.

23. עי' מ"ב שם, אכן עי' חזו"א בא"ח.

24. עי' בה"ל שם ד"ה לשוק שמשמע כן, ועי' חיי משה שם שהביא כמה פוסקים אחרים שסוברים כן.

25. השיעור שהזכרנו בפנים הוא ע"פ אג"מ יו"ד ח"ג סי' ס"א. שיטת

הגר"ח נאה הוא בערך 19 אינשעס. שיטת החזו"א הוא בערך 22.7 אינשעס.

26. עי' שרע' סי' י"ז סעי' ג' ומ"ב שם, ועי' בה"ל סי' ט"ז ד"ה ואז, ועי' אג"מ יו"ד ח"ג סי' נ"ב.

there is a dispute amongst the *Gaonim* and the *Rishonim* how to define the term 'wearing' as far as *hilchos tzitzis* is concerned.

The *bracha* that we recite on the *talis gadol* (להתעטף בציצית) alludes to the fact that in order to fulfill the *mitzvah* of *tzitzis*, the garment must be worn in a manner that constitutes עיטוף – wrapping. Some *shitos* maintain that one is required to perform what is called an עטיפת ישמעאלים, which will be described shortly. Others maintain that it suffices for one to simply cover one's body with the four-cornered garment (עטיפת הגוף). The *Shulchan Aruch* rules in accordance with the second opinion. However, the *poskim* maintain that at least after reciting the *bracha*, one should perform an עטיפת ישמעאלים, undo it, and then just cover one's body with it.²⁷

The best way to perform an עטיפת ישמעאלים properly, is to cover one's head down until one's mouth with the *talis*, and then take the four corners with the *tzitzis* and throw it over one's left shoulder. One should remain in this position for a few seconds. It is important to note that some people, when attempting to perform the עטיפת ישמעאלים, thrust the upper half of the *talis* over the front of their head, to the point where it goes down to the middle of their body. This is not considered an עטיפת ישמעאלים. The *talis* should not extend below one's mouth.²⁸ Additionally, some people wear a *talis* around their neck just as one wears a scarf. This is not considered an עטיפה, since, as mentioned, one must cover one's body and not just one's neck.²⁹ One who recites a *bracha* prior to wearing a *talis* in such a manner, has said a *bracha levatala* and does not fulfill the *mitzvah* of *tzitzis* at all.³⁰ Moreover, some people when performing the עטיפת ישמעאלים, wrap the entire *talis* around their neck and only afterwards, let down the lower portion of the *talis* onto one's back covering one's body.

This is not a proper עטיפת ישמעאלים. One must be certain when performing the עטיפת ישמעאלים, that the lower portion of the *talis* remains on one's back, constituting an עטיפת הגוף.³¹

It is preferable for one to cover his head with his *talis* during *davening*. However, one is not required to do so. For those who are unmarried and where a *talis gadol*, the custom is not to cover one's head with it.³²

Even a person who covers his body with a *talis gadol*, thus constituting עטיפת הגוף, should make sure that two corners of the *talis* with the *tzitzis* are in front of him, and two corners with the *tzitzis* are in back of him. Obviously, this need not be said in regard to a *talis koton*, since two *tzitzis* are in front and the other two are behind. Even if one were to pull together the front and back *tzitzis* on each side, it is not a problem.³³

It is customary to place a silk strip on the front part of the top of one's *talis*, in order to demarcate which is the top part of one's *talis*. When putting on one's *talis*, one should preferably make sure that he is putting it on properly, since the top part contains a certain amount of *kedusha* and should be treated accordingly.³⁴

One should preferably have in mind prior to putting on his *tzitzis*, that Hashem commanded one to wear *tzitzis* so that it should serve as a reminder to adhere to all the *mitzvos* of the *Torah*. This is obviously in addition to the basic fulfillment of the *mitzvah* of *tzitzis*.³⁵

One should recite the *bracha* and put on the *talis* while standing. The *bracha* should be made almost immediately prior to putting on the *talis* (i.e. when the *talis* is unfolded in one's hands).³⁶ One should separate the *tzitzis*

31. כך שמעתי מהגרי"י בעלסקי שליט"א, וגם ראיתי דין זה בספרים של כמה פוסקי זמנינו.

32. עי' מ"ב סק"ד.

33. עי' שותע סעי' ד', ועי' ב"י ופרישה שם.

34. עי' מ"ב שם סק"ט, ועי' סי' י' במ"ב ס"ק ל"ג.

35. עי' שרע שם סעי' ח', ומ"ב שם.

36. עי' מ"ב שם סק"ב.

27. עי' טור ובי"ב בס"י ח', ועי' שו"ע ומ"ב שם.

28. עי' מ"ב שם סק"ד.

29. עי' מ"ב שם סק"ג.

30. עי' הנ"ל.

strings from each other, and check them prior to making the *bracha*.³⁷

A person should put on his *talis koton* immediately upon awakening. If the *negel vasser* is more than four *amos* away from the bed, one should put on his *talis koton* before washing his hands.³⁸ If one put on his *tzitzis* prior to washing his hands and could not recite the *bracha* on the *tzitzis* at that time, then once his hands have already been washed, he should lift up his *tzitzis* strings prior to making the *bracha* so as to exhibit that the *bracha* is being recited on his *tzitzis*.³⁹ A person who wears a *talis gadol* should, in all instances, only recite a *bracha* on his *talis gadol*, and have in mind to be *motzie* the *talis koton* as well.⁴⁰

One who specifically has in mind while reciting the *bracha* on his *talis* that this *bracha* should be *motzie* any other *talis* that he may put on later that day, need not recite a new *bracha*, even in the event that he removes his first *talis* and puts on a new *talis*.⁴¹ Some *poskim* maintain that on Fridays, when it is common for one to change one's *tzitzis* during the afternoon *lekavod Shabbos*, one need not recite a new *bracha*, even if one did not specifically have this in mind in the morning during the *bracha*. It is considered as if he had this in mind, because it is common for people to put on a new *talis koton* at that time.⁴² On any other day, there is a dispute among the *poskim* regarding one who did not have this in mind during the *bracha*, but had explicit intentions to switch *begodim* prior to taking off the first *begeg*, whether he has to recite a *bracha* on the second *begeg*. Most *poskim* rule leniently and do not require a new *bracha*.⁴³

37. עי' שר"ע שם סעי' ז, ומ"ב ובה"ל שם, ועי' חזו"א.

38. עי' מ"ב שם סק"א.

39. עי' שר"ע סעי' י, ועי' מ"ב שם, ועי' אג"מ בתשו' בענין מזוזה שהזכיר

שהטעם הוא מטעם היכר, ועי' ב"י וט"ז שם.

40. עי' מ"ב שם.

41. עי' מ"ב שם סק"ל"א.

42. כך שמעתי מהגר"י בעלסקי שליט"א ומהגר"ד פיינשטיין שליט"א, וכן

משמע מבה"ל סעי' י"ד.

43. עי' שר"ע ורמ"א בסעי' י"ד, ועי' מ"ב שם.

However, this is only true if one intended to switch garments without a considerable delay, and indeed does so.⁴⁴

The same *halachos* apply even if one is not switching *begodim*, but is just removing it for a very short time and will then put on the same *talis*. One such example is a person who removes his *talis gadol* prior to going into the bathroom, and puts it back on when he comes out of the bathroom.⁴⁵

As mentioned, this applies only when he either had explicit intentions to put back on, or to switch the *talis gadol* prior to making the *bracha*, or at least prior to taking off his *talis*. However, if he had no specific intentions, he may only be lenient if he was at least wearing his *talis koton* during the interim. By wearing the *talis koton* during the interim, one demonstrates that he is not completely diverting his attention from the *mitzvah* of *tzitzis*, and he is therefore not required to recite a new *bracha*. One who removed his *talis* in the middle of *davening* for a short period of time is not required to recite a new *bracha*, even if he had no specific intention to put it back on (i.e. even if he is not wearing a *talis koton*), since being that it is in middle of *davening* it is obvious that he intends to put it back on. However, if he folded and put away his *talis*, it is as if he had explicit intentions *not* to put it on again, and if he does put it back on, he is required to recite another *bracha*.⁴⁶

We mentioned that if one removed his *talis* for a short period of time (e.g. to go to the bathroom) and had the intent to put it back on without a considerable delay (and indeed does so), he is not required to make a new *bracha*. However, if one took it off for a very long period of time (or had the intentions of doing so) he is required to make a new *bracha*. Therefore, if one removes his *talis* on *Shabbos* after *davening* for a very long time (e.g. to eat a large *kiddush* or lunch) and then

44. עי' רמ"א ומ"ב שם. ועי' הערה לקמן כמה זמן נחשב הפסק.

45. עי' מ"ב שם.

46. שם.

wishes to put the *talis* back on (e.g., to walk home with it), he must make a new *bracha* (i.e. even if he was wearing a *talis koton* during the interim).⁴⁷

The *Biur Halacha* discusses whether one who took off his *talis koton* in order to take a bath, is required to recite a new *bracha*, since a bath may be considered a very long interruption. The *Biur Halacha* concludes, that although there is a reason to be lenient and not recite a new *bracha* if the bath did not last that long, nevertheless, in order not to have to deal with this *halachic* dilemma one should preferably have in mind prior to reciting the *bracha* in the morning, that the *bracha* should only be *motzie* the *talis koton* up until he takes it off prior to the bath. With such a stipulation, one may recite a *bracha* on his *tzitzis* after the bath, according to all opinions.⁴⁸ Showers normally don't last that long and therefore do not pose a problem. However, if a shower lasts more than a half an hour, one places himself in the above dilemma. The same would apply to one who goes swimming.⁴⁹

One whose *talis gadol* fell off completely and unintentionally during *davening*, is required to recite a new *bracha*. The *Mishna Berurah* *paskens* that this is true even if he was wearing a *talis koton* at that time. However, if it did not fall off completely, or, according to some *poskim*, if he attempted to catch it before it fell off completely, he is not required to recite another *bracha*. If one's *talis* fell off during *shemoneh esrai* and another person put it back on him, he should lift up his *tzitzis* and then say another *bracha*

after he finishes *shemoneh esrai*.⁵⁰ One who dropped his *talis* after reciting the *bracha* but before he had a chance to put it on, need not repeat the *bracha*.⁵¹

Wearing One's Tzitzis Outside His Garments

The *Arizal* maintained that a person should wear his *talis koton* under his garments. However, there are some customs that follow the view of the *Shulchan Aruch*, that it is preferable to wear the *talis koton* over one's garments. There is a dispute among the *poskim* whether according to the *Arizal* one should at least have his *tzitzis* strings hanging out of his pants. Many *poskim*, including the *Mishnah Berurah*, maintain that one should preferably keep his *tzitzis* strings outside his pants.⁵²

The *Mishnah Berurah*, after stating the above *halacha*, shifts gears and gives a very enlightening and profound '*mussar shmuess*' that encapsulates the crux of the entire *mitzvah* of *tzitzis*. He writes that, as mentioned previously, one of the main symbols of *tzitzis* is to serve as a remembrance of all the *mitzvos* of *Hashem* and the *aveiros* that one must avoid. Logic would seem to dictate that this is a symbol only if one has his *tzitzis* outside his garments. This is indeed why the *Shulchan Aruch* ruled that it is preferable to wear the entire *talis koton* over one's garments.

The *Mishnah Berurah* continues and writes that one who places his *tzitzis* inside his pants is disgracing the commandment of *Hashem* and will eventually have to give an explanation for doing so. He writes that one should cherish this *mitzvah* and not be ashamed of it. On the contrary, he should be proud of it and display his adherence to it publicly. If one were to receive a special badge of honor from an ordinary king or

47. ע"פ משי"כ לעיל.

48. ע"י בה"ל שם, וע"י שו"ת ציץ אליעזר ח"ג סי' ד', וע"י שו"ת חלק, יעקב ח"א סי' ק"א שאין ברור לנו שיעור מיד הנכתב בפסוקים ומתי נחשב הפסק, וע"י שו"ע הרב סעי' כ"ג שנתן שיעור בזמן וכתב שעד לאחר כמה שעות צריך לברך ופחות מזה הוא כמ"ד, וע"י סי' כ"ד כ"ה:כ"ט לענין תפילין כתב שהוא ב' או ג' שעות, וע"י הלכות הגר"א ומנהגיו מהגר"מ שטרנבוך שהוא חצי שעה, וע"י אורחות רבינו שכתב שהבה"ל מיירי במקום שהיה חדר זיעה והיה שוהה שם זמן רב כגון שעה או שעה וחצי, וע"י בן איש חי פ' בראשית אות י' שעמש"כ שהאריז"ל חזר לברך אחר שטבל הוא משום שהתעכב בטבילתו זמן רב עד שגמר כל כוונותיו.

49. כך שמעתי מהגר"י בעלסקי שליט"א, וע"י אורחות רבינו מש"כ ע"ז.

50. ע"י שו"ע סי' ט"ו, ומ"ב שם.

51. מ"ב שם.

52. ע"י שו"ע סי' ח' סעי' י"א, ושו"ע סי' כ"ד סעי' א' ומ"ב שם. וע"י שו"ת ציץ אליעזר ושו"ת יחווה דעת בענין זה.

high-ranking official, he would enthusiastically adorn himself with it. Shouldn't this certainly be done with the *mitzvah* of *tzitzis*, which signifies the 'badge of honor' of the *Ribono Shel Olam*?⁵³

⁵³. ע"מ"ב בסי' ח' ס"ק כ"ו.

However, if by pursuing this commendable act one will cause friction in his household (e.g., between children and parents) and it cannot be resolved efficiently with the proper respect necessary and the avoidance of conflict, one should consult a *Rov* regarding how one should deal with this situation.