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{ TOPIC }

Treating Mitzvos with the Proper Respect



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Compiled by
Rabbi Moishe Dovid Lebovits

Reviewed by
Rabbi Benzion Schiffenbauer Shlita

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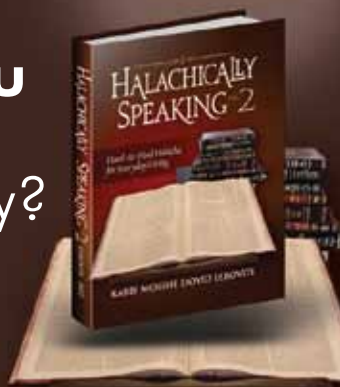
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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak*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

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Treating Mitzvos with the Proper Respect

The *Gemorah*¹ says that while doing the *mitzvah* of *kisuy hadam*, one should not cover the blood with his foot as this is a disgrace to the *mitzvah*.² The *Medrash Tanchuma*³ says that one who honors *Hashem's mitzvos* is as if he is honoring *Hashem*; however, one who acts disrespectfully to *mitzvos* it is as if he is acting disrespectful to *Hashem*. The *Shiltas*⁴ says one has to be careful in the manner in which he respects *mitzvos*, since there is a concept of “*bizayon mitzvos*”. This is learnt from the *halacha* of *kisuy hadam*. The *poskim* are in a disagreement whether this *halacha* is a *d'oraisa* or *d'rabanan*.⁵

A Mitzvah Object - A *mitzvah* object is an item that is being used for a *mitzvah*, such as a kosher *tallis*.⁶ It is prohibited to use this object for a mundane purpose and certainly not in a disgraceful manner.⁷ An object which was reserved for a *mitzvah* but was not yet used does not have this status. This is known as “*hazmana lav milsa*.”⁸

1. Chullin 87a, see Shabbos 22a, V'ayikra 17:13 on the *mitzvah* of *kisuy hadam*.
2. Rosh Meseches Chullin 6:6, Rambam Hilchos Shechita 14:16, Morei Nevuchim 3:46, Shulchan Aruch Y.D. 28:6, Chareidim page 97:12, Chai Adom 68:2, Chasam Sofer Chullin ibid.
3. Va'yetzei page 54:6.
4. Shelach pages 41-47.
5. Darchei Teshuva Y.D. 28:51. Refer to Chai Adom ibid.
6. Refer to Pri Megadim M.Z. 153:15.
7. Shulchan Aruch O.C. 21:1, Mishnah Berurah 9.
8. Be'er Heitiv 21:1, Mishnah Berurah 42:22, Rama 638:1.



Tashmishei Mitzvah - A *tashmishei mitzvah* object was once used for a *mitzvah*, but is no longer used for this purpose. One example are *tzitzis* that became *posul*.⁹ Mundane activity is permitted, but disgraceful activity is prohibited.¹⁰

Tashmishei D'tashmishei Mitzvah - This is an object that comes in contact with a *mitzvah* on a steady basis,¹¹ such as a *tallis* bag.¹² These items have no *kedusha*, and need not be placed in *sheimos*.¹³

Tzitzis strings

Tzitzis strings which are no longer attached to the *begeg* may not be treated in a disgraceful manner.¹⁴ They may be placed in a public place for disposal.¹⁵ Some are particular to put them in *sheimos*.¹⁶ Doing this is a praiseworthy act.¹⁷ It is permitted to use the *tzitzis* as a bookmark,¹⁸ but they should not be simply placed in a *sefer*.¹⁹ Detached strings are *muktzah* and may not be handled on *Shabbos*.²⁰ The strings should not be tied together in a knot.²¹ Some children tie the

9. Shulchan Aruch 21:1, Mishnah Berurah 1.

10. Ibid.

11. Pri Megadim ibid.

12. Aruch Hashulchan 21:4. One is permitted to place *divrei chol* in a velvet *tallis* bag.

13. Refer to Ginzei Hakodesh page 171:footnote 16.

14. Shulchan Aruch 21:1, Mishnah Berurah 3,4, Kaf Ha'chaim 1, Shulchan Aruch Harav 1, Pri Megadim Eishel Avraham 1.

15. See Shulchan Aruch ibid, Mishnah Berurah 7, Kaf Ha'chaim 2.

16. Rama 1, Shulchan Aruch Harav 1.

17. Shulchan Aruch Harav ibid.

18. Mishnah Berurah 8, Aruch Ha'shulchan 4, Shulchan Aruch Harav 4, Be'er Heitiv 2.

19. Mor U'ketziah 21.

20. Shalmei Yehudah 1:5.

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



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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.²²

Dragging *Tzitzis* on the Floor

While wearing a *tallis* (whether *gadol* or *katon*), one should be careful not to let the strings drag on the floor.²³ This is a disgrace for the *tzitzis*,²⁴ and there is a chance that the strings will tear and render the *beged* unusable.²⁵ Some people stick the *tzitzis* in their belts in order to avoid this problem.²⁶ Some *poskim* permit one to sit while his *tzitzis* are on the floor,²⁷ while others are stringent in this situation.²⁸ If one sees *tzitzis* lying on the floor there is no need to pick them up²⁹ if they are detached from the *beged*. If one sees his friend's *tzitzis* dragging on the floor he does not need to inform him either.³⁰ One should not sit on the *tzitzis* because this is a disgrace to the *mitzvah*. Sitting on the garment is permitted.³¹

Using a *Tallis Gadol*

A *tallis gadol* may not be used in a mundane or disgraceful manner.³² One should not clean his glasses with

22. Sheilas Rav page 152:11.

23. Bais Yosef, Shulchan Aruch 4, Be'er Heitiv 5, Sharei Teshuva 5, Shulchan Aruch Harav 5. The Kaf Ha'chaim 18 says this practice is only a *zehiros*. Refer to Sheiros Yosef 21:6.

24. Mishnah Berurah 18, Shulchan Aruch Harav 5, Chai Adom 11:40.

25. Mishnah Berurah *ibid*.

26. Sharei Teshuva 4, Chai Adom 11:40, Mishnah Berurah 18, Aruch Ha'shulchan 7, Kaf Ha'chaim 19, Rivevos Ephraim 4:15:7. Refer to Darchei Chaim V'Shalom 39 who did not have this custom.

27. Harav Yisroel Belsky Shlita, see Aruch Ha'shulchan *ibid*.

28. Opinion of Harav Nisson Karelitz Shlita quoted in Ginzei Ha'kodesh page 177:footnote 17.

29. Refer to Mishnah Berurah 21:7, Ginzei Ha'kodesh 17:footnote 29.

30. Refer to Ginzei Ha'kodesh 19:16 footnote 29, Sefer Tzitzis page 409 footnote 41:alef.

31. Sefer Tzitzis page 408.

32. Bais Yosef, Shulchan Aruch 21:2, Mishnah Berurah 9,10, Aruch Ha'shulchan 5, Oz Nedberu

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his *tallis gadol*,³³ clean dirt on his foot,³⁴ wipe sweat,³⁵ or any other disrespectful act, such as guarding a secret in order to make sure no one else hears. Some allow the use of a worn out *tallis* to clean the quill which is used to write a *sefer Torah*.³⁶ One may use his *tallis gadol* to make a separation between himself and the floor when he bows at *aleinu* on *Yom Kippur*.³⁷ The *minhag* seems to be to wash a *tallis gadol* with other garments.³⁸ The *poskim* speak against giving a *tallis* to a non-Jew to be cleaned.³⁹ However, the *minhag* is to be lenient.⁴⁰ In earlier years, the garments were all cleaned by hand. Today, since garments are washed by machines, it is permitted to give a *tallis* to a non-Jew according to all opinions.⁴¹

Using a *Tallis Katon*

A *tallis katon* may be used for mundane purposes, but not in a disgraceful manner.⁴² Some *poskim* prohibit cleaning glasses with a *tallis katon*,⁴³ while others permit it.⁴⁴

8:50.

33. Harav Yisroel Belsky Shlita, see Halichos Shlomo Tefillah 3:19, Avnei Yashpei 4:16:4, Chai Ha'Levi 3:2.

34. Shulchan Aruch 2, Mishnah Berurah 11, Sefer Tzitzis page 399:footnote 13.

35. Ginzei Ha'kodesh 17:2 footnote 3. Some are lenient with this if he has nothing else to clean his brow with.

36. Rivevos Ephraim 4:14.

37. Shar Ha'tzyion end of 131:44.

38. The opinion of Harav Elyashiv Shlita quoted in Ginzei Ha'kodesh 17:footnote 16. Refer to Kaf Ha'chaim 154:29, Oz Nedberu 8:50.

39. See Rama 21:3, Mishnah Berurah 17, Kaf Ha'chaim 17.

40. Shulchan Aruch Harav 4, Chai Ha'Levi 3:2:5.

41. Shevet Ha'kehusi 4:9, see Divrei Shalom 3:3-4, Halichos Yisroel 11, Chai Ha'Levi 3:2-4, 5:2:40, Kinyan Torah 2:3:1, Ohr Yisroel 54:page 245. Refer to Teshuvos V'hanhagos 5:9.

42. Mishnah Berurah 12, see Kaf Ha'chaim 16.

43. Halichos Shlomo Tefillah 3:19.

44. Harav Yisroel Belsky Shlita.

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Entering the Bathroom Wearing a *Tallis Gadol* / *Katon* / *Kittel* / *Gartel* / Hat

The *minhag* is that we do not enter the bathroom wearing a *tallis gadol*,⁴⁵ but a *tallis katon* is permitted,⁴⁶ even if the strings are visible.⁴⁷ One should remove his *tallis katon* before going into the shower so as not to forget it in the bathroom. The *minhag* is to remove the *kittel* before entering the bathroom.⁴⁸ A *gartel*⁴⁹ is considered a garment that is specifically meant to be worn while *davening*. Therefore, one may not walk into the bathroom while wearing it.⁵⁰ If one always wears a *gartel* even when he is not *davening*, then it is not considered a *tefillah* garment and it may be brought into the bathroom. A hat that is worn for *tefillah* has other uses and is not a *tefillah* garment. Therefore, one may wear his hat in the washroom.⁵¹

How to Dispose of an Old *Tallis Gadol* / *Katon*

A *tallis gadol* or *katon* whose *tzitzis* were removed may be thrown in the garbage, but not in a disgraceful place.⁵² It is proper to wrap the garment in a bag and then throw it

45. Refer to Sefer Chassidim 775, Shulchan Aruch 3, Machtzis Ha'shekel 2, Chai Adom 11:37, Mishnah Berurah 14, Shulchan Aruch Harav 3, Vayivorech Dovid 19.

46. Shulchan Aruch 3, Mishnah Berurah 14.

47. Levush 8: 10, Magen Avraham 13, Mishnah Berurah 8:26, Aruch Ha'shulchan 17.

8, Oz Nedberu 8:39, Tzitz Eliezer 8:3, 13:5. The *Sefardim* have the custom not to keep their *tzitzis* out based on the Arizal. Refer to Yechaveh Da'as 2: 1, Yaskil Avdi 5:3, Sheiros Yosef 1:8:4:2.

48. Refer to Taz 3, Be'er Heitiv 3, Chai Adom 11:37, Matei Ephraim 610:12, Mishnah Berurah 14,610:18, says the *minhag* is not to remove the white *yarmulka* which is accustomed to wear on *Yom Kippur* before going into the bathroom.

49. Refer to Shulchan Aruch O.C. 91:2, Mishnah Berurah 1-3, Aruch Ha'shulchan 4, Shulchan Aruch Harav 91:2, Teshuvos V'hanhugos 1:69, Minchas Yitzchok 5:41.

50. Harav Yisroel Belsky Shlita, see Avnei Yashpei 4:16:6, Vayivorech Dovid ibid.

51. Harav Yisroel Belsky Shlita, see Avnei Yashpei ibid.

52. Shulchan Aruch 2, Mishnah Berurah 13.

in the garbage.⁵³ (A worn out *gartel* should be wrapped in a plastic bag and then thrown in the garbage).⁵⁴

Wearing a *Tallis Katon* on the Skin

Some *poskim* say that one is permitted to wear a *tallis katon* directly on his body, without the separation of an undershirt. This is not considered a disgraceful act since it is the *derech*.⁵⁵ *Harav Yisroel Belsky Shlita* holds since a *tallis katon* is a garment set aside for a *mitzvah*, one should choose a *begeid* that is worn in a respectful manner. Therefore, one should not wear it directly on his skin. When playing ball or exercising on a hot day, one may feel the need to remove some clothing, he may wear the *tzitzis* on his skin rather than not wearing the *tzitzis* at all.⁵⁶

Sleeping With the *Tallis Katon*

According to *halacha*, the custom is not to sleep while wearing a *tallis katon*.⁵⁷ However, based on *kabbalah*, the *Arizal* states that one should sleep with his *tallis katon*.⁵⁸ Some *seforim* explain that it protects from bad occurrences.⁵⁹

***Shabbos* / *Yom Tov* Candles**

It is permitted to benefit from the *Shabbos* candles, whether the enjoyment is one of a *mitzvah* or a *non-*

53. Harav Elyashiv Shlita quoted in *Ginzei Ha'kodesh* 17:footnote 22.

54. Harav Yisroel Belsky Shlita, see *Shevet Hakehusi* 4:10.

55. *Halichos Shlomo Tefillah* 3: 11, see *Mesechtas Tzitzis* page 10.

56. See *Rivevos Ephraim* 4:15:1 who is only lenient if it is on a hot day, *Minhag Yisroel Torah* pages 74-75 who explains the reason not wear the *tzitzis* directly on the skin.

57. Refer to *Shulchan Aruch* 3, Rama, *Mishnah Berurah* 15, *Aruch Ha'shulchan* 6, *Shulchan Aruch Harav* 4.

58. Refer to *Mishnah Berurah* *ibid*, *Ben Ish Chai Bereishis* 9, *Teshuvos V'hanhugos* 1:19, *Kinyan Torah* 4:1.

Sheiros Yosef 1:8:5 pages 94-96, *Shevet Ha'kehushi* 3:8, *Sefer Tzitzis* pages 406-407 in depth.

59. Refer to *Minhag Yisroel Torah* pages 89-90, *Meishiv Dover* 1:47.

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mitzvah.⁶⁰ Nonetheless, one may not act in front of the candles in a disgraceful manner. Therefore, one should not place dirty items in front of the candles,⁶¹ and one should not change his child's diaper in front of the candles. If the bottom of a candle needs to be lit, in order for it to stick better, one may not take a *Shabbos* candle that was already lit for *Shabbos* to melt the bottom of the candle.⁶² The candles which were lit for *Yom Tov* have the same *halacha* as for *Shabbos*. In a pressing situation, one may take a candle which was already lit for *Yom Tov*, and use it for cooking on *Yom Tov*.⁶³ Those who light with oil may throw the oil cups into the garbage.⁶⁴ (Leftover wax and candles used for *melava malka* may be thrown directly into the garbage).⁶⁵

Candles Lit By the *Amud* in *Shul*

A candle lit in *shul* by the *amud* may not be used in a mundane manner,⁶⁶ i.e., lighting a non-*mitzvah* candle with this candle, or lighting a cigarette.⁶⁷ If the candle was lit for a *mitzvah*, and will immediately be extinguished, then lighting the aforementioned with it is permitted.⁶⁸

60. Refer to Shulchan Aruch 263: 1.

61. Kaf Ha'chaim ibid 42.

62. Shemiras Shabbos Kehilchoso 43:38 footnote 185.

63. Shemiras Shabbos Kehilchoso 44:11.

64. Ginzei Ha'kodesh 19:footnote 25 quoting the opinions of Harav Elyashiv zt"l, Harav Vosner Shlita and Harav Korelitz Shlita.

65. Harav Yisroel Belsky Shlita.

66. Shulchan Aruch 154: 13, Mishnah Berurah 52, see Aruch Ha'shulchan 16, Shevet Ha'Levi 1:42.

67. Sharei Teshuva 20, Mishnah Berurah 56, Aruch Ha'shulchan ibid says the *minhag* is to be lenient with this but fortunate is the one who is careful with this. Refer to Be'er Moshe 8:26, Rivevos Ephraim 1:345:2.

68. Shulchan Aruch 154:14, Rama, Mishkan Dovid 3:34.

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כל השנה הלכות בכל יום מובטח להשתדל לא שהיא בן עולם הפא... (מדה עב)

Torches Used By a *Hachnoset Sefer Torah*

At a *hachnoset sefer Torah* children are given torches. After these torches are used they may be thrown into the garbage.⁶⁹

Tzedaka Box, *Challah* Cover, *Kiddush* Cup

After one is finished using a *tzedakah* box, it may be thrown into the garbage.⁷⁰ The box has no connection to the actual *mitzvah*; it is just used as a place to accumulate the money. One may discard a *challah* cover by placing it in the garbage.⁷¹ *Kiddush* cups that contain *pesukim* should not be thrown into the garbage.⁷²

Yarmulka / Pictures of *Gedolim*

Once one is finished with his *yarmulka* (it is worn out etc) it may be thrown into the garbage without wrapping it first.⁷³ One may discard pictures of *gedolim* in the garbage as long as there are no *pesukim* on them.⁷⁴

69. Ginzei Ha'kodesh 19:15 quoting the opinion of Harav Chaim Kanievesky Shlita.

70. Ginzei Ha'kodesh 20:5 footnote 9.

71. Ibid.

72. Ibid:6.

73. Harav Yisroel Belsky Shlita.

74. See Shevet Ha'kehusi 2:3:2.

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