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effectively by an observer. For this stage, only the supervision must be done for the purpose of the mitzvah. The kneading of the dough, however, is different, because at this point the mixture will ferment if left alone. The person who is kneading the dough is by definition "guarding" the dough from becoming *chametz*, and therefore the act of kneading itself must be done specifically for the purpose of the mitzvah.³⁹

Conclusion

The opinion that machine-baked matzoh cannot be used as *shmurah* matzoh is based on the assumption that the matzot are baked by a machine, which cannot achieve the intention necessary to guard the matzot specifically for the mitzvah of eating matzoh.

The opinion that machine-baked matzot can be considered *shmurah* is based on the following arguments:

1) The opinion of the Ra'ah, that *shmurah* matzot can be baked by a non-Jew (or machine), as long as a Jewish adult guards the matzoh production for the purpose of the mitzvah.

2) There is a great deal of evidence that the baking of the matzot is credited to the person who starts the machinery, even though the machine does the actual work. This person can have the intention necessary for baking *shmurah* matzoh.

3) According to the Chazon Ish, it is sufficient that the baking process be started by a Jewish person, even if it continues without any human intervention. Starting up the machinery is considered to be starting the baking process.

39. See note 18 and accompanying text.

Tzitzit – In or Out?

Jason Weiner

Many people struggle with the issue of how to wear *tzitzit*. Some, especially those who live among non-Jews, feel awkward wearing their *tzitzit* untucked from their pants. However, tucking them in often seems to be missing the point, especially in light of biblical verses and halachic positions that strongly seem to indicate otherwise.

Taking a close look into the issue may provide enlightenment for a person struggling with this dilemma. There are various subjective factors and a multitude of opinions to help the reader make an educated decision about how to wear his *tzitzit*. We will begin our inquiry with the argument in favor of wearing *tzitzit* in an exposed manner, from biblical commentators to halachic authorities, then move to the case against wearing them out, and finally try to come to some conclusions.

THE CASE FOR:

1. Biblical Commentators

The case for wearing *tzitzit* on top of one's garments in an exposed manner begins with the very *pasuk* that requires the wearing of *tzitzit*. The Torah tells the Jewish people that they should "make themselves *tzitzit* on the corners of their garments, throughout their generations... that you may look upon it, and remember all the commandments of *Hashem* and do them" (*Bamidbar* 15:38). Because the primary commandment is to see them, many of the classic biblical commentators are of the opinion that *tzitzit* should

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be worn in a manner that they remain visible.¹ According to the Talmud, seeing the *tzitzit* leads to remembering the mitzvot, which leads to doing them.² Indeed, some commentators explain that the very word "*tzitzit*" is related to the verb, "*maitzitz*" which means to peer or gaze, implying that the purpose of *tzitzit*, and primary method of achieving this mitzvah, is that they be seen.³

The Abarbanel⁴ uses different parts of these *pesukim* to bring about a most unique and powerful interpretation, which also implies the need to wear *tzitzit* out, in a visible manner. According to him, based on the *pasuk* which says, "*al kanfei bigdeihem*" we learn that *tzitzit* should be worn on the outer layer of one's clothing because, he argues, in biblical times people wore a sort of four-cornered poncho over all of their clothing which covered them like the *tallit* of our day, and was clearly seen. The Abarbanel explains that the *pasuk* goes on to say "*l'dorotom*" in order to teach that in the future, when Jews no longer wear these four-cornered ponchos, they should nevertheless wear a four-cornered garment like the Jews used to wear over their clothing, in order to put *tzitzit* on them. Thus, as many *Rishonim* rule, even if one does not wear four-cornered garments, they should try to obtain one so that they can fulfill the mitzvah of *tzitzit*.⁵

1. *Ohr Hachayim*, *Bamidbar* 15:38; *Sforno*, *Bamidbar* 15:39; *Ibn Ezra*, *Bamidbar* 15:39.

2. *Menachot* 38a.

3. *Rashi*, *Bamidbar* 15:38; *Rashbam*, *Bamidbar* 15:39; *Rabbeinu Bachyei*, *Bamidbar* 15:38.

4. *Perush Abarbanel Al HaTorah*, end of *Parshat Shelach*.

5. *Rambam*, *Hilchot Tzitzit* 3:11; *Smag*, *Positive Mitzvah* #26; *Rokeach*, *Hilchot Tzitzit* p. 247, *Tosafot*, *Pesachim* 113b s.v. "*v'ain*"; *Tur*, *OH* 24:1.

Rather than the verse of "*u'reitem oto*", the Abarbanel uses "*v'haya lachem l'tzitzit*" to teach that the very purpose of this garment is to hang off of one's clothing so that the fringes will be able to slap one in the face, causing one to see them and remember all of the mitzvot of *Hashem*. The Abarbanel argues that the point is not just that they happen to see them, but that this is the very purpose of the garment, and because today most people can not stand up to the challenges of their desires and life styles, men thus have a circumcision to remind them of *Hashem* and His mitzvot when they are unclothed, and *tzitzit* on their clothing to remind them of *Hashem* and His mitzvot at all times when they are clothed.

The Abarbanel concludes that the goal is that we should eventually become trained to behave properly without this reminder, but even so the *pasuk* concludes, "*v'heyitem kedoshim*" to tell us that we should be distinguished in our dress with this special sign on our garments, like servants of a king, in order to be recognized as servants of *Hashem*. Thus, while he uses different *pesukim*, the Abarbanel's understanding of this mitzvah is the same as that of most *meforshim*, that the primary purpose of *tzitzit* is that they should be seen.

2. Halacha

Among halachic works of *Rishonim*, one of the clearest and most stringent rulings comes from an early 12th century *teshuva* of *Rabbeinu Yizchok Ben Marvan Halevi* who, based on the verse, "*gedilim taaseh lecha*", you shall make fringes upon the four corners of your clothing,⁶ says that not only should one wear his *tzitzit* on top of his clothing,

6. *Devarim* 22:12.

but those who cover their *tallit* under their clothing do not fulfill the mitzvah of *tzitzit* at all!⁷

In early 15th century Spain, the *Nimukei Yosef*, in the name of the *Ritva*, also says that the *tallit katan* should be worn on top of one's clothing in order to keep a person in line, in order to fulfill "*v'lo taturu achrei levavchem*," as well as to make a person look like he is wearing the seal of his master.⁸ Similarly, though the *Shelah* of 16th-17th century Prague admits that he wore his *tallit katan* under his clothing because of mockers, he was still careful to wear his *tzitzit* strings outside his clothing in order to see them at all times, as he holds it is proper for all to do.⁹

The *Tur* in *Orach Chaim* 8 does not seem to rule that one must wear *tzitzit* out on top of the clothing, when he deals with the issue of how *tzitzit* should be worn. However, based on the fact that he writes in *simon* 24 that the main part (*ikar*) of the mitzvah of *tzitzit* is to remember the mitzvot at all times, the *Beit Yosef* infers that the true *ikar* must be to wear the *tallit katan* on top of one's clothing, so that it will be seen at all times.¹⁰ Indeed, R. Yosef Karo goes on to decide in the *Shulchan Aruch* that, "the *ikar* mitzvah of the *tallit katan* is that it be worn on top of one's clothing."¹¹

Many primary *Acharonim* similarly rule that it is proper to wear *tzitzit* on top of one's clothing, in a way that they are visible. For example, the *Levush* rules that

7. C. ed by *Yechave Daat* 2:1.

8. *Nimukei Yosef*, *Hilchot Tzitzit*, 12.

9. *Shelah*, *Chulin*, *Hilchot Tzitzit*, no. 17.

10. *Beit Yosef Orach Chaim* 8:11, s.v. "U'mitoch."

11. *Orach Chaim* 8:11& 24:1.

since the reason for wearing *tzitzit* is to remember all of the mitzvot, those who tuck them in should be told to expose them in order to see them at all times.¹²

The *Magen Avraham*¹³ and *Shulchan Aruch Harav*¹⁴ also rule that while the *begged* may be worn under the clothing, the actual *tzitzit* strings should preferably be hanging outside one's clothing. They do, however, feel that it is permissible to tuck them in if one feels the need, and thus those who do so because they are in the midst of non-Jews have still fulfilled the mitzvah. They note, however, that one must at the very least say the *bracha* while the strings are exposed.

The *Aruch Hashulchan* similarly rules that *tzitzit* should be worn on one's clothing in order to be seen, though he also notes that one may still technically fulfill the mitzvah without seeing them. Nevertheless, the *Aruch Hashulchan* argues that the *chachamim* are not happy with those who tuck their *tzitzit* in, unless they tend to be around people who they fear will make fun of them. The *Aruch Hashulchan* goes on to say that one should simply wear his *tzitzit* out and not be embarrassed to do the mitzvot of *Hashem*.¹⁵

The *Mishnah Berurah* is also very demanding in his language favoring the wearing of *tzitzit* out, arguing that those who tuck their *tzitzit* inside their clothing are acting improperly, because they should be seen, and tucking them in shows contempt for *Hashem's* mitzvot. The *Mishnah Berurah* contends that a person should proudly adorn

12. *Levush*, *Orach Chaim* 8:10.

13. *Magen Avraham*, *Orach Chaim* 8:11(13).

14. *Shulchan Aruch HaRav*, *Orach Chaim* 8:18.

15. *Aruch Hashulchan*, *Orach Chaim* 8:17.

himself with *tzitzit* because they are a gift from *Hashem* on which His name is engraved.¹⁶

The *Tzitz Eliezer*¹⁷ observes that in contemporary Israel there is no longer the fear of being made fun of by non-Jews. Though there is now the fear of causing a *chillul Hashem* in front of non-religious Jews, the *Tzitz Eliezer* argues that one should simply behave according to the halacha, and wear the *tzitzit* out. The *Tzitz Eliezer* reasons that because doing mitzvot leads to doing more mitzvot, which is especially true regarding *tzitzit*, which are intended to cause a person to remember and do all of the mitzvot, doing this mitzvah of wearing one's *tzitzit* out should save a person from causing a *chillul Hashem*.

The *Tzitz Eliezer* goes on to point out that the *Shulchan Aruch* in *Orach Chaim* 8:11 says that the *ikar* of the mitzvah of *tzitzit* is to wear the *tallit kattan* on one's clothing, while in 24:1 it says that it is "*nachon*," implying that it is good, but not mandatory. The *Tzitz Eliezer* thus argues that even when the *Shulchan Aruch* said "*ikar*" it was simply stating that wearing *tzitzit* out is a "*mitzvah min hamuvchar*" (preferable), but not a *chiyuv* (requirement).¹⁸

The *Tzitz Eliezer* concludes that one who wears the *tzitzit* in is not doing a bad thing, and indeed there are many great rabbis and *poskim* to rely upon.¹⁹ However, if a person wears *tzitzit* out *lishma*, in order to remember and fulfill *Hashem's* mitzvot, he is called "holy," and he argues that this has become the Ashkenazic custom. He thus feels that

16. *Mishnah Berurah* 8:11(26).

17. *Responsa Tzitz Eliezer* 8:3.

18. *Ibid.*

19. In the next section we will examine many of the opinions of these "great rabbis".

bnei Torah should make sure to accustom themselves to dressing with their *tzitzit* out, because even though this may not be a *din gamur*, it is proper to go beyond the letter of the law. As for great people, *talmidei chachamim* and *tzadikim*, who should accustom themselves to going beyond the letter of the law, the *Tzitz Eliezer* claims that wearing *tzitzit* out is like a "*din mamash* (mandatory)."

We have thus seen a very strong case from both *meforshim* and *poskim* in favor of wearing *tzitzit* out as proper fulfillment of their requirement. While there has also been some acknowledgment of reasons to allow people to wear their *tzitzit* in, according to the *Shulchan Gavoa*, the only reason that many have become accustomed to wearing the *tallit katan* under their clothing is merely because non-Jews will make fun of them, rather than an actual halachic stance that it is proper to wear them in.²⁰ As for the issue that we will soon see – that wearing *tzitzit* out may be considered arrogant, R. Ovadia Yosef argues that since many do in fact hold that the *ikar* mitzvah of *tzitzit* is seeing them, which is indeed the position of the *Shulchan Aruch*, then one who wants to fulfill all of the opinions and wear them out is no longer considered arrogant. R. Ovadia Yosef maintains that this is especially true today because so many yeshiva students now dress this way and are motivated by religious reasons.²¹

THE CASE AGAINST:

1. Halacha

Despite the sources we have seen, a look into the other

20. *Shulchan Gavoa, Orach Chaim* 8:17.

21. See also *Sefer Imrei Bina, Orach Chaim* 13:4. & *Pesach Ha'dvir*, 146:3.

side of this issue will show that since the times of the *Rishonim*, there have been many who were not accustomed to wearing their *tzitzit* out, and indeed many who held that it is halachically proper to wear them in.

The *Itur* of 12th century Provence argues that *tzitzit* do not need to be worn out.²² He disagrees with the *teshuva* of R. Yitzchok Ben Marvan Halevi quoted above, arguing that *chazal* used the *pasuk* that he quotes in *Devarim* for a different purpose, and that "*u'reitem oto*" does not imply at all times, but simply seeing them at the time that one puts them on. Similarly, according to some, the *Nimukei Yosef* we cited only applies during prayer, and for those who do not wear a *tallit gadol*.²³

Furthermore, both Rabbeinu Yona²⁴ and the *Radvaz*²⁵ write that one should wear a "*tallit katan*" under the clothing at all times, because the main point is not seeing them, but *wearing* them, in order to remember them as one goes on his way. Similarly, the *Mordechai* of 13th century Germany writes in the name of his teacher, the Maharam Rothenburg, that one should wear a *tallit katan* under his clothing.²⁶ Indeed, he writes elsewhere that the Maharam did in fact wear a *tallit katan* under his clothing, and that it could not be seen at all.²⁷ We also know that the Vilna Gaon wore his *tallit katan* under his clothing.²⁸

22. *Itur*, *Hilchot Tzitzit*, end of the third *Perek*.

23. *Yad Aharon*, *Maamer Mordechai* 8:11.

24. *Sefer Hayira*, os 16.

25. *Sh"ut Haradvaz* 5:2.

26. *Mordechei*, *Hilchot Tzitzit* 943.

27. *Taanit*, *Simon* 633.

28. *Maase Rav*, *Hilchot Tzitzit & Tefillin*, 17.

From these sources we see that since earliest times *tzitzit* were not necessarily worn over one's clothing. Indeed, many *poskim* write that the custom throughout the centuries has been to wear both the *tallit katan* and *tzitzit* under one's clothing, which is the reason one may wear the *tallit katan* into a cemetery²⁹ and the bathroom.³⁰ It may also be inferred that the custom was to wear the *tallit katan* under one's clothing from the language used by the Ramo, when he says that one may wear *tzitzit* that are found to be *possul* on Shabbat, "even the *tallit kattan*, which is worn under one's clothing."³¹

Moreover, despite the firm language used in favor of wearing one's *tzitzit* out, the *Aruch Hashulchan*³² notes that this was not the custom in his time.³³ According to some, the harsh language that the *Mishnah Berurah* uses against those who wear their *tzitzit* in is simply referring to one who wears the *begged* of his *tallit katan* out on top of his clothing, but nevertheless tucks the *tzitzit* strings inside his clothing, because this would show that he is embarrassed by doing *Hashem's* mitzvot.³⁴ According to this explanation, the *Mishnah Berurah* would not be opposed to those who simply wear their entire *tallit katan*

29. *Rosh*, *Brachot*, *Perek* 3:5; *Tur & Shulchan Aruch*, *Orach Chaim* 23:1, *Yoreh Deah* 267:4; *Beit Yosef*, *Orach Chaim* 23; *Prisha*, *Orach Chaim* 23; *Bach*, *Taz*, *Shach*, *Yoreh Deah* 267; *Chidah*, *Birchey Yosef*, *Orach Chaim* 23; *Aruch Hashulchan*, *Orach Chaim* 23.

30. *Taz*, *Orach Chaim* 21:3 (3).

31. *Orach Chaim* 13:3.

32. *Aruch Hashulchan*, *Orach Chaim* 8:17.

33. The *Mishnah Berurah* in *Beer Halacha* 10:8, s.v. "*La'asotah*" also seems to imply that it was not customary to wear *tzitzit* out in his time.

34. *Responso Ohr Yitzchok*, *Orach Chaim* 11.

under their clothing for various valid reasons. Others contend that the *Mishnah Berurah's* firm language was simply for those who allow their *tzitzit* strings to dangle down under their clothing against their bodies, but as long as they are wearing an undergarment below the *tzitzit*, they are doing nothing wrong.³⁵

From the above it is still not entirely clear why so many authorities have ruled that *tzitzit* may be worn underneath one's clothing. However, from many of their statements it appears that fear of mockery from hostile non-Jewish neighbors was a primary factor. Such a position is in fact a valid halachic justification, as we see from the ruling that one may wear shoes on *Tisha B'av* when among people who are not Jewish,³⁶ so that they will not be ridiculed for their unconventional way of dress.³⁷

Based on many of these sources, R. Ovadia Yosef concludes, in disagreement with the *Tzitz Eliezer*, that the common practice is that the *tallit katan*, including the *tzitzit*, are to be worn underneath one's clothing. R. Ovadia Yosef thus argues that while the general Ashkenazic practice may be to wear *tzitzit* out, the Sefardic practice is to wear them in.³⁸ As we have seen, this has not necessarily been the universal Ashkenazic practice either.

Furthermore, the Gemara does not understand the verse "*u'reitem oto*" as requiring *tzitzit* to be seen, as many of the biblical commentators do, but as exempting one from

35. *Mishneh Halachot* 8:11.

36. *Tur, Orach Chaim* 554:17; *Ramo, Orach Chaim* 554:17.

37. *Beit Yosef, Orach Chaim* 554:17 (17); *Mishnah Berurah* 554:17 (34).

38. *Yaskil Avdi, Orach Chaim* 5:3; *Yecheave Daat* 2:1; *Tzitz Eliezer* 8:3.

wearing *tzitzit* at night.³⁹ This, along with the fact that the Rambam does not count "*u'reitem oto*" as one of the 613 mitzvot, led R. Moshe Feinstein to conclude that there is no mitzvah of seeing one's *tzitzit*.⁴⁰

2. Kabbala

Besides the fact that common practice for many has been to wear *tzitzit* in, the Ari z"l stands as the strongest argument among many *Acharonim* for keeping one's *tzitzit* in. As is quoted in many of the teachings of the Ari z"l, he wore his *tallit katan* under all of his clothing, (but over his bottom layer of clothing). He considered those who wore their *tallit katan* out, over their clothing, not only to be arrogant, but to be making a big mistake and acting in opposition to the truth.⁴¹ The Ari z"l apparently wore his entire *begged* and *tzitzit* strings all under his clothing, exposing none of it.⁴² Not only did this become the accepted kabbalistic practice, but the *Magen Avraham* quotes it as an important halachic position.⁴³

Rav Yitzchak Palagi contends, in his *Yafe L'leiv*,⁴⁴ that besides fear of non-Jews, there is a reason for wearing *tzitzit* tucked in, namely that according to kabbala it is proper to

39. *Menachot* 43.

40. *Iggerot Moshe, Orach Chaim* 1:3.

41. R. Chaim Vital, *Shaar Hakraanot*, p.76; *Pri Aitz Chaim, Shaar Hatzitzit*, p. 16d; see also: *Shulchan Aruch HaAri, Orach Chaim* 8:6.

42. Based on *Yafe L'leiv, Orach Chaim* 8:21, quoting *Solet B'lula*, who says it in the name of *Mekor Chaim* (a student of R. Chaim Vital).

43. *Magen Avraham, Orach Chaim* 8:11(13).

44. Cited by *Yecheave Daat* 2:1.

wear *tzitzit* underneath one's clothing. In fact according to the Lubavitcher Rebbe, the different positions of the *Shulchan Aruch* and the Ari z"l are the basis for the difference in *minhagim*. When there is a dispute, those who are more wont to follow kabbala wear them in, while those more inclined to follow the *Shulchan Aruch* and *poskim* wear their *tzitzit* out.⁴⁵

Indeed, R. Ovadia Yosef⁴⁶ explains that the Sefardic practice is to wear the *tallit katan* and *tzitzit* in, under all of the clothing, because they always follow the Ari z"l, even when the *Shulchan Aruch* disagrees. R. Ovadia Yosef assumes that Ashkenazim make the mistake of wearing *tzitzit* out because they either don't know about what the Ari z"l said, or that they hold the *Shulchan Aruch* to be more compelling than kabbala.

Thus, though the *Aruch Hashulchan* complains that people should not be embarrassed by doing mitzvot and should therefore wear their *tzitzit* out, R. Ovadia Yosef argues that it is not because of embarrassment. Rather, he argues, it is because they hold like the legitimate opinion of the Ari z"l, that it is proper to wear the *begged* and *tzitzit* in, and are thus doing the right thing.

Even among Ashkenazim, rather than kabbalistic practices or fear of gentile persecution, there may have been a different reason that many in the yeshiva world of Eastern Europe were not accustomed to wearing their *tzitzit* out. It seems that in the Lithuanian yeshivot such as Mir, it was not customary for *bachurim* to expose their *tzitzit* outside their clothing, even while reciting *kriat shema*. The reason for this stems from the fact that in the neatly dressed *mussar*

45. *Likutei Sichot*, Vol. 33 p. 95-103.

46. *Yechave Daat* 2:1.

circles, it was seen as inappropriate to mess up one's clothing in this manner, especially for prayer.⁴⁷

Moreover, in 15th century Germany/Czechoslovakia, the Mahari Bruna wrote that only rabbis wore their *tzitzit* out, in order to make a distinction between them and their students.⁴⁸ Thus, wearing *tzitzit* out can be seen as a sign of distinction within the religious community, and an act that is not appropriate for every Jew.

Suggested Solutions

It becomes clear that this is no simple issue, with persuasive points on both sides. In fact, some have been so conflicted by the dilemma of how properly to wear their *tzitzit* that some great Jews throughout the ages have actually opted to wear two pairs of *tzitzit*, one on top of their clothing in accordance with the *Shulchan Aruch*, and another pair totally under their clothing, following the directive of the Ari z"l.⁴⁹

One major question that arises is why do Chassidim generally wear their *tzitzit* out, following the *poskim*, despite the kabbalistic idea of not wearing the *tzitzit* out? This is an especially perplexing question considering the fact that not only for Sefardim, but also according to the *Baal Hatanya* (Lubavitcher Rebbe), when there is a conflict between kabbala and halacha, a Chassid should follow kabbala.⁵⁰

47. *Making of a Gadol* Vol.1, Nathan Kamenetsky (Jerusalem, Israel: Hamesorah Publishers, 2002) 528.

48. *She'elot u'Teshuvot Mahari M'Bruna*, 97.

49. *Likutei Sichot*, footnote; *Mishneh Halachot* 8:11.

50. *Likutei Sichot*, p.98.

Solution # 1

One of the ways to answer this dilemma, put forth by the Lubavitcher Rebbe, is the claim that the Ari z"l did not intend his wearing of *tzitzit* inside his clothing to be a public directive. The Lubavitcher Rebbe explains that the practice of the Ari z"l was that he wore a *tallit gadol* over his clothing, which he saw as representing *chitzoniut* (externality), which is simply doing mitzvot and not sinning. The *tallit katan* that he wore under his clothing was to represent *penimiut* (internality), which is the inner growth and transformation that comes from doing mitzvot and avoiding sin. However, the Lubavitcher Rebbe argues that this practice could not be taught to the masses because most Jews need to remember all of the mitzvot at all times, and in a basic way, which comes through actually seeing the *tzitzit*. On the other hand, the *begged* of the *tzitzit* may be covered as a sort of compromise. In this way one still has some of the aspect of internality and personal growth, while the strings are exposed so that one is always reminded of the mitzvot.

Thus, according to the Lubavitcher Rebbe,⁵¹ only the Ari z"l was able to follow this kabbalistic practice of keeping his *tzitzit* under his clothing. Most of us, however, need to actually see the *tzitzit* in order to be reminded to fulfill all of the mitzvot. This explains the Lubavitch practice, which has also become widely accepted in the yeshiva world, of wearing the *begged* under the clothing but with the *tzitzit* strings out. Although this takes the kabbalistic approach into account, it is basically following the *Shulchan Aruch* in the style that is advocated by the *Shelah*, the *Shulchan*

51. *Likutei Sichot*, Vol. 33 p. 95-103.

Aruch Harav, and the *Magen Avraham*.⁵²

Solution # 2

Not everyone accepts the claim that the Ari z"l's practice was not meant for the masses. After all, it is quoted as halacha by the *Magen Avraham*. Indeed, the opinion of the Ari z"l is actually the reason many Chassidim wear a vest over their *tallit katan*.⁵³ This way their *tallit katan* will be on top of their clothing, as the *Shulchan Aruch* rules, yet not totally exposed, in accordance with the Ari z"l. Furthermore, this is also the reason many Chassidim wear long coats, so that even if their *tzitzit* are exposed, it is still under their clothing.⁵⁴

Solution # 3

It is hard to say what the reason is for this third approach, but apparently Reb Chayim Brisker wore his *tzitzit* strings out, yet wrapped around his belt rather than dangling on the side of his pants.⁵⁵

Conclusion

The issue of how to wear *tzitzit* may come down to the fundamental question of their purpose. Are *tzitzit* primarily to be worn, or to be seen? It also depends upon how the verse "*u'reitem oto*" is understood. Even to those who hold

52. All quoted above.

53. Levi, *Minhag Yisroel Torah, Orach Chaim* 8:6.

54. *Ibid.* The Chafetz Chaim also seems to mention a practice of wearing *tzitzit* strings out, yet under an outer coat; see *Mishnah Berurah, Orach Chaim* 23:1(3).

55. *Nefesh Harav, likutei hanhagot*, 105.

that there is a mitzvah of seeing one's *tzitzit*, we have seen that there are many factors that would still allow one not to expose the *tzitzit* in certain situations.

Further, from a historical perspective, it may be important to understand the history of the *tallit katan*, specifically if this garment was created as a result of persecution or because of changes in clothing styles. If persecution resulted in the need for this hidden garment, then maybe a lack of persecution should lead to wearing it out. On the other hand, if it simply began due to changes in clothing styles, there may be other factors involved.

It is important for a person to examine his lifestyle and make educated decisions. Luckily, the case of how to wear one's *tzitzit* is a very pluralistic issue. Even R. Ovadia Yosef, who vehemently argues against wearing *tzitzit* out, agrees that those who do wear them out are still acting properly. Similarly, the *Tzitz Eliezer*, who strongly believes that it is correct for Jews to wear their *tzitzit* out, admits that those who wear them in are acting properly. While the issue may come down to different customs between kabbalists and *poskim*, or Sefardim and Ashkenazim, even an Ashkenazi Jew who generally follows *poskim* over kabbala, and who lives only among other Jews, has other dilemmas. While he cannot argue that he is scared to wear his *tzitzit* out, he may nevertheless appear to be arrogant if he decides to wear his *tzitzit* out while none of the Jews around him are doing so, and might thus be advised not wear his *tzitzit* in this fashion.⁵⁶ We will thus conclude

56. In addition to the fact that the Ari z"l brings up the issue of arrogance regarding those who wear their *tzitzit* out, see *Beit Yosef, Orach Chaim* 24:2, s.v. "*Kataav*" in the name of many *Rishonim*, where he brings a general rule that any time a person does something in public that is not an obligation, but only a "*midat*

with the words of the Mahari M'Bruna, that regarding how to wear one's *tzitzit*, it all depends on the time, person, and local custom.⁵⁷

chassidut" which no one else is accustomed to doing, then the person should refrain from doing this act because it would be considered arrogant. Regarding wearing *tzitzit* out, it thus depends on how one holds regarding the nature of its obligation and the way others in one's community wear their *tzitzit*.

57. *She'elot u'Teshuvot Mahari M'Bruna*, 91.