יד. הטלית קטן רשאי ללבוש, אף קודם שנטל ידיו שחרית, ראה בילקוט יוסף לעיל הלכות השכמת הבוקר סימן ד׳ הלכה מ״ג.

Before *netillat yadayim*

14) It is permissible to put on a *tallit katan* upon waking up in the morning even before performing the mitzvah of the morning *netillat yadayim*.[14] See the *Yalkut Yosef Hashkamat Haboker English Edition* (4:43).

According to these criteria, it should likewise be preferable for one person to recite the blessing over the tallit on behalf of everyone in the synagogue, unless each person wishes to recite it for himself. This is the ruling of the *Halakha Berura* (page 154).

Repeating the blessing a second time for someone else

In the *Yalkut Yosef Berakhot I English Edition* (page 262) it is explained that regarding the blessings recited over mitzvot, it is permissible for one person to recite them on behalf of others even if he does not need to recite them for himself. This is because of the general rule that every Jew is responsible for other Jews fulfilling the mitzvot. Regarding the blessings recited over food and beverages, however, one person cannot recite them on others' behalf unless he needs to recite it for himself at the same time.

The *Mishna Berura* (8:14) ruled that the blessing recited over a tallit is the same as all blessings recited for mitzvot. Therefore, even if someone already recited the blessing for himself and he is wearing his tallit, or if he does not intend to put on a tallit at this time at all, he can still recite the blessing on behalf of others. According to the *Magen Avraham*, this is so only if the others are incapable of reciting the blessings for themselves, but if they can recite the blessings it is forbidden for someone to recite them solely on the others' behalf. The *Mishna Berura* (*Sha'ar Hatziyun*) cited the *Artzot Hahayim* ruling that technically one may recite the blessing on behalf of others even if they are capable of reciting it for themselves, but it is best that each person recite it for himself.

In truth the mitzvah of tzitzit is different from other mitzvot, for a person can choose not to wear a four-cornered garment and he will not be required to wear tzitzit. If someone wants to wear a four-cornered garment, he can do so only if he attaches tzitzit to it. Accordingly, the blessing over the tallit is similar to the blessing over food. Even so, it has the status of a blessing over a mitzvah and one person can recite it for another even if he does not need to recite it for himself. This follows the rule forwarded by the responsa *Minhat Shelomo* (Vol. II, #56:1) that the concept of every Jew being responsible for all others applies whenever a Jew wishes to fulfill a mitzvah, even if it is a voluntary mitzvah. The blessing recited over a voluntary mitzvah such as tzitzit is not comparable to a blessing recited over food. There is no mitzvah to eat that particular food at any particular time.

If the person listening spoke after the blessing was recited

If one person recited the blessing on behalf of a group and he immediately put on his own tallit, but then one of the group spoke before putting on his tallit, it is not necessary for the person who spoke to repeat the blessing. It was already validated by the person who recited it. This was explained in the *Yalkut Yosef Berakhot I English Edition* (167:20), based on the ruling of the *Halikhot Olam* (Vol. I, page 346).

If the person who recited the blessing interrupted by speaking before he put on his own tallit, but the others did not interrupt, they do not have to repeat the blessing. The person who interrupted must repeat the blessing for himself, however. This was explained in the *Yalkut Yosef Berakhot I English Edition* (167:26), based on the ruling of the *Halikhot Olam* (Vol. I, page 348).

14. The *Mishna Berura* (8:1) cited the *Magen Avraham* ruling that one should put on the *tallit katan* only after performing the morning *netillat yadayim*. The *Peri Megadim* and the *Levushe Serad* offered two reasons for this ruling. One is that it is forbidden to recite the blessing over the mitzvah of tzitzit before washing hands, and the other is that it is forbidden to touch one's garments before performing *netillat yadayim*.

The custom of Sefardic Jews is not to recite a blessing on a *tallit katan*, but to have it in mind when reciting the blessing over the *tallit gadol*. The first reason, therefore, does not apply for Sefardic Jews. The responsa *Yabia Omer* (Vol. VIII, #1), cited in *Yalkut Yosef Hashkamat Haboker English Edition* (4:43), ruled that it is permissible to get dressed before performing the morning *netillat yadayim*. This ruling is repeated in *Halikhot Olam* (Vol. I, page 32). According to this, there is no reason not to put on one's *tallit katan* before performing the morning *netillat yadayim*.

Walking four cubits without tzitzit

The *Mishna Berura* explained that the reason for putting on one's *tallit katan* immediately after performing *netillat yadayim* is so that one will not walk the distance of four cubits while not wearing tzitzit. Rambam stated (*Hilkhot Tefillin* 4:25): "Our Sages testified that Rav, the disciple of

טו. מי שנאנס ונמצא במקום מטונף שאסור לו לברך שם שום ברכה, מותר לו ללבוש ציצית בלא ברכה, מאחר שאי אפשר לו לקיים המצוה שם באופן אחר. [עי' יביע"א ח"ו חו"ד סי' כט]

סדר עטיפת הטלית

טז. סדר עטיפת הטלית צריך להיות באופן זה: מיד לאחר ברכת "להתעטף בציצית", יתעטף בטלית על ראשו, כשארבע כנפות הטלית יורדות כנגד פניו, שתים לצד ימין ושתים לצד שמאל, ולאחר מכן יאחז את הצד הימני שכנגד פניו, וישליך אותו לאחוריו על כתפו השמאלית. וטוב שישהה כך כדי

Where one cannot recite the blessing

15) If someone is imprisoned in a filthy cell without sanitary facilities and it is therefore forbidden for him to recite any blessings, he may put on a garment with tzitzit without reciting the appropriate blessing. This is permissible since he would not be able to fulfill the mitzvah at all otherwise.[15]

Day 42

Procedure for Putting On a Tallit

Procedure for *atifa Yishmaelit*

16) The proper procedure for putting on a tallit is as follows: Immediately after someone recites the blessing, he places the entire tallit on his head with the right side of it running down the right side of his chest and the left side of it running down the left side of his chest. Then he grasps the right side of the tallit, lifts it up and casts it over his left shoulder to hang down his back. It is best to remain in this position for the time it takes to walk four cubits, which is a bit more than two seconds. After that he grasps the left side of the tallit, lifts it up and casts it over his left shoulder as well, so

Rabbenu Hakadosh, was never seen walking the distance of four cubits without reciting words of Torah, or without wearing tzitzit and tefillin." This testimony is not found anywhere in the Talmud, however. The only statement similar to this is in *Shabbat* (118b): Rav Nahman declared, "I deserve reward for I have fulfilled the mitzvah of tzitzit." Rashi explained that Rav Nahman never went the distance of four cubits without wearing tzitzit. See the responsa *Tzitz Eliezer* (Vol. VIII, #4).

When we say, "went the distance of four cubits without wearing tzitzit," it means without wearing any four-cornered garment. When someone does not wear such a garment, he is not guilty of any sin; his only fault is that he avoids the opportunity to fulfill the mitzvah of tzitzit. It is commendable to make sure to fulfill this mitzvah every minute of the day. If someone wears a four-cornered garment without kosher *tzitziyot* attached to it, he is guilty of failing to fulfill the mitzvah when he is obligated to fulfill it even if he is simply sitting in one place. This is stated clearly in the *Eliya Rabba* and the *Mishna Berura* (12:13).

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 26) asserted that although the *Poskim* used the phrase "went the distance of four cubits," this does not mean that it is alright to sit in one place without wearing tzitzit. It is important to put on tzitzit upon waking up in the morning immediately, even if one remains in one place. The *Poskim* used the phrase "walking four cubits" since that is a phrase used commonly in the Talmud to describe such a short period of time. Even so, Rav Auerbach concluded, it might be that going about without wearing tzitzit is more of an affront to the mitzvah than staying in one place in that condition.

15. Maran the Rishon Letziyon dealt with this question at great length in responsa *Yabia Omer* (Vol. VI, *Y.D.* #29), and his conclusion is as stated here. He cited the Talmud Yerushalmi (*Demai* 1:4) as proof. See the *Yalkut Yosef Hashkamat Haboker English Edition* (3:35), *Sukkot English Edition* (page 283), and *Yom Tov English Edition* (footnote on page 60).