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).

שיעור הילוך ארבע אמות. ואחר כך יאחז את הצד השמאלי, וישליכנו גם כן לאחוריו על כתפו השמאלית, באופן שכל ארבע הכנפות יהיו מונחות מאחוריו, וישהה כך כדי שיעור הילוך ארבע אמות [ראה תמונות ט"]. ואחר כך יוריד הטלית על גופו, באופן שיהיו שתי כנפות הציצית מלפניו ושתים מלאחריו, כדי שיהיה מסובב במצוות. [תמונה י"] [ויחו"ד ח"ה סי' א, ילקו"י מהדו"ק עמ' יח]

that all four corners of the tallit are hanging down the left side of his back. (Illustration №9) He remains in that position for as long as it takes to walk four cubits. This is called *atifa Yishmaelit*, wrapping the tallit in the manner of Yishmaelites.

Now that this is done, he straightens out the tallit and lowers it to cover his body, with two of the corners hanging behind him and two hanging in front of him. In that way, his body is surrounded symbolically with mitzvot.[16] (Illustration №10)

16. The Talmud teaches (*Mo'ed Katan* 15a) that a mourner [during *shiv'a*] must wrap himself in his tallit. It adds that if he does not wrap himself in the manner of the Yishmaelites, he does not fulfill his obligation. Rav Nahman explained that this means to cover the neck and chin up to the depression below the mouth.

Rabbenu Yaakov Baal Haturim (*O.H.* 8) taught that according to the *Ge'onim*, the proper way to fulfill the mitzvah of tzitzit is to wrap ourselves in the tallit in the manner of the Yishmaelites, since the wording of the blessing is *lehit'atef*. The *Sefer Ha'itur*, however, ruled that this is not necessary, and that each person should wrap himself in his tallit as he normally would wear it, sometimes while covering his head and sometimes leaving it uncovered.

In the *Bet Yosef*, Maran cited Rabbenu Yitzhak Abuhab who ruled that the requirement of wrapping in the tallit in the manner of the Yishmaelites applies to mourners only. Regarding the mitzvah of tzitzit, the Torah states, "the four-cornered garment in which you cover," meaning however you normally cover yourself. Although the term used in the blessing is *lehit'atef*, that term means only to cover oneself with the garment. This concurs with the ruling of *Sefer Ha'itur*.

In light of this, Maran ruled in the *Shulhan Arukh* (8:2) that the mitzvah of wrapping oneself in a tallit is to do so in the manner people normally wear such a garment, sometimes covering the head and sometimes exposing it. It is nevertheless commendable, he concluded, to keep one's head covered with the tallit.

Nevertheless, the custom of Sefardic Jews is to wrap oneself with the tallit in the manner of the Yishmaelites, since the *Pesikta Zutrata* (*parashat Shelah*) states that this is the proper way to fulfill the mitzvah of tzitzit. This is likewise the ruling of the Tosafot (*Arakhin* 2b) and the *Terumat Hadeshen* (#45). Accordingly, one should cover the head in this manner and keep the tallit in that position for at least as long as it takes to walk four cubits. Afterward, one may pull it down onto one's shoulders. By following this practice, one fulfills one's requirement according to every opinion.

The *Sha'ar Hakavanot* (page 4a) cited the opinion of the *Ge'onim*, including Rav Sa'adya Ga'on, requiring wrapping in the manner of the Yishmaelites. This is followed by instructions how it is done, as described here in the halakha above, and it includes testimony that this was the practice of the Arizal. Harav HIDA (*Mahazik Berakha* (8:4) and the *Shalme Tzibbur* (page 32b) testified that this is the common custom of Sefardic Jews. All this is cited in responsa *Yehave Da'at* (Vol. V, #1).

Remaining in one position for the time of four cubits

The *Ben Ish Hai* (*parashat Bereshit* halakha 5) admitted that neither the Arizal nor Harav Shalom Mizrahi Sharabi stated in their works that it is necessary to wait after casting the right side of the tallit over the left shoulder for the time of four cubits and only then to cast the left side of the tallit over the shoulder. Nevertheless, since they explain that one must meditate on certain kabbalistic thoughts after each of these acts, we simply wait a couple of seconds between each act although we do not know what those kabbalistic thoughts are.

In *Od Yosef Hai* (*parashat Bereshit* halakha 6) he complained about those people who wrap the tallit around their heads for only a split second and then immediately pull it down over their bodies. These people, he exhorted, failed to fulfill the mitzvah of *atifa Yishmaelit* and do not justify their blessing of *lehit'atef betzitzit*. Everyone must make sure to remain in the position of *atifa Yishmaelit* for at least two seconds.

Two corners in front and two behind

Maran in the *Shulhan Arukh* (8:4) instructed us to wear the tallit with two of its corners in front of our bodies and two behind them. In the *Bet Yosef*, he cites the Midrash (*Yalkut Shim'oni* to *parashat Beshalah*) on the verse (*Shemot*

יז. יש נוהגים [על פי דעת הבא"ח] שאחר שסיים ברכת "להתעטף בציצית" עוטף הראש תחלה בלבד, כשארבע הציציות יורדות על הכתפים כנגד הפנים, ולאחר מכן אוחז כנפות הטלית שבצד ימינו, ומשליכם על כתפו השמאלית, ואחר כך משליך גם את הצד השמאלי שכנגד פניו לאחוריו על כתפו השמאלית, ושוהה כך כדי הילוך ארבע אמות, ולאחר מכן מוריד הטלית על כל גופו, ומחזירם באופן שיהיו שתי ציציות מלפניו, ושתים מלאחריו. ומנהג זה נכון הוא על פי ההלכה. (וכך היה נוהג מרן הראשון לציון זצ"ל). [תמונות ז'].

ויש נוהגים [על פי דעת השלמי צבור] שמיד אחר שסיים ברכת "להתעטף בציצית" עוטף בטלית כל גופו תחלה, ולאחר מכן מרים הטלית על הכתפים, ומעביר הכנפות שבצד ימין על הכתף השמאלית וכו'. והנוהגים כן אינם צריכים לשנות מנהגם, שיש להם על מה שיסמוכו. [תמונות ז']. [הליכו"ע עמ' ג]

Day 43

Choice of two procedures

17) Those who follow the instructions given by the *Ben Ish Hai* recite the blessing and then place the tallit on the head with the four corners of the tallit hanging down the front of the chest, and do not wrap it around the body. They then take the two corners hanging on the right side and cast them over the left shoulder, and after that cast the two corners hanging on the left side over the left shoulder. After remaining in this position for at least two seconds, they lower the tallit over the body so that two of the corners are hanging in front and two hanging in back of the body. This procedure is correct according to the halakha, and this was the personal custom of Maran the Rishon Letziyon. (Illustration № 7)

Other people follow the instructions given by the *Shalme Tzibbur*, and after reciting the blessing they immediately wrap the tallit around the head and the entire body. After that they gather the tallit up on the shoulders so that the four corners of the tallit are hanging down the front of the chest. They then follow the same procedure as in the previous paragraph. This custom is likewise correct. (Illustration № 8) Anyone who has a tradition to

14:22), "The waters formed a wall for them," explaining that the angel Gabriel warned the water not to allow any harm to befall the people of Yisrael, explaining that they were going to fulfill the mitzvot of tzitzit, casting [two of] the corners behind them, and to fulfill the mitzvah of tefillin, placing the knot behind their heads.

The *Da'at Zekenim* (comment to *Shemot* 14:29) cites a different version: Gabriel warned the waters on the right not to harm the people since they were about to receive the Torah from the Blessed Holy One's right Hand, based on the verse, "The fiery Law passed from His right Hand to them." He warned the waters on the left not to harm the people since in the future they would wear tefillin on their left arms. Then he warned the waters behind the people, since in the future they would cast the tzitzit of the tallit behind them. The *Da'at Zekenim* then comments that although it appears from this that it is necessary to keep the tzitzit behind one's body, it is not necessary to do so. The Midrash is referring to the moment of the *atifa*, and at that time only one must cast the *tzitziyot* behind one's body.

The responsa *Lev Hayim* (Vol. II, #168) added that Tosafot did not give instructions how to wear the tallit after performing the *atifa*, and they did not specify whether one should place all four corners in front of one's body, or two in front and two behind one's body. Nevertheless, according to the *Yalkut Shim'oni* (#234), it is most correct to have two corners hanging in front of one's body and two corners hanging behind it. This is likewise the opinion of the *Magen Avraham*.

The common custom in most communities is to wear the tallit with two corners in front and two behind the body. The common custom among Yemenite Jews, however, is to wrap the tallit around one's back with all four corners hanging in front of the body. (Illustration № 11)